PHL
54060000271246

THE
PAUL HAMLYN
LIBRARY
WITHDRAWN

TRANSFERRED FROM

THE
CENTRAL LIBRARY
OF THE
BRITISH MUSEUM

2010

BRITISH
TRUSTEES
MUSEUM
WITHDRAWN

COPTIC TEXTS

EDITED WITH INTRODUCTIONS AND ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

Volume I. Coptic Homilies in the Dialect of Upper Egypt, from the Papyrus Codex Oriental 5001 in the British Museum. With five plates and seven illustrations in the text. 8vo, pp. x + 424. 1910. 12*s.* net.

CONTENTS:—I. The Discourse of Apa John, Archbishop of Constantinople, on Repentance and Continence. II. The Explanation of Apa John, Archbishop of Constantinople, concerning Susanna. III. The Discourse of Saint Athanasius, Archbishop of Rakote, on Mercy and Judgement. IV. The Discourse of Archbishop Theophilus on Repentance and Continence, &c. V. The Discourse which Saint Athanasius, Archbishop of Rakote, pronounced concerning a passage in the Gospel of Saint Matthew. VI. The Discourse pronounced by Proclus, Bishop of Cyzicus, on the last Sunday in Lent. VII. The Discourse which Proclus, Bishop of Cyzicus, pronounced on the Sunday which preceded the holy Forty Days. VIII. The Discourse which Apa Basil, Bishop of Caesarea of Cappadocia, pronounced concerning the end of the world, &c. IX. The Discourse which the holy Patriarch, Apa Athanasius, Archbishop of Rakote, pronounced concerning the Soul and the Body. X. The Discourse which Apa Eusebius, Bishop of Caesarea of Cappadocia, pronounced concerning the Canaanitish woman. Appendices I–VII.—Discourses of Mâr John (Bishop of Constantinople), Proclus, and Alexander (Archbishop of Alexandria).

Volume II. Coptic Biblical Texts in the Dialect of Upper Egypt. With ten plates. 8vo, pp. lxxxviii + 349. 1912. 15*s.* net.

CONTENTS:—I. The Book of Deuteronomy. II. The Book of Jonah. III. The Book of the Acts of the Apostles. IV. The Cursive Script at the end of the Acts. V. The Apocalypse of Saint John. VI. List of Coptic Forms of Greek Words. VII. List of Coptic Forms of Names of Persons, Countries, &c.

Volume III. Coptic Apocrypha in the Dialect of Upper Egypt. With fifty-eight plates. 8vo, pp. lxxvi + 404. 1913. 20*s.* net.

CONTENTS:—I. The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle; The Life of Saint Bartholomew. II. The Repose of Saint John the Evangelist and Apostle. III. The Mysteries of Saint John the Apostle the Holy Virgin. IV. The Life of Bishop Pisentius. V. Encomium on John the Baptist. VI. The Instructions of Apa Pachomius. Coptic Forms of Greek Words, &c.

Volume IV. Coptic Martyrdoms, &c., in the Dialect of Upper Egypt. With thirty-two plates. 8vo, pp. lxxvi + 523. 1914. 17*s.* 6*d.* net.

CONTENTS:—I. The Martyrdom of Saint Victor the General. II. The Encomium of Celestinus, Archbishop of Rome, on Victor the General. III. The Life of Saints Eustathius and Theopistê and their two children. IV. The Life of Apa Cyrus. V. The Encomium of Flavianus, Bishop of Ephesus, on Demetrius, Archbishop of Alexandria. VI. The Askêtikon of Apa Ephraim. VII. Another Epistle of Apa Ephraim to a beloved disciple. VIII. The Life of John the Monk. IX. The Life of Apa Onnophrios the Anchorite. X. Discourse on Abbatôn by Timothy, Archbishop of Alexandria. Coptic Forms of Greek Words, &c.

Volume V. Miscellaneous Texts in the Dialect of Upper Egypt. With forty plates and twenty illustrations in the text. 8vo, pp. clxxxi + 1216. 1915. 40*s.* net.

CONTENTS:—I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian. II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem. III. The Discourse by Demetrius, Archbishop of Antioch, on the birth of God the Word and on the Virgin Mary. IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin, Mary Theotokos. V. The Discourse of Saint Cyril, Archbishop of Rakote, on the Virgin Mary. VI. The Teaching of Apa Psote, the great Bishop of Psoï. VII. The Discourse on the Compassion of God and on the freedom of speech by the Archangel Michael, by Severus, Archbishop of Antioch. VIII. The Discourse of Cyril, Archbishop of Jerusalem, on the discovery of the Cross and on the baptism of Isaac the Samaritan. IX. The Martyrdom of Saint Mercurius the General. X. The Martyrdom and Miracles of Mercurius the General. XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr. XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome. XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael the Archangel. XIV. Histories of the Monks in the Egyptian Desert by Paphnutius. XV. The Prayer of Saint Athanasius when dying. XVI. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria. XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete). XVIII. The Apocalypse of Paul (incomplete). Appendix.—The Martyrdoms of Absâdî, Alânîḳôs, and Mercurius, and Oriental MSS., Nos. 6806 A, 6780, and 6800.

MISCELLANEOUS TEXTS

IN THE

DIALECT OF UPPER EGYPT

MISCELLANEOUS COPTIC TEXTS

IN THE

DIALECT OF UPPER EGYPT

EDITED, WITH ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FORTY PLATES AND TWENTY ILLUSTRATIONS
IN THE TEXTS

PRINTED BY ORDER OF THE TRUSTEES

SOLD AT THE BRITISH MUSEUM

AND BY LONGMANS AND CO., 39 PATERNOSTER ROW
BERNARD QUARITCH, 11 GRAFTON STREET, NEW BOND STREET, W.
ASHER AND CO., 14 BEDFORD STREET, COVENT GARDEN
AND HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS, AMEN CORNER, LONDON

1915

All rights reserved

WITHDRAWN

THE BRITISH MUSEUM
WITHDRAWN
THE PAUL HAMLYN LIBRARY

1589

CENTRAL LIBRARY
THE BRITISH MUSEUM
WITHDRAWN

Bm5

LETTERPRESS AND PLATES PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS

932 BUD

PREFACE

The present volume contains a series of eighteen Coptic and three Ethiopic texts, with translations, which include Encomia on the Blessed Virgin Mary, Histories of the three great archangels, Michael, Gabriel, and Raphael, Martyrdoms of Psote, Bishop of Psoï, Mercurius, and Theodore the Anatolian, the History of the Monks by Paphnutius, the Apocalypse of Paul, &c. All these texts are written in the dialect of Upper Egypt, and are published herein for the first time. The editing of the texts has been carried out by an arrangement with my colleague, Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The series opens with the account of the martyrdom of Theodore the Anatolian, by one Theodore the deacon of Gaius, Archbishop of Antioch, who claims to have succeeded his master on the archiepiscopal throne, and to have been an eye-witness of the events which he describes. Theodore was the son of Soterichus by the niece of Euius, the King, or Governor, of Antioch, and the grandson of Samar, a noble of Tarsus in Cilicia, who possessed vast estates and great wealth. His cousin Claudius was the son of Ptolemy by the daughter of Euius,

and the two young men were brought up together, and they were trained in the art of war, and received appointments in the army befitting the sons of kings. On the death of Euius Ptolemy and Soterichus ruled the kingdom jointly, and Theodore and Claudius became generals. The young men were devout Christians, and led almost ascetic lives, eschewing marriage, theatres, baths, and all kinds of amusements; the Scriptures were their guides in religion, and they studied the theory and practice of war with the help of the Book of Alexander. When the war between the Romans and Persians broke out, Theodore and Claudius marched through Armenia at the head of their troops, and in the battles that ensued Claudius was captured and carried off to the court of Agaborne, King of Persia, and Kratôr, the son of Agaborne, was captured by the Romans and taken to Antioch. Theodore set out for Persia with Gaius the archbishop, with the view of effecting an exchange of prisoners, and eventually they returned to Antioch with Claudius, safe and sound. When Theodore left Antioch, Kratôr, the Persian prince, was ill, and soon after the return of the Romans from Persia he died, and was embalmed and buried in the archbishop's palace. When Agaborne heard of his son's death he declared war against the Romans, and Umerianus, the new King of Antioch, who had bribed the City Council to elect him in the room of the deceased Ptolemy, was afraid to go out against him. He was afraid that if he stayed in Antioch Theodore or Claudius would

kill him, and he was afraid to let them depart from the city with the troops, lest the soldiers should proclaim one or other of the legal heirs to the throne as King of Antioch. Prompted by the Devil, he sent and fetched a swine-herd or goat-herd called Akrippita from Egypt, and gave him a command in the army. This man became the lover of the daughter of Umerianus, and when a few years later her father died in battle she bribed the Council, and Akrippita became King of Antioch, and subsequently ruled that city and all the Roman Empire under the name of Diocletian. After the accession of Diocletian a bitter feud broke out between him and Theodore and Claudius, and the Empress urged him to destroy Theodore, of whom he was greatly afraid. In one of the wars between the Romans and Persians, Nikometes, another son of the King of Persia, was captured and taken to Antioch, but was allowed to escape with the connivance of Theodore and the help of Archbishop Gaius, who wanted the money which the King of Persia had sent as a bribe to spend upon the poor of Antioch. When Diocletian found this out he slew the Archbishop and plundered all the churches in Antioch, and seized Theodore by treachery, and had him crucified on the great persea tree near the gate of the palace at Antioch, and 153 nails driven into his body. This Martyrdom is a very interesting document, and belongs to a class of historical romance of which few examples in Coptic are known.

In connection with the notice of Akrippita or

Diocletian which is given in the Encomium on Theodore, we may note the little tract called the Teaching of Apa Psote, Bishop of Psoï (see pp. 147, 725). Psote and Akrippita were herdsmen together in Upper Egypt, and Psote sang the Psalms of David whilst Akrippita accompanied him on the pipes. Meanwhile the goats of one herd scattered the sheep of the other. When Akrippita assumed the name of Diocletian and became Emperor, he sent to Egypt, and ordered that his old friend Psote should be made Bishop of the South, i. e. of Upper Egypt and of a part of Northern Nubia. Later, when he issued his Edict against the Christians, he sent a dispatch to Arianus, Prefect of Egypt, and ordered him to seize Psote, and compel him to sacrifice to the gods. Arianus sent an officer to Psoï with instructions to carry out the Emperor's wish, and he arrived there late on the Saturday night. When Psote saw him, and learned the purpose for which he had come, he entreated him to defer his arrest until the following morning. To this the envoy agreed, and Psote went to his church and preached to the congregation his farewell sermon, which only ended when the daylight appeared. Having celebrated the Eucharist he departed with the Imperial Veletarius, and was beheaded, probably at Antaeopolis.

Other valuable texts deal with the martyrdom of Mercurius, a very distinguished officer and military saint who flourished in the reign of Decius, and the miracles which took place at his

shrine in Upper Egypt. He was the son of Gordianus, a native of Scythia, and before he enlisted was known by the name of 'Philopator'. With a sword which was given him by the Archangel Michael, and under the influence of Divine Power, he performed such mighty deeds of valour in a decisive battle between the Romans and the Barbarians of Armenia that the enemy broke, and their flight became a rout. In return for these services Decius showered gifts and honours upon him, but when he proposed to go and thank the gods in the temple, and to sacrifice to them, Mercurius refused to do so, and crept away to his own quarters, where he put on sackcloth and wept for the folly of the idolater. When summoned into the Emperor's presence to explain his conduct and his renunciation of the imperial gifts and honours, he related to Decius his early history, and proclaimed himself to be a Christian. The usual dialogue ensued between the persecutor and his victim, followed by the inevitable result, for Mercurius was first tortured and then beheaded at Caesarea. The body of Mercurius appears to have been taken to Upper Egypt, for in the account of his Third Miracle (p. 830) we read of the Christians of Edfû discussing the removal of his body into the city. Whilst they were talking the body of the saint rose up of its own accord and walked into the city, whilst the talking mule that was there cried out, 'Sing praises to the martyr.' The body was afterwards carried into the church, where it remained until

a martyrium was built. The other miracles of the saint are of considerable interest as throwing some new light upon the beliefs of the Christians of Edfû at the period when serious persecution of the Copts was imminent. At the end of the Coptic version of the Martyrdom of Mercurius a section dealing briefly with Julian the Apostate has been added, and in this occurs a variant of the old legend that Julian was slain by Mercurius. Julian had shut up in prison his old friend Basil of Caesarea and others, and had departed on his ill-fated expedition against Sapor, leaving them there. One night (p. 826) he saw a troop of soldiers in the air advancing against him, and he knew that they were Mercurius and his friends. Suddenly he felt himself transfixed through the loins by a spear, and catching in his hands the blood which gushed out, he threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the whole world.' And he fell down dead straightway. Three days before this happened Basil and his companions in prison each saw a vision in which Mercurius went into his martyrium, and drew out his spear [from a picture or statue], and they heard him say, 'Shall I permit this lawless man (i. e. Julian) to blaspheme the God of heaven in this manner?' They then saw the saint leave the martyrium. When Basil and his friends had described their vision to each other, they sent a messenger into the martyrium to see whether the spear was in its place or not, and the spear was missing. Three days later came the news of Julian's

death, but nothing is said about the spear coming back. In the Annals of Sa'îd ibn Baṭriḳ, or Eutychius, it is said that Basil was sitting on his chair, with a tablet in front of him on which a figure of Mercurius was painted. Whilst he was looking the figure of Mercurius disappeared from the tablet, and he marvelled; and the figure did not return to the tablet for at least one hour. When it returned Basil saw that on the tip of the spear, which according to the painting the martyr was holding in his hand, there was blood, and Basil remained stupefied with astonishment until he heard later that Julian had been slain at that hour.[1] In the Ethiopic version of the legend (see the Appendix) the spear in the martyr's hand in the picture became 'full of blood'.

Next in importance historically is the History of the Monks of Upper Egypt and the Life of Apa Aaron by Paphnutius, the famous ascetic who flourished in the fourth century. This work appears to have been unknown hitherto. Paphnutius, as we know from his Life of Onnophrius, made several journeys into the desert in order to see for himself how the recluses and anchorites lived, and the Life of Apa Aaron proves that on one occasion at least he visited the monks who lived in the desert near the First Cataract, and on the islands that lay between Syene and Philae. He went to a monastery which must have been near the site of

[1] Pocock, *Contextio Gemmarum, sive Eutychii Annales*, Oxford, 1656, vol. i, pp. 484–7; see also Abû Ṣâliḥ, ed. Evetts, p. 161; and Butler, *Coptic Churches*, vol. ii, p. 359.

the later Monastery of St. Simeon on the left bank of the Nile opposite the Island of Elephantine, where he was received by a brother called Pseleusius. To him he made known his desire to collect histories of the monks who lived in the neighbouring deserts, and Pseleusius gave him many details of the lives of Apa Zebulon, Sarapamôn, Matthew, Apa Zacchaeus, Anianus, Paul, and others. He next told him about Apa Isaac, an aged monk who lived on an island in the First Cataract, and had been the disciple of Apa Aaron, and in answer to the urgent entreaty of Paphnutius took him to see him. Isaac received him with great kindness, and when he learned what Paphnutius wanted he described his own ascetic practices, and then went on to tell him his experiences when he was a disciple of Aaron, and also what he had heard from Apa Macedonius, the bishop. Macedonius was originally a military inspector of Upper Egypt, and a Christian, and on one occasion when he was at Philae, and wished to partake of the Sacrament, he found that there was no church there, and that the Christians there were served by the monks of Syene, who came out weekly and administered the Sacrament to them. On his return to Alexandria he related this fact to Athanasius, and told the archbishop that if he would appoint a priest at Philae, he would take him safely there when he next went to inspect the South. Athanasius replied that no one was more suitable for this work than Macedonius, and after much persuasion he

succeeded in inducing him to be consecrated bishop. When Macedonius went to Philae he assumed a very humble position and made himself a man of no importance. He saw that the people went into the temple (of Isis ?) and that they worshipped a hawk, which was kept in a shrine with a grating or screen before it. One day he went into the temple and told the sons of the high priest that he wished to offer up sacrifice, and whilst one of them was making the fire ready Macedonius went to the shrine, seized the hawk, cut off its head, and threw it in the fire. When the high priest's sons saw what had happened, fearing the wrath of their father and of the people, they fled into the desert. Early next morning the high priest (Aristus) went into the temple to offer up sacrifice, and found neither his god nor his sons, and until the reason for this had been explained by an old woman who had seen what Macedonius had done he remained in a state of bewilderment. Then the high priest went out from the temple in wrath, swearing that he would kill his sons and Macedonius. Acting on the advice of one of the faithful Macedonius departed to a place where he could pray and meditate, and whilst there a voice told him to go out into the desert and to seek for the two sons of the high priest who, as he had been shewn in a dream, were to become 'chosen vessels'. After going a few miles into the desert Macedonius found the young men, who were dying of hunger and thirst. He fed them, and took them back to Philae, and

having taught them the fundamentals of the Christian Faith he baptized them, and gave them the names of Mark and Isaiah. Later he converted Aristus, the high priest, to Christianity, and baptized him, and called him Jacob. On the death of Macedonius Mark became Bishop of Philae, and was in turn succeeded by his brother Isaiah; both were consecrated by Saint Athanasius at Alexandria. Isaiah was succeeded by Pseleusius, who was consecrated by Timothy, but he preferred the peace of the contemplative life to the activity of a bishop's labours, and his rule was uneventful. The rest of the work of Paphnutius is filled with details of the life and miracles of Apa Aaron. This great ascetic passed much of his time in weaving mats, baskets, sandals, &c., for sale, and to destroy his passions he used to stand under the summer sun with a huge stone resting on his head, or tied to his neck, until his eyes were ready to burst from his head. In the winter he dipped his body-garment in the Nile evening by evening, and having put it on stood by the river bank all night whilst the bitterly cold wind froze his limbs; when the sun rose he crept into a crevice of the cold rocks. Following the life of Aaron is the service for the day of his commemoration (May 2), and it is noteworthy that among the passages of Scripture appointed to be read on that day is the sixteenth chapter of St. Mark, including the last twelve verses which are not commonly found in the older manuscripts.

The Encomia on the Virgin Mary printed in this volume are by (1) Cyril, Archbishop of Jerusalem; (2) Demetrius, Archbishop of Antioch; (3) Epiphanius, Bishop of Cyprus; and (4) Cyril, Archbishop of Alexandria. Cyril of Jerusalem puts before the reader the details of the life of the Virgin which he professes to have received from the Virgin herself. He argues that her parents were 'a man and a woman like the parents of every other person', and that the Virgin was a woman and not a δύναμις, and that she died like every other creature of flesh and blood. He quotes various authorities, among them Hebrew documents, to shew that she was born in Magdalia, that her mother was Anna, the daughter of Aminadab, and her father Joakim-Kleôpa, the son of a rich man called David-Aaron and his wife Sara. Cyril's Encomium ends with an account of the Virgin's death and the miraculous disappearance of her body. The Encomium of Demetrius is a very long and full statement of most of the traditions about the birth, education, life in the Temple, &c., of the Virgin, which are found in many Syriac and Ethiopic manuscripts, but the general treatment of these subjects shews that its author intended his work to be more a book of pious reading for the general edification of its readers than a study in doctrine. Epiphanius combats the view that Mary 'cannot possibly have been begotten by a man', and shews that she was an earthly being, with a human father and mother

like all other people. He then goes on to shew that Mary was descended from Thamar, a non-Israelitish woman, and Rahab the harlot, the wife of Salmôn, and Ruth the Moabitess, the wife of Boaz, and Bathsheba, the wife of Uriah the Hittite, and states that the Virgin conceived through a cloud of light which Gabriel placed in her mouth. Cyril of Alexandria holds a different view about the Virgin's conception, and in a speech which he professes to have received from Mary the Virgin is made to say, 'When he (i. e. Gabriel) saluted me he trembled, but I was filled with joy. He came, he opened my mouth, he went down into my womb' (p. 719).

In the beginning of his Discourse on the Invention of the Holy Cross, Cyril of Jerusalem relates the story of the conversion and baptism of Isaac the Samaritan, which was due to a miracle wrought by the presbyter Apa Bacchus, and to the appearance of a Cross of light at the bottom of a lake of bitter water. Isaac was a scoffer, and took every opportunity of reviling the Christians, and pointing the finger of scorn at them because they went up to Jerusalem to worship a piece of wood, which was not only idolatry, but disobedience to the Law of Moses. One day he entered into a dispute with Apa Bacchus, a presbyter, who succeeded in making sweet some bitter waters by throwing into it two bits of wood tied together in the form of a cross, which fell to the bottom and assumed there the appearance of a Cross of fiery light which all men

saw. When Isaac drank of the water and found it as 'sweet as honey' he believed the words of Apa Bacchus, and on his arrival in Jerusalem he went to see Cyril, the archbishop, and as the result of his teaching he became a Christian and was baptized. Turning now to the Cross Cyril goes on to say, on the authority of Josephus, Philemon, and Irenaeus, that the Jews wilfully tried to conceal the glory of the Cross. The Cross and the crosses of the thieves were removed by night to the Tomb of Jesus by Joseph of Arimathea and Nicodemus, together with the nails, and this fact was concealed from all except the Christians, who took their sick there to be healed. Among those who were taken to the Tomb was Kleôpa, who was carried there on a litter, when he followed the dead body of his son Rufus to the grave. Whilst the body rested by the Tomb a Cross of light came out of it, and rested on the dead man and raised him up to life again, and healed the disease in the feet and legs of Kleôpa, who was able to walk once more. Kleôpa and his son Rufus then became Christians, and were baptized. When the Jews heard of these miracles they took counsel together and determined to destroy the Tomb of Jesus. Some wished to burn it, but others proposed to turn the whole site into a dunghill, which was done. From that day until the coming of Vespasian the Jews had all the offal of Jerusalem carried to the Tomb of Jesus and shot there; the penalty for disposing of the offal in any other way was expulsion from the synagogue and

a fine of a copper drachma for each offence. In a very short time the existence of the Tomb of Jesus was forgotten, and its site was not made known to men again until the reign of Constantine, who, as the result of his vision of the inscribed Cross of light, adopted the Cross as his emblem, and fastened a cross of gold to the top of his spear. Having defeated the Persians decisively he devoted his attention to the abolition of the worship of idols everywhere, and to the building of churches with the moneys which he derived from the confiscation of the revenues of pagan shrines. He then took his mother Helena and his sister and went to Jerusalem, where he summoned the chiefs of the Jews to his presence, and asked them to shew him the places where the Cross stood and the Body of Jesus was laid. The seven chief priests of the Jews who heard his questions declared that they knew nothing about the Cross or the Tomb, whereupon Constantine ordered them to be thrown into a dry pit and to be kept there without food and water until they died. At the end of seven days of cold, hunger, and thirst, Judas, one of the seven, remembered that he had heard the history of the Crucifixion from his father Simeon, who had heard it from his father Judas, and he shewed Constantine where Golgotha was, and the dunghill which covered the Tomb, and it was higher than the city by many cubits. By the advice of Judas Constantine established a *corvée*, and made the Jews work day and night to clear Golgotha. After six months' labour the top of the

Tomb became visible, and late one day they reached the stone which was before the door and rolled it away; as they did so a flash like lightning burst forth from the Tomb. Early the next morning the bishops entered the Tomb, in the presence of the Empress Helena, and they found in it a leather roll, written in Hebrew, and purporting to be the work of Joseph of Arimathea and Nicodemus, stating that they had brought the three crosses from Golgotha to the Tomb of Jesus. On the Cross of Christ was written the legend, 'This belongeth to Jesus the Christ.' When Constantine heard from his mother of the finding of the Cross he came to Jerusalem, and paid great honour to it, and he and the Empress immediately began to build one church of the Holy Resurrection over the Tomb, and another on or near Golgotha. Apa Joseph the bishop related that a Cross of light appeared above the Tomb from the first to the ninth hour, and then in sight of all Jerusalem it went up into heaven.

The importance of the cult of Michael is illustrated by the Encomia on this archangel by Severus, Archbishop of Antioch, Theodosius, Archbishop of Alexandria, and Timothy, Archbishop of Alexandria. Severus illustrates the power of Michael, and his compassion on men, and his readiness to assist them in all their troubles by relating the history of Gedsôn, the merchant of Entikê, who was delivered from shipwreck, and became a Christian with Toulê-Irene his wife, and his four sons, John, Stephen, Joseph, and Daniel. Theodosius describes the great spiritual

banquet in heaven on St. Michael's Day, at which all the Patriarchs, Prophets, Apostles, Martyrs, and all the angels of heaven are present. And he proves to his hearers by the testimonies of all these that, from the time when this archangel expelled Mastêma, or the Devil, from heaven, he has been the mediator between God and His creatures, and the channel of all His goodness to them. He it is who presents their offerings before God, and causes them to be rewarded tenfold, and every good deed and every gift, however small, given in the name of this archangel, will help a man to triumph on the Day of Judgement. The compassion and benevolence of Michael are proved by the interesting story of the rich man Dorotheus and his wife Theopistê, who sold their clothes to obtain means to do honour to the archangel on the day of his commemoration. The Discourse by Timothy contains an extract from a manuscript which he found in Jerusalem in the house of the mother of Proclus, the disciple of John in Jerusalem, and which describes the annual delivery of souls from the abode of the damned by the Archangel Michael. In this St. John says that whilst he was being shewn heaven and hell by an angel, he saw Michael come to the lake of fire in which the souls of the damned were suffering torture, and dip his right wing into it, and bring up on it a multitude of souls, some 2,095,870 in number. This he did thrice, and having taken these souls to worship God, by His consent he took them away from their tortures into everlasting

peace. Timothy urges his hearers to write the name of Michael on the walls of their houses, and on their garments, tables, platters, and drinking-cups.

In his Discourse on Gabriel, Celestinus, Archbishop of Rome, proves that this archangel is the chief celestial envoy chosen to bring glad tidings to man, and describes the great honour which was his when he was sent to the Virgin Mary, and to the shepherds at the Nativity, and when he led the Hebrews forth from their captivity. His power to work miracles is illustrated by the stories of Philip, the rich merchant, and Stephen, his scribe and accountant, and the healing of the blind man and the paralytic, &c. The Encomium on Raphael by Saint John Chrysostom is unfortunately incomplete, but the large fragment from another copy of the Encomium (Oriental MS. 6780) printed in the Appendix supplies a description of the miracles of the Saint and the end of the Encomium. The passing prayer of Athanasius is a very interesting text, notwithstanding the breaks in it caused by the damage done to the manuscript by fire and smoke.

Finally, the two lengthy sections from the Apocalypse of Paul form part of a work of peculiar interest, hitherto unknown in Coptic. As the introductory folios, including the title-page, are wanting, the name of the writer cannot be given, but the general plan and contents of the work are clear. The author makes St. Paul describe a journey through heaven and hell which he was permitted to make under the guidance of an angel. When the

angel had shewn him everything he brought him down to the Mount of Olives, where he found the Apostles gathered together. When he had related to them all that he had seen and heard, they commanded Mark and Timothy, the disciple of St. Paul, to do his narrative into writing for the benefit of others. Whilst they were talking the Lord appeared and saluted Peter, John, and Paul by name. Having, in answer to a question, received Paul's assurance that he was satisfied to the full with what he had seen and heard, our Lord declared that the words of the Apocalypse of Paul should be preached throughout the world, that the copyist and reader and writer of it should never see Amente, and that his son and grandson should escape from the bitter weeping of that place. Among the sights seen by Paul was the judgement of souls by God. The descriptions of the abode of the damned in the Apocalypse of Paul, the pits of fire, the Powers of Darkness with their monstrous forms, with prongs, swords, spears and knives of fire, the lakes of boiling water, &c., are all derived from the Book of the Dead and cognate works, e. g. The Book of Gates and the Book of him that is in the Ṭuat. A Greek version of this Apocalypse was published by Tischendorff in his *Apocalypses Apocryphae*, Leipzig, 1866, pp. 34–69, and it is from some similar text that the Coptic version was made. In 1862 the Rev. D. T. Stoddard discovered a manuscript containing a Syriac version among the Nestorians in Urûmîah, or Urmî, and an English rendering of it

by Dr. Perkins was published in the *Journal of the American Oriental Society*, vol. viii, pp. 183–212. Lengthy extracts from it were reprinted by Tischendorff under the Greek text in his work referred to above. A very valuable text of the Latin version was published by Dr. M. R. James in his *Apocrypha Anecdota* (see *Texts and Studies*, vol. ii, No. 3, Cambridge), 1893, together with Tables shewing the contents of the Greek, Syriac, and Latin Versions. The name of the angel ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, or ⲁϥⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ (p. 1060) appears in the Greek version as Τεμελοῦχος (Tischendorff, *op. cit.*, p. 58), and in Latin as Tartaruchus (James, *op. cit.*, p. 19, l. 20). The angels who were with him are called 'angelos tartarucos' (*ibid.*, p. 29, l. 32), and, as the Coptic ⲁϥⲧⲉ suggests, they were probably four in number.

The present double volume contains the texts which are found in fifteen manuscripts, viz. Orr. 6780, 6781, 6782, 6784, 6799, 6800, 6801, 6806 A, 7021, 7023, 7027, 7028, 7029, 7030, 7597. Of these manuscripts eight were written before the end of the tenth century, five in the first half, and two in the second half of the eleventh century. The great importance of such a set of lengthy texts from manuscripts, the greater number of which were written before the close of the tenth century, and before the general pillage and closing of churches by Al-Yâzûrî between 1053 and 1058, is obvious.

This volume, which is the fifth and last of the series, and the previous volumes contain all the principal texts from the series of parchment and paper volumes

that originally formed parts of the libraries of the monasteries and churches of Edfû and Asnâ, and are now in the British Museum. Thirteen of these were acquired for the Trustees by myself in 1907–8, and the remainder were purchased from Mr. Rustafjaell. The chief object of the publication of this pioneer edition of the Edfû manuscripts is to make accessible as quickly as possible the information contained in them. Its plan and scope rendered it impossible to treat adequately the numerous points concerning the history, theology, mythology, eschatology, folk-lore, manners and customs, philology, &c., with which these texts abound. Even were a single editor capable of the task, any serious attempt to perform it must have doubled the number of volumes in the series, and delayed for several years the publication as a whole of this most important collection of ecclesiastical documents.

I am indebted to the Director, Sir Frederic G. Kenyon, for his help in deciphering the Greek portions of the colophons, and for some friendly suggestions. To Dr. Barnett, who has facilitated the production of the volumes of this series, and to Mr. Horace Hart, M.A., and Mr. F. J. Hall, of the University Press, Oxford, and their readers, my thanks are also due. The tracings of the toolings of the bindings were made by Mr. E. J. Lambert.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.

August 23rd, 1915.

CONTENTS

PAGE

PREFACE v

INTRODUCTION:

Description of the Manuscripts . . . xxxiii

Summaries lxii

LIST OF PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO . clxxv

I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian, containing an account of the Life and Martyrdom of the Saint, and brief notices of Apa Gaius, Archbishop of Antioch, and Saint Apa Claudius.

Summary lxii

Coptic Text 1

Translation 577

II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem, describing her human origin and death.

Summary lxxvi

Coptic Text 49

Translation 626

III. The Discourse by Demetrius, Archbishop of Antioch, on the birth, according to the flesh, of God the Word, and on the Virgin Mary.

Summary lxxxi

Coptic Text 74

Translation 652

IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin, Mary Theotokos.

Summary lxxxix

Coptic Text 120

Translation 699

PAGE

V. The Discourse of Saint Cyril, Archbishop of Rakote, on the Virgin Mary.
Summary xci
Coptic Text 139
Translation 717

VI. The Teaching of Apa Psote, the great Bishop of Psoï.
Summary xcii
Coptic Text 147
Translation 725

VII. The Discourse on the Compassion of God, and on the freedom of speech by the Archangel Michael, by Severus, Archbishop of Antioch.
Summary xcvi
Coptic Text 156
Translation 735

VIII. The Discourse of Cyril, Archbishop of Jerusalem, on the discovery of the Cross, and on the baptism of Isaac the Samaritan.
Summary ci
Coptic Text 183
Translation 761

IX. The Martyrdom of Saint Mercurius the General.
Summary cxiii
Coptic Text 231
Translation 809

X. The Martyrdom and Miracles of Mercurius the General.
Summary cxviii
Coptic Text 256
Translation 828

XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr.
Summary cxxviii
Coptic Text 283
Translation 855

PAGE

XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.

Summary cxxx
Coptic Text 300
Translation 872

XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael the Archangel.

Summary cxxxv
Coptic Text 321
Translation 893

XIV. [Histories of the Monks in the Egyptian Desert by Paphnutius.]

Summary cxliv
Coptic Text 432
Translation 948

XV. The Prayer of Saint Athanasius when dying.

Summary clvii
Coptic Text 503
Translation 1012

XVI. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria.

Summary clvii
Coptic Text 512
Translation 1021

XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete).

Summary clx
Coptic Text 526
Translation 1034

XVIII. The Apocalypse of Paul (incomplete).

Summary clxii
Coptic Text 534
Translation 1043

PAGE

Coptic Forms of Greek Words 1085

Names of Persons, Countries, etc. 1127

Foreign Words 1139

APPENDIX

The Martyrdom of Absâdî and Alânîḳôs . . . 1141

The Martyrdom of Absâdî and Alânîḳôs (from the Ethiopic *Synaxarium*) 1158

The Martyrdom of Mercurius 1161

Oriental MSS., Nos. 6806 A, 6780, and 6800 . . 1189

PLATES

I. Oriental 7030, Fol. 41 *b*. Illustrating initials, the red-dotted ﻣ, and side marks.

II. Oriental 7030, Fol. 1 *a*. Illustrating the main title, with decorated border and initial.

III. Oriental 6784, Fol. 3 *a*. Illustrating initials, side marks, and writing generally.

IV. Oriental 6784, Fol. 1 *a*. Illustrating an ornamental head-piece and writing of the title, and shewing mutilated passages.

V. Oriental 6784, Fol. 23 *b*. Colophon and text which probably contained the scribe's name and the date.

VI. Oriental 7597, Fol. 2 *a*. Illustrating decorated title, and drawings on the lower margin.

VII. Oriental 7597, Fol. 10 *b*. Illustrating decorated title and initial, and drawings of animals on the lower margin.

VIII. Oriental 7597, Fol. 11 *a*. Illustrating the writing and the cherub (?) on the upper margin.

IX. Oriental 6799, Fol. 1 *b*. Shewing the decorated cross which forms the frontispiece to the manuscript.

X. Oriental 6799, Fol. 2 *a*. Illustrating the decorated title and initial.

XI. Oriental 6799, Fol. 15 *a*. Illustrating the writing, the large plain initials, quotation marks, &c.

XII. Oriental 6799, Fol. 40 *a*. Illustrating the mutilated condition of some of the leaves, and reproducing the Colophon and date.

XIII. Oriental 6801, Fol. 11 *a*. Illustrating typical page of text, and large initials.

XIV. Oriental 6801, Fol. 1 *a*. Reproduction of the stele given to the shrine of St. Mercurius by the Jew Gaipios. The Saint is seen on horseback driving his spear into the Jew, who fell from his camel when he tried to ride over the guardian of the shrine.

XV. Oriental 6801, Fol. 2 *a*. Illustrating the decorated border of the title and the marginal ornaments.

XVI. Oriental 6802, Fol. 12 *a*. Illustrating a typical page of the text and the cross on the outer edge.

XVII. Oriental 6802, Fol. 20 *a*. Illustrating the decorated border of a title and quotation marks.

XVIII. Oriental 6802, Fol. 35 *b*. Illustrating initials and the marginal decoration of some of the pages.

XIX. Oriental 7028, Fol. 9 *b*. Illustrating a typical page of text.

XX. Oriental 7028, Fol. 2 *a*. Illustrating the decorated border of the title-page.

XXI. Oriental 7028, Fol. 25 *a*. Illustrating the decorated border of a title and initial letter. Foll. 25 and 26 do not belong to the volume whence came the Encomium on Gabriel.

XXII. Oriental 7028, Fol. 1 *b*. Illustrating obliteration of parts of the Colophon in Coptic, and shewing date.

XXIII. Oriental 7021, Fol. 1 *a*. Portrait of St. Michael the Archangel with wings and a halo, and holding a spear.

XXIV. Oriental 7021, Fol. 2 *a*. Illustrating the decorated border of the title.

XXV. Oriental 7021, Fol. 49 *a*. Illustrating tail-piece and shewing the date written in Greek.

XXVI. Oriental 7021, Fol. 49 *b*. Shewing how the ink on Fol. 49 *a* has soaked through, and giving the Coptic text of the Colophon.

XXVII. Oriental 6781, Fol. 3 *a*. Illustrating a typical page of text, and shewing decorated initials and marginal decorations.

XXVIII. Oriental 6781, Fol. 7*a*. Illustrating marginal ornaments, and reproducing a fabulous animal with two birds' heads.

XXIX. Oriental 6781, Fol. 7 *b*. Illustrating marginal ornaments, and reproducing a fabulous animal with wings.

XXX. Oriental 6781, Fol. 9 *b*. Illustrating marginal decorations, and reproducing a fabulous animal.

XXXI. Oriental 6781, Fol. 15 *a*. Illustrating marginal decorations, and reproducing a bird.

XXXII. Oriental 7029, Fol. 6*a*. Illustrating a typical page of text, and shewing the projection of letters into the upper margin.

XXXIII. Oriental 7029, Fol. 60 *b*. Illustrating the discoloration of leaves by smoke and fire.

XXXIV. Oriental 7029, Fol. 73 *a*. Illustrating the division of words and the punctuation.

XXXV. Oriental 7029, Fol. 67 *b*. Illustrating the tail-piece of a title, and shewing a large decorated initial.

XXXVI. Oriental 7029, Fol. 76 *a*. Colophon and date.

XXXVII. Oriental 7029, Fol. 76 *b*. Colophon and double date.

XXXVIII. Oriental 7029, Fol. 77 *a*. Colophon (continued).

XXXIX. Oriental 7023, Fol. 8*b*. Illustrating a typical page of text.

XL. Oriental 7023, Fol. 37 *b*. Colophon and date.

INTRODUCTION

I. DESCRIPTION OF THE MANUSCRIPTS

1. Oriental, No. 7030.

This manuscript contains 43 vellum leaves measuring from $11\frac{3}{4}$ to 12 in. in length by about $8\frac{3}{4}$ in. in width. The volume was very much used in ancient days, for the outer margins of the leaves are soiled and worn and torn. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲟⲏ}}$, then we have $\overline{\text{ⲡⲁ}}$–$\overline{\text{ⲡⲏ}}$. The quires are six in number, and are signed by letters. The first three contain eight leaves each, the fourth and fifth quires contain seven leaves each, and the last quire contains only five leaves. The leaves vary greatly in colour and thickness, and some are spotted with grease and stained with water. Foll. 11–14 are written in a different hand, and take the place of illegible or missing leaves. A tear in Fol. 32 has been repaired by sewing, and the thread which joins the edges is still in place. Each page is filled with two columns of writing, containing from 28 to 30 lines. The writing is bold and good. The initials are usually written in black ink, and decorated with red borders, but sometimes the reverse is the case (e.g. Foll. 4, 7, 19). The letter ⲙ is often filled with a large red dot. One of the best pages of writing in the volume is illustrated by Plate I. The only piece of decoration in the volume is found on Fol. 1 *a* (see Plate II), and consists of a narrow plaited-work border painted in red and black. Bound up with the manuscript are some fragments of older books which were used by the monks of Edfû for padding in the original binding. On one of these is a portion of the 'Encomium of Eustathius, Bishop of Trakê, on Saint Michael the Archangel', in the dialect of Upper Egypt. It reads: ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛⲓⲱ[ⲉⲣⲉ] ⲉⲧ ϩⲙ ⲡⲉϥⲙⲟⲧ ⲛ ⲧⲙⲟⲛⲁⲭⲏ· ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛ ⲱⲁ[ϫⲉ] ⲛⲧ ⲁⲣϫⲟⲟⲥ

ⲉ ⲙⲡⲉ ϩⲟⲟⲩⲧ ⲛ ⲟⲩⲱⲧ [ⲓ ⲉ] ϩⲟⲩⲛ ϩⲙ ⲡⲣⲱ[ⲙⲙ] ⲡⲁ ⲙⲁ[illegible] ⲍⲓⲛ ⲛⲧⲁ ⲡⲁ ϩⲁⲓ ⲙⲟⲩ· ⲙ[ⲡ]ⲣ ⲱⲣⲕ ⲛ ⲗⲁⲁⲩ ⲛ ⲁⲛⲁⲩ· ⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲣⲣ ⲛⲟⲃⲉ· ⲁⲧⲱ ⲧⲕⲉⲁ-ⲛⲟⲙⲓⲁ· ⲁⲣⲭⲟⲛⲉⲥ ⲉ ϧⲟⲗ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲣⲍⲓ ⲥⲟⲗ· ⲁⲣⲱⲣⲕ ⲛ ⲛⲟⲩⲍ· ⲙⲏ ⲙⲡⲣ ⲍⲟⲟⲥ ⲛⲁⲓ ϩⲁ ⲑⲛ· ⲛ ⲟⲩⲕⲟⲩⲓ ⲍⲉ ⲕⲁⲁⲧ ⲛ ⲱⲟⲣⲡ ⲛⲧⲁⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲕⲟⲓⲧⲱⲛ· ⲧⲁⲥⲕⲉⲡⲧⲉⲓ ⲙⲙⲟⲓ ⲙⲙ ⲡⲁⲕⲟⲧⲗⲁⲧⲱⲣ· ⲛⲧⲁ ⲡⲁ ϩⲁⲓ ⲧⲁⲁⲧ ⲉ ⲧⲟⲟⲧϥ· ϩⲓ ⲑⲛ ⲉ ⲧⲣⲉϥ ⲉⲓ ⲉ ϧⲟⲗ ϩⲓ ⲥⲱⲙⲁ· ⲙⲏ ⲡⲕⲟⲧⲗⲁⲧⲱⲣ ⲟⲩϩⲟⲟⲩⲧ ⲁⲛ ⲡⲉ· ⲙⲏ ⲱⲁ[illegible] ⲧⲏⲟⲩ ⲡⲕⲟⲧⲗⲁⲧⲱⲣ ⲉ ϲϩⲓⲙⲉ ⲉⲛⲉϥ· ⲟⲩⲕ ⲟⲩⲛ ⲉⲓⲥ [ϩⲛⲏ]ⲧⲉ ⲟⲩⲛ ϩⲟⲟⲩⲧ ⲛ ϩⲟⲩⲛ[illegible]ⲙ ⲡⲟⲩⲕⲟⲓⲧⲱⲛ ⲧⲉ[ⲛⲟⲩ]· ⲁⲧⲱ ⲟⲛ ⲛ[illegible]ⲛ ⲉⲩⲛ[illegible]ⲙ ⲡⲕⲟⲓⲧⲱⲛ· ⲁⲣⲭⲓ-ⲥⲟⲗ ⲉ ⲭⲱϥ· ⲁⲣ[ⲱⲣ]ⲕ ⲛ ⲛⲟⲩⲍ ⲛ ⲫⲁⲱⲡⲧⲟ[illegible]ⲣⲱ ⲁⲛ· ⲙ ⲡⲁ(?)[ⲥⲧ]ⲙ[ⲉⲛⲛⲥ] ⲉ ⲡⲧⲏⲣϥ· ⲉⲣⲫ[illegible]ⲛⲧⲟⲩⲁⲓⲛ-ⲧⲣⲓⲙⲁⲟ ⲧⲏⲣⲥ· ⲧⲉⲥⲣⲓⲙⲉ ⲍⲉ ⲛ ⲥⲁⲓⲏ ⲉ ⲡⲉⲣⲟⲧⲟ ⲉⲧⲫⲏⲙⲓⲁ ⲧⲥⲧⲥⲕⲗⲏⲧⲓⲕⲏ ⲛⲁⲙⲉ· ⲁⲥⲛⲉⲧⲃ ⲣⲱⲥ ⲛ ⲥⲱⲃⲉ ϧⲛ ⲟⲩⲥⲱⲃⲉ ⲙ ⲡⲛ̅ⲕⲟⲛ̅· ⲡⲉϫⲁⲥ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ ⲡⲉⲥⲙⲟⲩ ⲛ ⲧⲙⲟⲛⲁⲭⲏ· ⲍⲉ ⲱ ⲧⲁ ⲥⲱⲙⲉ· ⲡⲉⲓ ⲫⲱⲃ ⲍⲉ ⲫⲙⲟⲟⲥ ⲙⲙ ϩⲁⲓ ⲟⲩ ⲡⲁⲣⲁ ⲡⲁ ⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ· ⲁⲩ† ϫⲱ ⲙⲙⲟⲥ ⲙⲛ̅ ⲍⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉϫⲣⲏⲙⲁ ⲛⲧ ⲁⲣⲉⲛⲧⲟⲩ ⲛⲁⲓ· ⲙⲙ ⲛⲉⲓ ⲕⲟⲥⲙⲓⲕⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲱⲃ ⲛⲓⲙ ⲉⲧⲉϣ ⲁⲛ † ⲛⲁⲓ ⲛ ⲛⲉϫⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲙ ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛ ⲱⲙ[illegible]ⲣⲓⲟⲥ ⲡⲣⲣⲟ, &c.[1]

At the end of the manuscript are two small slips of light-coloured vellum, taken out of the original papyrus covers, on which are written :

1. ⲉⲧⲱ ⲁⲣⲭⲉⲗⲗⲓ ⲉⲗⲁ̅ⲭ̅ ⲇⲓⲁⲕ° ⲡⲁⲓⲥ ⲧⲟⲩ ⲓ̈ⲱⲥⲏⲫ ⲡⲣ̅ⲕ̅ⲥ̅ ⲡⲱⲗ̅ ⲗⲁ̅ ⲇⲓⲟⲕⲗⲏ ⲯⲓⲁ·

2. ⲉⲧⲱ ⲁⲭⲁⲣⲓⲁⲥ (?) ⲉⲗⲁ̅ⲭ̅ⲥ̅ ⲇⲓⲁⲕⲟⲛⲟⲩ ⲡⲣⲡⲉⲣⲉϥⲥ ⲏ̅ ⲁⲃⲃⲁ ⲛⲓⲕⲟⲗⲁⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲡⲟⲗⲉⲟⲥ ⲑⲉⲥⲏ (?)· ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲛⲁⲱϣ ⲡⲓ ⲥⲁⲓ ⲙⲁⲣϥ ⲥⲟⲛⲥⲏ̅·

[1] For the text of the Encomium in the dialect of Lower Egypt see my *Saint Michael the Archangel*, p. 106 (text).

The first slip mentions Archelli (?) the deacon, the son of Joseph, an ecclesiastic of the city of Latopolis, in Upper Egypt, and gives a date, viz. the 711th (ⲯⲓⲁ) year of the Era of Diocletian = A. D. 995. As the Colophon of the manuscript is wanting this date is of importance, for it proves beyond doubt that the manuscript was written before the end of the tenth century. The second slip was written by Acharias (?), the deacon and servant of Abba Nicodemus, Bishop of the city of Thesê (?), and he beseeches every one who reads this book to pray for him. The manuscript contains one composition only:

The Encomium which Saint Apa Theodore, Archbishop of Antioch, pronounced on the valiant Saint, the victorious warrior of Antioch, the destroyer of the Persians, Saint Theodore the Anatolian. ⲟⲩⲛ̄ⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲁⲛⲧⲓⲟ̄ⲭⲓⲁ· ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲡⲣⲉϥⲉⲣⲡⲟⲗⲁⲓⲙⲟⲥ· ⲡⲧⲁϫⲣⲟ ⲛ ⲧⲁⲛϯⲟⲭⲓⲁ· ⲡϣⲟⲣϣⲣ̄ ⲛ̄ ⲛ̄ ⲛ̄ⲡⲉⲣⲥⲟⲥ· ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· Fol. 1 *a*.

2. Oriental, No. 6784.

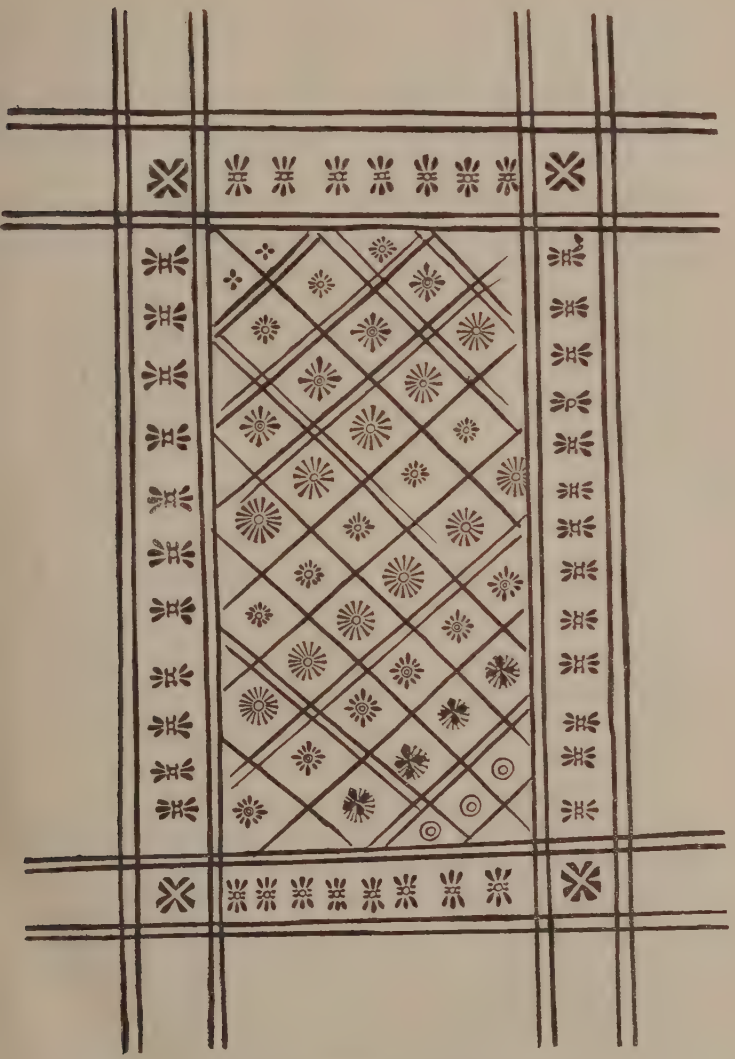
This manuscript contains 23 stout vellum leaves measuring from 10 to 11 in. in length by about 8½ in. in width. The pagination runs from ⲁ̄ to ⲕ̄ⲉ̄, and then from ⲕ̄ⲑ̄ to ⲙ̄ⲏ̄; one leaf, which contained pages ⲕ̄ⲍ̄ and ⲕ̄ⲏ̄, is wanting. The quires, three in number, are signed by letters; the first and third contain eight leaves each, and the second quire contains seven leaves only. The leaves are clean and unspotted, but vary greatly in colour; the darkest are of a yellowish brown, e. g. Foll. 17, 19, 21, and some are nearly white. In Fol. 6 two rents were repaired by sewing in ancient days. Each page is filled with two columns of writing, which contain from 28 to 34 lines. The writing is good and clear. The initials vary considerably in size; all are written in black ink, but some of them are decorated with borders in red. A good

specimen page is given on Plate III. The title of the sole composition in the manuscript is decorated with a small narrow band of plaited work with squares in pinkish red, slate, and yellow colours, with a loop at each corner (see Plate IV). On the lower margin of Fol. 1 *a* are the remains of a scene representing the spearing of an animal, which is painted yellow and has red ears. The spear-head is painted red, the handle silver-grey, and the cat-like animal under the end of the spear-handle yellow. The Colophon (see Plate V) contains the prayer that the Lord Jesus Christ, Who is God in truth, will bless those who have provided for the copying of the manuscript, and that the Virgin Mary will make supplication to her Son on their behalf, so that He may tear up the bill of indictment of their sins, and inscribe their names in the Book of Life. The manuscript was given to the church of Ptjolpef, ⲡⲥⲟⲗⲡϥ, which was situated in the Oxyrhynchite nome, ⲡⲁϫⲏ, of Upper Egypt; the exact position of this village or town is unknown to me. The manuscript is undated, but there is little doubt that it was written in the second half of the tenth century of our era. It contains composition only:

The Discourse on Mary Theotokos and her birth by Cyril, Archbishop of Jerusalem. ⲧⲁⲓⲉϩ ϫⲟⲩⲧⲟⲩⲉ ⲛ̄ ⲉϫⲛⲩⲙⲥⲓⲥ ⲉ ⲁϥⲧⲁⲟⲩⲟⲥ· ⲛ̄ⲥⲓ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲟⲓⲗⲏⲙ· Fol. 1 *a*.

3. Oriental, No. 7027.

This manuscript contains 73 paper leaves measuring from 11½ to 12 in. in length by about 7¼ in. in width. It was copied by Victor the deacon, the son of Mercurius the deacon, in the 721st year of the Era of the Martyrs, i. e. A. D. 1005, which date the manuscript equates with the 365th year of the Era of the Saracens, i. e. the Era of the Hijrah, or A. D. 975. The manuscript contains:



Tooling on the leather cover of Oriental 7027.

1. The life and conversation of our holy Father, who was glorious in every way, Apa Onnophrius, the anchorite. ⲡⲃⲓⲟⲥ ⲁⲩⲱ ⲧⲡⲟⲗⲓⲧⲓⲁ ⲙ̅ ⲡⲛ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲁ ⲁⲡⲁ ⲟⲛⲛⲟⲫⲣⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· Fol. 1 *a*.

2. The Discourse which Apa Demetrius, archbishop of the city of Antioch, who ordained the great John Chrysostom to be an elder, pronounced on the birth, according to the flesh, of God the Word, on the twenty-ninth day of the month Khoiakh, and on Mary His mother, the Virgin who brought Him forth. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲧⲟϥ ⲛ̅ⲥⲓ ⲁⲡⲁ ⲇⲏⲙⲏⲧⲣⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲛⲧ ⲁϥⲭⲉⲓⲣⲟⲑⲉⲛⲉⲓ ⲙ̅ ⲡⲛⲟⲩ ⲓ̅ⲥ̅· ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲙ̅ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁϥⲧⲁⲧⲟϥ ⲉ ⲡⲉⲭⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲛ̅ ⲥⲟⲩ ϫⲟⲩⲱⲓⲥ ⲙ̅ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁϫ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ· ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲩ ⲁⲥϫⲡⲟϥ· &c. Fol. 21 *b*.

A full description of this manuscript, and the text and translation of the Colophon, and of the life of Apa Onnophrius, illustrated by five plates (XXII–XXVI), will be found in *Coptic Martyrdoms*, &c., pp. lix, 179, 431. At the end of the volume containing this manuscript are bound up pieces of two vellum leaves from mutilated manuscripts which were used in padding its original binding. The first is from a small quarto manuscript written probably in the seventh or eighth century, and appears to contain part of a discourse dealing with faith and works, and the second is from a larger manuscript of a later date, and begins with the words (p. ⲕⲑ̅) ⲧⲏⲣⲟⲩ· ⲉⲡⲉ̅ⲣⲙⲁⲉ ⲡⲉ· ⲫⲏ̅ ⲟⲩⲙ̅ⲙⲁϥ ⲛ̅ ⲫⲏⲧ· ⲭⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲛⲁ ⲱⲛⲣⲉ· ⲛ̅ⲧⲁ ⲡⲉⲓ̈ ⲙⲟⲩ ⲛ̅ ⲁⲛⲁⲥⲕⲏ ⲧⲱⲗⲙ̅ⲡ̅ⲧ̅ ⲉ ⲣⲟⲕ· ⲙⲡ ⲓⲥⲛ̅ ⲟⲩⲣⲉⲛⲥⲉⲙⲱⲛ· ⲛⲉⲩⲧ ⲫⲧⲏⲩ ⲉ ⲣⲟⲕ· ⲉ ⲛⲁ ⲭⲙⲥⲟⲛⲥ̅· ⲟⲩⲁⲉ ⲣⲫ̅ⲧⲓ ⲫⲁⲡ· ⲛⲫ̅ⲧⲓ̈ ⲫⲧⲏⲩ· ⲉ ⲛⲁ ⲙ̅ⲙⲁϥ ⲛ̅ ⲫⲏⲧ· ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓ[ⲙ]ⲉ· ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲓⲓⲓ

ⲡϩⲏ[ⲅⲉ]ⲙⲱⲛ· ⲙⲉⲩⲙⲟⲟⲩⲧ ⲛ̄ ϣⲏ[ⲣⲉ] ⲛ̄ ⲣ̄ⲣⲟ· ⲉϥϩⲟⲕⲣ̄ ⲉϥⲟⲃⲉ· ⲉ [ⲛⲉ]ⲛⲧ ⲁⲕϯ ϩⲁⲡ· ⲕⲁⲧⲁ ⲡⲛⲟ[ⲙⲟ]ⲥ Ⲱ̄ ⲡⲁⲣⲭⲏⲉⲣⲉⲩⲥ· ⲡϩⲙ̄[ϩⲁ]ⲗ ⲙ̄ⲡϣⲁ ⲙ̄ ⲡⲙⲟⲩ· ⲡⲁⲣⲁ ⲡϥ̄[illegible]ⲓⲥ· ⲉ ⲛⲉⲛⲧ ⲁⲕϯ ϩⲁⲡ· ⲕⲁ[ⲗⲱ]ⲥ· Ⲱ̄ ⲡϩⲏⲅⲉⲙⲱⲛ· ⲙⲕ̄ⲥⲣⲟⲩ̄ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ· ϩⲁ ⲃⲁⲣⲁⲃⲃⲁⲥ· ⲉⲛⲛ̄ (p. ⲗ̄) ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓⲛⲉ· ⲕⲁⲗⲱⲥ Ⲱ̄ ⲡⲁⲣⲭⲏⲉⲣⲉⲩⲥ· ⲙⲉⲕⲣ̄ ⲟⲩⲥⲟⲟⲛⲉ· ⲛ̄ ⲣⲙ̄ϩⲉ ⲉ ⲡⲙⲟⲩ· ⲛⲅ̄ⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲟⲩⲡⲓⲥⲧⲟⲥ· ⲉ ⲛⲉⲛⲧ ⲁⲕⲧⲓ ϩⲁ[ⲡ] ⲕⲁⲗⲱⲥ· ⲙⲉⲕ ⲙⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲇⲩⲛⲁⲧⲟⲥ· ⲉⲣⲉ ⲡⲡⲟⲗⲓ̈ⲙⲟⲥ ϩⲓϫ[ⲛ̄] ⲉ ⲛⲉⲛⲧ ⲁⲕⲧⲓ ϩⲁⲡ ⲕⲁⲗⲱⲥ· ⲡⲁⲣⲭⲏⲉⲣⲉⲩⲥ ⲙⲉⲕⲣ̄ ⲁⲧ ϣ[illegible] ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕⲥⲁϩ· ϯⲥⲱ[ⲧⲙ̄] ⲉ ⲧⲃⲉ ⲙ̄ ⲡⲟⲗⲓⲙⲟⲥ ⲧⲏⲣⲟⲩ· [illegible] ⲙⲓ̈ϣⲉ ⲛ̄ϩⲏⲧⲟⲩ· ϫⲉ ⲉⲛ[illegible]ϭⲱⲡⲉ· ⲛ̄ ⲟⲩϣⲏⲣⲉ ⲛ̄ ⲣ̄ⲣⲟ· &c.

4. Oriental, No. 6782.

This manuscript contains 36 leaves of fine vellum measuring 13¾ in. in length by 10¼ in. in width. According to a note on Fol. 28 *b* the volume to which the leaves of this manuscript belonged was written in the 706th year of Diocletian, ϩⲛ̄ ⲧⲙⲉϩ ⲯ̄ⲥ̄ ⲛ̄ ⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲓⲟⲕⲗⲏ, i.e. A.D. 990. It was copied by a scribe who calls himself the most worthless of men, and says that he is unworthy of the name which he bears. After an erasure he goes on to say that repentance has made him free, and that he made bold to write this book when he was in ϩⲣⲓⲧⲉⲡⲓⲟⲙ at an earlier period of his life. ϩⲣⲓⲧⲉⲡⲓⲟⲙ may be the name of a monastery or a village, but it is probable that we should divide the Coptic letters thus: ϩⲣⲓⲧⲉ ⲡⲓⲟⲙ· The last word ⲡⲓⲟⲙ may be the later form of the hieroglyphic name of the Fayyûm *Pa-ium* , and if this be so ϩⲣⲓⲧⲉ is probably the name of the village in the Fayyûm in which the manuscript was written. The manuscript contains :

1. The Report of Saint John the Evangelist and Apostle. Fol. 2 *a*.

2. Fragment of a Discourse by Gregory, Bishop of Nazianzus. Fol. 9 *b*.

3. A Discourse by Saint Epiphanius, Bishop of Cyprus, on the Holy Virgin, who gave birth to God. Fol. 10 *a*.

4. A Discourse by Cyril, Archbishop of Alexandria, on Mary the Perpetual Virgin, who gave birth to God. Fol. 29 *a*.

The texts of the first two of the above works, and the Colophon, together with translations and three plates (XLIX–LI), will be found in *Coptic Apocrypha in the Dialect of Upper Egypt*, pp. 51 ff. and 233 ff.

5. Oriental, No. 7597.

This manuscript contains 40 vellum leaves of various thicknesses and colours measuring about $10\frac{3}{4}$ in. in length by about $8\frac{1}{2}$ in. in width. The pagination runs from ⲁ to ⲗⲉ, with duplicate ⲗⲃ and ⲗⲉ, and then runs from ⲗⲍ to ⲟⲉ. The first and last leaves and Fol. 39 *b* are unpaged. The quires, which are signed by letters, are five in number. The first quire contains nine leaves, the second, third, and fourth quires contain eight leaves each, and the fifth quire six leaves. Some of the leaves have been much 'thumbed', and a few are illegible in places because the damp at some time made them stick together. Each page is filled with two columns of writing containing from 25 to 28 lines. The writing is clear and good, and the greater number of the initials are in black; towards the end of the manuscript a few are outlined in red. The title of the Discourse by Apa Psote (Fol. 2 *a*) is decorated with a small band of plaited work in colours, and on the lower margin of the leaf are painted figures of a hare (?) and a crow (?) (see Plate VI). On Fol. 10 *b* are figures of a crane, or ibis (?) and two animals (see Plate VII), and on Fol. 11 *a* is the figure of a winged cherub in black outline (see Plate VIII). The manuscript contains:

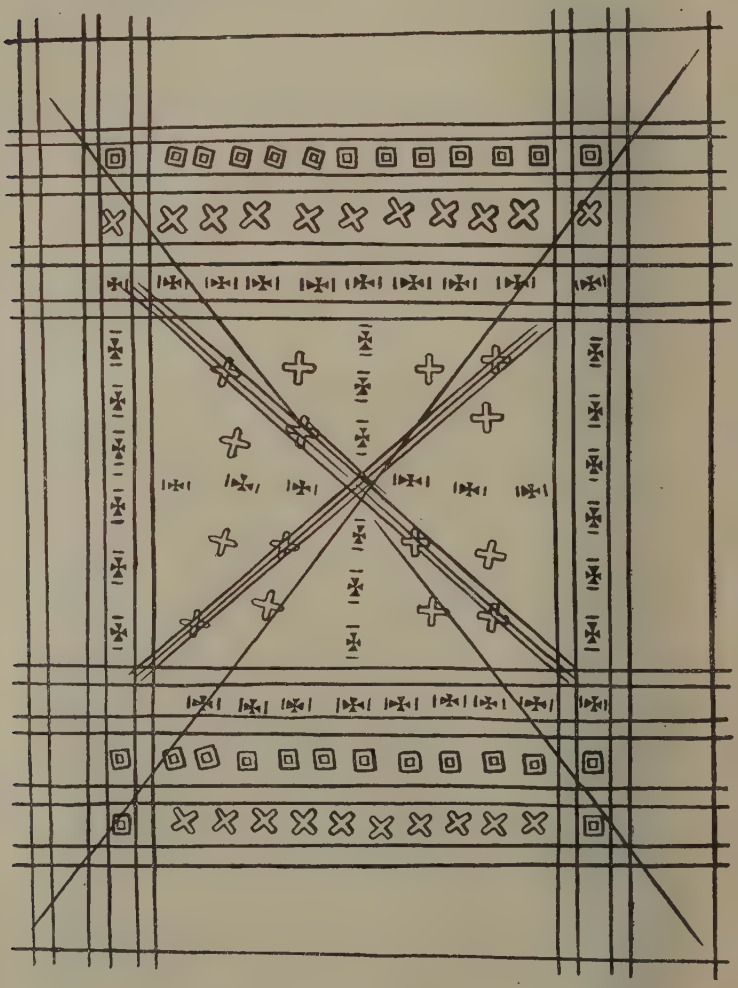
1. The Teaching of our holy father Apa Psote, the great Bishop of Psoï, which he pronounced on the first day of the week, when Arianus, the governor of the Thebaïd, had sent messengers to him to cut off his head. ⲟⲩⲥⲁⲃⲧⲩⲥⲓⲥ ⲛ̄ⲧⲉ ⲡⲛ̄ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲓ̈ⲱⲧ ⲁⲡⲁ ⲯⲟⲧⲉ ⲡⲛⲟⲩ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲥⲟⲓ̈· ⲛ̄ⲧⲁⲩⲧⲁⲩⲟⲥ ⲁⲉ ⲛ̄ ⲱⲟⲣⲡ ⲛ̄ ⲧⲕⲧⲣⲓⲁⲕⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲡⲣⲏⲥⲥⲉⲙⲱⲛ ⲛ̄ ⲟⲩⲃⲁⲉⲓⲥ ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱϥ ⲉⲃⲏ ⲛ ⲧⲉϥⲁⲡⲉ· Fol. 2 *a*.

2. A Discourse on the compassion of God and the boldness of the holy Archangel Michael, and the history of Matthew the merchant, and his wife and sons, by Severus, Patriarch and Archbishop of Antioch. ⲟⲩⲁⲓⲁⲗⲟⲥⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫⲟⲣⲓⲙ ⲡⲉⲭ̄ⲥ̄ ⲫⲛ̄ ⲟⲩⲙⲉ· ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲁⲛⲧⲟⲭⲓⲁ ⲡⲣⲁⲩⲓⲟⲥ ⲥⲉⲧⲛ-ⲣⲟⲥ· ⲉⲁϥⲧⲁⲩⲟϥ ⲉ ⲧⲃⲉ ⲙⲙⲁⲛⲧⲱⲱⲣⲧⲏϥ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· . . . . ⲁϥⲱⲱⲛⲉ ⲁⲉ ⲟⲛ ⲉ· ⲧⲃⲉ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲡⲣⲁⲅⲙⲁ-ⲧⲉⲩⲧⲏⲥ ⲙⲛ̄ ⲧⲉϥⲥⲣⲙⲉ ⲙⲛ̄ ⲛⲉϥⲱⲛⲣⲉ· Fol. 10 *b*. The manuscript was probably written in the second half of the tenth century.

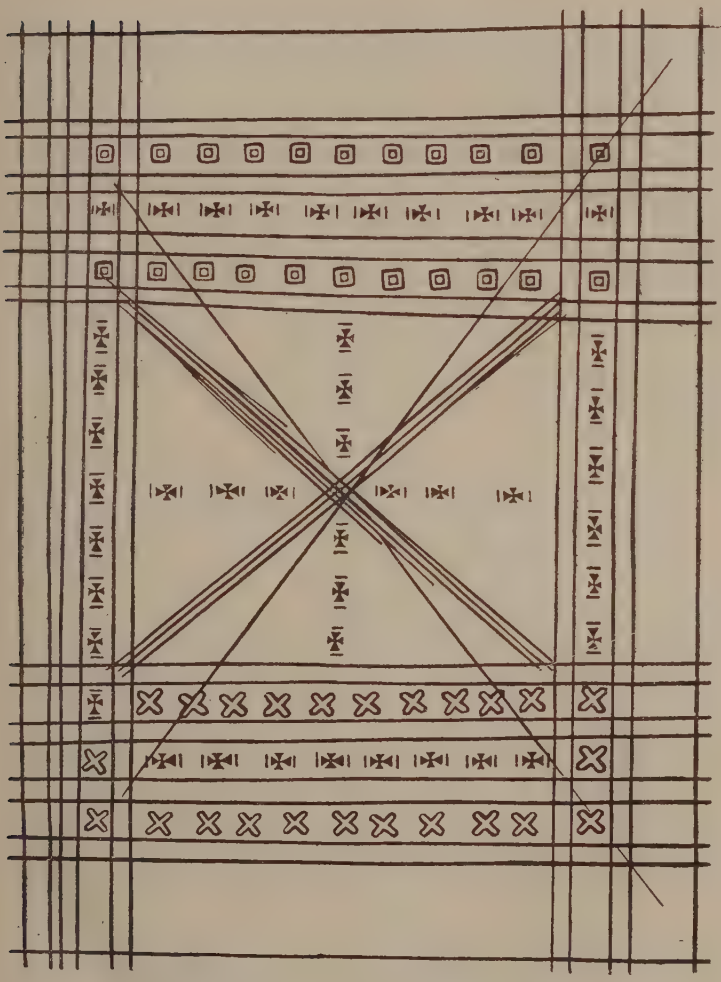
Ivory peg from the cover of Oriental 7597 (exact size of original).

On Fol. 1 *b* is a prayer which reads, 'May the Lord Jesus Christ bless (ⲉⲃⲉⲥⲙⲟⲩ for ⲉϥⲉⲥⲙⲟⲩ) him that saith, May God shew mercy (ⲡⲛⲟⲩⲧⲉ ⲉⲣ ⲟⲩⲛⲁ) in truth to him that wrote (read ⲡⲛⲧ ⲁϥⲥⲣⲁⲓ) this book with his own hand (?). Amen. So be it (ⲉⲃⲉⲱⲱⲡⲉ for ⲉϥⲉⲱⲱⲡⲉ).' The manuscript is bound in thick leather-covered boards made of layers of papyrus gummed together, and it was kept closed by means of two leather loops knotted in one cover, which slipped over two bone pegs that were fastened in the other. One of the two pegs is

still *in situ*. The tooling of the cover is illustrated by the following tracings:



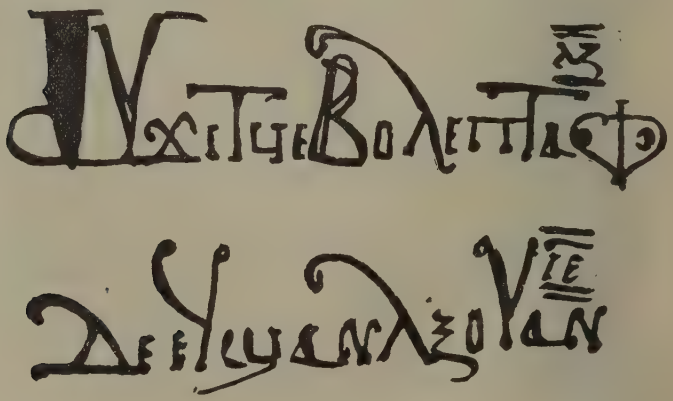
Tooling on the leather cover of Oriental 7597.



Tooling on the leather cover of Oriental 7597.

6. Oriental, No. 6799.

This manuscript contains 40 large quarto white vellum leaves measuring about 11 in. in length by about 9 to 9½ in. in width. When complete the pagination ran from ⲁ̅ to ⲟ̅ⲏ̅. As the upper margin of every leaf is wanting it is impossible to say how the quires were signed, but they were probably five in number. The last few leaves are stained and incomplete at the top, and portions of the text are wanting. Each page is filled with two columns of writing containing from 24 to 31 lines. The writing is clear and bold, but some of the letters are not well formed. On Fol. 1 *b* (see Plate IX) is a large cross painted in faint colours, which forms the frontispiece of the volume. Above the title of the work on Fol. 2 *a* (see Plate X) is a small strip of painted design with loops, semicircles, &c., painted in faint colours, and a small vine leaf ornament runs down one side of the whole length of the page. The initials vary greatly in size and in decoration, and their general characteristics are well illustrated by Plate XI. Throughout the manuscript certain letters in the first lines of almost every page are greatly enlarged, and the upper parts of them intrude into the upper margin (see accompanying cut and Plate XI,



col. 2). The points of punctuation are in black and red, and the letter Ⲫ has usually two red dots, one on each side. According to the Colophon (see Plate XII) the copying of the manuscript was completed on the fifteenth day of the month Paône, in the 769th year of the Era of the Martyrs, i. e. A. D. 1053, a date which in the manuscript is equated with the 448th year of the Hijrah, i. e. A. D. 1070. The cost of the vellum and the copying of the volume was defrayed by . . . . . ., the son of Mashenka, who gave it to the Church of the Cross in ⲡϯⲥⲉⲣⲣⲁϩ, for the benefit of himself and of his wife and family. The copyist was . . . . . Mercurius, the son of Papameos (?), who says that he was very young, and that he did not understand [the craft of the scribe] very well. The manuscript contains one composition only, namely:

The Discourse which Saint Cyril, Archbishop of Jerusalem, pronounced concerning the Cross of our Lord Jesus the Christ, on the day of its discovery, which is the seventeenth day of the month Thoth, &c. ⲟⲩⲗⲟⲅⲟⲥ ⲙ̅ⲡⲉ ⲡⲣⲁⲡⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̅ ⲑⲉ̅ⲗⲏⲙ̅ⲙ̅· ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥϧⲟⲥ· ⲙ̅ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲙ̅ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙ̅ⲙ̅ ⲡⲙ̅ⲡⲟⲩⲱⲛϧ̅ ⲉ ϧⲟⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲙ̅ⲡⲧⲥⲁϣϥ̅ ⲡⲉ ⲙ̅ⲙ̅ ⲡⲉϧⲱⲧ ⲑⲱⲟⲩⲧ· Fol. 2 *a*.

7. Oriental, No. 6801.

This manuscript contains 31 light-coloured vellum leaves measuring about 11 in. in length and from 8 to 8½ in. in width. The pagination runs from ⲁ̅–ⲗ̅, but on the first and last leaves there are no pagination letters. The quires that are signed with letters are four in number. The first quire contains seven leaves, and the second, third, and fourth contain eight leaves each. Several of the leaves are much stained and dirty, and in a few places where the leaves have been stuck together by damp or water the text is illegible. The last leaf, which

contained the Colophon and date, is much mutilated. Each page is filled with one column of writing containing from 23 to 25 lines; a good average page of text, with numerous initials, is illustrated by Plate XIII. On Fol. 1 *a* is a full-page picture in colours of Saint Mercurius seated on horseback and driving his spear into Gaipios (?), the Jew who dared to ride into the shrine of the saint upon a white she-mule (see *infra*, pp. 840 ff.). Gaipios is seen lying on the ground, where he was thrown by the mule, the hind legs of which sank into the soft ground inside the building, and the mule's face is turned reproachfully towards him (see Plate XIV). The title is enclosed with a plaited border painted in red, green, and yellow, and the opening words of the text are decorated with a large initial and a characteristic floral border (see Plate XV). The manuscript contains:

Iron peg from the cover of Oriental 6801 (exact size of original).

1. The Martyrdom of Saint Mercurius the General, the holy martyr of the Christ, which he completed this day, that is to say, the twenty-[fifth] day of the month of Athor, in peace. Amen. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̅ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙ̅ ⲡⲉϫ̅ⲥ̅ ⲛ̅ⲧⲁϥϫⲟⲕ̅ⲥ̅ ⲉ ϧⲟⲗ ϩⲣⲁⲓ ϩⲙ̅ ⲡⲟⲟⲩ ⲛ̅ϩⲟⲟⲩ ⲉⲧⲉ ⲡⲉⲓ ⲡⲉ ⲥⲟⲩ ϫⲟⲧⲉ ⲙ̅ ⲡⲉϧⲟⲧ ⲁⲑⲱⲣ ϩⲙ̅ ⲟⲩⲉⲩⲣⲙⲉ· ϥ̅ⲑ̅· Fol. 2 *a*.

2. The Service for the Festivals of Saint Mercurius. Fol. 22 *a*. With the exception of the Versicles, Psalms viii. 6, 7, xxi. 4, 5, with the singing of which the Service opened, all the passages of Scripture which were read on the days on which he was commemorated are given in Greek and Coptic, page for page.

Immediately following the Versicles is a strip of plaited work painted in colours, and another strip of ornament in a mutilated state is seen at the foot of Fol. 31 *a*. The portion

of the Colophon that gave the date is badly mutilated, and the years of the Era of the Martyrs and of the Era of the Saracens (ⲥⲁⲣⲁⲕⲓⲛⲟⲥ) are wanting. The expense of producing the manuscript was defrayed by a certain ..... the son of the blessed Phêu (?) ⲡⲱⲛⲣⲉ ⲙ̀ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲛⲧ, who gave it to the monastery of Saint Mercurius the General and Warrior ⲁϥⲁⲱⲣⲓⲍⲉ ⲙ̀ⲙⲟϥ ⲉ ⲫⲟⲩⲏ ⲉ ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̀ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲁⲣⲱⲛⲱⲟⲉⲧⲏⲥ for the salvation of his soul.

8. Oriental, No. 6802.

This manuscript contains 43 small quarto paper leaves measuring about 8½ in. in length and from 6½ to 7 in. in width; several of them are mutilated and stained, and the tops of many have been so much injured by water that the text of the opening lines on them is illegible. Nine leaves are wanting at the beginning of the manuscript. The pagination runs thus: $\overline{\text{ⲕ}}$–$\overline{\text{ⲗⲥ}}$, $\overline{\text{ⲗⲍ}}$–$\overline{\text{ⲙⲍ}}$, $\overline{\text{ⲙⲏ}}$ or $\overline{\text{ⲙⲑ}}$, $\overline{\text{ⲛ}}$–$\overline{\text{ⲛⲥ}}$, $\overline{\text{ⲛⲑ}}$–$\overline{\text{ⲝ}}$. With the Encomium of Acacius a new pagination begins, which runs from $\overline{\text{ⲁ}}$-$\overline{\text{ⲗⲏ}}$. The quires are not marked by letters. The manuscript has no Colophon, and is undated, but the dark-coloured soft paper, which seems to have a water-mark (Fol. 6), was probably made in the eleventh century of our Era. Each page is filled with two columns of writing, containing from 25 to 27 lines. The writing is bold and clear, but the letters are often ill-formed and are badly arranged, and the varying lengths of the lines and widths of the columns prove that the copyist was no trained scribe (see Plate XVI). The manuscript contains:

1. The Martyrdom of Saint Mercurius the General, who finished his contest on the twenty-fifth day of the month Athor. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̀ ⲡⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲧⲟϥϫⲱⲕ (*sic*) ⲉ ⲃⲟⲗ ⲙ̀ ⲡⲉϥⲁϣⲡ ⲉⲧⲁⲓⲛⲧ ⲛ̀ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲙ̀ ⲡⲉⲓ ⲉⲃⲟⲧ ⲁⲑⲱⲣ· Fol. 1 *a*. Imperfect.

2. [The Second Miracle of Mercurius.] Fol. 2 *a*. Imperfect.

3. The Third Miracle of Mercurius. ⲧⲙⲉϩ ϣⲟⲙⲛⲧ ⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 3 *a*.

4. The Fourth Miracle of Mercurius. ⲧⲙⲉϩ ϥⲧⲟ ⲉⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 4 *a*.

5. The Fifth Miracle of Mercurius. ⲧⲙⲉϩ ϯ ⲉⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 7 *a*.

6. The Sixth Miracle of Mercurius. ⲧⲙⲉϩ ⲥⲟ ⲉⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 10 *a*.

7. The Seventh Miracle of Mercurius. ⲧⲙⲉϩ ⲥⲁϣϥ ⲉⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 12 *a*.

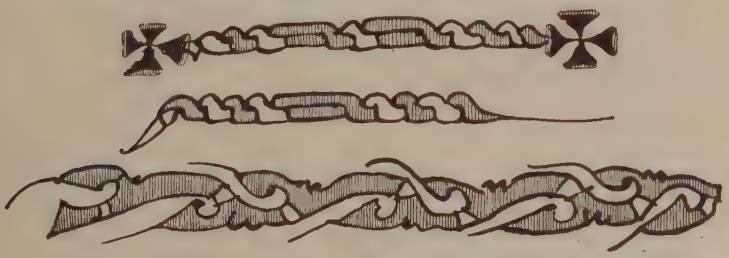
8. The Eighth Miracle of Mercurius. ⲧⲙⲉϩ ϣⲙⲟⲩⲛ ⲛϭⲟⲙ ⲙ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 16 *a*. Incomplete.

9. The Encomium which Saint Apa Acacius, Bishop of Caesarea, pronounced in the martyrium which was built in the name of Saint Mercurius. ⲟⲩⲉ[ⲛⲕ]ⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲩⲟϥ· ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲁⲕⲁⲕⲓⲟⲥ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ϩⲙ̄ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ· ⲛ̄ⲧⲁⲩⲕⲟⲧϥ̄ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 25 *a*.

Both the Miracles and the Encomium were written by the same hand. At many places in the manuscript attempts are made to decorate the pages, but not with any great success. Thus the title of the Martyrdom is enclosed within a simple border, as is also the title of the Encomium of Acacius (see Plate XVII); a curious tail-piece, painted a dirty red colour and edged in black, is found on Fol. 35 *b* (see Plate XVIII). Other attempts at decoration are shewn on p. xlix.

There are unusual spellings in the manuscript, most of which are marked by (*sic*) in the text, e.g. ⲉⲥ for ⲉⲓⲥ, p. 280. 11; 287. 22; 288. 17; 290. 20, 28; ⲛⲧⲟϥϫⲱⲕ for ⲛⲧⲁϥϫⲱⲕ, p. 256. 5; ⲛⲧⲟϥϣⲱⲡⲉ for ⲛⲧⲁϥϣⲱⲡⲉ, p. 262. 33; ⲛⲧⲟϥⲙⲁⲅⲉⲩⲉ for ⲛⲧⲁϥⲙⲁⲅⲉⲩⲉ, p. 278. 33; ⲛⲧⲟϥⲁⲡⲓ̈ⲗⲉ for ⲛⲧⲁϥⲁⲡⲓ̈ⲗⲉ, p. 279. 2; ⲁϥⲱϣⲁϩⲟⲙ for

ⲁⲩⲁⲱⲁⲣⲟⲙ, p. 263. 21; ⲡⲙⲁ ⲛ̄ ⲙ̄ⲡⲁⲧⲕ for ⲡⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ, p. 275. 33, &c. The spellings of several Greek words are unusually curious, e.g. ⲕⲁⲛⲧⲩⲗⲏ, p. 259. 4; ⲁⲩⲕⲧⲣⲓⲥⲍⲉ, p. 259. 22; ⲭⲣⲓⲁⲁ, p. 260. 5; 261. 11; ⲁⲣⲕⲁⲧⲏⲥ, p. 263. 6; ⲁⲩⲉⲡⲏⲟⲉⲙⲉⲓ, p. 263. 12; ⲉⲧⲉⲡⲉⲓ-ⲟⲉⲙⲉⲓ, p. 263. 23; ⲕⲟⲇⲟⲙⲏ, p. 265. 6; ⲫⲁⲯⲓⲥ, p. 269. 8; ⲁⲛⲁⲥⲥⲉⲕⲏ, p. 271. 7; ⲁⲓⲧⲉⲓⲙⲁ, p. 273. 31; ⲏⲓⲗⲓⲫⲁⲛ-ϯⲡⲟⲛ, p. 274. 2; ⲫⲓⲗⲉⲫⲁ[ⲛ]ϯⲡⲟⲛ, p. 275. 32; ⲁⲧⲟⲁⲃ-ⲙⲁⲍⲉ, p. 276. 8; ⲗⲓⲟⲡⲟⲛ, p. 293. 7, &c. The manuscript is undated; it was probably written in the eleventh century.

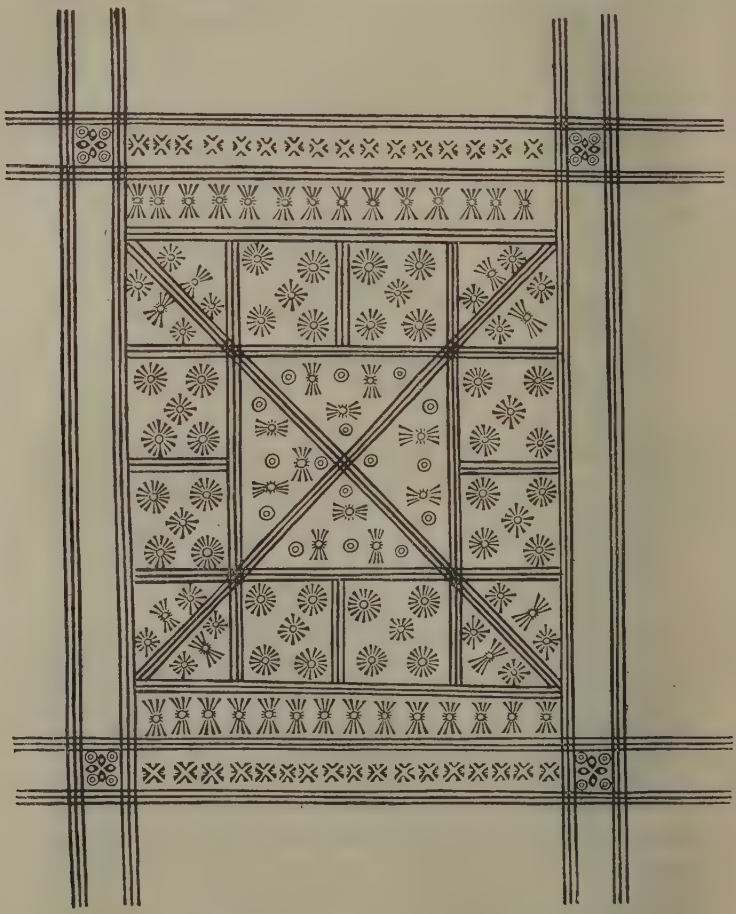


Tail-pieces from Oriental 6802.

9. Oriental, No. 7028.

This manuscript contains 24 large quarto vellum leaves, some of which are torn and stained, measuring from 11 to 12 in. in length by about 9½ in. in width. The pagination runs from ⲁ̄–ⲗⲁ̄ (ⲗⲃ̄ is omitted) and from ⲗⲅ̄–ⲙⲍ̄. The quires are not signed with letters, and their number is uncertain. Each page is filled with two columns of writing, containing from 23 to 26 lines. The writing is bold and clear, but the letters are not carefully formed, and there is a tendency to elongate the tails of certain letters, e.g. ⲭ, ⲯ, ⲥ, and ϯ (see Plate XIX). Some of the initials are decorated with red ink, and the title has above and below it a decorated border of zigzag lines and vine leaves (see Plate XX). The manuscript contains one composition only:

The Discourse which the glorious Patriarch, who became a habitation for the Holy Spirit, Apa Celestinus, the Archbishop of the great city of Rome, pronounced on the .....



Tooling on the leather cover of Oriental 7028.

Archangel Gabriel. ⲟⲧⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ · ⲉⲧ ⲧⲁⲓⲏⲧ · ⲁⲧⲱ ⲡⲉⲛⲧⲁⲥⲣ̄ ⲙⲁ ⲛ̄ ⲟⲧⲱⲣ ⲙ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲧⲁⲁⲃ · ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲓⲛⲟⲥ · ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲙⲟⲥ

ⲡ̅ ⲡⲟⲗⲓⲥ ⲉⲣⲱⲙⲉ· ⲉ ⲁⲩⲧⲁⲧⲟⲩ ..... ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· &c. Fol. 2 *a*. Imperfect.

Bound up at the end of the manuscript are two large quarto vellum leaves which do not belong to it, although the first of them is numbered Fol. 25. These leaves contain the opening portion of an Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch. For a facsimile of Fol. 25 *a* see Plate XXI. At the beginning of the manuscript is bound a piece of vellum which was used as padding in its original leather covers; on it are 31 lines of Greek written on one side only of the vellum. What appears to be the Colophon is found in a most unusual place, viz. at the beginning of the manuscript (Fol. 1 *b*; see Plate XXII). According to this the manuscript was deposited in the monastery of Saint Mercurius, in the mountain of Tbô (Edfû), in the days of Abba Nicodemus, the Bishop of Edfû and of the Camp and of Pelêk (Philae), and when Abba Abraham was Archimandrite, so that all the fathers and brethren who were bearing their crosses might obtain from its perusal consolation and profit for their souls. The shrine of the saint appears to have been rebuilt in the year 378 of the Saracens, and the manuscript was copied in the 705th year of the Era of the Martyrs, i. e. A. D. 989. The parts of the Colophon legible to me are:

[ⲁⲣⲓ ⲧⲁⲥⲁⲡⲉ ⲛⲁ ⲁ̈ⲁⲁⲧⲉ] ⲙⲛ̅ ⲛⲁ ⲥⲛ̅[ⲏⲧ] ⲩⲗⲏⲗ
ⲉ ϫⲱⲓ· ▒ⲣ▒▒▒▒▒▒▒▒▒▒ ⲉ ⲧⲟⲗⲙⲁ ⲛⲧ̅ϫⲟⲟⲥ· ϫⲉ
ⲡ̅ⲧ ▒▒▒▒ⲧ̅ ⲡ̅ ⲡⲉⲓ ϫⲱⲙⲉ ⲉⲣ̅ ⲧ̅ⲉⲕⲕⲗⲉⲥⲓⲁ ▒▒▒▒ ⲡ̅ⲧⲁ
ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲣ̅ ⲭⲣⲓⲁ ⲙⲙⲟⲟⲩ· ▒▒ⲛ ⲕⲉⲙⲓⲗⲓⲟⲛ
ⲁⲩⲧⲓⲟⲩ ⲉ ⲃⲟⲗ ⲉⲁⲓⲕⲱϫⲙⲟⲓ ⲡⲁⲣ̅ ⲥⲁⲃⲣⲓⲏⲗ ⲁⲩⲕⲱⲧ̅ⲩ
ⲛ̅ ⲃⲣ̅ⲣⲉ ⲉⲣ̅ ⲧⲙⲛ̅ⲧ̅[ⲉ]ⲣⲟ· ⲡ̅ ⲡⲁⲗⲁⲥ ⲓⲥ ⲡⲭ̅ⲥ̅ ⲕⲱⲩ
ⲁ..ⲩ ⲥⲁⲣⲁⲕⲓⲛ̅ⲥ̅ ⲧⲟⲛ ▒▒ⲉ ⲁⲃⲃⲁ ⲛⲧⲕⲱⲁⲧⲙⲟⲥ ⲱ
ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲧ[ⲡⲟ]ⲗⲓⲥ ⲧⲃⲱ· ⲙⲛ̅ ⲛ̅ ⲕⲁⲥⲧⲣⲟⲛ· ⲙⲛ̅
ⲡⲉⲗⲏⲕ· ⲡⲭ̅ⲥ̅ ⲕⲁⲁⲩ ▒▒ⲛⲉⲡⲁ̈ⲁⲁⲧⲉ ⲙⲛ̅ ⲛⲉⲛⲥⲛⲏⲧ

ⲡⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ [ⲙⲏ] ⲙⲛⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲏ ⲫⲁⲙⲓⲟⲥ ⲙⲉⲣⲉ ⲙⲏ ⲡⲧⲟⲟⲩ ⲛ ⲧⲃⲱ· [illegible]ⲱ(?) ⲡⲫ̄ ⲉ ⲧⲣⲉⲩⲥⲓ ⲥⲁⲗⲉⲗ̄ ⲫⲓ ⲫⲏⲩ ⲛ̄ ⲫⲏⲧⲫ̄ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ· [illegible]ⲁⲃⲃⲁ ⲁⲃⲣⲁⲁⲙ ⲱ ⲡⲣⲟⲉⲓⲥⲧⲟⲥ ⲉ ⲭⲱϥ ⲡⲭⲉ̄ ⲕⲁϥ [illegible]ⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲫⲛ̄ ⲟⲩⲫⲩⲡⲟⲙⲟⲛⲏ ⲉ ⲕⲁⲥ ⲉⲣⲉ [ⲡⲁⲣ̄ⲭ̄] ⲅⲁⲃⲣⲓⲏⲗ ⲙⲡ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ [illegible]ⲫ ⲉ ⲡⲓ ⲭⲱⲙⲙⲉ ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲉⲭⲉ̄ [illegible]ⲁⲓ ⲉ ⲭⲱⲛ ⲛⲫ̄ⲕⲱ ⲛⲉⲙⲛⲟⲃⲉ ⲛⲁⲛ ⲉ ⲃⲟⲗ [ⲉⲫⲉⲙ]ⲱⲡⲉ ⲫⲁⲙⲏⲛ ⲁⲛⲟⲛ ⲙⲡ̄ ⲡⲛⲉⲛⲟⲥ ⲧⲏⲣⲫ̄ ⲫⲁⲙⲏⲛ ⲁⲡⲟ ⲁⲓⲟⲕⲗ̄ⲏ ⲩⲉ·

10. Oriental, No. 7021.

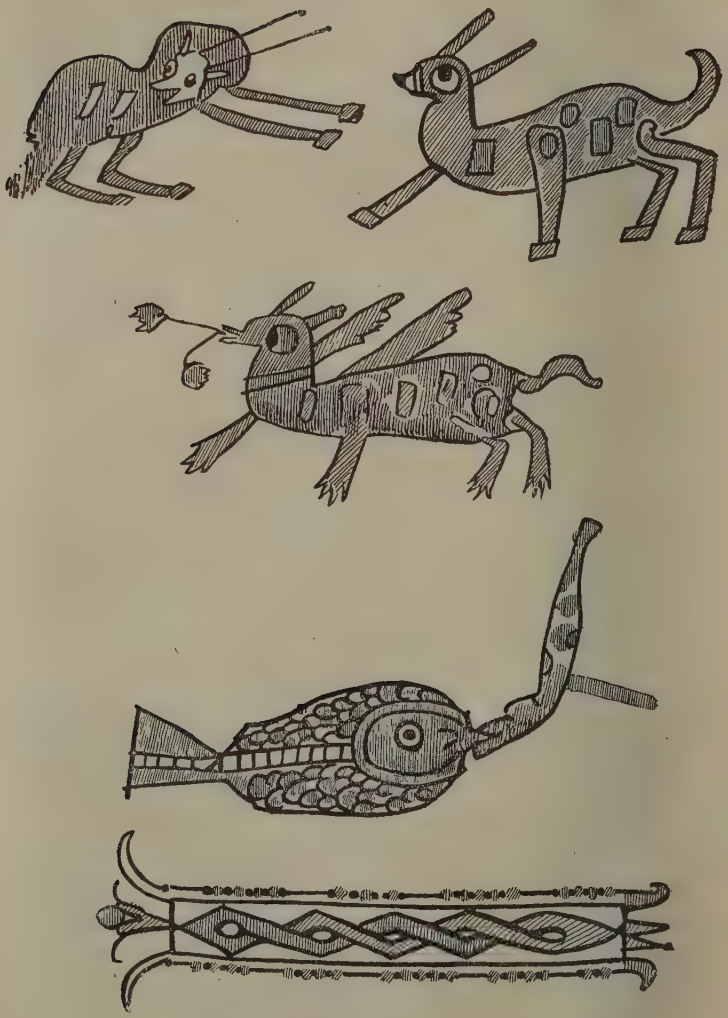
This manuscript contains 50 leaves, made of a brownish-yellow soft paper with a water-mark, measuring 11½ in. in length by 7¾ in. in width. The outer margin of many of the leaves has been rubbed away, and the lower part of the manuscript has suffered seriously from water; on several leaves the ink of the last two or three lines has disappeared from the paper. The pagination runs from ⲁ̄–ϥⲉ̄. The quires are six in number, and, with the exception of the last, are signed with letters. Each page is filled with one column of writing containing from 27 to 31 lines. The writing is bold, clear, and regular, and the symmetry of the columns proclaims the scribe's skill and experience. On Fol. 1 *a* is a full-length, full-faced figure of Saint Michael the Archangel, who is represented in the form of a round-faced beardless man wearing a tunic, which is fastened by an ornament at his left shoulder, and a girdle from which are suspended by cords a ring and a bow-shaped object. Over the tunic falls a long purple cloak, and the part of it which falls over his breast has a decorated border. The saint has a halo round his head, and he wears sandals. In his right hand he holds a spear with a cross-shaped handle, and in his left is a circular object with a rectangular design and the

letters $\overline{\text{ⲁ}}$, $\overline{\text{ⲱ}}$, $\overline{\text{ⲓⲥ}}$, $\overline{\text{ⲭⲥ}}$ (see Plate XXIII). The title of the work contained in the manuscript is decorated with a head-piece and a tail-piece and the usual pattern running down the left margin (see Plate XXIV). The copying of the manuscript was finished on the ..... day of the month Epêp of the ..... Indiction of the year 703 of the Era of the Martyrs, i. e. A. D. 987 (see Plate XXV). The Colophon states that the production of the manuscript was paid for by Sirê, the son of the blessed Phêu, who lived in a village called Kourosê, or Pkourosê, and who was a member of the guard (?) of the city of Asna or Esna in Upper Egypt. He gave the volume to the shrine of Saint Michael the Archangel, in the district of Edfû, in order to obtain the archangel's blessing on himself and his wife, and his children, and his cattle, and on all his possessions (see Plate XXVI). The manuscript contains one composition only:

The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael the Archangel. ⲟⲧⲉⲩⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲧⲟϥ ⲛ̄ⲥⲓ ⲡⲉⲛⲡⲉⲧ ⲟⲧⲁⲁϩ ⲛ̄ ⲉⲓⲱⲧ· ⲉⲧ ⲧⲁⲓⲏⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲓⲙ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ· &c. Fol. 2 *a*.

11. Oriental, No. 6781.

This manuscript contains 35 large quarto light-coloured vellum leaves measuring 13½ in. in length by 12 in. in width; the first six leaves are wanting. The pagination runs from $\overline{\text{ⲓⲉ}}$–$\overline{\text{ⲡⲃ}}$, and the quires are unsigned. Each page is filled with two columns of writing containing from 28 to 30 lines. The letters are clear and well formed, and the writing is bold and handsome. The margins of the pages are decorated with a large number of initial letters and curvilinear designs, and fantastic figures of birds, animals, fish, &c., some of which are illustrated by Plates XXVII–XXXI, and some by the tracings reproduced on pp. liv and lv. The Colophon on Fol. 35 *b*, which is unusually well written, but some lines of



Marginal ornaments in Oriental 6781.

Ornamental capital letters, &c., in Oriental 6781.

which are unfortunately obliterated, states that the manuscript was copied by Mark the deacon, who finished his work on the 8th day of the month Meshir in the 699th year of the Era of the Martyrs, i. e. A. D. 983, which is here equated with the 371st year of the Hijrah, i. e. A. D. 981. The cost of copying the manuscript was defrayed by the God-loving sister Kountite (?), the daughter of the blessed . . . . . of the town of Ermont (Armant), and the volume was given by her to the shrine of Saint Michael, whom she prays to bless herself, and her husband, and her children. The manuscript contains:

1. The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael. Six leaves wanting at the beginning of the volume.

2. The Service for the commemoration festival of Saint Michael:

a. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the 12th day of Paape. Fol. 30 *a*.

b. Matthew xiii. 43–52. To be read at dawn. Fol. 30 *b*.

c. Psalm lxviii. 11–28. To be read at the setting ready. Fol. 31 *a*.

d. The Epistle. 1 Timothy ii. Fol. 32 *a*.

e. The General Epistle. 1 Peter i. 1–12. Fol. 32 *b*.

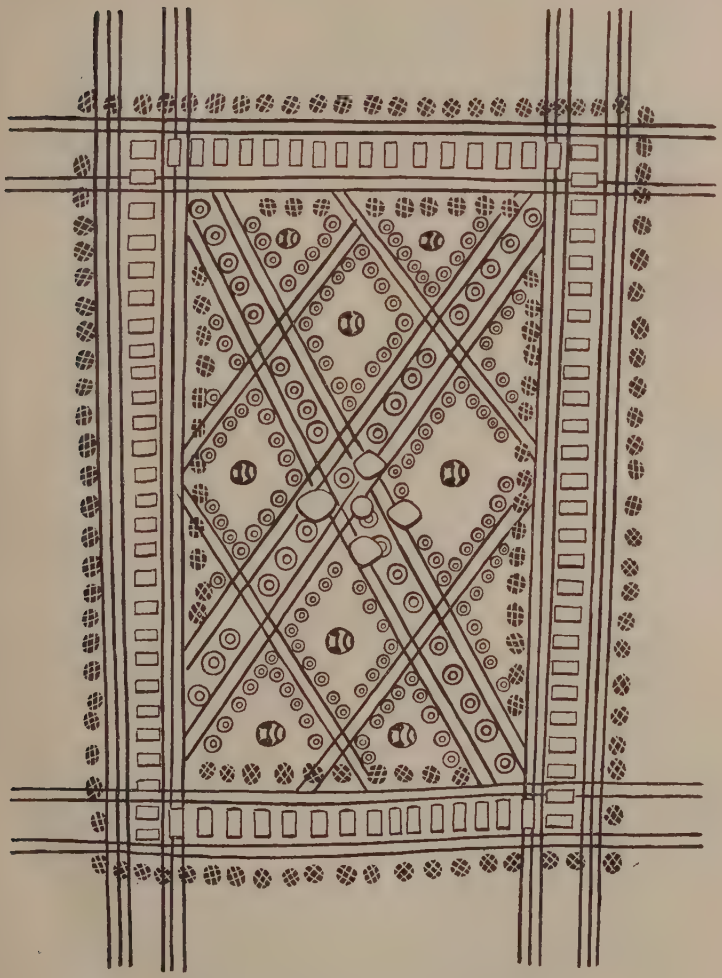
f. Acts of the Apostles x. 1–13. Fol. 33 *b*.

g. Psalm cxlviii. Fol. 34 *a*.

h. The Gospel. Luke xiv. 1–15. Fol. 34 *b*.

12. Oriental, No. 7029.

This manuscript contains 78 paper leaves of a light brownish yellow colour measuring about 11½ in. in length by about 7 in. in width; one or two leaves are wanting at the beginning. It has suffered greatly from careless usage, for the margins of many leaves of the earlier part of the manuscript are entirely wanting, and the leaves that are the best preserved, so far as form is concerned, have been so much damaged by fire and smoke (see Foll. 36 ff. and Plates XXXII and XXXIII) that



Tooling on the leather cover of Oriental 7029.

the opening and concluding lines of many of them are illegible. The pagination ran apparently from ⲁ–ⲣⲛⲉ. The quires were probably ten in number, each containing eight leaves; they were signed by letters, as is proved by Foll. 29 *b*, 46 *a*, 53 *a*, 61 *b*, 62 *a*, and 70 *a*. Each page is occupied with one column of writing containing from 24 to 27 lines. The writing is bold and clear, and the text is broken up by a large number of points on every page, probably for the convenience of the reader (see Plate XXXIV). From first to last there is very little decoration in the manuscript, and the strip of plaited-work design, painted in black and a dirty red, on Fol. 67 *b* (see Plate XXXV) is the only tail-piece in it. The Colophon (see Plates XXXV–XXXVII) states that the copying of the manuscript was finished on the twenty-. . . . day of Epêph in the 708th year of the Era of the Martyrs, i. e. A. D. 992, by Zôkratôr, the son of the blessed archdeacon Joseph, who entreats the reader to overlook the faults in the manuscript and to forgive him, because he had not completed his education and was still receiving instruction from his masters when he made the copy. The cost of copying and binding the manuscript was defrayed by the pious deacon 'whose name God knoweth', and who gave it to the shrine of Apa Aaron in the mountain of Edfû. According to the Colophon, which describes a miracle which took place in connection with the waters of the Nile through the prayers of the Virgin Mary, the manuscript was written in the 708th year of the Era of the Martyrs, i. e. A. D. 992, which the scribe equates with the 372nd year of the Hijrah, i. e. A. D. 982. The manuscript contains:

1. History of Apa Aaron and other monks of the Egyptian Desert by Paphnutius. Fol. 1 *a*. Imperfect at the beginning.

2. The Service for the Commemoration Festival of Apa Aaron:

a. Psalm xcix. 1–9. To be read at the setting ready. Fol. 57 *a*.

b. The Epistle. Hebrews iv. 14–v. 6. Fol. 57 *b*.

c. The General Epistle. James v. 10–16. Fol. 58 *a*.

d. Acts of the Apostles vii. 34–43. Fol. 58 *b*.

e. Psalm lxxvii. 18–20. Fol. 59 *a*.

f. The Gospel. Matthew iv. 23–v. 16. Fol. 59 *a*.

g. The Resurrection. Mark xvi. Fol. 60 *a*.

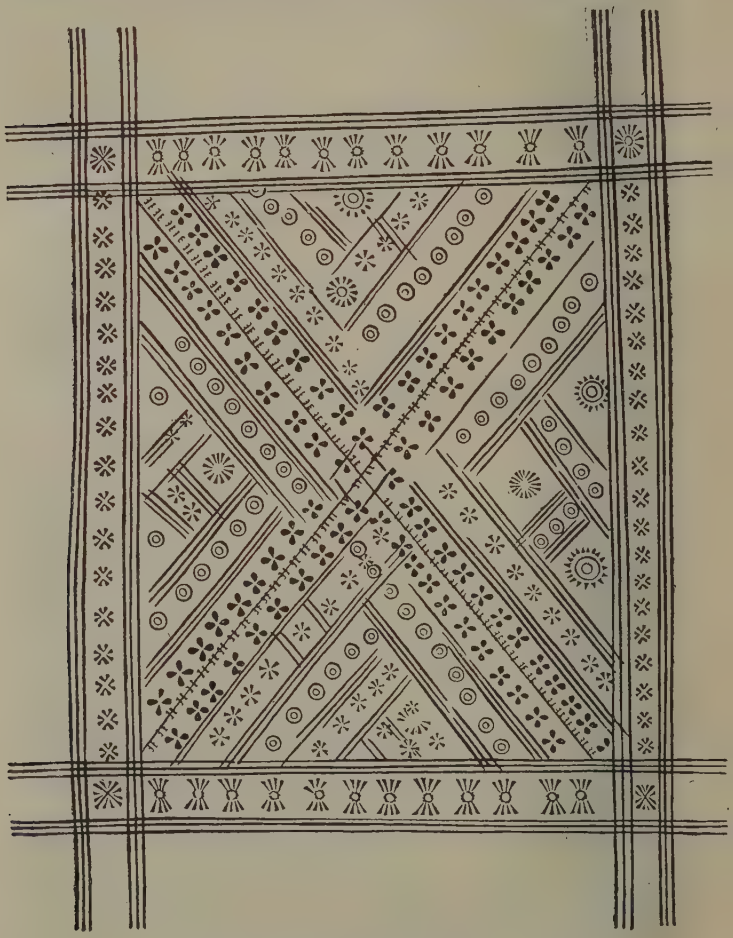
3. The Dying Prayer of Saint Athanasius. ⲡⲉϣⲗⲏⲗ · ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ · ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲧⲁϥⲧⲁⲧⲟϥ ⲙ̅ ⲡⲙⲁⲧ (*sic*) ⲉⲧ ⲉϥⲡⲁⲕⲁ ⲥⲱⲙⲁ · ⲉ ϩⲣⲁⲓ ⲛ ϩⲏⲧϥ · Fol. 61 *a*.

4. The Discourse which Saint Timothy, Archbishop of Alexandria, pronounced on the festival of the holy Archangel Michael. ⲟⲩⲗⲟⲩⲟⲥ · ⲉ ⲁϥⲧⲁⲧⲟϥ ⲛⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲗⲗⲱ-ⲑⲉⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲕⲟⲧⲉ · ⲉ ⲧⲃⲉ ⲡⲩⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · Fol. 67 *b*.

13. Oriental, No. 7023.

This manuscript contains 37 vellum leaves, measuring $12\frac{1}{2}$ in. in length by $9\frac{3}{4}$ in. in width, which formed part of a large volume of at least 70 leaves. The pagination shews that we have three sections of the original volume, for it runs from ⲁ̅–[ⲓⲁ̅], and from ⲟⲑ̅–ⲣⲕⲉ̅, and from ⲣⲕⲑ̅–ⲣⲙⲁ̅. Foll. 24–31 (ⲟⲑ̅–ⲭⲁ̅) have been bound up in the wrong place, and to obviate the re-numbering of the folios the printed Coptic text runs on in the same sequence as in the manuscript. In the translation, however, the sections follow in their correct order, that is to say, the text of Foll. 24–31 (ⲟⲑ̅–ⲭⲁ̅) precedes that of Foll. 8–23 (ⲭⲉ̅–ⲣⲕⲉ̅). The quires contain 8 leaves, and are signed with letters, and from the fact that Fol. 16 *a* (p. ⲣⲓⲁ̅) is the first of quire No. ⲓⲁ̅ we may assume that the volume which is represented by the 37 leaves of this manuscript is the second of a series. The writing is bold and clear, but somewhat irregular. Each page is occupied by two columns of writing containing from 24 to 30 lines. The initials are comparatively few, and the greater number

of them are undecorated. There are decorated initials on Foll. 1 *b*, 2 *a*, 3 *a*, 5 *a*, 7 *b*, 19 *b*, and the title of the first work



Tooling on the leather cover of Oriental 7023.

in the manuscript has an ordinary 'twist' border, painted in red and yellow on three sides; for typical examples of the writing see Plates XXXVIII–XL. According to the Colo-

phon the cost of producing the manuscript was defrayed by the God-loving brother Psate, a native of the town or village of Mekra, or Tmekra, in the district of Ermant (Armant), and the blessing of Raphael and of Saint Paul is invoked upon him, and upon his wife and family. Below the Colophon is written a line of Greek, which contains the name of Joseph (probably Joseph the Archdeacon, whose son Zôkratôr copied so many manuscripts), and below that seem to be the remains of a date, according to the Era of the Hijrah, which begins with the letter τ, i. e. 300 (see Plate XL). At the end of the line of Greek there remains a portion of Ψ, the first letter of the date according to the Era of the Martyrs, and therefore the copying of the manuscript can be assigned without doubt to the second half of the tenth century of our Era. The manuscript contains:

1. The Discourse which was pronounced on the holy Archangel Raphael by Saint John Chrysostom, Archbishop of Constantinople, on the day of the Commemoration of the Saint. ⲟⲩⲗⲟⲩⲟⲥ ⲉ ⲁⲫⲧⲁⲧⲟⲩ ⲛ̄ⲥⲓ ⲡⲣⲁⲩⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲛ̄ ⲛⲟⲩϧ· ⲛ̄ⲧⲁⲫⲧⲁⲧⲟⲩ ⲁⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ϩⲣⲁⲫⲁⲏⲗ· ϩⲛ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲉϥⲣ̄ ⲡⲓⲉⲉⲩⲉ· ⲉⲧ ⲟⲩⲁⲁϩ, &c. Fol. 1 *a*. Imperfect.

2. The Apocalypse of Saint Paul. Fol. 8 *a*. Imperfect at the beginning.

II. SUMMARIES

1. The Life and Martyrdom of Theodore the Anatolian.

The Encomium in which Theodore, Patriarch of Antioch, describes the stirring events in the life of Theodore the Anatolian, and his martyrdom, is of an unusual character, and of peculiar interest, because it treats of events and matters of a secular character, which writers of encomia on saints and martyrs were not accustomed to include in their works. Theodore begins his discourse with a eulogy on the city of Antioch, which he describes as a beautiful and fertile garden, filled with trees bearing scented blossoms. Great men and generals rejoice therein, and Antioch may, in this respect, be compared with the heavenly Jerusalem, the abode of the Saints. In a series of highly rhetorical sentences the Patriarch of Antioch goes on to comment on the deaths of the nobles of Antioch, which were brought about by the cruel acts of Diocletian, and on the insane behaviour of this 'lawless Emperor', which laid waste the fair city of Antioch. When Theodore remembers his rule, and the evil which he wrought in Antioch, he addresses Diocletian, saying, 'I curse thee, I revile thee, I call thee by evil names, O thou evil blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss!' When, however, the remembrance of the saints comes into his mind, and he thinks upon the honour which the martyrs receive in heaven before God and His angels, and upon the punishment which Diocletian is suffering in the nethermost parts of Amente, Theodore comforts himself and declares that it is well that Diocletian was born if only to enable the saints to attain unto such glory. Looking round him on Antioch, and noting the churches and martyria and monasteries which flourish there, and the heathen temples and shrines of idols lying in ruined heaps,

he receives comfort in his soul, and admits that since these glorious buildings, which testify to the growth and spread of Christ's religion in the world, are the direct result of the acts of the 'lawless Emperor', it is well that Diocletian was born on the earth. Among all the martyrs who suffered death at the hands of Diocletian, Theodore the Anatolian holds first place in the affections of Theodore, Patriarch of Antioch, and the thought of the 153 nails which were driven through the martyr's body when he was crucified compels curses to rise to his lips. The history of the sufferings of the Anatolian must be proclaimed throughout the world, and invoking the martyr's help to raise him when he falls, to correct him when he errs, and to give him courage when he is filled with despair at the mere idea of writing the martyr's life, the Patriarch sets before us the following facts about one of the most distinguished of all the martyrs of Antioch.

In the neighbourhood of Tarsus in Cilicia there lived a certain man called Samar, who was a great landed proprietor, and who possessed gardens, vineyards, and orchards, and who grew wheat on a very large scale. When he died he left all his property to his sons, Ptolemy and Soterichus, who as soon as the funerary ceremonies were over began to quarrel about the division of the same. Whether Ptolemy the elder brother wished to defraud his younger brother Soterichus, or whether Soterichus claimed more than his share, cannot be said, but as they failed to arrive at a settlement they came to Antioch and brought their case before Euius the 'king' of Antioch. Ptolemy found the opportunity to bribe Euius, and, unknown to Soterichus, gave him a centenarius of gold. Euius seeing that the two brothers were men of wealth and position persuaded them to leave Tarsus, and to come and live in Antioch. This they did, and Euius gave his daughter to Ptolemy to wife, and to Soterichus he gave his niece Sophia to wife. He also bestowed upon them high rank, and the two brothers flourished exceedingly under royal favour, and they became

very powerful in the city, and the inhabitants of the town paid them great honour. In due course the king's daughter and niece each gave birth to a son, and the Archbishop Apa Gaius was sent for to pray over them and to bless them, and to suggest names for them. A few days later Gaius took the two boys into the church and set them before the altar, and when he had prayed over them he uncovered their faces, and saw their names written upon their foreheads. On the forehead of the son of the king's daughter the letter ⲑ was written, and on that of the son of the king's niece the letter ⲟ was written, and all the congregation saw these letters. Whilst the archbishop was gazing in amazement a voice was heard, saying, 'Theodore the Anatolian, Claudius the Persian'; and when he baptized the children he gave them these names. A festival in honour of the birth of the children was celebrated, and for twenty-seven days the people in the city rejoiced. Claudius and Theodore were nursed by free women, and were educated in the same school, and were treated as equals in every respect. The people of the city loved to look upon their handsome faces, and they admired their bearing and their splendid apparel. When they were grown up and they went to church to receive the Sacrament, a herald preceded them, and a band of music accompanied them, and the people of the city strewed their road with aromatic herbs, and laurel, and syringa, and decorated the street leading to the church with banners and streamers made of purple cloth, byssus, linen, &c. On one occasion when the children came forth from their place in the church to receive the Sacrament, the Archangels Michael and Gabriel were seen standing by them. And Michael reaching out his hand gave to Theodore a sword with which to fight like Benaiah, a famous warrior of Israel, and promised him conquest and victory. At the same time Gabriel gave to Claudius a sword, directing him to use it against the Barbarians and the Persians. When Archbishop Gaius saw what was happening before him he marvelled. Turning

to Theodore, the writer of this Encomium, who was serving that day as deacon, he declared to him that the youths would one day become very famous men, and he told him how he had seen the Archangels take Theodore and Claudius under their protection.

In due course Euius the king of Antioch died, and the city was governed by Ptolemy and Soterichus, who assumed almost royal rank, and later they were assisted in ruling the country by their sons, who had attained to man's estate. Theodore and Claudius received their military diplomas, and they wore royal dress and were treated as princes; each wore a bracelet of gold, and each had a household which consisted of a thousand slaves, and the income of each was one thousand pieces of money. It was also arranged that Claudius should marry Theodore's sister, and that the sister of Claudius should marry Theodore; but these arrangements fell to the ground because the young men devoted all their days to military duties and the study of the Scriptures, and passed their nights in fasting and prayer. They modelled their behaviour upon that of Alexander the Great, who, according to the beliefs of Arabian and Ethiopian writers, preached Christian asceticism to his troops.

When Claudius and Theodore had been in the service of the state for about fifteen years war broke out between the Romans and the Persians. After two fierce fights the hostile armies encamped on the river Tanobis, facing each other. Whilst they were resting thus the Devil disguised himself as a Roman envoy, and making his way into the Persian camp described to the troops what awful things would befall them if the Romans conquered them. Then changing his disguise into that of a Persian envoy, he went to the Roman camp and tried to terrify them by descriptions of what they would suffer if the Persians were victorious. Taking up a position between the two armies, he sowed dissension and hatred between them. At length the Romans and Persians fought. In

the first of these ten thousand men were killed, and in the second twenty thousand, and the Persian prince, who was called Kratôr, and who was leading his troops, was made prisoner by the Romans. On the third day after the capture of the prince the Persian army broke up, and the soldiers fled in all directions. They soon rallied, however, and the general, feeling it to be impossible to return to the king of Persia whilst his son was in the hands of the Romans, determined to attack the Romans and rescue the prince. Thereupon the Persians retraced their steps, and finding the Romans encamped by the river Tanobis they fell upon them, and slew five thousand Romans, and captured Claudius, the son of Ptolemy, and took him to Persia, and delivered him to the king.

When Agaborne the king of Persia saw Claudius he marvelled at the goodliness of his person, and at his dignified carriage and behaviour, and the priests admiring the fairness of his form wished to offer him up as a sacrifice to the gods for the salvation of prince Kratôr, who was then in the hands of the Romans. Whilst this matter was being debated by the king and the priests, Aliphorus the Queen looked out from her chamber, and observing the goodliness of form and the noble bearing of Claudius besought the king to spare his life. Her wish was to give him her daughter Kesen (or Gesen) to wife, and to send him back to his home, so that the Romans might be induced to send back her son Kratôr safe and sound. Agaborne hearkened to the Queen's petition, and allowed her to receive Claudius into her house, where he bitterly lamented the position in which he found himself. One day his chamber became suddenly filled with blazing light and fire, and the Archangel Gabriel appeared unto him, and bidding him be of good cheer asked him why, since the Angel of God was his protector, he was afraid. Claudius replied that he was not afraid of death, but of the pollution of marriage with which he was threatened. Gabriel then told him that neither death nor marriage should befall him, that

Theodore the Anatolian should come to him, and that both Theodore and he would become famous throughout the land. The archangel then disappeared.

When Queen Aliphorus saw the fire with which Claudius was surrounded she was afraid, and she entreated the king to send him away to his own country; this Agaborne was quite willing to do, but the nobles opposed the Queen's wish. Aliphorus next begged Agaborne to allow Claudius to write to his father with his own hand, and to tell him and his mother where and how he was. For some days before this Agaborne had been seeing visions and hearing voices which told him that Theodore the Anatolian was coming to destroy him. Moved by the Queen's entreaty, he caused Claudius to be set before him, and he questioned him about the light and fire which had appeared in his chamber. Claudius told him that his visitor was an angel of Jesus Christ, and that Theodore the Anatolian was his brother, i. e. cousin, and not a god. Writing materials having been given to him by the king's command, Claudius wrote a lengthy epistle to his father Ptolemy.

When the Roman soldiers returned to Antioch, and Claudius could not be found, lamentations broke out in all the city. Ptolemy and the nobles mourned bitterly, his Queen rent her garments, and strewed ashes upon her head, and tore out her hair, and Thebasia, the sister of Claudius, did likewise. Slaves also rent their garments, and the widows and orphans of Antioch bewailed their generous protector and benefactor. When the first outbursts of grief had subsided Soterichus went to the king his brother and reminded him that the Persian prince Kratôr had been captured by the Romans, and that he was alive at that moment in Antioch. He advised Ptolemy to make Kratôr to write to the king of Persia, with a view to the exchange of the two royal prisoners, and suggested that the Archbishop (Gaius) should come to Ptolemy with prince Kratôr, and superintend the writing of the letter.

Ptolemy, apparently, accepted this advice, and 'each side waited for a month'.

When the letter which Claudius had written to his father from Persia arrived in Antioch there was great rejoicing, and the mention in it of Theodore the Anatolian caused Ptolemy to send to the eastern frontier where Theodore and his troops were stationed, and recall him to Antioch. Theodore, having been absent from the city for some time, and knowing nothing about the capture of Claudius by the Persians, wondered greatly at the signs of general mourning which he saw when he returned to Antioch. As soon as he learned what had happened he volunteered to go and bring Claudius back, but though Ptolemy accepted Theodore's offer, Aliphorus the Queen was unwilling for him to be sent. Ptolemy then sent to Archbishop Gaius and bade him guard the Persian prince carefully, because, when Claudius had been sent back to Antioch, he determined to send Kratôr back to Persia. The Archbishop replied that Kratôr lived in his house, and ate at his table, but that he was ill through a wound made in his side by an arrow during the war. Having given the Archbishop authority to summon the state physician to Kratôr, Ptolemy told Gaius to prepare to go to Persia to bring back Claudius. Soon after this Gaius and Theodore the Anatolian, laden with rich presents, and accompanied by a number of men of high rank and soldiers, set out for Persia, and in due course reached the court of Agaborne, king of Persia. Kratôr, the Persian prince, was left behind sick in Antioch.

When the Roman envoys arrived Agaborne expected that his son Kratôr would be with them, and he caused his city to be decorated with lamps and garlands, and all the inhabitants rushed out to watch the Romans arrive and march through the city. When the Archbishop had revealed his business, and presented the gifts he had brought, and reported that Kratôr was alive, Agaborne first asked why Kratôr had not

been brought, and then demanded that Theodore should be brought into his presence, saying that he had heard much about him. When Theodore had answered Agaborne's questions about his strength and renown, he asked to be allowed to see Claudius, and the king granted his desire. Claudius was brought, and the two cousins embraced each other, and wept, and enjoyed each other's society for a week. The Queen fell in love with the young men, and had their portraits painted on the wall of her bedchamber.

Having tarried at the Persian court for a month the Archbishop asked the king's permission to return to Antioch, promising to send Kratôr back to him as soon as possible. The king replied that he would not allow Theodore to depart until Kratôr had returned safe and sound; and the Queen, finding that Claudius would not marry her daughter Kesen, or Gesen, swore that she would not let him leave Persia until Kratôr had been brought back. From the paragraph which follows it seems clear that Theodore and Claudius were promptly thrown into prison, where they were visited by Michael and Gabriel, who were in the form of soldiers. By some means or other Theodore and Claudius were brought out into the city, and the archangels having given their own swords to them to fight with, the two cousins fell upon the Persians, and slew twenty thousand of them. They then brought Agaborne and the Archbishop outside the city, and Theodore told the king that he was now able from what he saw to judge of the power which the Romans possessed. The king was panic-stricken, and was carried back to his palace in a state of collapse and abject fear. The archangels then went into the temples and proclaimed to the priests the arrival of Theodore who would destroy them, and straightway the temple wall fell in on them, and a fire broke out and consumed them. Moreover, under the influence of the archangels, the equestrian portrait-figures of Theodore and Claudius, which the Queen had caused to be painted upon the wall in her

bedroom, used to come away from the walls, and take the forms of well-armed horsemen, and gallop through the country slaying the Persians everywhere. Whenever the words 'Theodore and Claudius are coming to destroy you' were heard in Persia, the painted figures of their horses began to neigh, and to gallop about, before the Persians had time to draw up their troops in battle array.

By some means unstated Archbishop Gaius and his soldiers succeeded in getting away from Persia with Claudius and Theodore, and when they arrived in Antioch the city was decorated in their honour, and all the people turned out to greet them joyfully. About this time Kratôr, the Persian prince, died in the Archbishop's palace, and Ptolemy the king had his body brought at once to the palace and examined, and with the exception of the wound in his side, which he received from a spear in the war, there was no mark of violence on him. The king caused the body to be embalmed and put in a chest, which was committed to the care of the archbishop, until an answer to the letter which had been sent to Agaborne announcing the death of his son could be received.

Soon after this event Ptolemy died, and the people wished his son Claudius to succeed him, but his mother carried him away and hid him, and a certain noble called Umerianus was made king of Antioch. As soon as news reached Agaborne that his son was dead the Persians declared war against the Romans, and sent their challenge to Umerianus. This man, who seems to have spent all his patrimony in bribing the people of Antioch to make him king, was greatly disturbed at the threat of war, and he wept freely and cursed his ill luck. He then summoned Soterichus, Romanus, and Basilides, and took counsel with them; he proposed to abdicate the throne of Antioch, and wished Claudius to take his place. This, however, Claudius refused to do, and he and Theodore and the older men took an oath of allegiance to Umerianus, and swore by the Gospel that they would loyally support his

throne. Umerianus, however, doubted the loyalty of Claudius and Theodore, and the Devil urged him to dispatch them to Egypt to serve with the recruits, obviously with the idea of removing from them the opportunity for plotting against him. As for any services which they might be able to render in the wars against the Persians, the Devil was able to recommend a man who would be far more useful in this respect, namely, one Akrippita, or Agrippita, a goat-herd, then living in the district of Psoï or Ptolemaïs, in Egypt. Thereupon Umerianus dispatched an imperial officer to bring Akrippita to Antioch. Akrippita was a friend and neighbour of Psote of Psoï, and he played some kind of instrument of music whilst Psote sang from the Psalter. At times Akrippita used to dash in among the flocks and scatter them in sheer mischief; and when the officer arrived to summon him to Antioch he seized his horse, and having leaped upon it he galloped among the flocks, and cut down a great many animals with the officer's sword. When Apa Psote tried to restrain him, Akrippita rode his horse at him, and tried to trample the old man to death. In due course Akrippita reached Antioch, and received his commission in the army; but as the eldest daughter of Umerianus fell in love with him he was excused military duty, and at the age of twenty he became her groom and her lover.

Some time after these things Umerianus, king of Antioch, was slain in battle with the Persians, and his daughter seized the kingdom and ruled it for three years. She then bribed the chief men of the city, and they elected her lover king of Antioch, who now seems to have assumed the name of Diocletian. When Theodore the Anatolian heard of this he went to the palace, and driving Diocletian from the throne set Claudius in his place, but Claudius refused the throne, and fled from the palace whilst yet the shouts of approval of the multitude were ringing in his ears. Meanwhile Diocletian had taken refuge with his wife, who reviled Theodore and cursed him for his arrogance. When Theodore heard of this

he rushed from the throne-room, and slew two thousand four hundred officers and men. As the result of this slaughter the imperial herald declared that the kingdom of Antioch belonged to Theodore by right of conquest. On hearing of Theodore's acts the Queen became afraid, and taking out the royal crown and sceptre and robes from the secret place in the palace wherein she had hidden them, she offered them to Theodore and begged him to become king. In answer to this offer Theodore set fire to the palace with the view of destroying every one in it, and a great riot broke out in the city on the following morning; however, urged by the petitions of his sister, and the sister of Claudius, Theodore extinguished the fire. At this time the Archangel Michael appeared to Theodore and told him that God had arranged for Diocletian to be Emperor of the Romans. On the following morning the Anatolian proclaimed that the throne was vacant, but as the fear of Theodore was still great in the city no man attempted to occupy it. When a month had passed and the throne was still vacant, the Queen bribed the soldiers, and they succeeded in making Diocletian, who had hidden himself through fear, undertake the rule of the kingdom.

Soon after this Theodore went to visit Diocletian, who invited him to occupy the throne, but the Anatolian refused to do so, and told him that if he kept the Faith and did the thing that was right his kingdom would stand. Diocletian took this advice, for he attended Divine Service in the churches, and received the Sacrament, and took counsel with Archbishop Gaius, and 'lived in the Faith, and performed good works'. He gave to Gaius ecclesiastical jurisdiction over all Egypt, and he had his old friend Psote made a bishop, and gave him rule over the province of Marês, i. e. the district between Philae and Dakkah in Northern Nubia. Diocletian was still doubtful in his mind about the loyalty of Theodore, and his wife urged him to let her bribe the soldiers to kill him, but he was afraid to let this be done because he could

not trust the soldiers in the city to defend him. Soon afterwards war broke out again between the Romans and the Persians, and acting on the advice of the Queen Diocletian dispatched Claudius and Theodore with their hosts to fight against the Persians. He also gave a large sum of money to Archbishop Gaius to offer up a sacrifice and to pray for victory for his arms. In the battle which followed soon after the Romans were victorious, and they captured another Persian prince, and Theodore took him to Antioch and set him before Diocletian; and at Theodore's request the king handed the prince over to the Archbishop's care.

As soon as the king of Persia learned that his son was under the care of the Archbishop he sent many valuable gifts to Gaius, who being in urgent need of money for his charities set the young Persian free without telling any one what he had done. In due course Diocletian was told what the Archbishop had done, and he sent and demanded an explanation from Gaius. In answer the Archbishop declared that when the prince was handed over to him two months ago there was a wound in his side from which he had since died; his body was prepared for burial in a suitable manner, and was then lying in the archiepiscopal palace. When Diocletian demanded to see the body, an embalmed body arrayed in purple was produced by the Archbishop, who swore that it was the body of the Persian prince, meaning the king to think that it was the Persian prince who had been recently captured. Diocletian had doubts about the truth of the Archbishop's statement, but he could not prove that he was lying.

Soon after this the Romans and Persians fought another battle, and the Romans captured a Persian prince called Nikometes; as soon as Claudius and Theodore saw him they knew that he was the prince whom they had captured during the last fight, and that the Archbishop must have set him free. When Diocletian heard of the capture of Nikometes, he asked Theodore if this was so, for the Archbishop had assured

him that Nikometes was dead. Thereupon Theodore lied and said, 'It is his brother whom we have captured. Nikometes is dead.' Theodore stripped Nikometes of his royal apparel, and ordered him to tell no man who he was; and when the king returned to Antioch he delivered Nikometes into the care of Claudius and Theodore.

When the king of Persia heard that his son Nikometes had been captured once again he sent Panicerus and Leontius with large gifts to Theodore and Claudius that they might let him escape, and apparently they caused the Archbishop, in whose palace they had lodged the prince, to set him free. After a very short time Diocletian learned from the Devil, who appeared to him, that Nikometes had been allowed to escape a second time, that Gaius, Claudius, and Theodore had divided the Persian king's bribe among them, and that all three had deceived him and lied to him. The Devil urged the king to put them to death at once, but Diocletian objected, saying that if he did so there would be none left to command his troops, and that he would lose his kingdom. On this the Devil tried to convince Diocletian that it was he, and not Theodore, who had captured Nikometes, and that he had large armies of soldiers at his command. In proof of this he made great numbers of his demons to take the forms of soldiers prepared for battle, and to appear before Diocletian, and with them were seventy demons in the forms of gods. Pointing these out to Diocletian the Devil said to him, 'Thou wilt now know that the fear of the Anatolian and of Claudius need not terrify thee'; and when the Devil had described how he would bring these two men into great disgrace he disappeared.

When the Devil left him Diocletian went and told the Queen all that he had said, and then had Nikometes brought before him for examination. The prince confessed that he had been twice captured, thus proving that Gaius and Theodore and Claudius had deceived Diocletian, and lied

to him. Diocletian rejoiced to have his suspicions confirmed, and he rose up in a rage and went and slew Archbishop Gaius, and wrecked his palace, and then plundered all the churches in Antioch. Whilst these events were taking place in Antioch Theodore was in the country, engaged in his military duties, but he was kept informed about what was happening by his sister, who wrote letters to him. Meanwhile the Queen pressed Diocletian to summon Theodore to Antioch, ostensibly to discuss with him a private matter in connection with the king of Persia, and he carried out her wish. When the letter of recall had been dispatched to Theodore, the Emperor instructed sixteen guards (?) to prepare fetters for Theodore, and to hold themselves in readiness to seize him when he appeared. In response to the imperial message, Theodore, suspecting no foul play, returned quickly to Antioch, and when he entered the palace he laid down his sword, and passed at once into the royal presence. Diocletian smiled at him craftily, and having addressed to him words of congratulation made a sign to the sixteen guards, who fell upon him and bound him in fetters, and haled him out to the persea tree in the courtyard of the palace. Theodore entreated the guards to loosen his bonds that he might pray a little before he died. When they refused to do this he made a violent effort, and throwing out his arms burst their bonds asunder, and hurled the whole of the sixteen guards to the ground. When he had ended his prayer he bade the executioners do their duty, and they at once nailed him to the persea tree with one hundred and fifty-three nails. Michael appeared and comforted him in his agony, and when Theodore entreated Christ to give him rest He received the martyr's spirit to Himself. Saint Victor begged Romanus his father to ask Diocletian for the body of Theodore, and the Emperor granted his petition. Victor, and Claudius, and the sister of Theodore took the body down from the persea tree, and laid it in the family vault, and it worked many cures.

2. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem.

Cyril, the writer of this Discourse, seems to have been born in or near Jerusalem about A.D. 315. He was consecrated bishop of Jerusalem in 351, held the see for thirty-five years, during sixteen of which he was in exile, and died about 386. The Discourse summarized below[1] is probably an imitation of the twenty-first[2] of his 'Catechetical Lectures', which seem to have been written when he was a presbyter before 350.[3] Cyril compares the Discourse which he pronounced on the day of the Assumption of the Blessed Virgin Mary to the feast which a rich man gives to his friends. As the rich man sets before them first of all the daintiest meats and the choicest wines, even so Cyril places first of all before his hearers the most important facts and arguments which he has been able to collect about the Virgin Mary. In the first place, he says, we must remember that it is Jesus Who has invited us this day to commemorate His mother, who was at once His throne and His habitation. On this day the mother of the King of Life tasted death, because she was a mortal woman and a creature of flesh and blood. Moreover, Mary was begotten by a human father and brought forth by a human mother, like every other human being. Those godless heretics, like Ebion (?) and Harpocratius, who say that Mary was a '*δύναμις*', which took the form of a woman and gave birth to Emmanuel, fail to see that if Mary was a *δύναμις* she could have had no body, and could never have died, and that Christ could never have put on flesh from her. If we listen attentively, with the help of the Paraclete and of the Virgin Mary herself Cyril will relate Mary's history.

[1] For an Ethiopic version see Oriental, No. 604, fol. 92*a* ff.

[2] Read 'twenty-first' for 'twentieth' on p. 626, l. 4.

[3] See De Ronestin, 'The Five Lectures of St. Cyril', Oxford, 1887; and E. H. Gifford, *Catechetical Lectures* (in A Select Library, 2nd ser., vol. vii); Migne, *Patrologia*, Ser. Graec. tom. 33.

Many writers have compiled fabulous lives of the Virgin which resemble the mythological stories that are found in the works of the Greek poets, but works of this kind he rejects entirely.

From information which Cyril claims to have derived from the Virgin Mary herself, he states that her parents were of the tribe of Judah, and of the House of David. Her mother was called Anna, or more commonly Mariham. She was born in the village of Magdalia, and was called also Mary Magdalene. She was Mary who belonged to Kleôpa and to James, the son of Joseph the carpenter, into whose care she had been committed. Cyril says that he has examined the writings of Josephus and Irenaeus and of the Hebrews, and he is convinced that Mary was of the House of David. In a district of Jerusalem called Magdalia there was a small village inhabited by Jews. Among these was one Aaron, who was commonly called David; he was very rich and very charitable, and awaited the coming of the Redeemer of Israel. As Aaron was lying on his bed one evening he fell into an ecstasy, and heard a voice telling him that the Redeemer of Israel should spring from his family. His wife was called Sara, and she bore him a son, whom his father called Joakim and his mother called Kleôpa. David, i.e. Aaron, gave his niece Anna, the daughter of his brother Aminadab, to Joakim-Kleôpa to wife, and some time after this David-Aaron and his wife Sara left all their possessions to their son; now Anna, their daughter-in-law, was barren. After some time, when it seemed probable that a stranger would inherit their property, Joakim-Kleôpa and Anna went up to the Temple and paid their vows, and prayed for a child, whom they promised to dedicate to the Lord. Having ended his prayer, Joakim-Kleôpa heard a voice, which came from the altar, telling him that he should have a child, for his petition had been accepted. In due course a daughter was born to Joakim-Kleôpa, and he called her Mary, and when she was a

few years old her parents took her to the Temple and gave her to the Lord, according to their vow. In the fifteenth year of her age Gabriel visited her, and announced to her that the 'Saviour was coming to her'. Cyril states that Gabriel visited her on the 7th day of the month Xanthikos, which is the day of the new moon of Parmoute, i. e. March 27, and that Christ was born on the 29th day of Khasileue,[1] or Khoiak, i. e. December 25. He was born at Khabratha,[2] which is Bethlehem. When Jesus entered Egypt He was two years and four months old, and He and Joseph and Mary travelled thither on a light fleecy cloud. According to Cyril it would have been impossible for Mary and the Child to bear the fatigue of a journey which was so long that a traveller had to make twenty halts in the caravanserais on the road.

The Discourse on Mary Theotokos is interrupted at this point by a personal anecdote told by Cyril himself. A certain monk called Annarikhus, who lived near Gaza, and who had studied with great success the works of the heresiarch Bion (?) and Harpocratius (?), began to preach the lies and blasphemies of these men to the pilgrims who flocked to the shrines in the neighbourhood. When Cyril learned what the monk's doctrines were he sent two messengers to the Bishop of Gaza, ordering him to send Annarikhus, together with his books of heresy, to him in Jerusalem. When he entered Cyril's presence, in answer to the archbishop's accusation that he preached false doctrine, Annarikhus declared that he only preached the doctrine of the Apostles and of Fathers such as Satôr, Ebion, and Harpocratius. Pressed by Cyril to declare what this doctrine was exactly, the monk, on the authority of the Gospel to the Hebrews, asserted that: 1. When Christ wished to come upon the earth the Good Father committed

[1] On p. 634, l. 16, for Khasilene read Khasileue.

[2] Ἐφράθα, αὕτη ἐστὶν Βαιθλέεμ (LXX, Swete's edition, i, 453). Originally Ephratha seems to have been the name of the district of Bethlehem, but in Micah v. 1 and Ruth iv. 11 אֶפְרָתָה means the town itself.

Him to the care of a mighty *δύναμις*, which was called Michael. 2. This *δύναμις* came down upon earth, and was called Mary, and Christ was in her womb seven months. In reply to Cyril's question if he took the Gospels literally, the monk said Yes, and then Cyril asked him where in the Gospels did he find it stated that the Virgin Mary, the Mother of God, was a *δύναμις*? The monk replied 'In the Gospel of the Hebrews', a work which he regarded as of authority equal to that of the Gospels of Matthew, Mark, Luke, and John. When Cyril had shewn him the absurdity of setting the 'misleading doctrine of the Hebrews' in the place of the doctrine of Christ, and proved to him by quotations from the New Testament and the 'Ancoratus'[1] (*Ἀγκυρωτός*) of Epiphanius that the doctrine of the Jews can never be joined unto the doctrine of Christ, the monk admitted that he had made a mistake, and asked for Cyril's forgiveness. He then delivered up his books to Cyril, who burned them in the fire. This done Cyril began to expound his doctrine of Mary Theotokos, but the loss of a leaf from our manuscript makes our statement of it incomplete. At the end of his exposition he told Annarikhus that if he was willing to accept and to confess this doctrine he would receive him into his fold, and that if not he must leave the place. The monk then cursed the heresy of Bion (or, Ebion) and Harpocratius, and Cyril baptized him in the name of Saint Mary. Finally, Annarikhus went into a monastery in the Mount of Olives, and preached the doctrine acceptable to Cyril, denying that Mary was a *δύναμις*.

Passing briefly over the paragraphs in which Cyril describes the relationship of Mary to Elisabeth, we come to his narrative

[1] This work was compiled by Epiphanius with the view of supplying presbyters and others with an exposition of the Monophysite creed for use in various countries; the 121 sections in it deal chiefly with the doctrine of the Trinity, and assert clearly the veritable humanity of Christ and the resurrection of the body. See Tillemont, *Mémoires Eccles.*, tom. x, and for a handy reprint of the text, Migne, *Patrologiae*, tom. 43, Paris, 1858.

of Mary's life in Jerusalem. After the Crucifixion John took Mary to his house, according to the command (see John xix. 26), and she passed her life in working miracles and in healing the sick. She gathered about her a large number of virgins, and shewed them by example as well as precept the blessings of a life dedicated wholly to God. When she had been living thus for ten years she one day bade John summon to her Peter and James, and when they had arrived she reminded them of the great events in the life of her Son which they had witnessed, and then told them that He had appeared to her and warned her that she had only three more days to live. She further told the Apostles that He had promised her such glory in heaven that even the saints would marvel thereat, and that all the angels and patriarchs and prophets and virgins would bow in homage before her. He bade her have no concern about her body, for as He Himself had tasted death, and had destroyed its power, so He would take care of her body and raise it up incorruptible at the appointed time. Having told her to inform Peter and John, and to tell them what to do in connection with her departure, and to give the nuns whom she superintended a solemn charge, He disappeared. The Apostles summoned the virgins to her, and when they came she took the hand of Mary Magdalene, who was very old, and turning to the virgins she bade them regard her as their mother. She then sent Peter to one Bibros, or Bifros, to fetch from his house some fine linen which had been deposited there, and James she sent to buy a stater's worth of perfumed spices. When the evening of the day of her death arrived Mary told John to light a large number of lamps; and having laid the fine linen on the ground, and spread the sweet spices over it, she stood up on it and prayed that the river of fire might be tranquil and allow her to cross over it. She then lay down upon the linen with her face to the east, and Christ mounted on the Cherubim came to her with His angels. He summoned Death

to appear, for needs must that Mary should see him, and as soon as she saw Death she threw her soul into the bosom of her Son, and He wrapped it up in a napkin of light. Mary fell asleep on the 20th day of the month Tôbe (January 16).

By the Lord's command the Apostles laid Mary's body on a bier and set out to carry it to the Valley of Jehoshaphat, opposite to the Mount of Olives, singing hymns as they went. On their way they passed the Temple, and when the members of the Sanhedrin, who were in session, heard the singing they asked who had died. Hearing that it was Mary, the mother of Jesus, they hurriedly passed a decree prohibiting the burial of the body in the city, and they ordered it to be burnt. Certain Jews set out to stop the Apostles and to seize the body, and when the Apostles saw that they were pursued they set the bier down upon the ground and fled. When the Jews arrived at the place where the bier had been set down they found that Mary's body had disappeared, and though they searched all the neighbourhood they did not find it. A voice from heaven bade them cease to search for the body until the 'appearing of the Saviour', and the Jews fled in shame. The Virgin Mary was sixty years old when she died; she was fifteen years old when she gave birth to Jesus, she followed Him for thirty-three and a half years, and she lived eleven and a half years after the Crucifixion. After the accession of Constantine a church was built in her honour in Jerusalem.

3. The Discourse by Demetrius, Archbishop of Antioch, on the Birth of our Lord and on the Virgin Mary.

Of Demetrius, Archbishop of Antioch, who claims to have ordained St. John Chrysostom a presbyter, little seems to be known. It is clear that there is some confusion in the Coptic text, for St. John Chrysostom was made presbyter by Flavian in 386, having been ordained deacon by Meletius in 381. Demetrius, the author of the Discourse on the Virgin, is

obviously identical with the compiler of the Miracles of Victor, the son of Romanus, who also claims to have appointed Chrysostom to the presbyterate: ድርሳን: ዘደረሰ: አብ: ቅዱስ: ድሜጥሮስ: ሊቀ: ኤጲስ: ቆጶሳት: ዘአንጾኪያ: ዘሚሞ: ቀሲስ: ሰቅዱስ: የ'ሐንስ: ልሳነ: ወርቅ: በእንተ: ክብሩ: &c.[1]

Demetrius opens his discourse with a reference to the two-fold joy which attaches to the month of Khoiak (Nov. 27–Dec. 26), first because at its beginning the festival of harvest is celebrated, and secondly because at its end is the great festival of the Nativity. According to a tradition which he found in some work on Chronology, Demetrius also states that Christ was born on the day of the new moon of Khoiak (November 27), which fell on a Sunday. Mary, he says, was the daughter of Joakim and Susanna (*sic*), and was the child of their old age. She was born on the Sabbath, on the 15th day of the month of Hathor, and on the following Sabbath her name was registered in the Temple, because she was the first-born child. When she was three years old, her mother took her to the Temple to give her to the Lord, and as soon as the child was set upon her feet she walked into the Temple by herself and went on into the place behind the veil, where she remained, and wholly forgot her parents. At the age of ten she wore a dainty, spotless tunic, which was kept in position by a girdle, and a *kaf'iyyah*, or head-cloth, which covered her eyes. She wore no sandals, and her feet, arms, and hands were unadorned by jewellery of any kind; she used neither *kohl* (stibium) for her eyes nor crocus-flower unguent for her cheeks. She walked but little outside the Temple, and ate most sparingly, and never talked to a man except the priests; she never denuded her body, and never washed in a [public] bath. Her service in the Temple she performed discreetly and diligently, and with profound awe and reverence. When Mary was twelve years old the priests decided to give her in marriage

[1] See Brit. Mus. MS. Oriental, No. 729, Fol. 78 *a* (Wright, *Cat. Eth. MSS.*, p. 197).

to Joseph the carpenter. When Joseph took her to his house she took up her abode in an upper chamber, and rarely came downstairs. She spent her time in weaving purple into the veil of the Temple, and angels in the form of doves came and flocked about her, and Joseph's sons ministered unto her. Thus she lived for three years, and all the Powers in the heavens marvelled at her purity and chastity, for her virtues eclipsed those of Sarah, Rebecca, Leah, Rachel, and Anna, the mother of Samuel. Then God spake unto His Son, Who was like unto Himself in every respect, saying, The time hath come for Thee to go down upon the earth to seek after the lost sheep, to redeem Adam, to still the cry of the blood of Abel, to complete the sacrifice of Isaac, and to fulfil the expectation of the Prophets. No second Flood of water hath destroyed the earth, but all the people thereof are swallowed up in sin and iniquity. The Virgin Mary shall be Thy throne, and Thou shalt abide in her for nine months; her womb shall be a second Ark. Thy departure is voluntary, nevertheless I tell Thee to fulfil My command. I destroyed Sodom and Gomorrah, I sent Jonah to Nineveh, I gave the Law by Moses, and still the people on earth are committing sin daily. Thou must go down to earth and wash it clean with Thy blood, because the people who live on it and the beings in Amente (Hades) eagerly await Thy coming.

When the Son at His Father's command, and by His own free-will, determined to come upon the earth He sent Gabriel to announce His coming to Mary, and He admonished the archangel not to frighten or threaten her, and not to alarm her sensitive mind in any way, but to speak to her tenderly and encouragingly, and to lead her thoughts to the contemplation of the glory which was about to be hers. Then Gabriel went, and standing outside the door of her chamber saluted her twice, and when Mary began to be disturbed at the salutation the archangel entered into her presence, and delivered his message, telling her that she would bear the

Son of God. He explained to her the mission on which he had been sent to Elisabeth her cousin in Torinê, and how she had conceived, and he bade her go and visit Elisabeth, when she would understand the matter which was at that moment a mystery to her. When Gabriel had departed, Mary rose up and went from Nazareth to Torinê, and she found that everything was as the archangel had told her; and she stayed with Elisabeth, according to Demetrius (p. 670), until her child John was born. Returning to her house, Mary again took up her abode in the upper room, and lived there until she had fulfilled eight months.

About this time the decree of the Emperor Augustus, which ordered all the people to register themselves for taxation, was promulgated, and Joseph taking Mary with him went up to Bethlehem to be registered in the taxing-list. The day on which they arrived happened to be the Day of Preparation, which is the great day of the fast; and they found that all the inns were overcrowded, and that there was no room for them in the town. At length they found a Khân, or Ḳairawân [1] Sarai, which was frequented by strangers, where, on the ground floor, there was room for themselves and their beast. All the rooms on the upper floor were occupied, and Joseph and Mary were obliged to unroll their beds and lay them down among the beasts. This they appear to have done at dawn on the 28th day of the month of Khoiak, for they spent the whole of the 27th day in waiting at the registration booth. Joseph caused himself to be enrolled as a carpenter, and as of the tribe of David, and the names of Mary his wife and Jesus their Son followed his on the taxing-list. On the 29th day Mary was seized with birth pangs, and Joseph went out to look for a midwife, and he found Salome, who hurriedly went with him to the khân; but before they arrived Mary had brought forth Jesus, and wrapped Him up

[1] قَيْرَوَان.

in strips of old stuff, and laid Him in one of the mangers. When Salome entered the khân, and saw the Child lying in a manger with an ox and an ass standing over Him and protecting Him, she fell down and worshipped Him, for she knew that He was to be the Saviour of the world.

Meanwhile the shepherds in the fields saw a very bright star, the appearance of which portended a great mystery; and whilst they were looking at it the Angel of the Lord came to them, and announced to them the birth of the Saviour, and told them where the Child was, and how to find Him. And their eyes were opened, and they saw a multitude of angels, and they heard them singing, 'Glory to God in the highest,' &c.; and when the angels had departed the shepherds went into Jerusalem, and found Mary and the Child. Herod also saw the star and was troubled, and his fear of its significance was increased when certain of the Magi, who had seen the star and who knew that its appearance portended the birth of a king, came from the East to Jerusalem and enquired where the King was. Herod secretly summoned the Magi to him, and in answer to his questions they told him that the everlasting King of infinite power and majesty had been born, and that He was Jesus the Christ. Herod then gave them money, and bade them seek out this King, so that he might go and worship Him; but the Magi, having found the Child and worshipped Him, under the direction of the Angel of the Lord returned to Persia, and burnt all their books of Magianism, and preached Jesus everywhere. The Angel of the Lord also appeared to Joseph after the Magi had departed, and told him to flee into Egypt, and taking with him the Child and Mary and Salome he did so. For two whole years Herod awaited the return of the Magi, and when he found that they did not return he slew all the children in Bethlehem who were two years old and under. Their blood, according to Demetrius, was the first sacrifice offered by Christ to His Father.

Herod was succeeded about this time by one of his sons, Herod Archelaus, who did not continue the persecution begun by his father, and therefore Joseph returned to Palestine with Mary and the Child. Archelaus was succeeded by one of his sons called Herod, who was in the habit of committing adultery with Herodias, the wife of his brother Philip, but no man knew this except John, the son of Zacharias the priest. Herod sought for John meaning to kill him, and when Zacharias refused to tell him where his son was Herod sent messengers who slew the priest as he lay on the steps leading up to the altar in the apse of the Temple. Demetrius is puzzled to understand why it was, since John rebuked him daily, that Herod did not know where John was to be found, and he concluded that John's daily rebukes to him were conveyed to him by an angel sent by John, who was thereby enabled to keep himself hidden in the desert of Torinê.

Demetrius then passes on to consider the magnitude of the miracle of the Virgin Birth, and the wonderful behaviour of Joseph, and when he meditates upon the marvellous thing which happened unto Mary he says, 'I am as much stricken with amazement as I should be if I were to be transported from earth to heaven.' Many bishops and many inspired and learned men have attempted to reason out and to explain the perpetual virginity of Mary, but all have found it to be quite impossible. If we are wise, he says, we shall accept the fact as it is placed before us, and not attempt to pry into it, for it is quite useless so to do, seeing that the matter is incomprehensible to man. But some were not wise, e. g. Nestorius, who meditated so constantly upon the mystery that his reason lost its balance, and he became silly. In the case of Nestorius, the result of all the abominable and blasphemous things which he said was that he fell into the slough of wickedness, and was expelled from his bishopric, and was excommunicated and banished, and he died a horrible death, and his shameful mouth is now

stopped with the unquenchable fire of Amente. Let us try to understand and to appreciate this ocean of loving-kindness which floweth to us from the Virgin Mary Theotokos. Come, ye mothers, and glorify the Virgin Theotokos. Come, ye married women [who are childless], and glorify her. Come, ye widows, and rejoice because the Friend of the widows hath come. Come, ye virgins, and gaze at the King of Glory and the glorious Virgin Theotokos. Come, O ye old men, come, O ye young men and youths, come, O ye aliens, come, O all ye tribes and nations, come, O ye peoples of divers tongues, and gaze upon the Virgin Mary Theotokos!

Again, let us rejoice this day, and let the festival be a twofold occasion for joy, and let us not forget the words which we have heard before we reach our homes. Let us put on the apparel of righteousness and charity, so that we may be suitably arrayed for the Bridegroom's feast. Let the women eschew outward adornments, and scents and perfumed unguents, and gold ornaments and costly apparel and precious stones. Let them follow the example of Sarah, the wife of Abraham, and learn to be her daughters. If you, O women, come to church and display your rich apparel, and boast yourselves in the observance of this festival, and then go home to your houses wherein are tables heaped high with dainty meats, and find your doors surrounded by crowds of ragged and starving folk, what good does your observance of the festival do you if ye do not consider and relieve their wants? I see many standing before me with their faces saddened by my words, and their eyes filled with tears; but I know quite well that before the tears are dried on their cheeks, and before they have left the church, their thoughts will be running on the friends whom they are likely to meet outside. Some on their way out will wave their hands to their friends, ostensibly to shew that they have not forgotten them, but in reality to display their gold rings. Others exchange lewd and ribald remarks with their friends, and

others arrange meetings in order to commit adultery. Moreover, among the well-fed and pleasure-loving people who are listening to me there are assuredly some who will say unto me, How can I be saved? I am worn out and I am not strong enough in body to undertake exhausting labours. Besides, I am old and feeble, and I have lived in a town all my life, and am accustomed to the pleasures and luxuries of a town. To such I say, In saying such things you are using your blindness of heart as a pretext. You are not required to exhaust yourselves by ascetic labours or to leave the city, but to cease to do the works of evil which ye have been committing for years past, and not to return to them. When a man puts God behind his back he begins at once to commit many sins, but still God does not cast him away utterly. Even those who have committed such terrible sins that men put their hands over their ears so as not to hear of them God wishes to repent. And when they do so, and, as a result of their repentance, perform good deeds, after their death their former reputation as sinners is forgotten, and men think well of them, and only want to hear about their good deeds. If you doubt this go to the monastery just outside this city, and you will find there scores of men who passed their lives at the theatres and on the race-courses, and in places where hippic and athletic sports took place, and who committed fornication as a matter of course, and who, having abandoned their former course of life, are now regarded as the equals of the angels, and men marvel at their good works. I grieve to speak sad words of this kind, but it is my duty to endeavour to present you spotless before our Lord. May He cause us all to be chosen, may we find boldness of speech before Him, and after this life may He receive us unto Himself in His tabernacle for ever.

4. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin Mary Theotokos.

Epiphanius says: When the Virgin Mary died the world suffered a sore loss, and heaven received a choice and glorious pledge. I am in duty bound to deliver a discourse on the Virgin Mary this day, but I must beg of thee, O Holy Virgin, to remember my halting tongue and my infirm mind, and to give me thine aid in my undertaking. Thou art greater than Zion and greater than the heavenly Jerusalem, for Zion was a city built by man, but no man knoweth how thou wast founded. Mary is greater than the Prophets and the Apostles, and her honour is second only to that of the Persons of the Trinity. For He on Whom the Seraphim dared not gaze was dandled on her hands, and she gave Him her breast, and she called Him 'my Son', and He called her 'My mother'. But let no man imagine because Mary hath such exalted honour that she was not a human being, or that she was not begotten by a man, or that she came down upon earth direct from heaven, as some schismatics foolishly proclaim. On the contrary, she was begotten by a human father and brought forth by a human mother, like all other folk. If ye will listen I will explain the matter to you, O ye God-loving folk. We base our argument upon the words of Matthew the Evangelist, and on those of St. Paul. St. Paul is correct in stating that our Lord sprang from Judah, but he errs if he bases his opinion on the words 'A lion's whelp is Judah' and 'A ruler shall never cease in Judah'. This I could easily prove by many quotations from the Scriptures, but the hour is late, and I must make my discourse very brief.

Epiphanius then goes on to discuss the genealogy of our Lord as given by St. Matthew, and draws special attention to the fact that Thamar is mentioned whilst Sarah, Leah, Rachel, Rebecca, and other wives of patriarchs are not. The story of Thamar's relations with Judah is told at length,

and Judah is held to be a type of the Almighty, and the signet and the necklace and the staff are similitudes of the Three Persons of the Trinity. Thamar is the type of the Christian Church, the shepherd whom Judah sent to Thamar is the type of Moses, and the he-goat is the Law of Moses, which Thamar declined to accept. The Rachab whom Salmon married is identified by Epiphanius with Rahab the harlot of Jericho, who received the envoys of Joshua into her house. Boes, the son of Salmon and Rachab, married Ruth, a Moabitess; and Moab, the eldest son of Lot, whom he begot by his own daughter, was of the seed of Sodom. Though entrance into the Temple by a Moabite or an Ammonite was forbidden by the Law, Ruth the Moabitess was an ancestress of Christ. Bathsheba also was an ancestress of Christ, for it is quite certain that she was 'the wife of Uriah' who is mentioned by St. Matthew the Evangelist. From Abraham to Christ there are forty-two generations, and yet only four of our Lord's ancestresses are mentioned, and all these were of foreign extraction, namely: Thamar, a daughter of the Philistines, Rahab, a native of Jericho, Ruth, a Moabitess, and Bathsheba, the daughter of Hittites. Now these things are not the result of chance, but they were specially ordained by God, so that those who are of the circumcision and those who are not may be bound together in one communion. Turning from St. Matthew's Gospel Epiphanius relates the story of the birth of Christ as told by St. Luke, first apologizing to the 'physician and healer of all the sick' for having hitherto neglected him. To the narrative of St. Luke Epiphanius adds statements copied from other writers, e. g. he says that the Living Word was conceived on the seventh day of the month of Parmoute (April 2), according to St. Hippolytus. In another passage (p. 712) Gabriel is made to say to Mary, 'Open thy mouth and receive into thee the cloud of light, and thou shalt conceive and bear a Son,' &c. This discourse concludes with a prayer by

Epiphanius to Mary for help to make effective supplication to Christ on behalf of the people of his city.

5. Discourse of St. Cyril, Archbishop of Alexandria, on the Virgin Mary.

In this Discourse Cyril dwells chiefly upon the human relations which existed between Christ and the Virgin Mary. He begins by enumerating the principal facts connected with His birth, and then describes how Mary made Him to lie on her left arm, how when she bent her head her hair fell over Him, how she kissed Him, how He sat on her knees, how she suckled Him, how He called her 'mother', how she took His hand and encouraged Him to walk a little, how His fingers closed over her hand, and how He clung to her skirts, &c. After bidding all women to contemplate with the eyes of their minds the scene upon earth when the Child Who was God walked by Mary's side and kissed her, Cyril calls upon Mary to explain the marvellous things which happened to her. In answer Mary recites briefly the principal events of her life from the time when she lived the secluded life of a maiden until the day when the Archangel Gabriel came to her, and opened her mouth, and went down into her womb (p. 719). And the archangel clave to her, and directed her, and ministered unto That which was in her innermost part. When she sang in the evening the angels sang with her, and the strength of the Trinity sustained her during the noonday. All the peoples in the world ascribe glory to her as the deliverer, who brought them out of captivity, and freed them from the Devil's clutches. Her legs which carried the Lord in the womb must now be pillars in the heavenly Jerusalem, and stand before the altar of sacrifice. As her garment shielded the face of the Child from wind and snow, so do the Cherubim and Seraphim cover her face with their splendid wings. Because she fed Him with her milk on earth she shall eat the Body and Blood of God in heaven.

He continues: Come, ye women who seek to follow the Virgin's life, and consider the example of Mary. Her food was coarse and meagre, her bed was laid upon the ground, she never used the public baths, she never used face-paint, eye-paint, or powder, she wore sombre dress, she drank no wine, she talked to none but the members of her family, and she sat with her face always turned towards the East, awaiting the coming to her of the Creator. The memory of Mary shall flourish for ever, and her festival shall be celebrated throughout all the world for ever. She is the boast of the angels, and the subject of the hymns and converse of the Cherubim and Seraphim, and the object of the praise of the saints. Her womb was both heaven and earth, for its entrance received Him that filleth both heaven and earth. In heaven He had no mother, and on earth no father. It is wholly impossible to understand the greatness of the honour of the Virgin, that Cruse of oil which was unconsumed, that Habitation of God, that Gate of the Lord, that perpetual Virgin who brought forth Life. God rested from His labours on the seventh day, and our Lord came down from heaven and became incarnate on the seventh day of the month Parmoute.

St. Cyril's discourse ends with a prayer to the Virgin, in which he entreats her to intercede with her Son on behalf of us all, for Cyril is certain that He Who called Mary 'My mother' will receive her petition, and will forgive us our sins.

6. The Teaching of Apa Psote, Bishop of Psoï.

According to the statement made by the author of this discourse (see p. 726) Psote was a Christian from his youth up, and whilst he was pasturing his father's sheep the Angel of the Lord often appeared unto him, and recited the Scriptures so frequently to him that at length he could repeat them by heart. In the Discourse on Theodore the Anatolian it is said (p. 609) that Psote lived at Psoï in Upper Egypt, and that

he and a young man called Akrippita were neighbours. Their herds of sheep and goats and swine fed side by side, and Akrippita accompanied Psote on an instrument of music when he sang from the Psalter. Acting under the advice of the Devil, Umerianus, king of Antioch, dispatched an imperial envoy to Egypt to fetch Akrippita, and when he arrived in Egypt he found Akrippita and Psote pasturing their sheep in the fields. When Akrippita returned to Antioch he was made an officer in the army, and subsequently he married the daughter of Umerianus, and became king of Antioch, and Emperor of Rome under the name of Diocletian. In the hour of his success Diocletian did not forget Psote, and some time during his reign, when he favoured the spread of the Christian religion, he caused Psote to be made a bishop, and gave him ecclesiastical authority over the northern part of Egypt and over the northern part of Nubia (p. 614). Psote's ministration was crowned with success, and the influence of himself and of a fellow bishop called Hellanicus (?) was great in the land. When Diocletian determined to persecute the Christians he withdrew his protection from Psote, and sent an order to his Prefect, or Governor, of Egypt, who was called Arianus, to arrest Psote and Hellanicus, and either to make them to reject Christ and to offer up sacrifice to the gods or to kill them. Arianus, the Duke of the Thebaïd, summoned the two bishops, according to the Ethiopic text, to Antinoë አንጺናው፡, and finding that they did not appear he sent an imperial officer, ϐελεταριος, with a company of soldiers to bring them to him. When the officer arrived and delivered his message to Psote the people of his town were very sorry and wept. With the view of comforting them Psote proposed to deliver a farewell address to them, and begged the officer to defer his arrest until the following day. The officer having given his consent, Psote assembled his congregation in the church, and addressed them thus:

I salute you, beloved sons and daughters, for the last time,

and I salute you with the salutation of God, and I command you to keep the commandments of life, and to fulfil my desire in respect of you. Fight the good fight, and woe be to the man who shall continue to do evil. Whether I am guilty or innocent the wicked Emperor hath sent to carry me off to death. I know well that my blood shall be shed for Christ's Name, and being mortal I dread, naturally, the road which shall take me to God, and the Powers (i. e. fiends) that infest it. The Church saith, 'A bishop must be blameless,' but what man is there who is without sin? Before the impartial Judge, God, every man must account for what he hath uttered; neither rank, nor position, nor fine apparel availeth a man at that tribunal. Before the Judgement cometh the River of Fire, with its billows of flame, which every man must pass through ere he can appear before the Awful Throne. Woe is me, for before I can reach the throne my sins will find their way thither, and will stand in a row awaiting me. The Judge will say, 'Alas for this old man and his grey hairs!' Neither my name of monk, nor the monk's garb, nor my rank as bishop will protect me. In the presence of the Judge what shall we say? Far better will it be to keep silence. If we deny our sins our own angels, acting with the angels by the throne, will prove that we are liars. The sins of the bishop, the abbot, the judge, the priest, the presbyter, the deacon, and the layman shall be mercilessly exposed, and the fornicator and every worker of impurity, inasmuch as they pollute the temple of God by their presence, shall be destroyed utterly. The end of each man shall come to him, and my end will come to me this day. I know well that the governor will condemn me to death, but I will never renounce Christ. I entreat you to remember me, and let your remembrance of me make itself manifest by doing the good works which I would have you do. The doer of the Law is a friend of God, and he who doeth it not is His enemy. Woe be to the thieves, and murderers, and whoremongers, and adulterers,

and magicians, and sorcerers, and necromancers, and soothsayers, and diviners by cups! If God willeth to bring an illness on a man, who shall turn it aside? I beseech you to walk in the ways of the Lord, lest ye bring upon yourselves and upon me an irrevocable sentence of doom. Perdition awaiteth the disobedient, and heaven is prepared for those who do God's Will; He will deny those who have denied Him, and forget those who have forgotten Him. Love not the world, which shall pass away, for when it hath passed away only God shall remain. A man's sins will become his judges; the sinner is a suicide, and his shepherd is Death. The simple sinner sinneth against himself daily under the impression that he is 'loving his soul', but he forgetteth that his sins are registered one by one in the books of the spirit, which never wear out, and which cannot be destroyed. The punishments of sinners vary in proportion to the character and gravity of the sins which they have committed; and sinners should never forget that the roads whereon their souls must travel to the Judge's dominions are infested with awful monsters having hideous faces, and cruel and merciless fiends, and the invisible but vengeful Dekans. The Devil tempteth man in each of his Three Ages. In the First Age the Devil approacheth man boldly, and soweth wickedness in him. In the Second Age he attacketh him skilfully through the lust of the eye, and stirreth up in him jealousy, avarice, pride, vainglory, lasciviousness, gluttony, wantoning, arrogance, fornication, adultery, magic, and sorcery. In the Third Age the Devil attacketh him through weakness and timidity, and he maketh old men to babble and to swear false oaths, and to love delicate fare. And now the lights are burning low, and the dawn hath come; let us therefore partake of the Sacrament before I leave you; for now that the daylight hath appeared the Veletarius is wishful to take me and to depart to his master.

Having finished his discourse Psote made the Sign of the

Cross over his flock thrice in the Name of the Trinity, and administered the Sacrament to them; this done he dismissed them to their homes with the Benediction.

Ethiopian tradition associates with Psote, or Absâdî, another bishop called Hellanicus (?), and describes at some length the causes which brought the heads of both bishops under the executioner's axe. The Ethiopic account of their martyrdom is published with an English translation in the Appendix, and to this the reader is referred for further particulars.

7. A Discourse on the Compassion of God and on the freedom of speech of the Archangel Michael, by Severus, Archbishop of Antioch.

In the large towns in Egypt and Syria, which contained wealthy Christian communities, it was customary to celebrate the Festival of St. Michael several times during the year, and to read the same Discourse on each occasion. The Discourse by Severus of Antioch appears to have been prepared for a festival of St. Michael which fell on Easter Day, and in the opening paragraphs Severus bids his hearers rejoice at the 'double festival', because both our Lord and St. Michael are present to receive their prayers and praises. After a brief introduction Severus, in order to prove to the congregation how ready and how powerful a helper Michael can be to those who believe in him, relates to them the wonderful history of Gedsôn, a very rich merchant of the country of Entikê. Now Gedsôn was a pagan, but even whilst he was living in his paganism (ⲙⲛ̄ⲧϩⲉⲗⲗⲏⲛ) God decreed that he should be saved. One year, early in the month of Hathor (Oct.–Nov.), he loaded a ship with his wares and set sail for Galonia, a city of the Philippians, where he arrived when the citizens were preparing to celebrate the festival of St. Michael. He saw the church cleaned, and decorated, and illuminated with numerous lamps, and he watched the people thronging to the

archangel's shrine in great amazement. At length he asked two men the meaning of all he saw, and they being Christians explained to him the power of St. Michael. Wishing to place himself under the saint's protection, he asked them to take him to the shrine, and gave each of them a piece of money (ⲛⲟⲙⲓⲥⲙⲁ); but they refused to do this, telling him that he must first be baptized by the bishop. On the following day the men took him to the bishop, who questioned him as to his native land, the sincerity of his wish to become a Christian, the god he worshipped, and his wife and family. Gedsôn's answers were satisfactory, but the bishop thought it best to defer his baptism until he had been able to discuss his conversion with his wife. Gedsôn embarked in his ship and set sail for his own city, but the Devil stirred up a violent storm, and the danger to his life and property was so great that Gedsôn, shedding tears, invoked the aid of Michael, and promised the archangel that if he would deliver him out of his danger he would return to Galonia with his wife and children, and they would become Christians. Immediately Gedsôn heard a voice which promised him safety, and the wind dropped, the waves sank to rest, and the ship ceased to roll and pitch, and at length he arrived in Entikê.

Having told his wife and sons of the events which had befallen him, he stated it to be his belief that the sun, which he had hitherto worshipped, was not a god at all. Thereupon a son of Gedsôn went up on the roof and adjured the sun to tell him whether his father's new belief was justified or not. The sun promptly replied that he was not a god as the Greeks said, but only a servant of the True God, i. e. the god of the Christians. Gedsôn then told his wife Toulê that he was going to Galonia to seek forgiveness of his sins, and offered her 8,000 oboli to establish herself elsewhere if she did not wish to become a Christian. She refused to leave her husband, and then the whole family embarked in a ship and sailed for Galonia. Gedsôn and his family were taken to the bishop,

who rejoiced to welcome them, and then baptized them all in the baptistery of the shrine of St. Michael, and gave them new names; Gedsôn was baptized Matthew, Toulê was baptized Irene, and the four sons received the names of John, Stephen, Joseph, and Daniel. Matthew gave an endowment to the church of 6,000 oboli, and when he and his family had stayed in Galonia for twenty days, and were grounded in the Christian Faith, they returned to Entikê, where two months later Matthew died. After his death the Devil stirred up one of the chief archons of the city, who began to rob the widow Irene and her sons, and even took possession of their shop. Acting on the advice of her eldest son John, Irene removed to Entia, the capital of the district, where the Devil also stirred up trouble for her and her sons. Soon after their arrival in Entia the house of a certain archon called Sulôm was broken into and much property stolen, and John and his brethren through the Devil's agency were accused of the burglary. The local police seized the four young men, and haled them before the governor. During the trial St. Michael appeared in the form of an officer, and seated himself by the governor to hear the charge made against the four young men, and their defence. Watching his opportunity the archangel told the governor to take Daniel, Irene's youngest son, to the house of a certain man called Prosthuros, where the stolen goods would be found. When this was done, Daniel took the police down into a cellar under the house of Prosthuros, and there they saw Sulôm's property; on this John and his brethren were set at liberty.

Some time afterwards it happened that a certain man, who had been dining with a friend, set out to return to his own house, and as he was walking across the market-place a cerastes stung him, and he fell down dead. When the officer of the watch found the body he examined it, and seeing no marks of violence upon it he prepared the body for the tomb and buried it. The Devil, however, went about the city charging

John and his brethren with murder, and this report reached the ears of the governor and of the king Gesanthus. The four young men were promptly arrested, and halters were put round their necks, and they were dragged before the king, and charged with murder. When they pleaded 'not guilty' the king ordered them to be tortured. At this moment St. Michael appeared in splendid attire, and suggested to Gesanthus that the wisest course would be to have the dead body brought into court, and to ask it who had killed it. The governor had the body exhumed and brought before him, and at St. Michael's suggestion the young man Daniel was told to ask it how it had met its death. At once the soul of the dead body returned to it, and proclaimed the innocence of John and his brethren, and told the governor that St. Michael would clear up the mystery. Thereupon St. Michael ascended into heaven in great glory, taking the soul of the dead man with him, and he sent a voice from heaven which told Gesanthus that the dead man had not been murdered, but had died through the bite of a cerastes. At this news the king rejoiced, and he embraced John and his brethren, and made in their honour a festival which lasted for seven days. At John's suggestion he wrote a letter to the Emperor Constantine, and told him what had taken place in connection with the young men, and asked him to send a bishop to baptize them. When Constantine read the letter he wrote to John, Archbishop of Ephesus, asking him to go to Entikê and baptize the people. The archbishop at once summoned to him a deacon, two presbyters, a reader, three singers, and twelve φιλοπωποc, and certain priests, and taking with him a table of gold, four gold-plated vessels, a censer of gold, a napkin worked with gold thread, silk covers, the Four Gospels, the Book of the Acts of the Apostles, the Apostolic Epistles, in short, all the equipment for the altar and baptistery, he set out with joy for Entikê. Gesanthus went out to meet the archbishop, and received him with great

honour, and on the following day the building of a church was begun on a site approved by the archbishop. Soon after this all the people were baptized in a lake to the east of the city, and whilst this ceremony was being performed choirs of angels sang above the water, and a voice from heaven proclaimed the forgiveness of the people's sins. After the baptism they assembled in the church, and the archbishop consecrated John, the merchant's son, bishop, and made his three brothers elders; Achillas, the son of Gesanthus, was made a deacon. The archbishop then administered the Sacrament for the first time in that country, and having stayed with the people for a 'month of days' he departed to his own city. John, the new bishop, then built a church in honour of St. Michael, and on the day of its dedication he and his followers went and destroyed the temple of Zeus, and the statue of the god inside it. On the site of the pagan temple he built a church in the names of the Twelve Apostles. And his zeal and success reached the ears of Constantine, who wrote him a letter, in which he begged John to give him his blessing, and styled him 'a second Daniel, the destroyer of idols'.

Severus then goes on to comment on the greatness and benevolence of St. Michael and his goodness to men, and refers to the assistance which he gave to Daniel, Habakkuk, and Peter. He says: Through St. Michael the sun riseth, and the Four Rivers flow from Eden, and the earth beareth her fruits, and the influence of the archangel is manifest in every operation of nature, and to his forethought and kindness man oweth his spiritual and material benefits. Since we know how much we owe him, let us lead clean lives, so that we may be worthy of his help. Let us keep our lips free from slanderous gossip, and let us put away all impurity, and uncleanness, and fornication, which lust is a friend of the Devil, and conduceth to death in poverty and misery. Finally, let us pray to St. Michael with an upright heart, and pray that God may receive his prayers on our behalf, and may forgive us our sins

committed in the past, and bring us into the right path in the future.

8. The Discourse of Cyril, Archbishop of Jerusalem, on the Cross.

Cyril opens his Discourse with a quotation from the Psalms, 'The Lord reigneth; let the earth rejoice; let the isles, which are many, be glad'; and he goes on to shew, with the help of the Holy Spirit, that the Lord referred to in the Psalms is no other than the Lord Christ, Whom the Magi came to worship. He says: Let us take the parable of the king against whom a vassal chief rebelled. This chief tyrannized over his overlord's soldiers, maltreated them, and slew them, and laid all the people under heavy tribute. Meanwhile the king sorrowed deeply because he could neither fight against nor suppress the rebel. At length the king rose in his might, and attacked the rebel, and conquered him, and set free the slaves of the rebel who had been at one time his own servants, and they rejoiced in the overthrow of their cruel master. God is the king, and the Devil is the rebel who rose up and gained such great influence in the world that no one could resist him. Men were afraid to flee from the Devil, for he destroyed their understandings, and fear joined to apathy made them bondsmen of Satan and slaves of Sin. Of this result, however, God was not unmindful, and therefore He sent His Son into the world in a state of humility, and He put on flesh, and smote the Devil, and set free all those who had been in thrall to him. Even whilst He was upon earth He healed the sick, and raised to life the dead son of the widow of Nain. The scribes and Pharisees saw this, and they cursed Him, and thus were fulfilled the words, 'Let the nations rage furiously.' But the Lord is King! He raised the dead. He cast out devils, He routed them, and He made Beelzebub to be a thing of contempt. The stupid Jews were wroth with Him when He raised Lazarus to life, and they scoffed at Him as the son

of Joseph the carpenter. In modern times the Devil and his fiends rage at any sinner who repents, a fact which is proved by the case of Isaac the Samaritan, a native of Joppa.

Now this Isaac heard certain Christians declare their intention of going up to Jerusalem to worship the Cross of Christ, and through fear of the marauding bands of the Lebarites he determined to travel with them for protection. Furthermore, he wished to visit the well of Gabaôn, and to sprinkle all his possessions with the waters thereof, which were supposed to possess wonderfully cleansing properties. In due course the caravan of Christians to which Isaac had joined himself came to a pool of water, and man and beast went to drink thereat; and Isaac and his beasts went to drink also, but it is clear that the water of the lake was bitter or brackish. Then Isaac began to revile a certain Christian, and to abuse him for going up to Jerusalem to worship a 'log of dried-up wood', and he uttered many blasphemies, and declared that it was the wooden Cross which the Christians were going up to worship that made bitter the waters of the lake by which they were standing. Among the party was a certain presbyter called Apa Bacchus, and he being very angry began to upbraid Isaac and to abuse the Samaritan Faith, and told him that the Samaritans were worse than pagans. He then explained to Isaac that the Cross was not an object of worship, but a symbol of the death of Christ. As the brazen serpent made by Moses caused the serpent's venom to be of no effect, so the Cross destroyed the poison of that serpent the Devil. The Ark carried Noah, but the Cross carried Him Who told Noah to build the Ark, and when the Blood of Christ was shed on the Cross the Cross created a new world. At these words Isaac marvelled, but he pressed Apa Bacchus to say what miracle had ever been wrought by the Cross, and went on to say that he would never believe that the Cross could work miracles unless he saw one performed by it with his own eyes. Thereupon, having made a long prayer in which he

referred to the bitter waters of Elim which were made sweet by Moses, Apa Bacchus tied two pieces of wood together in the form of the Holy Cross, and cast them into the lake, and cried out, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth and for ever to those who shall drink thereof in faith; but to those who are unbelievers, either in respect of Christ or His Cross, these waters shall be as vinegar and gall.' Apa Bacchus then invited all to come and drink, and the believers who did so found the water as sweet as honey. And when those who went to the lake to draw water to take away looked down into it they saw in the waters a little Cross blazing with light.

Meanwhile Isaac the Samaritan and his animals appear to have drunk from his own watering place, but his supply suddenly ceased, and he and his men were consumed with thirst. With great reluctance he went to drink of the waters of the lake which Apa Bacchus had made sweet, and when he too looked down into the lake he saw the little Cross blazing with light. Plucking up courage he drank, but he found that the water was bitter, acid, and nauseous, and he cried out that Christ and His Cross were working no miracles for him that day. Isaac then went and offered Apa Bacchus all his goods if he would shew him where the Holy Cross was, and the presbyter told him to go to the bishop in Jerusalem. Wishing to strengthen Isaac's inclination towards Christianity, Apa Bacchus made the Sign of the Cross over the waters of which Isaac had just drunk, and when Isaac and his men tasted them a second time they found them sweet and wholesome. The Christians, having refreshed themselves at the lake, reformed their caravan, and went on to Jerusalem, and Isaac travelled in their train.

At this point St. Cyril interpolates a long paragraph containing further remarks about the greatness of the miracle which Apa Bacchus wrought, and he quotes the testimony of

certain eye-witnesses who declared that the water which he made sweet had been stinking and full of worms, and that they saw the Cross in the water 'flaming like a torch'. When the fame of this lake, or well, became noised abroad, and many pagans who had benefited by the application of its waters to their bodies became converted to Christianity, the Christians in the neighbourhood built the church of the 'Similitude of the Cross' by the lake, and St. Cyril consecrated it, and saw the fiery Cross in its depths. Cyril himself identifies this lake (p. 196) with the famous 'Fountain of the Sun' at Heliopolis, wherein, according to ancient Egyptian tradition, the Sun-god Rā bathed his face.[1] The water that was honey to the believer, and vinegar to the unbeliever, recalls the water of the Lake of the Ṭuat which was boiling hot and stinking to the enemies of Osiris, but cool and sweet to the devotees of the god.[2]

As soon as Isaac arrived in Jerusalem he sought out St. Cyril, whom he found celebrating the festival of the Holy Cross in the Church of the Resurrection. By Cyril's orders he was introduced into the church by a deacon, and when he heard read the words, 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live,' from the Scripture for the day, he lost all fear and exulted, and the words burned within him like a fire, and they were as sharp as a sword.

St. Cyril next discusses the reasons why the Jews crucified Jesus, and why they brought the Cross to the judgement-seat. The Cross is the hope of every one who shall be signed therewith, and without the Sign of the Cross baptism is incomplete. If the priest did not make the Sign of the Cross over the baptismal vessel the Holy Spirit would be lacking. The Cross is the pledge of the Kingdom, and it drives away evil spirits. The slaughter of a sheep on the

[1] Stele of Piānkhi, l. 102, and see the Turin *Book of the Dead*, ch. 145, l. 3.
[2] *Book of Gates*, Division III (ed. Budge, p. 113).

14th day of Parmoute is the type of the slaughter of the Lamb Jesus on the fourteenth day, and as the blood of the sheep was sprinkled on the door-posts, so the blood of the Lamb is laid upon our lips when we partake of the Sacrament. The greatest of the three festivals of the year is the festival of the Manifestation or Discovery of the Cross. The Jews lied about the Resurrection of our Lord, and they wished to conceal the glory of the Cross, and to burn the wood thereof after the Resurrection. The Cross was firmly fixed in the ground, and an uproar broke out among the Jews whilst they were trying to find a means of burning it. When Joseph of Arimathea knew this he went to Nicodemus, and told him that the Sanhedrin wanted to burn the Cross. Then these two men came to the Skull (i. e. Golgotha) by night, and found the Cross, with Pilate's superscription still fastened to it. And they took out the nails on which Jesus and the two thieves had hung, and hid them, for they could not carry them away. They then sawed off the Cross close to the ground, and carried it and the crosses of the two thieves into a new tomb belonging to Joseph of Arimathea, and they hid all three therein, and rolled a stone before the mouth of the tomb. The disciples knew what had been done with the Cross, for they used to take the sick there to be healed, and they went to pray there day and night, but the Jews did not know. Meanwhile the devils saw with dismay that the wood of the Cross was carrying on the good work of healing the sick which Christ began upon earth.

At length the power of the Cross was revealed to all the people in Jerusalem in this wise: There lived in the city a certain Jew called Kleôpa who suffered so much from gout that he was unable to wash or dress himself, and had to be carried everywhere by his servants. He had a son called Rufus, who was dying slowly of a fatal disease, and he had a tomb prepared in which he intended his son and himself to be buried. Soon after this Rufus died, and his father went

out to bury him on the first day of the week. On the way to the cemetery the bier was set down by the Tomb of Jesus, and Kleôpa began to weep and to lament that Jesus was not upon earth to raise up Rufus as He raised up Anna, the daughter of Jairus, and Lazarus. Whilst Kleôpa was saying these words a strong, sweet odour came forth from the Tomb of Jesus, and he saw a Cross of light come forth from the Tomb and rest upon the bier of Rufus, who immediately sat up. When Kleôpa saw his son restored to life he was filled with emotion, and he leaped up on his feet like a man who had never suffered from gout. The grave-clothes were stripped off Rufus, and he and his father returned to the city praising Christ and the power of the Holy Cross. Kleôpa made a great feast for the widows and orphans, and the poor and the needy, and gave his slaves their freedom, and he and all his house were baptized. When the Jews heard what had happened some of them proposed to destroy the Tomb of Jesus by fire, and others to bury it under the offal of the city, and to make the whole site a place for the shooting of filth and rubbish. And a decree was promulgated by the Sanhedrin which ordered every man in the city to cast the refuse of their houses there under penalty of a fine of a copper drachma for each offence. The Tomb of Jesus was used as a dung-heap until the coming of Vespasian, who destroyed Jerusalem A.D. 70, and who treated the Jews with such rigour that they ceased to cast offal on the Tomb of Jesus. Vespasian slew 30,000 Jews, and banished 3,000 to Egypt, where they were made tillers of the soil, and forbidden to trade in oil, milk, wine, grain, &c., and they were reduced to such misery that if ten able-bodied Jews met a single Egyptian youth they would cry out to him to spare them. Ptolemy, the governor of Egypt, reduced the Jews to a bondage that was harder than that which their forefathers had suffered in the days of old, when Pharaoh oppressed them in the days of Moses.

Every effort made by the Jews to suppress and to hide the

Cross was in vain, for its memory was graven in the hearts of the faithful, unto whom it became an *eikôn*. The Cross is the strength of God-loving kings, who set it over their crowns, and on their sceptres, and in their palaces. Men set it up on pillars, and in their houses, and by the roadside, and in ships, and it is found in every royal edict. The Cross is everywhere, and the Sign of the Cross blesseth, and comforteth, and driveth away wrath, and bringeth tranquillity. The Cross blinded Diocletian and destroyed him. The Cross destroyed Maximinianus,[1] whose tongue rotted in his mouth, and whose body mortified whilst he was still alive. The Cross destroyed Julian the Apostate, who in his delirium drank the urine of horses, and died raving. Those who have made themselves enemies of the Cross have always perished through want and misery.

St. Cyril then goes on to describe Constantine's connection with the Cross, and relates his history. Constantine was the son of Christian parents, and was himself a firm believer in Christ. He was wise and understanding, and possessed great skill as a physician, and all men thronged to see him. The favour he shewed towards the Christians endeared him to Diocletian, and his prowess in war caused this Emperor to entrust the administration of his Empire to him. Whilst Constantine was a young man, and was engaged in fighting the Persians at a place called Kallamakh, he went to bed one night sorely depressed in mind because he believed that the forces of the Persians were irresistible. As he lay awake in anxious thought he looked up into the sky, and suddenly he saw among the stars a Cross of light ⲉⲧⲥ̄ϥⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲏ, and on it in Greek letters ⲥϫⲁⲓ ⲛ̄ ϫⲣⲱⲙⲁⲉⲓⲕⲱⲛ was written, 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of

[1] A mistake for Maximianus the Emperor, who reigned from 305–11.

thy fathers, and thou shalt find Him.'[1] When he awoke in the morning he sent for the priests, and asked them what this sign meant, and of what god it was the symbol. Some said it belonged to Phiblarion, the giver of victory in battle, and others said to Herakles, and each group of priests recommended the pouring out of libations. Whilst Constantine was undecided what to think or do, a certain soldier called Eusignius, who was a Christian, came and told him that the Cross of light belonged to Jesus Christ, and gave him an outline of His death upon earth. Then Constantine said, 'Jesus is the God of my fathers, and shall not this sign give me victory?' and he at once fastened a cross of gold to the top of his spear, and set it before him. When the armistice between the Romans and Persians came to an end, Constantine moved his troops across the river, and the Romans routed the enemy with great loss, and pursued them right up to their frontier. During the battle Constantine saw angels with drawn swords in their hands among his soldiers, and when he returned in triumph to the city he found that not one of his soldiers was wounded. Then the Senate of Rome and the Senate of Antioch made him Emperor in the room of Diocletian, whose eyes God had destroyed. Constantine began his reign by remitting taxes to all classes of his subjects; and he gave peace to the Church, and under his protection the Christians began to build churches everywhere. He issued an edict for the closing of the temples, and he devoted their endowments and emoluments to the restoration of ruined churches and the building of new ones.

Constantine next decided to go to Jerusalem to seek out the Tomb of Jesus and to find the Cross, and taking his mother Helena, and his young sister, and bishops, and soldiers, and slaves, he set out for the holy city. On his arrival he had the chief men of the city brought before him, and questioned

[1] See Eusebius, *Vita Constantini*, and the Life of Constantine in Tillemont, *Histoire des Empereurs*.

them carefully about the Tomb and the Cross, but they pointed out to him that six generations of men had passed since Vespasian destroyed Jerusalem, and that many of their ancestors were banished to Egypt, and that none of them knew anything about the ancient history of the city. When Constantine began to threaten them with punishment if they did not give him the information he wanted, the chief men referred him to the chief priests, the names of seven of whom they gave him. The seven chief priests, Judas, [Ben]jamin, Abidôn, Adôth-Iêsou, Joshua, Sulôm, and Iassôn, were brought before him. Constantine ordered them to tell him where the grave of Jesus was under the penalty of the death of their bodies and the destruction of their souls. Iassôn, the spokesman of the chief priests, made a characteristic reply:—Our city was destroyed thrice by the Romans, who slew and banished our fathers. We live under the yoke of the Romans, and pay tribute to them. We never attempt to proselytize among the Gentiles about us, and whatever remnant there may be of our race in the city it only seeks to live according to the Law of Moses. Since the houses of our fathers, who were slain and banished, have never been rebuilt, we cannot and do not know anything about the matter concerning which thou dost ask. Constantine's answer was to have the chief priests thrown into a dry pit, where they were to be allowed to starve to death. After seven days passed in the pit cold and hunger compelled the priests to declare what they knew, and when they had been taken out of the pit and fed, Judas offered to tell Constantine everything he knew about the Tomb of Jesus. He stated that his father Simeon, who was repeating what he had heard from his father Judas, told him that his ancestors denied the Resurrection, and that being very jealous of Christ because of the miracles which He wrought before and after His death, they agreed to turn the grave of Jesus into a dung-heap. And they did so until Vespasian came. Judas reminded Constantine that the place

of the Tomb of Jesus was described in the Book of the Gospels, and when Constantine had consulted the Gospel of each Evangelist, and found that all Four Gospels agreed in saying that Jesus was taken to Golgotha, he promised Judas that if he would shew him where Golgotha was he would set him free. Then Judas guided the Emperor and his mother the Empress Helena to a huge dung-heap which towered above the city and covered a space equal to that of twenty fields, and he said that the place was called Golgotha in Constantine's language, but Gabbatha in Hebrew.[1]

When Constantine saw the huge dunghill he was very sad, but Judas reminded him that if the fathers made it their children could unmake it, and he advised the Emperor to make all the Jews come with carts and beasts and remove the hill to another place. This advice seemed good to Constantine, and he issued an edict ordering the Jews to come and clear away the hill, and he appointed 2,000 soldiers to act as task-masters and gangers until the work was completed. Affairs of state called the Emperor to Rome, and he departed, leaving his mother to carry on the work. Urged on by the soldiers the Jews worked all through the summer, from April 7 to September 13, and at length the top of the Tomb became visible. When the Empress knew of the discovery she went to the Tomb, together with the bishops and all the nobles, and seeing light as bright as the lightning issuing from it they fell down and worshipped. Judas and the bishops took spades

[1] There is a difficulty here. GABBATHÂ, גַּבְּתָה, must be the emphatic form of גַּב or גַּבְבָּא, a word meaning 'back, hill, anything rounded,' e. g. a camel's hump. According to John xix. 13 Pilate sat down in the judgement-seat in a place that is called Λιθόστρωτον in Greek, and Γαββαθâ in Hebrew. The Syriac Version correctly renders Γαββαθâ by ܓܒܝܬܐ, which Bar Bahlûl (ed. Duval, col. 511) explains by 'a paved place' ܕܘܟܬܐ ܡܫܘܝܬ ܒܟܐܦܐ. It seems clear that St. Cyril, or his copyist, has mixed up verses 13 and 17 of John xix, or thought that the name Golgotha was Latin or Greek, and that it was the equivalent of both Γαββαθâ and Κρανίου.

and began to dig, and they found the great stone which Joseph of Arimathea and Nicodemus had rolled before the mouth of the Tomb, but the fall of night surprising them they deferred entering the Tomb until the following day. They set believing men to watch it during the night, and these saw a fiery light issuing from it from nightfall until dawn.

Early the following day the Empress Helena took the bishops and men bearing lighted lamps and censers with burning incense in them, and they went to the Tomb and looked in, and they saw three crosses, lying one on top of the other, and by them was a parchment roll. When the Tomb was cleared out the bishops went in and took the roll, which had Hebrew writing upon it, and gave it to Judas, who read it to the Empress. This writing purported to be the work of Joseph of Arimathea and Nicodemus, who stated in it that they had carried by night the Cross of Jesus, and the crosses of the two thieves, from Golgotha to this Tomb, in which the body of the Lord had been laid. To one of the crosses a writing was attached, saying, 'This belongeth to Jesus Christ,' and this the bishops embraced, and kissed, and carried to the Empress, who embraced it and swathed it in the imperial purple. Meanwhile the clearing away of the dunghill was continued, and 103,000 Jews assisted in the work.

The Empress then wrote to Constantine and reported the discovery of the Cross, and entreated him to come and worship it. The Emperor quickly set out for Jerusalem, and Helena and the bishops formed a procession, and went out a distance of six miles to meet him, carrying with them the Honourable Cross, which was swathed in royal purple and laid upon a white mule. When Constantine saw the Cross he descended from his chariot, and embraced it, and wept over it. When he arrived in Jerusalem he went to the Tomb, and to the Rock of the Skull, and worshipped at each place, and he placed the Cross in the Tomb of Jesus until he could build a suitable

place wherein to deposit it, and he determined to build two churches in Jerusalem, and to found a city on the spot where the Cross of Light had first appeared to him. Brickmakers, builders, and handicraftsmen of all sorts were set to work on the churches, and valuable materials, alabaster, silver, copper, &c., were ordered and paid for by Helena with the money which her son gave her. One church was built over the Tomb of Jesus, which was called the Church of the Resurrection, and another on or by Golgotha, and each had spacious courts. One of these was consecrated by Apa Joseph, the fourteenth bishop of Jerusalem, on the 17th day of the month Thoth (Sept. 14), and Judas was baptized probably on the same day. Apa Joseph related the following miracle to his congregation on 'holy evening': The Cross of Light appeared above the Tomb of Jesus from the first until the ninth hour, when it ascended into heaven.[1] All the people of Jerusalem saw it, and were greatly moved by its appearance, and Apa Joseph wrote a full account of the remarkable parhelion and sent it to Constantine. Apa Joseph was succeeded by Judas, a high priest of the Jews who became a Christian, and on his death the bishopric passed to one Mark, who was not a native of Jerusalem.

Finally, St. Cyril exhorts his hearers not to mix themselves up with the works of the heathen, and not to render unto Christ mere lip service. Men learned in natural history tell us of the existence of an irrational animal which lives in the desert, and is called a 'camelopard'. It is a large beast, and has the face of a lion, and the body of a camel, with which animal it has much in common, and its form is ungainly, and its colour variegated; both its inside and outside are foul. This animal is the exact type of the heretics, who make Christ out to be a mere man, and who almost say that Emmanuel is not God. Cyril adds: O ye Christians, let us avoid all

[1] This is said to have taken place on May 7, A.D. 351, and it was Cyril who wrote to the Emperor about it, and not Apa Joseph.

thoughts about heretical doctrines, and let us not enter their churches to pray, for they are not in reality churches.

9. The Martyrdom of Saint Mercurius.

According to the Coptic text Mercurius suffered martyrdom during the reign of the Emperor Decius, i. e. between A.D. 249 and 251. The anonymous author of this Martyrdom opens his work with a version of the famous Edict against the Christians which is here said to have been promulgated by Decius and Valerianus early in the year 250.[1] This Edict ordered every subject of the Roman Empire to burn incense and to offer sacrifices to the gods, under penalty of death by sword, or water, or wild beast, and the magistrates throughout the Empire were commanded to see that the Edict was obeyed by every person under their authority. Soon after the Edict was promulgated war broke out between the 'Barbarians' (the Carpi?) and the Romans, and Decius, leaving Valerianus to take charge of state affairs in Rome, went out against them. Among the regiments called up by the Romans was the famous Martusian regiment, which had served with distinction in Armenia and was commanded by a tribune called Sardonicus. The hostile forces met, presumably in Pannonia, and though each side fought with the greatest bravery neither secured a decisive success. There was in the Martusian regiment a man called Mercurius, and one day a very tall being in human form, wearing gorgeously brilliant apparel, and holding a drawn sword in his hand, appeared to him, and bidding him be of good cheer, he gave him the sword, and bade him go and attack the Barbarians, whom he would conquer, and not to forget God. Mercurius thought that his visitor was one of the imperial officers, and when he recovered from his surprise, and being filled with the Holy Spirit, he attacked the enemy with such violence that he

[1] See Eusebius, *Hist. Eccles.* vi. 40–2; Gibbon, *Decline and Fall*, chap. x.

slew their captain and his company and so many other men that his sword was drenched with blood, and he lost his grip on it, and his arm fell powerless by his side. The success of Mercurius so terrified the Barbarians that they broke and fled, and victory lay with the Romans.

When Decius learned concerning the brave deeds of Mercurius, who was then about twenty years of age, he sent for him, and promoted him to the command of all his army, and bestowed upon him honours, and decorations, and money. A large part of the money Mercurius gave to his soldiers, and he felt very grateful to God for his success. One night the being who had appeared to him on the field of battle came to him during his sleep, and waking up Mercurius told him to remember the words he had spoken to him during the fight, and went on to say that Mercurius would have to suffer for Christ's Holy Name, and that he should receive a crown of victory in heaven. The radiant being, who was the Angel of the Lord, then left him, and Mercurius began to ponder over his words in connection with some observations which his father had made to him some time previously. Now the father of Mercurius was a soldier, and he was the Captain of the First Regiment; his name was Gordianus, and he was a Christian, and he had carefully instilled into the mind of his son the knowledge of God, the Creator of the universe, the Judge of men, Who shall give unto each man according to his works. Whilst he was calling these things to mind one of the royal messengers called 'Silentiarii' came and summoned him to the Emperor's presence; pleading fatigue Mercurius excused himself from obeying the royal command that day, and did not go to the Emperor until the following day. When he came before Decius the Emperor invited him to go with him to offer up sacrifice to Artemis, but the blessed man turned aside and hid himself in the praetorium. That Decius had great regard for Mercurius is proved by the fact that when one of the men who had access

to his presence slandered Mercurius, and tried to stir up anger in the Emperor's breast against him, Decius refused absolutely to believe in the disloyalty of Mercurius to the gods, until he should see absolute proof of it with his own eyes. Then Decius ordered his servants to bring Mercurius into his presence, and to treat him with the respect due to his rank; and when he appeared before him the Emperor spoke graciously to him, and asked him why he wished to destroy the friendship which existed between them, and pointed out to him that the course of action which he was following tended to bring the gods and imperial honours into contempt.

Mercurius replied with gentleness but firmness, and having stripped off his military attire and the imperial insignia and decorations, he cast them at the feet of Decius, and cried out, 'I am a Christian.' Decius stared at Mercurius, and sat stupefied for a long time, and at length he ordered the soldiers to remove him to the prison, hoping that confinement therein might induce Mercurius to return to his military duties. On the night of his arrival in prison an angel appeared to him and comforted him. On the following day Mercurius was brought before Decius, and in answer to the Emperor's questions he stated that his father, Gordianus, was a Scythian, and had command of the Martusian regiment; and that he was a Christian. Gordianus called his son 'Philopator', but when the young man enlisted the captain of his company called him 'Mercurius'. Decius offered Mercurius his former rank and emoluments, but Mercurius rejected all earthly honours, saying that he was going to conquer both Decius and Satan, and that in return for his conquest Christ would give him a true crown. And he called upon Decius to do quickly to him whatever he intended to do. Thereupon Mercurius was racked, and hot ashes were scattered over gashes made in his body with butchers' knives, but he bore all these tortures bravely, and was still alive when they carried him back to prison. As he lay in his

cell the Angel of the Lord appeared unto him, and healed all his wounds, and gave him fresh courage. When Decius saw him the next day he was amazed to find that he was sound and whole, and he did not believe that he could have been healed until his spearmen reported to him that they had examined the body of Mercurius, and had not found the least trace of a wound in it. After some conversation with Mercurius, who proclaimed Christ's power to heal and make alive, Decius determined to put his words to the test. He ordered red-hot irons to be thrust into the tender parts of his body, and he caused him to be hung head downwards from a tree, with a great stone tied to his neck, and to be beaten with a four-thonged whip. Finally, being impatient to return to Rome, Decius ordered him to be beheaded in Cappadocia. Mercurius was then set upon a beast, and was tied to it to prevent his falling off it, and was brought to Caesarea, and was at length beheaded, on the twentieth day of the month of November, or Athor.

The writer of the Martyrdom of Mercurius then goes on to mention the marvellous Cross of light which appeared beside the grave of Jesus in Jerusalem, from the third to the ninth hour on a certain day during the year in which Cyril was made Bishop of Jerusalem, and certain incidents connected with Julian the Apostate. As soon as Julian became Emperor he reopened all the pagan temples and oppressed the Christians. On one occasion he gave a hawk to a pagan priest to offer up as sacrifice, and the priest slew the bird, took out the liver, and gave it to Julian, who ate it. He put to death Theodorichus the presbyter, and imposed very heavy taxes on the Christians. Among the fellow students of Julian at Athens was Basilius, who afterwards became famous as Bishop of Caesarea, and is generally known as 'Basil the Great', and soon after Julian ascended the throne he invited him to come and spend some time with him. Soon after the apostasy of Julian, Basilius went to Julian with two God-fearing

friends, and remonstrated with him on his behaviour, and complained to him of the abuse which he was heaping on the Holy Scriptures. Julian did them no harm beyond putting them in prison, where he told them they should stay until he returned from Persia. In reply Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' When the holy men were shut up in prison Julian went to Jerusalem, and he set men to rebuild the Temple, under the direction of a Count, so that he might make to be a lie the words of Christ, 'There shall not be left here one stone upon another, that shall not be thrown down' (Matt. xxiv. 2). The workmen toiled from dawn to sunset, and each morning when they came to continue their work they found that all that they had done the day before was pulled down. The Jews suggested to the workmen to burn the tombs of the Christians, because they hindered the work, but when they set fire to the cemetery the tombs of John the Baptist and Elisha would not burn. Then the Christians bribed the Count to allow them to carry away the bones of John the Baptist and Elisha; and they came by night and took the bones, and packed them up, and took them to Athanasius, Archbishop of Alexandria. Athanasius received the bones with great joy, and he laid them up in the baptistery until the time when he should be able to build a martyrium over them. Athanasius lived in the Hermes quarter, which lay towards the dunghills and the desert spaces of the city; it was on the site of these dunghills that he proposed to build the martyrium of John the Baptist.

One night Basilius saw a vision in which St. Mercurius went into his martyrium, and taking his spear [from his statue there] went out, saying, 'Shall I permit this lawless man (i.e. Julian) to blaspheme God thus?' When Basilius awoke he told his two companions about the vision which he had seen, and each of them said that he had seen the same vision. So they sent into the martyrium to see if the spear was in

its place, and they found that it was not. Three days later news arrived that Julian had been killed in battle. According to the Coptic text Julian, on the night of his death, saw in the air a troop of soldiers coming against him, and he knew that they were Mercurius and his friends. Suddenly his body was transfixed by the spear of Mercurius, and as his blood poured out he caught it in his hands, and threw it up into the air saying, 'Take this, O Christ, for Thou hast taken the whole world.' So Julian died, and the words of Basilius were fulfilled. Julian was succeeded by Jovianus, a Christian, who promptly released Basilius and his companions from prison.

10. The Martyrdom and Miracles of Mercurius.

The greater part of the text of the Martyrdom of Mercurius in Oriental, No. 6802, is wanting, and the opening lines which remain add nothing to our knowledge. The Martyrdom was followed by a series of Eight Miracles, and of these the text of the First Miracle, and that of a part of the Second Miracle, are wanting. From the fragment of the Second Miracle which we have it seems that a certain pagan quarrelled for some reason with the 'poor man' (*faḳîr*) who acted as custodian of the shrine of St. Mercurius, and beat him, and then tried to ride away on his mule. On this the body of St. Mercurius, which was lying on a bier in the shrine, turned round; and this so frightened the mule that it swerved round or backed, thereby disturbing the balance of the rider. His feet lost the stirrups, and caught in some way in the saddle-trappings, and the she-mule bolted, dragging the rider with her head downwards. Presently the mule stopped, and acquiring speech, like Balaam's ass, she called upon 'the man of perdition', and the pagans whose god had been destroyed, to come and look upon her rider's punishment, and on the body of the holy martyr Mercurius, and to believe on the Lord Jesus. Having thus

spoken she again bolted with her rider, and did not return. The rider, it seems, had a sister who was blind, and who worshipped a gold figure of Apollo, whom she expected to restore her sight to her. By some means, no doubt by an exhibition of the power of Mercurius, the figure was broken into two pieces, and under the influence of the pain caused by her eyes, and by the disgrace of her god, she appealed to Mercurius for help, and promised to believe on Christ and His holy martyr. As soon as she had uttered these words a mass of white secretion flowed from her eyes, and she was able to see, and her sight became as good as ever it had been. She then smashed the figure of Apollo into pieces, and ground up its fragments, at the same time adjuring Apollo to take shame to himself, and Christ to take honour to Himself. When her parents saw that her sight was restored they became Christians.

According to the Third Miracle the body of Mercurius, which must have been embalmed in some way, rested at a place outside the city. Some of the people wished that it might be brought into the city, but others did not, and whilst they were disputing over the matter the saint rose up and set out for the city, and the mule who had the gift of human speech cried out, 'Sing praises to the martyr.' It was noticed that there was no sign of any wound in the martyr's body, and no mark of corruption, and the people accompanied him to the church, singing as they went, and carrying sweet-smelling shrubs and flowers in their hands. One of the inhabitants wished to take the martyr's body into his house, but he found that it was as heavy as lead, and that the people could not move it.

The Fourth Miracle deals with the healing of an ox for ploughing, which was gored by its companion. Before this Miracle is recounted the text states that the festival for the discovery of the body of Mercurius was kept for seven days, and that the father of the blind girl who had been made

to see was baptized with all his house, and that the number of those converted to Christianity was fifty-three souls. One day the saint appeared to the poor man who cleaned the place where his body lay, and asked him why he did not make bricks to build a suitable shrine for him. The man replied that he was poor, and that he had no workmen, nor beasts of burden, nor money. By the command of the saint the poor man rose up early the following morning, and went to the First Quarter of the city, where, by the arrangement of Divine Providence, he met the young man whose life had been endangered by the bolting of the mule already referred to, and took from him the three oboli, which he had intended to give as alms. The poor man also told him of the appearance of the saint to him, and of his wish for a martyrium to be built. When the young man returned home he told his father of the saint's wish, and his father, remembering that his son owed his life to the saint, and his daughter her eyesight, collected camels, and workmen, and materials, and gave them to the poor man so that he might begin the building of the shrine. One day, whilst two of the oxen were ploughing up the ground on which the shrine was to stand, one of the animals attacked the other and inflicted a serious wound upon it with its horns. The injured beast was taken into the town, and placed in a quiet stall with food, and the poor man remained with it to tend it. The owners of the ox were greatly grieved, for he was a large powerful animal, and goodly to behold. Later in the day Mercurius came into the stall where the wounded ox was, and touching it with his foot, ordered it to rise up and perform its work. The ox immediately rose up with great vigour, and ate some grass, and all trace of its wound had disappeared. The saint then went and rebuked the ox which had gored its fellow, and told it that its horns should fall out; and straightway the horns began to decay, and they fell off its head, and the animal became quiet and docile.

The Fifth Miracle. A certain archon, wishing to build a portico to his house, set a gang of men to work at making bricks, and the site chosen by him for his brickfield was near the field where the bricks for the shrine of Mercurius were being made. When he compared the bricks made by his own men with those made by the Christians, he discovered that the latter were better than his own, and he determined to obtain some of them by fraud, or, if necessary, by force. Then he went to the custodian of the shrine, and pretending not to know which were his and which were the saint's, he claimed in his presence that his stack of bricks reached to such and such a place. When the custodian pointed out his mistake to him the archon struck him, and defied him and the saint. The archon then told his servant to bring camels to carry away the bricks, and when the camels came he superintended the loading of them, and uttered words of defiance against Mercurius. Whilst he was doing this the huge male camel before which he was standing suddenly gripped him with his teeth, and threw him on the ground, and rolled on him. On this Mercurius appeared on horseback and drove his spear into the archon's left leg, and the camel seems to have seized the archon by his legs, and to have dragged him, as he hung head downwards, into the shrine. Whilst the archon was being dragged into the shrine he cried out for forgiveness to Mercurius, and promised to give gifts to his shrine, and to become a Christian, and to set free his slaves, and to serve as a door-keeper in the shrine until the day of his death. The camel then let go his hold on the archon, and Mercurius touched his wounds and healed them. The archon kept his promises to the saint, for he and all his house were baptized, and he gave all his slaves their freedom. He sent large quantities of materials for the building of the shrine, and he himself laboured with his men at the work, and he died before the martyrium was completed.

The Sixth Miracle. A certain man stole a plank of wood

from the timber which was being used in the construction of the shrine of Mercurius, and whilst he was carrying it to his house the saint made his mind to wander, and made him to go to the house of the custodian of the shrine, outside which he staggered about under his load, not having the least idea where he was. As soon as the custodian opened the door and looked at the thief, the senses of the man returned to him, and he knew where he was, and he cried out to Mercurius for mercy, and confessed that he had stolen his wood. By order of the saint the custodian forgave the thief, and made him carry the wood back whence he had taken it, and promise to tell the people of the city what had happened to him. On the following day he fulfilled his promise to the custodian, and from this time onward no man attempted to steal any of the building materials which were contributed to the shrine by the people round about. Having confessed his fault publicly, the wood-stealer returned to the shrine, and devoted himself to mixing mud and making bricks.

The Seventh Miracle. In due course the walls of the shrine were finished, and the work of adorning the east end of the church began. The woman whose sight had been restored to her by Mercurius had married a man with great possessions, and when he died he left her all his property. In one portion of his estate there stood three *shouebe* trees (sycamore-fig?), which he had dedicated to the shrine of Mercurius, and after his death these were cut down, and the wood used for making a screen[1] and for the decoration of the apse. Whilst a large number of workmen were placing the *kinbêl* in position in the apse one of the workmen said, by way of a joke, that he wished Mercurius would make the wood of the object which they were putting in position send forth branches laden with fruit so that they might eat and be refreshed. Hardly

[1] On the haikal screen and its varieties see Butler, *Coptic Churches*, vol. i, pp. 28 ff.

were the words spoken when branches began to grow out of the wood, and the workmen saw that they were laden with fruit. The news of the miracle spread rapidly through the city, and every one rushed to see the branches laden with fruit, and many people brought away some of the fruit and kept it as phylacteries, and many cures were effected by it. Among those who heard of the miracle was a Jew called Gaipios, a man of uncouth manner and sullen disposition, and a foe of every Christian. He did not believe the report which had reached him, and he determined to go to the shrine of the saint, hoping that he might find an occasion for scoffing. Having mounted his white she-mule, and accompanied by one of his slaves, he set out for the shrine, and rode through the courtyard into the church of the martyrium, and sat and gazed at the apse containing the fruit and leaves. The Jew paid no heed to the guardian of the shrine who remonstrated with him about riding his ass into the sacred building, and at once began to jeer at the miracles of the saint, and to say that the fruit-bearing branches had been fastened to the apse by some man. When the guardian rebuked him for his unbelief the Jew lost his temper, and turning his mule against him he urged her on, meaning to ride down the guardian and trample him under foot. When the mule's feet left the pavement they began to sink in the soft earth beyond it, and she threw her rider off, and he fell down on the rough bricks and pieces of stone and cut himself badly. As he was lying there St. Mercurius came and drove the spear which he had in his hand into the body of Gaipios, and rebuked him for bringing the mule into the church, and for obstructing the workers in his shrine. In his agony Gaipios cried out to Mercurius for mercy, and promised, if the saint would help him, to dedicate to him a stele with a figure of the saint spearing the Jew inlaid in precious stones upon it. At the instance of the Angel of the Lord the saint withdrew his spear and restored the Jew to his senses,

and on the following day Gaipios and his wife and his servants were baptized. To Gaipios the bishop gave the name of Zacharias, and to his wife the name of Elisabeth; one year after her baptism Elisabeth gave birth to male twins, one of whom was called Mercurius and the other John. The Jew kept his promise to the saint, and had a golden stele made and inlaid in precious stones with a figure of Mercurius spearing Gaipios, who lay prostrate at his feet, with the spear of the saint thrust through his body. This stele was taken to the church of Mercurius, and consecrated therein, and it remained there as a witness to the power of the holy martyr.

The Eighth Miracle. As years went on the fame of the saint grew, and multitudes thronged to his shrine to worship his relics and to make offerings to him; and those who were sick were healed, and devils were cast out, and every believing sufferer obtained relief. Among the noblemen of the district was one called Hermapollo, who had only one child, a little daughter, and she was the object of his deepest affection. Hearing of the miracles of the saint, he made a journey to his shrine, and prayed there for his daughter's welfare, and gave thirty oboli to the shrine and thirty oboli to the steward thereof. The clergy of the shrine were hospitable men, and they entertained the nobleman at dinner and pleased him, wherefore he promised to present to the shrine of the saint a bier, or couch of state, upon which the relics of the saint could be carried in procession with suitable honour through the streets of his town. Hermapollo slept in the shrine that night, and St. Mercurius appeared to him there in the form of a general, and promised to give him a son (son-in-law?) if he would give without fail the couch of state which he had promised to his shrine. When morning came Hermapollo paid a final visit to the relics of the saint and returned to his home.

Shortly after his return a nobleman of the district sent messengers to Hermapollo asking him to give his daughter to his son to wife. Hermapollo's wife received

the messengers and heard the proposals which they made in respect of the dowry, and then laid the matter before her lord. The offer was unsatisfactory in Hermapollo's opinion and was rejected, and the messengers returned to their master sadly. That evening the parents of the young man for whom the maiden was asked told him that their attempt to obtain her for him had failed, and tried to induce him to transfer his affections to another maiden, but none of the maidens whose names were mentioned by them pleased him. He was desperately in love with Hermapollo's daughter and found means to communicate with her by writing, and he lay awake at night inventing schemes for obtaining possession of the maiden. Soon after the mother of the young man had made the proposal of marriage for her son she died, and her husband, being overcome with grief, took no further steps in the search for a wife for his son.

Meanwhile the young man could not forget the maiden whom he loved, and his distress of mind was so great that he fell into bad health and well-nigh died. At length he bethought himself of magic, and he applied to one magician after another and asked them to use their powers in such a way that the parents of the maiden might accept his suit. Finally he found a great magician who promised to bring the maiden to him, so that he might see her face to face and talk with her. The loss of a leaf of the manuscript prevents us from knowing the details of the magician's operations, but it is quite clear that he succeeded in making an evil spirit to take possession of her, for Hermapollo was obliged to take her to the shrine of Mercurius to have the spirit expelled. About this time the couch of state which Hermapollo had promised to give to the shrine was completed, and taking it, and his wife and daughter, he set out from his house for the shrine. When he arrived with his family and the priests saw the splendour of his gift they marvelled. The framework of the couch rested on pillars which were set upon pedestals, and

it was decorated with inlaid leaves of ivory, and with a figure of the martyr made of precious stones, and six crosses, three of gold and three of silver. When Mercurius saw the sad plight of the daughter of Hermapollo, he went to the town where lived the young man who wished to marry her, and appeared to him by night in the form of a general with his sword drawn in his hand. When the young man woke up and saw the wrathful face of the saint he was terrified, and when he had been smitten thrice with the flat side of the sword he fell on his knees and begged for mercy. The saint rebuked him severely for causing a spell to be cast on Hermapollo's daughter, but agreed to spare his life on condition that he went to the magician in the morning and made him remove the spell which he had cast upon the maiden. He also promised the young man happiness when he should come to his shrine.

On the following morning the young man set out for the shrine of Mercurius, but stopped at the village where the magician lived in order to tell him all that had happened. When the magician heard that Hermapollo and his daughter were in the shrine of Mercurius he was afraid, and would not go with the young man, who proceeded thither alone. As soon as he arrived in the shrine he gave the steward ten oboli, and when he looked round he saw the maiden whom he loved lying close to the body of the saint, and her father and mother crying to it for help and relief for their daughter, which were granted to her. When Hermapollo looked round, and saw the young man there, he recognized him, and going to him asked him concerning his parents' health. Knowing nothing about the young man's connection with the magician and the spell which had been cast on his daughter, Hermapollo took the young man to his lodgings, and made him known to his wife and daughter; and the young man ate with the family, and saw his beloved and rejoiced, although the delicate appearance of the maiden and the thought of what she had

suffered grieved him sorely. That night Mercurius appeared to Hermapollo, and told him to give his daughter to the young man, who would become of age, and would succeed his father in three months' time, and who had caused the maiden to fall ill through his great longing for her. Early the next morning Hermapollo and his family and the young man went into the sanctuary to worship, and Hermapollo was hoping that the saint would clear up the matter of his daughter's marriage. When the young man went to the couch of state to admire it, he found the magician tied to it, like a dog, and the wretched man told him that Mercurius first gagged him and then dragged him to the shrine and tied him up there, and that even at that moment the saint was smiting the magician's face. Whilst they were talking a devil leaped upon the magician, having orders to punish him for the blasphemies which he had uttered, and Mercurius, having driven out of him another devil, restored his sight to him and dismissed him to the desert, where he lived ever after. When the Eucharist was ended, it was found that all pain had left Hermapollo's daughter, and a woman who was possessed of a spirit cried out to Hermapollo, telling him to give his daughter in marriage to the young man, for her one hope of permanent cure lay in her marriage with him. After the festival Hermapollo and his family and the young man travelled back to their native city together, and shortly afterwards the marriage of the young man with the maiden was arranged, and the ceremony was performed with great pomp and splendour and rejoicing. Within three months from the wedding the father of the bridegroom died, and left all his property to his son. As a mark of gratitude to Mercurius for his assistance the daughter of Hermapollo and her husband paid an annual visit to his shrine.

11. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr.

This Encomium contains very little information which is not given in the manuscripts already summarized. According to Acacius Mercurius was a pagan when he became a soldier of Decius, and he first served as a bowman; later the Lord gave him a sword and commanded him to destroy the Barbarians with it. As the result of the famous Edict of Decius against the Christians, which was promulgated through all Egypt and Northern Nubia, Christians were dragged into the pagan temples and made to sacrifice to pagan gods, or were tortured and slain. The Roman generals caused to be exposed in prominent places swords, daggers, butchers' knives, racks, pincers, tongue-slitting tools, iron pots, which were filled with fire and placed on the heads of those who were to be tortured, cauldrons of boiling oil and boiling bitumen, wheels with knives attached to them, &c. Continuing his narrative Acacius says that Mercurius was an officer in the Martusian regiment, and that he feared God, and that he was a Christian from his youth up, and the son of Christians. He was a capable and bold soldier, and his knowledge of the theory and practice of war caused him to be promoted to the rank of commander (ⲡⲣⲓⲙⲓⲕⲏⲣⲓⲟⲥ). He was beloved by his comrades, and the Emperor, attracted by his ability and good sense, made him his personal friend. A rising of the Barbarians in Western Asia gave Mercurius the opportunity of displaying his valour. The Barbarians appear to have risen quite suddenly, and marching westwards they captured all Armenia, and invaded Roman territory. The Romans were taken by surprise, and were in great difficulties owing to lack of both men and equipment, and the Barbarians continued their victorious career unchecked. The Romans raised levies everywhere, and at length, with certain selected troops, Decius was able to march against the Barbarians;

having crossed the Euphrates Decius joined battle with the enemy, and conquered them completely. Before the decisive battle was fought the Angel of the Lord appeared to Mercurius by night, and gave him a sword, and though he promised him victory he told him that it was decreed for him to become a martyr, and to suffer great tortures before his death. He told him also that he should become famous throughout the world, and that he should wear three crowns. When the Emperor heard of the mighty deeds of Mercurius in the battle against the Barbarians, he promoted him to high rank and gave him many valuable gifts.

Decius rejoiced in his victory, and having gathered together all his officers and men ordered them to go to the temple of Apollo, and to offer up sacrifices and thanksgiving for the victory. Mercurius refused to go and sacrifice to Apollo, and went to his house, where he sat in sackcloth and ashes, and mourned because of the errors which the Devil had scattered throughout the world.

When the Emperor enquired for Mercurius, a certain soldier went to him and told him how Mercurius had treated the imperial honours with contempt, and how he was corrupting the Roman army by preaching that Jesus of Nazareth was God, the Creator of the heavens and the earth. Decius refused to believe that Mercurius, whom he had treated as a confidential friend, had done these things, and he caused him to be summoned into his presence. When Mercurius came before him Decius asked him to explain his conduct, and begged him to return to his military duties, and to renew his former pleasant relations with him. Mercurius was not moved by the Emperor's gentle words, but declared that he was a Christian, and that he, being a servant of Christ, would not sacrifice to Apollo. In vain Decius urged him not to cast his life away, and when he saw that Mercurius was determined to resist all entreaties and persuasion he ordered him to be racked, but the rack broke, and Mercurius leaped to his feet

uninjured. After this Decius caused him to be tied to stakes, and the soldiers made gashes in the body of Mercurius, and poured burning ashes upon them, but this torture failed to move him to recant. Having burnt his body with hot irons, and applied fire to his sides, and suspended him head downwards with a huge stone hanging to his neck, Decius ordered him to be beheaded, and the sentence was carried out in Caesarea. Mercurius was buried in a prominent part of the city, and many works of power and miracles were performed at his tomb.

12. Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.[1]

The contents of this Discourse on Gabriel have much in common with the Encomia on the Archangel which are found in Ethiopic,[2] and it is probable that the Ethiopic Encomia were derived from the same source as the Coptic. Celestinus opens his Discourse with thanks to God for His protection during the past year, and suggests that the day of the commemoration of Gabriel may be described, in the words of David, as 'the day which the Lord hath made'. He then alludes to the greatness of the glory of Gabriel, and states that the meaning of his name is 'God and man', a fact which proves that the archangel was a type of our Lord, Who was Very God and man, inseparably, indivisibly, immutably, completely, and at the same time, in the womb of Mary. Addressing Nestorius Celestinus bids him to take shame to himself for his want of sense, and his godlessness, in failing to see that Christ was the One One, and God and man. The whole world worships Christ, and it is well that Nestorius suffered a horrible death in exile because of his blasphemy. Turning then to Gabriel Celestinus asks what tongue can proclaim adequately his honour, and what words of man can

[1] On p. 873, l. 26, for Michael read Gabriel.

[2] See Brit. Mus. MS. Oriental. No. 615, foll. 104 ff.

describe the glory of the great Herald of the heavenly hosts, who took to the Virgin Mary, the Queen of women, the announcement that God the Word was about to take up His abode in her. When Gabriel went to her he carried with him the cloud of life, and when he had told her that she was to bring forth Jesus, he made the cloud to enter her mouth and pass into her body, and the Virgin conceived through the hearing of her ears and the salutation of Gabriel, and the Son of God went down into her womb, she being unconscious of His coming. Many were the ways in which Gabriel, 'the angel of joy', helped the saints upon earth. When Daniel was in the den of lions Gabriel seized Habakkuk, with the food in his hands, and transported him from Judea to Babylon, a journey of forty days, in a moment of time, and gave the food to Daniel. Gabriel shut the mouths of the lions and kept Daniel unharmed, and announced the birth of John to Zacharias, and proclaimed the birth of God the Word to the shepherds, and worked miracles by the hand of Moses in the desert, and delivered the Israelites from their captivity. Gabriel intercedes jointly with Michael before God on man's behalf, and entreats Him to send them abundant Nile floods and crops, and these archangels never cease to make supplication to God for men until He hath forgiven them. Gabriel is also the protector of those who put their trust in him as the following miracles shew.

There once lived, by the shrine of Gabriel in this city (Rome?), a certain rich merchant called Philip, who was very charitable, and who was greatly beloved for his good works and his kindness to the poor. Near him there lived a poor man called Stephen, who had learned to read and write well, and who was frequently employed by Philip as his clerk and secretary. Some of Philip's clients bribed Stephen to keep his master in ignorance about the exact state of their accounts, and as Philip could not read or write easily he never found out Stephen's dishonesty. After a time Stephen began to be well-to-do, and

to live comfortably, and to prevent Philip from suspecting the means whereby his poor clerk had become so prosperous he borrowed 700 oboli from him, and gave him a bond for the money, in which it was agreed that Philip and Stephen were to divide the profits of all transactions effected by the loan. Stephen traded with the money with very great success for three years, but though he made large profits he neither paid back to Philip any of the principal nor gave him any part of his share of the profits. Meanwhile Philip made no complaint, and continued to employ Stephen to keep his accounts. One day he set him to search for certain papers, and as Stephen was doing this he found his own bond, and watching his opportunity he slipped it under his shirt, and carried it away to his house and destroyed it; and Philip knew nothing of the theft. At the end of four years Philip, having received neither principal nor interest from his debtor, summoned Stephen to his presence, and demanded the payment of the 700 oboli. Thereupon Stephen denied that he had ever received money from him, and challenged him to produce any written proof of his indebtedness to him; when Philip had searched through all his papers, and could not find Stephen's note of hand, he knew that it had been stolen, and that Stephen was the thief. He then offered Stephen to withdraw his claim upon him if he would go into the shrine of Gabriel, and swear that he had never received the money from him. This Stephen agreed to do, and he went with Philip into the shrine, and laying his hand upon the door of the altar-chamber, he swore by Gabriel that he owed Philip nothing, and that Philip had not given him 700 oboli. Before the words had left his mouth a power (ⲁⲅⲅⲁⲣⲓⲁ) smote him, and he fell blinded headlong on his face, with his head twisted backwards on his neck, and his tongue stopping up his mouth; and he bit his tongue in great agony and foamed at the mouth. After some time he began to beg Gabriel to forgive him, and he admitted that he had received the oboli five (*sic*) years ago, and that

he stole the bond; and he sent a message to his wife, who brought 700 oboli and gave them to the merchant.

And there was another [rich] man in Rome (?) who had been blind in both eyes from his childhood, and when he heard of the miraculous power of Gabriel he caused himself to be taken into his shrine, where he prayed to be healed before the altar. Whilst he prayed a man's hand came over his face and made the Sign of the Cross over his eyes, and he at once regained his sight. In gratitude to the Archangel Gabriel he remained in the shrine and ministered therein all his days.

And there was another rich man who was dumb, and who suffered from gout. Hearing of the power of Gabriel he made his slaves carry him into the shrine of the archangel, where he lay by the side of a man who was paralysed in his legs, and both sufferers prayed to the saint to heal them. That night the archangel appeared unto the paralysed man, and told him to go and pull the coverings off the bed of the dumb man, and promised him that healing would follow this act. When the paralytic woke up and thought about the matter his courage failed him, for he felt sure that he would be well beaten if the dumb man's slaves caught him. On the following night Gabriel appeared to him again and repeated his command and promise, and the next night, having waited until all in the shrine were asleep, he rose up, took the bandages off his legs, and crawled to the bed of the dumb man and began to pull the clothes off it. Thereupon the dumb man woke up in such an agony of fright that his terror broke his tongue-string, and he cried out loudly to his slaves to seize the thief who had stolen his bedclothes. The paralytic, fearing that the slaves of the dumb man would seize him and beat him sorely, leaped upon his feet, and ran away like a 'trained runner' to his bed, and so regained the use of his feet and legs. Meanwhile the man who had been dumb leaped from his bed, and joined his slaves in the pursuit of the snatcher of the bedclothes, and thus he obtained the

power of speech, and was healed of his acute attack of gout. Both men lived in the sanctuary ever afterwards, and served the Archangel Gabriel.

And there was another rich man who lived in a village about six miles from Rome, and he had a son who, on attaining manhood's estate, suddenly fell ill and suffered agonies from chronic attacks of gout. For six years he was bedridden, and as the physicians failed wholly to afford him relief, his parents felt that death would give him a happy release from suffering. At length the rich man heard of Gabriel's power, and of the miracles which he was working in Rome, and he made a vow that if the God of Gabriel would heal his son he would endow Gabriel's shrine yearly with six oboli. As the young man could neither walk nor ride, his father entreated the archangel to heal him where he lay. That night Gabriel appeared to the sufferer and promised him healing, and when the young man woke up the following morning he rejoiced to find that he was healed, and that he could skip and run like one who had never been ill at all. Very soon after this the rich man gave his son six oboli and other gifts, and told him to take them to the shrine of Gabriel in Rome as payment of his vow for that year. The young man set out for Rome with the money and gifts in his wallet, and when he was about half-way to the city, and was passing through a belt of forest with large trees and much undergrowth, a lion sprang out upon him, and seized him, and dragged him off into the forest. In the agony of the pain of the wound made in his side by the lion, he cried out to Gabriel, who straightway appeared from heaven, and rescued him from the lion's jaws, and healed his wound.[1]

[1] The remainder of the Encomium is wanting in Oriental, No. 7028, but Oriental, No. 6780, foll. 1–7 contains the greater part of it. The text of this large fragment is printed, with a translation, in the Appendix.

13. Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

This Encomium is extant in two manuscripts of the Edfû collection and the text and its contents are of unusual interest. Theodosius opens his discourse with an acknowledgement of the Source of his inspiration and help, that is to say, the Word of the Good Father, Whose Body he breaks with his sinful hands at the Eucharist, and Whose Blood he pours into the chalice. He has already asked and received help twice from this Source, and with this help he wrote a Discourse on the New Moon, and an Encomium on John the Baptist; but he is determined to ask God to give him strength to write an Encomium on St. Michael, the greatest of the Seven Archangels. It is true that moderation in all things is best, but Theodosius is determined to emulate the example of Abraham when he made entreaty to God on behalf of Sodom, and to petition God yet once again. For Theodosius to attempt to describe the greatness and glory of Michael is like a man who has very little skill in seamanship, and who cannot swim, setting out in a small boat with cargo in it to cross the sea in the teeth of stormy winds and high seas. The boat of Theodosius is his sinful body, which he has never been able to steer, his cargo is his blindness of heart, and his ignorance of the art of swimming is his lack of the knowledge and meaning of the Holy Scriptures. Nevertheless, having been asked by his congregation to deliver an Encomium on St. Michael, he is determined to make an attempt to do so. His task is very difficult, for Michael is a spirit of heaven, an angel of light, a flame of fire and not an earthly being like an archon, or a Commander-in-Chief, who cometh to an end. He is the ruler of heaven, and he hath audience of the King, God Almighty, whensoever he pleaseth, but still is a friend of man and is full of compassion for the seed of Adam. Michael is the Commander-in-Chief of all the hosts of heaven, and

as all the denizens of heaven are celebrating his festival this day, it is our bounden duty to do likewise. Some may object that it is unnecessary for men to rejoice on this day at the festival of Michael, but it is easy to prove it to be our duty. If the angels who are without sin have need to keep the archangel's festival, how much more is it necessary for men, who are full of sin, to do so? The angels celebrate the festival of Michael because he fought against Satan, or the Devil, and prevailed over him, and made him impotent, and bound him in fetters and cast him into the Lake of Fire, wherein he shall lie bound until the day of the Great Judgement. Had he been permitted to roam about the earth he would have destroyed every one on it. Some may wonder why Satan was allowed to vex Job, and to tempt David and Paul, and even our Lord Himself, but this is easily explained. In heaven the Devil was in command of legions of angels, each of whom obeyed him implicitly, and he was mad enough to imagine that he could make himself the equal of God, his Master. When he was cast out from heaven by Michael, many companies of his prideful angels were expelled with him, and it is they who carry out all his evil designs upon earth, even though he is bound in a place of darkness under the earth. Let us therefore keep the festival of Michael this day and array ourselves in garments of purity and virtue, and by the help of the Holy Spirit and of the archangel we shall be able to go into the great banquet of the mighty warrior of the King of kings, and sit down with the Lord, and with the Archangels and Angels, and Cherubim and Seraphim, and Principalities and Powers, and Thrones and Dominions, and Patriarchs and Prophets, and Apostles and Evangelists, and all the Saints and Martyrs, and partake of the divine Food with them.

Assuming that all his congregation are anxious to go with him into the banqueting hall of the Spirit, Theodosius addresses in turn the great ones who are there, and thus makes each to

tell his hearers why he rejoices at the festival of the Archangel Michael. In answer to a question Adam describes the cause of the expulsion of the Devil from heaven thus: When God had fashioned me He breathed into me the breath of life, and he set me on a throne, and made all the angels of heaven come and worship me. Michael and Gabriel came and paid homage first to Christ, and secondly to me, but Satanaêl, or Mastêma, i.e. the Devil, refused to do so, saying that he belonged to the first creation (**протоплассиа**) and was formed of spirit and not of earth, and that he would not worship me, and that it was my duty to worship him, being senior to me. Thrice did God exhort Satanaêl to obedience, and thrice did that archangel refuse to worship me, claiming that there was only one Being in heaven superior to him in rank and power, that is to say, God. Then God ordered Michael to take away from him his crown, sceptre, staff of light, and sapphire girdle, and to expel him and his hosts from heaven. When this had been done God appointed Michael to the position of Satanaêl in heaven, and made him His Commander-in-Chief, and gave him the crown, and sceptre, and girdle of the fallen angel. Michael was then appointed the friend and protector of the children of men, and God took counsel with him about making my wife Eve, and from that day Michael has always been an advocate for the sons of men with the Father.

Theodosius then questions in turn Abel, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Manoah and Anna, David, Solomon, Hezekiah, Isaiah, Jeremiah, Ezekiel, Ananias, Azarias, and Misael, Daniel, the Twelve Apostles, Zacharias, Stephen, the Martyrs and Saints, and the Orders of the Angels, and each proclaims how he has been helped by the Archangel Michael, and how greatly he rejoices in being present at his festival. This being so Theodosius urges his hearers to go into the banqueting hall with him; but before they can do so they must,

he says, cleanse the heart, cast away hypocrisy, and backbiting and gossip, and wash the face and anoint the head. These things constitute the true wedding garment. Besides this men must give alms and oblations, and support charities, and feed the widows and orphans, and they must remember that every gift which they make with a right heart is taken up to heaven by Michael and presented before God, Who will reward the giver tenfold. As a man giveth so shall it be given unto him. He who refuseth the petition of a needy man shall find his own petition to Michael refused; he who turneth the stranger from his door shall himself be turned away from the gates of heaven by Michael. Moreover, almsgiving and charity, and compassion and mercy, shall enable a man to triumph in the Great Judgement at the Last Day. Some may object that alms and oblations ought to be made to God alone, and that Michael is not God; but it must be remembered that God hath a special favour to Michael, and that He hath specially commissioned this archangel to receive the gifts of the faithful on His behalf, and hath given him power to appear in His presence at all times. The relations that exist between Michael and the faithful, and the means which the archangel employs to render assistance to those who keep his festivals, are well illustrated by the following story which is truly wonderful.

There lived in Egypt a God-fearing and most charitable man called Dorotheus, who had a wife called Theopistê, who was pious and prudent, and as great a lover of charity as her husband. Each sprang from a family which was well dowered with the goods of this world, and from their youth up they had a large and sure income, and they had flocks and herds, and many possessions of all kinds. On the twelfth day of each month they celebrated a festival in honour of Michael, and on the day before they killed a sheep, and made savoury stews, and baked bread, and invited all the poor and needy, as well as their own relations, to rejoice with them.

Early in the morning of the twelfth day they sent their first-fruits and offerings to the sanctuary of Michael, and having arrayed themselves suitably they went and partook of the Eucharist therein, and then returned to their house and ministered to the multitude of guests who thronged their rooms and courtyards. After the guests had eaten wine was distributed freely, and oil was provided to anoint the heads of the pilgrims and wayfarers, and the widows and orphans, and the maimed, and the halt, and the blind, and the starving were well fed with messes of herbs and pottage and bread in abundance. Dorotheus and his wife carried out their works of benevolence quietly and unostentatiously for many years, and the odour of their good works ascended unto the presence of God.

But there came a year when God, wishing to rebuke men for their wickedness, caused the waters of the Nile flood to be diminished, and much land remained unwatered in consequence. For three successive years the Nile flood failed, and man and beast died everywhere in large numbers, and the famine waxed sore in the land, and men forgot the plenty of former years. During the first year of scarcity Dorotheus lost many of his cattle, and during the second year he lost a great many more, and when the third year began not a beast was left to him, and he was entirely at the end of his resources. When the June festival of Michael drew nigh, he discussed with his wife what they should do for the saint; and when they took stock of their possessions they found that they had nothing left to them except a little bread and wine, and the apparel in which they received the Sacrament. In their need they turned to Michael to help them to celebrate his festival with due honour, for they were destitute of everything. At the moment Michael made no answer, and Dorotheus was left apparently unaided to keep the festival as best he might. His wife told him that all the food they had in the house was some crusts of bread and a little oil, and that there was

neither a whole loaf nor any flour in the bin. Dorotheus insisted in making an attempt to keep the festival in one way or another, and he took his Sunday cloak and went and sold it, and with the proceeds he bought some grain which he had ground by the miller of his village. The next morning Theopistê brought her Sunday cloak to her husband, and asked him to take it and sell it, and buy a sheep with the proceeds. To this Dorotheus objected, saying that a woman must go with her body covered, especially in church; but when she reminded him that he and she were one, and that there was neither male nor female in Christ, he took the cloak and went to a shepherd, and tried to buy from him a sheep at the price which he had received for his own cloak, namely a *termêsion*, i. e. about half a crown or three shillings. The shepherd was able to supply the sheep, but he demanded his price before delivery, and when Dorotheus handed him his wife's cloak to keep in pledge for three days, the shepherd rejected it, and Dorotheus turned away sadly without the sheep.

As he was going along the road in great distress he looked up suddenly, and saw before him, as he thought, an imperial officer riding on a white horse, but the officer was Michael the archangel. As the officer approached Dorotheus removed to the side of the road to make way for him, but when he came up to him he drew bridle, and asked Dorotheus why he was by himself, and whether his wife Theopistê was alive, and what it was that he was carrying. Dorotheus confessed shamefacedly that the garment on his arm was his wife's cloak, which he was trying to sell in order to obtain money to buy a sheep, and that he was in sore need of a sheep to kill to make a feast for a great man whom he expected to arrive in his house on the morrow. The officer undertook to be surety for a sheep, and told Dorotheus to cook it for himself and his attendant soldiers. Then the officer sent one of his followers to get a sheep, and promised the shepherd

that he should be paid at noon that day. He then told Dorotheus to obtain wood and a fish, and as he had nothing to deposit as surety for the payment except his wife's cloak, the officer undertook to be surety for the payment for the fish by noon that day. Then taking the sheep and the fish Dorotheus returned to his house, and he and his wife busied themselves with the preparation of the feast. Soon after this the officer and his soldiers went to the house of Dorotheus, and knocked at the door, which was opened by Theopistê, who invited them inside. After Theopistê had made suitable obeisance before him, he commanded her and her husband not to touch the fish until he arrived later, when he would dress it himself, but to have everything else ready for his return. He and his soldiers then departed to the shrine of the archangel to partake of the Sacrament.

Dorotheus and Theopistê first prepared *dîwâns* and cushions in a suitable room, and then began to bring out the little wine they had to see if it was fit for the officer and his soldiers to drink. When they went to the wine cellar they found it to be filled with jars of wine, and similarly the oil cellar was filled with jars full of oil up to the very brim. In other storehouses they found jars and vessels of many kinds filled with dainties and sweetmeats, and condiments and preserves, and they drew upon these to furnish the table of the officer. The bread cellar also was found to be full of large, fine loaves of bread of the best quality, which resembled snow in their whiteness. A further surprise awaited Dorotheus and his wife when they went into their own private apartments and bedchamber, for they found their clothes' chests to be filled with costly raiment and fine apparel similar to that which they had worn in the days when they were well-to-do. Then they realized that the favour of God had come to them, and they arrayed themselves in white apparel and went to the shrine of Michael, and gave thanks to God and to the archangel. Hurrying back from the church they opened their

house and admitted all their relatives and friends, and whilst these were eating and drinking the officer together with the soldiers arrived and entered the house, and he expressed his astonishment at the number of those who sat at meat. Feigning to think that these had all been bidden in his honour, he expressed regret that he had put Dorotheus to such great trouble and made him prepare a feast which equalled in splendour the banquets which he gave to his friends in the years before the famine. Dorotheus made a suitable reply, and then, in obedience to the officer's command, led him into the dining-hall with his soldiers. The officer then asked for the fish, and when it was brought he told Dorotheus to open it. When he had done this, and taken out the stomach, which was very large, the officer told him to open it, and he did so, and found in it a sealed bag. Dorotheus did not open it, although the officer commanded him to do so, and when it was opened by the officer himself it was found to be full of a large number of gold coins of the value of 300 'oboli with heads'. And this was not all, for under the gold coins lay three *termêsia*. Beckoning to him Dorotheus and his wife the archangel told them that the seal on the bag shewed that the money belonged to his Lord, the King Christ, and that he was going to give all the money to them, as a small reward for all the alms and oblations which they had given to the poor and needy. But one *termêsion* must be given to the man who supplied the sheep, another to the fisherman for his fish, and the third to the merchant who gave Dorotheus the wheat in return for his cloak. Dorotheus objected to taking all the money, but was at length persuaded to do so. The officer then went on to say that he had been observing their good deeds since the death of their parents, and that he had visited their house monthly, and received from them gifts for his Master. Dorotheus and his wife were overcome with emotion, and protested that in feeding the poor and needy they had only been giving away what belonged to God and Michael

His great archangel. Emboldened by the graciousness of the archangel they begged him to tell them his name, and then he declared himself to them as Michael, the Commander-in-Chief of the hosts of heaven, the great and trusted servant of God and of His Son, and told them that the money he was giving them was only the interest on their gifts, and that he would give them the principal in the heavenly Jerusalem when they arrived thither. Having lifted them up on their feet and comforted them, Michael gave them the money and the salutation of peace, and went up to heaven in great glory.

Such a story must influence every God-loving man, and convince him how important it is to give gifts to God on St. Michael's day. We must not hesitate, but give according to our ability, for the gift of a very little, if given with a right heart, will secure us the blessing of God, even as the widow's gift of two *lepta* secured for her God's approbation and blessing. Give, and it shall be given unto you. Shew mercy, and mercy shall be shewn unto you. Mercy shall make a man to triumph over judgement, and charity covereth a multitude of sins. Let us do works of charity and shew our love on St. Michael's day; let us follow after love, for love is from God, and God is love. Through the intercession of Michael God pardoned Adam and Eve, and accepted Abel's sacrifice, and translated Enoch, and delivered Noah and his house, and made a covenant with Abraham, and accepted a ram in the place of Isaac, and made Esau kind and generous to Jacob, and delivered Joseph from his brethren and from the Egyptian woman, and delivered Moses from Pharaoh, and made the sun to stand still for Joshua until he had slain all his enemies, and gave the Law to Moses, and selected David from among his brethren, and made him king of Israel, and allowed Solomon to build the Temple, and added fifteen years to Hezekiah's life, and made the Son of God to become man and to suffer death, and selected the Apostles, through whose preaching we have obtained the knowledge of the truth.

The latter part of the Encomium contains a prayer to Michael by Theodosius on behalf of himself and his congregation, and a number of exhortations to his hearers to do great works of charity in order that they may be worthy of sitting down at the spiritual banquet whereat Michael and all the hosts of heaven are assembled. Finally Theodosius declares to Michael that in undertaking to write this Encomium he essayed a task beyond his strength, and that his tongue and his mind were quite unable to describe the archangel's glory, honour, and power. He begs Michael to accept what he has written, and at the same time to forgive him because he is a sinful man; he has done all he could, and Michael must not blame him because he has no ability to do more. Michael must accept his willing intent and his small gift, and even if he will not Theodosius will nevertheless devote to his service his tongue and heart all the days of his life. If he does this, and remembers the great acts of Michael, he is certain that he will not remain without reward. The repetition of the name of Michael is as honey in the mouth, and is an equipment for a man in lying down and rising up. Through Michael the seed of Adam has found freedom of speech before God. Through him the sweet scent of our prayers rises to God, and he keeps them prominently before God until He shews compassion upon us. May he accept our good intention which we offer unto him this day!

14. [Histories of the Monks in the Egyptian Desert by Paphnutius.]

The manuscript which contains this interesting and valuable text is imperfect at the beginning, and the title-page is wanting; but it is clear from several passages in the work (see pp. 958, 959, 986, 987, 1011) that its author was the famous ascetic ⲡⲁⲫⲛⲟⲩⲧⲉ or Paphnutius, and that we have here a copy of a hitherto unknown work in Coptic. The Paphnutius who is addressed in the narrative is probably

Paphnutius Cephala, the author of the 'Life of Saint Onnophrios',[1] who flourished in the fourth century, and was a contemporary of many of the followers of Anthony the Great, and of Pachomius. This ascetic travelled through many deserts and visited the most famous of the solitaries and anchorites therein, and noted the manner of their lives and their virtues, and put them into writing for the benefit of the brethren of Scete and other places. The present History of the Monks in the Egyptian Desert is of peculiar interest, because it describes his journeys to the monks in the deserts of Upper Egypt, and the islands of the First Cataract near Philae, and the establishing of the bishopric of Philae. The text opens with an account of a visit paid by him to an unnamed community of monks, with whom he made friends and stayed some days. Having eaten and drunk, and partaken of the Sacrament, the brethren lighted the lamp, and began to discuss the dispensation of God and the teaching of the ascetics. Paphnutius enquired of Pseleusius about a certain fellow monk of his called Zebulon, and received from him many interesting details of his life and work. Pseleusius next describes how he became a monk, and tells Paphnutius a story of how he once went into the 'inner desert', and after travelling for two days he found a little *wâdî*, or valley, with a spring of water in it; and he wondered if any monks lived there. Soon after he had sat down there two men appeared before him, and they gave him water to drink. Having questioned them they told Pseleusius that they were natives of Syene who, having heard the Lessons read in the church there, determined to seek perfection in the desert. They embarked in a small boat and sailed to a certain mountain where they met the anchorite Apa Zacchaeus, who taught them the rules and practice of the ascetic life. Sarapamôn, one of two brethren who lived near Apa Zacchaeus, used to buy the ropes, baskets, maps, &c., which his fellow monks made, and he took

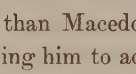
[1] See *Coptic Martyrdoms*, &c., in this series, pp. 205, 455.

care to sell them before he attempted to sell any of his own work. Matthew, the other brother, who was exceedingly learned in the Scriptures, could never be persuaded to answer any question concerning a text, and would always answer, 'Excuse me; I do not understand it.' Apa Zacchaeus, the teacher of the two young men from Syene, was a great ascetic, and the rules which he laid down for novices were very hard. He wept always, and fasted rigorously, and he attached the greatest importance to prayer. The monk who lifts up his hands, after the manner of the Cross of Christ, in prayer, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. A man should weep always remembering the punishments of Amente. When Zacchaeus had instructed the two young men from Syene, who were called Anianus and Paul, in the rudiments of the ascetic life, he took them out into the desert, and taught them how to watch, and fast, and pray, and how to overcome the naked devils who attacked monks in the desert by night. After he left them the young men continued to live the ascetic life, and they were visited by a certain brother from time to time; when this brother returned and reported that both had died on the same day, the monk Banouphiel went and fetched their bodies, and buried them near him.

Pseleusius next described to Paphnutius the life of Apa Isaac, who dwelt on an island in the middle of the Cataract, about four miles to the south of the monastery in which Pseleusius lived.[1] When Paphnutius heard of the great spiritual excellence of this sage he begged Pseleusius to take him to see him, and he did so. They entered a boat, and sailed to the south, and near a place where large rocks stood up among swirling waters which roared terribly was the habitation of Apa Isaac. Paphnutius and his guide landed, and were warmly welcomed by Isaac, who led them into his abode, and gave

[1] It stood probably on the west bank of the Nile, opposite to the Island of Elephantine.

them water to wash their feet. Afterwards they all ate and drank, and Paphnutius began to ask Isaac questions about his life and work, and when Isaac learned that he wished to be informed about the early Christians and monks who had lived in that district, he promised to tell him the things which he had received from his own master Apa Aaron who, in addition to the things which he himself had seen, had received many things from Macedonius. When Macedonius, an official who was subsequently made bishop, was appointed inspector [of Upper Egypt] he visited all the towns in his district, including Philae. Whilst there he wished to receive the Sacrament, for he was orthodox, and he learned on making enquiries that the Christians of Philae were visited weekly by the clergy from Syene, who administered the Sacrament to them. When he returned to Alexandria he reported to the Archbishop Athanasius what he had seen and heard, and offered, if he would appoint a bishop of Philae, to take him to the South on his next tour of inspection. In reply Athanasius said that no one was better fitted to be bishop than Macedonius himself, and he at length succeeded in inducing him to accept the appointment.

When Macedonius went to Philae he did not assert his episcopal authority, but he lived simply and was humble in his behaviour. He watched the daily life of the people, and saw that they went into the old Egyptian temple on the Island of Philae and worshipped a hawk[1] (ⲏⲏⲥ = ), which was kept in a kind of mechanical contrivance[2] (ⲙⲁⲥⲧⲏⲁⲛⲟⲛ). One day, taking advantage of the absence of the high priest, Macedonius went into the temple, and told

[1] When Strabo (xvii. 1. 49) visited Philae he saw the hawk which was worshipped there, and he says that the bird did not in the least resemble the Egyptian hawk, for it was larger and the markings of its plumage were different. The natives told him that it came from 'Ethiopia'.

[2] Probably a granite shrine with a wooden or iron grating kept in position by bolts.

one of the sons of the priest that he wished to offer up sacrifice unto God. Whilst the young man was superintending the preparation of the fire, Macedonius went to the shrine in which the hawk was kept, and took out the bird, and cut off its head, and cast it into the fire on the altar, and then left the temple. When the priest's sons saw what had happened they rent their garments, and fearing the vengeance of the people and of their father they crossed the Nile and fled into the Eastern Desert, saying that it was better to starve to death there than to be stoned. On the following morning the high priest went into the temple to offer up sacrifice, but found neither his god the hawk nor his sons. As he stood there bewildered, and wondering what could have happened, an old woman told him that she had seen Macedonius, 'that wicked monk', go into the temple to his sons, and seize the hawk, and that his sons betook themselves to flight. Hearing these things the priest left the temple and set out for the city, intending to slay his sons and Macedonius when he found them.

Whilst the high priest and the old woman were talking, a certain man, who was a Christian, was listening, and he went to Macedonius, and having told him of the threat of the high priest to slay him, entreated him to depart into some quiet place for some days until the matter had blown over. When Macedonius heard about the old woman he cursed her tongue, and she forthwith became dumb. Macedonius then departed to the north, to a certain place where he fasted and prayed for the conversion of the people to Christianity. One night he saw a vision in which the two sons of the pagan high priest were kneeling, one on each side of him, and a man of light came and put a crown on the head of each, and a sceptre to which was attached a key, in the hand of each. Next morning, whilst he was pondering over the vision, he heard a voice which told him to go and seek the young men, and gave him directions where to find them. Macedonius

at once set out in the desert, and found the two young men half dead of hunger and thirst, for they had been without food for six days, and as soon as he saw them he knew them to be those about whom he had been instructed in the vision. When they had eaten and drunk the elder brother told him that he had seen a vision in which a man of light appeared and arrayed him in a garment, which the man took off him soon after and put on his brother. The brethren were quite content to commit themselves to the care of Macedonius, and they returned to the town with him, and lived with him. As he could not eat with them until they were purified from their paganism, he baptized them, and renamed them, giving to the elder brother the name of Mark, and to the younger that of Isaiah; and he administered to them the Sacrament. He then taught them prayers, and how to pray, and he gave them the tonsure, and he made Mark a presbyter and Isaiah a deacon. Under the direction of Macedonius Isaiah the deacon worked a miracle and healed the broken leg of a camel by means of a little water sprinkled upon the limb and the Sign of the Cross.

When Aristus, the high priest of the temple, heard of his son's power he went to visit Macedonius and his sons in the bishop's house; Macedonius received him with great courtesy, but his two sons would not kiss him because he was not baptized. Aristus then placed himself under the guidance of the bishop, and when he had been sufficiently instructed by him he received baptism at his hands and the new name of Jacob, in the church which he had built by the bishop's orders. Vessels for the celebration of the Sacrament were taken from their place of concealment by the people, and Mark the presbyter struck the boards which served as bells, and Macedonius administered the Sacrament to Jacob and the congregation. He then ordered the old woman whom he had stricken dumb to be brought before him; and having nodded her head, as a sign that she believed in God, he put his finger in her mouth, and the bond of her tongue was relaxed, and she

spake freely. When Macedonius was very old and felt his end approaching he appointed Mark to be his successor, and a few days later he died, and the people buried him outside his house.

After the see of Philae had been vacant for some time, the people felt that a new bishop ought to be appointed, but though they debated the matter for three days at a general meeting they could not agree about a successor of Macedonius. The chief presbyter was in favour of casting lots, but the archdeacon insisted on the claims of Mark and Isaiah being taken into consideration, and he was supported by all the people. Thereupon Mark was selected, and letters having been written to Archbishop Athanasius, he was taken by certain of the faithful by boat to Alexandria, where he was consecrated bishop of Philae, and the archbishop ordered him to ordain his brother Isaiah first deacon and next presbyter, for he was to succeed him as bishop of Philae. Mark managed to obtain a passage back to Syene on a private boat on which was a noble family, and they made a festival in his honour when he left them and gave him a sheep. Having served in his diocese for many years and feeling his end to be approaching Mark appointed his brother Isaiah as his successor, and died, and was buried by the side of Macedonius. The people took Isaiah and handed him, with the necessary papers, over to certain brethren, who went with him by boat to Alexandria where the archbishop consecrated him bishop of Philae. When he returned to Philae he gave to the officers of the church his bishop's licence, and having stayed in the church three days he departed to his house, and ever after only appeared in the city on great occasions or by special request. When he died the people buried him by the side of Macedonius and Mark.

The see of Philae was vacant for some time, but at length the people made up their mind to make a very holy monk called Psoulousia their bishop, and when he refused the bishopric they took him by force from his island and carried

him to Syene, and sent him under the charge of 'certain God-loving brethren' to Alexandria to be consecrated. When he arrived the Archbishop Timothy made him a deacon, and then a presbyter, and then a bishop. On his return to Syene he went direct to his old abode, and sat down there, for he loved a life of peace and meditation, and did not report his consecration to the congregation. The news of his arrival leaked out, and the believers went to his island in boats, and learned that he had been consecrated bishop. Then they induced him to enter a boat and to come to the town, and he remained there teaching in the church sixteen days after his enthronement. One of the chief events of his life was the visit which he paid to Alexandria on the occasion of the enthronement of Theophilus as archbishop in July, A.D. 385. Psoulousia continued to live on his island until the day of his death.

Isaac the monk next relates to Paphnutius the principal events in the early life of Apa Aaron as he learned them at first hand from the old man. The parents of Aaron bought him a commission in the army, and when he took up his duty he used to give away his rations to fellow soldiers; contrary to his parents' wishes he refused to marry. One day he was ordered to march certain troops from the town in which he was to another, and when he came out of the town to march in the evening a lion attacked him, and he made a vow that, if the Lord would deliver him from the beast, he would renounce all his possessions, and forsake his family, and become a monk. As he was familiar with the passage referring to the slaughter of the lion and the bear by David, and appealed to Christ, he must have received Christian instruction. Having slain the lion Aaron did not return to his troop, but went to a town three days' journey to the south. He sold his horse and his tunic; part of the proceeds he spent on peasant's clothes, and the remainder he gave to the poor. Next he went to Scete, where he donned the garb of the monk; but he did not stay

there long, fearing that his parents would hear of his being there, and fetch him home, and he therefore set out for the South, travelling thither by degrees, until he reached Syene. From this point onwards Apa Isaac relates to Paphnutius facts concerning Apa Aaron his master which he saw with his own eyes. He says that his parents put him to school when a boy, where his master took great pains with him, and taught him to write 'the holy letters'. When he could read well he read the words 'Whosoever will not forsake father and mother', &c., and he meditated upon them for a long time. Whilst doing so he heard of the wonderful cures which Apa Aaron was performing, and he went to the place where he lived, and sat down outside his door until sunset. As Aaron did not appear Isaac rose up and went into the desert, and when he had gone three miles he saw human footprints in the sand, and he followed them, and so reached the place where Aaron was. Isaac found him standing up naked, with a large stone hanging from his neck by a rope; and when Aaron saw him he untied the rope round his neck, dropped the stone, and put on his garment. Isaac pretended that he had lost his way, but Aaron assured him that he had found the good path, and after further talk Aaron brought him out of the desert, and took him to a certain presbyter, who gave him the tonsure and arrayed him in the garb of the monk. When they returned to their abode Aaron spent a week in instructing Isaac in the 'works of the service of God'. Soon after this Aaron departed by himself to a secret place to perform in private his ascetic exercises, and when he had been absent for five days the devils persuaded Isaac that Aaron had gone away alone in order to prevent Isaac from sharing with him the blessing of his labour. Isaac was unable to restrain himself, and he rose up and searched for Aaron, and although it was the time of the inundation, and the weather was at its hottest, he found him standing up with a stone on his head, which was so heavy that its weight was forcing his eyeballs

out of their sockets. Whilst Isaac was looking at him Aaron fell on the ground and lay as one dead. Isaac raised him up, and in answer to his question, Why dost thou make thyself suffer much pain? Aaron told him that from the moment when he heard of the suffering of our Lord he determined to inflict every kind of pain upon himself, so that He might shew mercy unto him in the hour of death. Aaron never ate and drank on the same day; on the day he ate bread he did not drink, on the day he drank he ate no bread. One night the valley was filled with the roarings of savage beasts, and Aaron and Isaac went to an upper chamber, fearing that they might force their way into the courtyard. Voices were heard saying, 'Bring them out and we will slay them,' and 'Let us slay them where they are'; but as soon as the terrified men began to pray the beasts fled along the valley and the voices ceased, for the beasts were only devilish phantoms, and the voices were produced by demons. Then Aaron told Isaac that on one occasion when he had been standing up for six days, and had neither eaten nor drunk during that time, the Devil came to him carrying a golden staff in his hand, and said that he had been sent to comfort him. Aaron drew the Sign of the Cross on the ground, whereupon the Devil disappeared. The miracles of Aaron were many.

I. A Nubian child went down to the Nile to drink, and whilst he was drinking a crocodile seized him and dragged him into the river and drowned him and swallowed him. The child's father hurried down to the river to save him, cutting and wounding himself seriously on the sharp rocks as he did so, and having seen his boy disappear before his eyes he went to Aaron and told him about it. Aaron gave him a chip of wood and told him to throw it in the river at the place where the boy was dragged under, and he took it and did as he was told. As soon as the chip fell on the water a huge crocodile appeared, and cast up the child on the sand alive and uninjured.

II. A fisherman and his son were dragging a net into the boat when the boy lost his balance and fell overboard into the net and was drowned. The fisherman went for help to Aaron, who told him to go back to his boat in which he would find his son alive and well. The fisherman did so, and found his son, who told him that a man of light came to him just as he was breathing his last, and brought him up out of the net, and set him in the boat again.

III. Whilst a peasant was gathering dates the rope on which he sat frayed through, and he fell to the ground dead. He was restored to life by a sprinkling with water over which Aaron had made the Sign of the Cross.

IV. A certain woman at Philae gave birth to a dead child, and her parents grieved exceedingly because they wanted an heir. Taking money in their hands they went to Aaron's house, and offering to him the gold they tried to buy his help and the resuscitation of the child. Aaron was indignant at their thinking that the help of God could be bought for money, and reminded them of Simon Magus and Gehazi, and of the words of Paul, 'The love of money is the root of all evil,' and told them that if they believed they should receive Christ's gift for nothing. Thereupon the father of the dead child took a little dust from the floor in Aaron's house, and tied it up in the corner of his neckcloth, and when he went home he sprinkled it on the dead child, who forthwith moved his limbs and opened his eyes.

V. A native of Syene borrowed ten oboli from a rich man in the town and was unable to pay his debt, and his creditor was threatening legal proceedings against him; the debtor knew that the decision in court would go against him, and also that he would be obliged to assign his vineyard to his creditor. The debtor went for help to Aaron, who kept him in his house and prayed all night for him, and in the morning the creditor arrived riding upon an ass which was being led, for although the rich man's eyes were open he could not see

with them. Aaron received him, and lifted him up from the ground on which he had cast himself in homage, and then reminded him of the Mosaic law against covetousness, and the fate of Ahab, and Christ's injunction to shew mercy, and the efficacy of charity in the Judgement. The creditor asked Aaron's forgiveness, and promised to do what he wished him to do, and said that he knew that blindness had come upon him through his instrumentality. When Aaron told him that Christ would restore his sight if he shewed mercy to the poor man, the creditor sent for the debtor's bond and gave it to Aaron. Thereupon Aaron made the Sign of the Cross over the rich man's eyes, and when, according to Aaron's command, he washed, believing firmly that he would see, he received his sight again.

VI. A man was cured of the gout by merely laying upon his feet and legs the hand of the rich man mentioned above which had been touched by Aaron when he lifted him up from the ground.

VII. A dead ass was resuscitated by three strokes from Aaron's staff.

VIII. Some vines which were in a very backward state were tied up with rope made by Aaron, whereupon they began to thrive immediately, and produced an abundant harvest of grapes.

IX. Nets which had been sprinkled with water blessed by Aaron made a large haul of fish, and prevented their owners from being fined for breach of contract in supplying fish to a certain nobleman.

X. A sailor seeing his boat, laden with cargo, beginning to sink cried out to Aaron, and both ship and cargo were saved.

XI. Aaron restored the sight of one of the eyes of a Nubian.

XII. A barren woman brought forth a son through the prayers of Aaron.

XIII. Aaron cast a devil out of a man and sent him to Babylon to await the Day of Judgement when he would be sent to Amente.

XIV. One year the poor people sent a deputation to Aaron, and begged him to entreat God to increase the Nile flood, so that their lands might be watered and they might have bread to eat. Having comforted them with promises from the Bible Aaron went to the river each evening, and stood up in the water immersed to his neck, and prayed to God with tears that the Nile flood might be sufficient for their needs; and this he did day by day until the Lord answered his prayer. The water rose steadily and continued to rise until all their fields had been watered, even though the time for the Nile to rise had passed and the period was well advanced in which, in normal years, the river fell.

The ascetic exercises in which Aaron spent his life were exceedingly rigorous, for besides standing with a stone of crushing weight poised on his head or hanging from his neck, in the height of summer, he would in the winter time dip in water the garment which he wore next his skin, and then put it on and stand in it praying during the whole of the bitterly cold nights. When the dawn came he would withdraw himself into a crevice of the cold rocks so that the rays of the rising sun might not warm him. He died at a very advanced age after four or five days' illness, his body being completely worn out by ascetic exercises, and was buried with Apa Macedonius, Apa Mark, and Apa Isaiah.

The Life of Apa Aaron is followed by the texts of the passages of Scripture which were to be read on May 2, the day of his commemoration, and the last of these is the sixteenth chapter of St. Mark, including the twelve verses not usually found in the manuscripts.[1]

[1] Another copy of these verses is given by Prof. Heer in *Oriens Christianus*, 1912. I owe this reference to the Rev. G. Horner.

15. The Dying Prayer of Saint Athanasius, Archbishop of Alexandria.

This interesting prayer seems to have been included in the volume containing the Life of Apa Aaron because the festival of his commemoration and that of Athanasius fall on the same day, namely, May 2. The text is unfortunately broken in places owing to the damage done to the lower margins of the leaves of the manuscript by fire. At the end of the Prayer is a statement by Timothy, the deacon who attended his dying master, in which he says that he saw the Archangel Michael come to Athanasius and take his soul, which was in the selfsame form as Athanasius, and carry it up into heaven. At the same time he saw choirs of angels and heard them ascribing blessing to God Who 'glorifieth His saints'.

16. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria.

After a short preface, in which he identifies the Archangel Michael with 'the angel of the Lord who campeth round about those who fear Him, and delivereth them', mentioned in Psalm xxxiv. 7, Timothy relates the principal contents of a parchment book which contained a work by Saint John, describing the abode of the damned in Amente. This book was copied by Proclus, a disciple of John, and Timothy, the successor of Archbishop Athanasius, found it in the house of the mother of Proclus when he went up to Jerusalem to worship the Cross of our Lord, and to visit the sacred places which His feet had trodden. The dwellers in the house used the book as a phylactery. According to Timothy, John was taken into the regions of the damned by an angel, who led him into a country full of lakes and a pit of fire, the smoke from which ascended to a height of three hundred stadia. The pit contained dragons, lions, serpents, and scorpions of

fire, the unsleeping worm, and vipers and asps of frightful aspect; there was also a wheel from which myriads of flashes of lightning leaped forth as it revolved. The wheel carried sinners down into the depths of the lake of fire, and brought them up again after a period of submersion for 300 days or three years. Whilst John was weeping over the destruction of sinners the Archangel Michael appeared from heaven seated on the chariot of the Cherubim. Before him went all the Saints, and the Patriarchs, and the Prophets, all arrayed in glorious apparel, and all bearing in their hands branches of sweet-smelling shrubs. And Michael went to the pit of fire, whereupon the flames died down, and the fiery beasts were no more seen. Then Michael lowered his right wing into the lake three times, and on each occasion multitudes of souls who were suffering torture clung to it, and Michael lifted them up out of the fire, and delivered them from everlasting punishment. The angels who were with him carried them into the presence of the Father, and when the souls which had been rescued had worshipped God, Michael carried them into the rest that is everlasting.

The angel who guided John then reminded him of the great works which Michael had performed, how he had accompanied Christ into Amente, and bound Beliar (Satan), and brought all the souls that were captives in hell to the Saviour. In return for his services to God the Father in hurling the Devil out of heaven Michael was made Commander-in-Chief in heaven, and in return for his services to Christ he was arrayed in great and indescribable splendour, and was granted the power to rescue souls from hell yearly on June 6. On this day all the souls that are being tortured in the Lake of Fire assemble in one place, and wait for the archangel to dip his wing in the lake so that they may cling to it and be saved. The wing is dipped into the lake thrice, and each time Michael lifts it up out of the fire he rescues more than two millions of souls. This has Michael done

each year from the year of the Resurrection of our Lord until now, and he will continue to do so for all time. On June 6 Michael also goes behind the veil, and casts himself down at the feet of the Father, and does not rise until He has provided for the rise of the Nile and the means of subsistence for man and beast throughout the following year. Services rendered to Michael by men, e.g. making a copy of his history, or lighting a lamp, or making an offering, or giving alms, or a loaf of bread, deliver them at death from punishment, however great sinners they may have been, and shall preserve them and their wives and families, and their beasts and cattle, and their vineyards and gardens. The angel then gave John a series of pairs and triads of magical letters which, if written on certain parts of a man's house, would keep all enemies and danger away from it, and then he brought John down from the heavens, and set him upon the Mount of Olives.

Having recited the above passages from the manuscript which he found in the house of the mother of Proclus, Timothy advises his hearers to give generously to the poor on the day of the festival of Michael the Archangel. Whatever we possess and enjoy we owe to Michael, namely, freedom of speech, the waters of the Nile, the dew, the rain, a fine climate, the fruits of the earth, wine, and sweet spiritual foods. To ensure protection for our houses we must write the name of Michael on its corners, inside and outside. To protect our persons we must write his name on our garments, and on our tables at which we eat, and on our platters and cups, especially on the last named, for it will save us from drunkenness. We must withdraw ourselves from every kind of sin, and lift up our hands and our souls in purity to the Commander-in-Chief of heaven, that is, Michael. And as we gather ourselves together this day in his shrine, so may he gather us together in the kingdom of God, and hear that blessed voice saying, 'Come, ye blessed of My Father, and inherit the kingdom,' &c.

17. Encomium on the Archangel Raphael by St. John Chrysostom.

This fragment of the Encomium on the Archangel Raphael by John Chrysostom opens with a quotation from the Psalms (xxxiv. 7), 'The angel of the Lord encampeth round about them that fear Him, and delivereth them,' and he identifies the Archangel Raphael with the Angel of the Lord. Chrysostom then alludes to the service which Raphael rendered to Tobias, the son of Tobit, and how he healed the husbands of Sarra (Tobit vi. 13), and how he gave Sarra, the daughter of Raguel, a child. Michael, Gabriel, and Raphael are the great chiefs of the angelic hosts. Michael smote Satanaêl and bound him for one thousand years, Gabriel announced to the Virgin Mary the birth of the Christ, and Raphael served the righteous, and guided them, and healed them, and fettered the wicked devil Asmodeus. The meaning of the name Raphael is 'God Who guideth men'.[1] From the Book of Tobit we learn that the Devil became envious of this man's piety and good deeds and smote him with blindness, and that Raphael restored his sight. When Tobias had to journey into a far country Raphael was his guide. Raphael is a benevolent angel, a minister, a flame of fire, a spirit, a faithful guide, a good servant, a vigilant watchman, a trusted workman, a physician who healeth without fee. He is a master-cook, a master of bridal ceremonies, and the proof that he is incorporeal is furnished by the fact that he ate no food during the time when he was travelling in his master's service. One day, when Chrysostom was celebrating the Eucharist at the sixth hour, a great light appeared suddenly, and in it was a young man of exceedingly beautiful countenance. He was dressed in splendid apparel, and held a staff surmounted by a cross in his right hand. Addressing Chrysostom thrice in the words, 'John, thou reed of the

[1] רָפָאֵל = God hath healed.

Holy Spirit,' Raphael revealed himself to him, and told him that he had been with him from his youth, when Christ gave him into his charge, and that he had never left him since that hour, and that he would be with him for ever. On Chrysostom's journeys to Athens and Bêrût Raphael had been with him, and the archangel had specially supervised his education, and ordered his studies, and selected the subjects of the same with affectionate care. Raphael then exhorted him not to be afraid of him, 'the angel of mercy,' and told him that the Emperor Arcadius was thinking of building a shrine in honour of the Archangel Raphael, and that Chrysostom was to encourage him to do this work, should the Emperor discuss it with him. Having promised him a reward, the archangel left him and went up into heaven, and Chrysostom was full of joy at the archangel's communication that day. On the following day the Emperor went to the house of the archbishop, and began to discuss with him the building of a shrine to Raphael, and told him that his anxiety about the matter had kept him awake all the previous night.

The rest of the Encomium is wanting, but it is clear from the contents of the Ethiopic version[1] of the Encomium that Arcadius built the shrine in Rome. The title of this version reads, 'The Homily by the blessed Father, Abbâ John, the mouth of gold, archbishop of the great city of Constantinople, which was pronounced on the great festival of the Archangel Raphael. He pronounced this Homily in the city of Rome, by the command of God the Most High, to Him be glory! and by the command of the two God-loving Emperors, Honorius and Arcadius, the sons of the God-loving Theodosius, on the third day of the "Little Month", that is to say Pâgûmên' (August 26) **ድርሳን፡ ዘይቤ፡ አብ፡ ብፁዕ፡ አቡ፡ ዮሐንስ፡ አፈ፡ ወርቅ፡ ሊቀ፡ ጳጳሳት፡**

[1] See Oriental, No. 615, fol. 135 (Wright, *Catalogue of the Ethiopic MSS.*, p. 149).

ዘሀገር፡ ዓባይ፡ ቍስጥንጥንያ፡ ዘይትነበብ፡ በበዓሉ፡ ሊቀ፡ መላእክት፡ ሩፋኤል። ይቤ፡ ዘንተ፡ ድርሳነ፡ በውስተ፡ ሀገረ፡ ሮሜ፡ በትእዛዘ፡ እግዚአብሔር፡ ልዑል፡ ሶቱ፡ ስብሐተ፡ ወበትእዛዘ፡ ፪ነገሥት፡ መፍቀርያነ፡ እግዚአብሔር፡ አኖሬዎስ፡ ወእርቃደዮስ፡ ውሉዱ፡ ለነገሥት፡ መፍቀሬ፡ እግዚአብሔር፡ ቴቃይስዮስ፡ አመ፡ ሠሉሱ፡ ለወርኃ፡ ጎዑስ፡ ዘውእቱ፡ ፳ጉሜን። The opening words of the Homily have no equivalent in the Coptic version, nor has the narrative of the building of the ግንፋሰ፡ or brick shrine in which they painted on the walls or set up an image ሠዓሉ፡ ውስቴቶ፡ ሥዕሰ፡ መልአክ፡ ሩፋኤል፡ of the Archangel Raphael (Fol. 136*b*). It is quite clear that the original form of the Homily is greatly modified in the Ethiopic version, and it is doubtful if the latter part of it, which is wanting in the Coptic version, can be supplied from the Ethiopic. For extracts from the mutilated leaves in Oriental, No. 6806 A, see the Appendix.

18. The Apocalypse of Paul.

The two sections of text[1] printed on pp. 534–74 belong, it seems, to a hitherto unknown apocalyptic work, to which on the authority of the passages on pp. 1071 and 1082 the title of the 'Apocalypse of Paul' may be given. This work dealt with the fate of the soul after death, and described at length the various abodes of the damned and the Paradise of the Blessed. The portions of it that remain to us prove that it was full of ancient Egyptian beliefs and views about the spirit, and soul, and 'angel', of a man, and the conceptions of heaven and hell are, fundamentally, those of the Book of the Dead and cognate works. The first section begins with the description of the fate of a sinful soul on leaving the body. This soul was attended on earth by its angel, and admonished by its spirit, which reported daily to God the sins which it committed. When its body died,

[1] These are bound up in the wrong order in the manuscript; their proper sequence is given in the translation.

its spirit reviled it for its wickedness, and its angel afflicted it, and then its spirit summoned it into the presence of the Judge of Truth, who is here Christ, and not Osiris, so that it might be judged. There the soul stood alone, and was surrounded by the 'Powers of Darkness', which are in the forms of lion-faced beings with fiery armour and swords, and bull-faced beings with horns of fire and spears, and bear-faced beings with fire-shooting eyes, and serpent-faced beings vomiting smoke and fire, and raven-faced beings holding saws, and viper-faced beings with spears, and ass-faced beings in black armour holding knives of fire, and crocodile-faced beings with huge knives. Many of these beings have iron teeth and tongues of fire. The souls of the wicked are seized by one class of beings who chew them up in their mouths and then spit them out into the mouths of a second class of beings, who chew them up and spit them out into the mouths of a third class of beings, until the souls have been chewed up by all the monsters. Whilst these Powers were questioning the soul, and terrifying it with their threats, a voice from heaven summoned the soul thither. When it entered heaven myriads of angels cried out to it; but its mouth was closed, and it remained speechless before God. The angel of the soul said to the angels, 'Weep with me'; but they replied, 'Away with it, away with it, for from the moment wherein we saw it there hath been a foul smell in our midst.' Then the soul was taken before God, and its angel and its spirit addressed God, Who asked the soul, 'Where are all the good works which thou shouldst have done?' The soul was speechless, and God passed the sentence of doom upon it, and it was given over into the hand of the angel who superintended the punishment of the wicked, and it was cast into outer darkness until the day of the Great Judgement. And all the angels of heaven applauded the sentence.

After this Paul saw another soul, which had left the body a week before, brought by two angels before the Judge, and it

pleaded, 'Lord, I have not committed sin.' Then the Judge summoned the angel of that soul into His presence, and when he came he brought with him a list of the sins which his soul had committed. Then God bade Uriêl and Sûriêl to bring certain souls before Him, and when they came He asked the sinful soul if it recognized them. And the sinful soul was forced to admit that it had murdered the body of one of the souls, and committed fornication with the body of another, and the Judge delivered the wicked soul over to the governor of Amente to be tortured until the day of the Great Judgement.

Then the angel took Paul into the Third Heaven, and set him by a gate of gold, on the pillars of which were tablets of gold on which were written the names of all the righteous who were serving God within the gate, and whose forms were before Him and were known to and recognized by the angels. When the gate was opened, Enoch, the scribe of righteousness, and Elijah the prophet came up and saluted Paul, and Elijah praised his good works. The angel then took Paul to the second gate, and brought him in through it to the place of sunrise, where the heavens rested on a river of water, which surrounded the whole world and is called 'Ocean'. The region there was seven times brighter than silver, and it was the abode of the souls of the righteous when they left their bodies, and was destined to be the site of the Kingdom of Christ. Through the country ran a river of milk and honey, and on its banks grew palm trees, each of which had 10,000 branches, and each branch bore 10,000 clusters, and each cluster contained 10,000 dates. And thus also it was with the vines, and with each of the hundreds of thousands of other kinds of trees that bore fruit. All the things of this country were given to the souls of those who had been married men and women upon earth, but things that were seven times more splendid were reserved for the souls of those who had preserved their virginity.

Taking him to the east the angel shewed Paul a large lake

of water whiter than milk, and told him that it was called the Acherausian Lake. The City of the Saints lay beyond this Lake, and no soul could enter it that had not washed itself, under the direction of the Archangel Michael, in its waters. When Paul came to the edge of the Lake, the angel made him embark in a ship of gold with a prow of silver and with sails of silver and a rigging of gold. The ship was inlaid with jewels and precious stones, and had a crew of 3,000 angels. When Paul reached the City of Christ, he found that it was built of gold, and had 12 walls made of precious stones. Each wall had a tower, and the circumference of each wall was 100 stadia, i. e. it would take 100 days to journey round each wall. The city had a river on each of its four sides ; on the west was a river of honey, on the south a river of milk, on the east a river of wine, and on the north a river of oil. These rivers were the celestial equivalents of the rivers Pison, Euphrates, Nile, and Tigris. When Paul came nigh to the gate he found there great, leafy trees, with no fruit upon them, and he saw under them certain men who were naked. The angel told Paul that these beings were the spiritually arrogant, and that they were to be pitied, because they would not be allowed to enter the City of Christ until His [second] coming, and even then they would not acquire the freedom of those who had served God with humility all their lives. The angel then took Paul to the west gate of the city, and there he found Isaiah, Jeremiah, Ezekiel, Amos, Micah, and the other Greater and Lesser Prophets. Through this gate entered the souls of all those who lost their lives for God's sake upon earth.

[About seventeen folios are here wanting in the manuscript.]

The angel then took Paul to the river of milk, to the south of the city, where he found the souls of all the little children who had been slain by Herod, and there too dwelt the souls of those who had preserved their virginity and of

the chaste, and they were regarded as brothers and sisters by the souls of the children, and were kissed by them as such. By the river of wine to the east of the city Paul found Abraham, Isaac, and Jacob, who passed their time in welcoming to the hospitality of the City of Christ the souls of all those who had hospitably entertained strangers upon earth. By the gate were assembled the souls of those who praised God with all their hearts upon earth, and their sole occupation was to praise God. The angel and Paul then went to the Twelfth Wall (or, Tower) which was in the middle of the city, and was the best of all the Walls. Here Paul saw certain thrones of gold, which were reserved for the simple souls who had, when in the body, made themselves fools for God's sake. In the middle of the city was a great high altar, and before it stood a being with a face shining like the sun, and holding a harp and a psaltery of gold in his hands. This being was David, who was appointed to play music, and to sing before Christ in the Seventh Heaven; and all the angels shouted antiphonally 'Hallelujah' with such power that the foundations of the city rocked under their cries. Paul asked the angel what the word 'Hallelujah' meant, and the angel told him, 'Give glory unto God.'

From the City of Christ the angel led Paul to the west, where he again saw the heavens resting on the river called 'Ocean', which surrounded the whole world. Here were the Acherausian Lake and the region wherein was nothing but sighings and sorrow, and gloom and darkness, and fog and destruction. Here too was a parched desert wherein were pits of various depths, some 20 cubits, some 30 cubits, some 50 cubits, and some 100 cubits, and one pit was so deep that it reached to the lowest depth of Amente. One pit was filled with dragons, another with ice (or, snow), another with boiling pitch and sulphur, another with stinking serpents, another with filth, another with fire, another belched fumes and smoke, and another was presided over by the angels

of death. Close by Paul saw a great river of fire with crested waves of fire rolling on it, wherein multitudes of beings were immersed, some up to their knees, some up to their waists, some up to their lips, and some up to their hair. To the west of this river was an awful place of torture, that is to say, a hollow, that descended to a depth of thirty thousand cubits (about 2½ miles), and that entered a place so deep that a stone cast into it would hardly reach the bottom in one hundred years. In this hollow the souls of thirty or forty generations of men and women were heaped up one upon the other, and over them there flowed down the river of liquid fire, which bubbled as it descended like water in a boiling cauldron. In the river of fire Paul saw an elder who had fornicated on earth plunged up to his knees in the fiery flood, and a demon with a red-hot fork of three prongs was disembowelling him through his mouth. Further on he saw a bishop, who had been easy-going and negligent, standing in the fiery flood up to his knees, and near him a deacon, who had committed fornication, with blood-stained hands and with worms crawling out of his mouth and nostrils. He also saw a deacon, whose acts did not correspond with his precepts, and he was standing in the river of fire up to his lips, and one of the merciless angels was burning away with a red-hot iron his tongue and his lips.

Beyond these were pits of fire wherein usurers were immersed, and worms were devouring them; and in a parched region Paul saw many beings who were gnawing through their tongues, and the angel told him they were the forms of men and women who had slandered the Church when on earth. Beyond these was a pit full of blood in which stood plunged, some up to their knees and others up to their lips, the magicians who had worked enchantments on men and women in this world. Low down in the fiery stream Paul also saw a number of black forms of men and women, which were seven times blacker than sackcloth, and were immersed

in the fire up to their waists, and these were they who had committed adultery on earth. Looking again Paul saw some girls of tender years wearing foul garments, and as they were being carried away into places of darkness they were decorating themselves with necklaces of fire. These were the maidens who had lost their virginity before marriage, and unknown to their parents. Beyond these were the forms of those who had oppressed the poor and the orphan, fixed in a place of icy coldness, with worms devouring them. Others were there also whose tongues were cracked through thirst, but who were not allowed to eat the fresh fruits and to drink the water which were set before them, because they had broken their fasts on earth before the appointed time. Near these were the forms of the women who when on earth were in the habit of beautifying their faces and bodies with paints and unguents, and then going to church and seducing men to commit adultery with them. These were suspended head downwards, and dragon-serpents were twining about their bodies and devouring them, and their faces were being burned with fiery torches.

Again Paul looked and saw a pit of fire, and above it, laid out on gridirons, were the forms of the godless heathen, and they were all blind, and were dressed in black apparel. Laid out on another series of gridirons over the fire were other human forms, with savage beasts tearing out their entrails and devouring them. These were the virgins and widows, who on this earth not only committed fornication, but who slew the children that were the offspring of this sinful intercourse, and then cast out their bodies to be devoured by the dogs and by the swine. With them were the men who had been their paramours. For these a still more terrible punishment was provided, for God gave the souls of the children thus slain to the angel who was over the punishments, and he took them and set them in places where they were able to see their guilty and unnatural parents suffering torture.

Near these were the forms of those who had been false Christians in this world, who had made the garb of Christ a covering for greed and avarice, and who had never helped the poor, or received the stranger, or prayed a pure prayer, and whose service of God was distorted by their love of gain. They were dressed in sackcloth steeped in pitch and sulphur, and were being driven along by the pitiless angels who thrust their fiery horns into them, and meanwhile serpents of fire were coiling about their arms, and necks, and legs. When Paul wept at the sight of these awful punishments the angel rebuked him, and told him that he would shew him the punishments which would be inflicted on the Day of the Great Judgement, and that they were seven times more terrible than those he had seen.

The angel then took Paul to the pit of the abyss, which was sealed with seven seals, and when these were broken, and the pit uncovered, a stench so foul arose from it that to smell it was worse than enduring all the other tortures. The pit was filled with fire, and in it were being tortured all those who denied that Jesus had come and that He was the Son of Mary, the Holy Virgin, and all those who denied the Real Presence in the Eucharist, and all those who denied the efficacy of baptism. Away at a distance from this pit there was a region of ice and snow, the cold of which was so intense that even seven suns could not warm the region, and here Paul saw the forms of those who denied the Resurrection of Christ and declared the resurrection of the body to be impossible. All these frozen beings were gnashing their teeth. At this point in his journey Paul looked and saw the Archangel Michael appear from heaven with all his hosts of angels, and immediately all the tortured who were capable of doing so cried to him for mercy, and begged him to permit them to repent. In answer to them Michael reminded them that whilst he had been praying for men day and night regularly men had amused themselves on earth, and had

committed fornication, and had wasted their time, and had neither prayed nor repented, nor done charitable acts, and that all he could do for them was to weep for them. Then the tortured ones wept and entreated Michael for mercy, and when Michael, and Paul, and the Four and Twenty Elders, and the Four Beasts, and the Altar and the Veil had cast themselves down before the throne of God, and entreated Him to shew mercy unto the tortured, the heavens opened and the Son of God appeared. Then the damned raised their voices to Him and wailed for mercy and rest, for His appearance above had brought them some alleviation of their torments. But Christ first reminded them of all the evil which they had done to Him on earth, and then promised, for the sake of Michael and Paul, to give them rest each Sunday, and for the fifty days which begin with Easter Sunday and end with Whit Sunday.

Then the angel transported Paul to Paradise, and shewed him the Four Rivers of Paradise, and the Tree in the centre thereof, from the roots of which flowed the Four Rivers, and the Tree of Knowledge of good and evil, and the Tree of Life, by the side of which stood the Virgin Mary and three angels. The Virgin addressed Paul as the beloved of God and of angels and men, and told him that all the angels had longed to see him in the flesh, and had entreated Christ to permit him to visit heaven before he left the body finally. She also promised great blessings to those who should make copies of the Apocalypse of Paul wherein would be written the account of all that he had seen in the heavens. Whilst Paul was holding converse with the Virgin, Abraham, Isaac, and Jacob came up and saluted him, and promised to help all those who came to heaven as his disciples; and these were followed by the Twelve Patriarchs, from Reuben to Benjamin; and by Moses, who lamented that his plants had not taken root, that his sheep were scattered, and that all the trouble which he took for the Children of Israel was wasted, for uncircumcised aliens and

idolaters had entered into the inheritance of Israel. When Christ was crucified Michael, Gabriel, the angels, Abraham, Isaac, and Jacob wept. Whilst Moses was saying these things the Twelve Prophets came and saluted Paul, and also Lot, Job, Elijah, Enoch, Zacharias and John his son, Cain, Abel, and Adam.

Then suddenly Paul was caught up into the Third Heaven, and the angel who was with him became transformed into a flame of fire. A voice warned him that he was not to reveal to any man the things which he was to see, and he saw a cross (?) and an altar, with seven eagles to the right of it and seven to the left; and untold myriads of angels were praising the Name of God, whilst the Cherubim and Seraphim chanted Amens. At this sight Paul fell on his face, and when the angel had lifted him up he saw multitudes of beings in human forms, with faces seven times brighter than the sun and hair like white wool; and this region was the country of the Lord. The angel then shewed Paul the throne on which he should sit, and Uriêl and Sûriêl, its guardian angels. In another place the angel shewed Paul some magnificent trees, with multitudes of men about them, and these last were the 'plants' which Paul had planted in the world. From this place the angel took Paul to see Paradise, and his throne and crown therein. Paradise was surrounded by three walls, the two outside walls being of silver, and the innermost wall of gold; each wall was 72 cubits high, and two roads, running from east to west and from north to south, divided Paradise into four quarters. The circumference of the [outermost] wall of Paradise was 244,400 measures, and it contained 244,[4]00 strong pillars, each 72 cubits high. It contained 1,800 different kinds of plants, and 2,000 varieties of flowering plants, and 45 varieties of scented plants, and 12 cypress trees, 1,200 lamps of gold, 1,6[00] pillars of silver and marble, and its door was a single gem, on each side of which were three eagles. The light of Paradise was God, and every part

of it was lighted up with the caerulean light of noonday. At dawn Paradise sent forth the odour of perfume plants, at noon the odour of myrrh, and at eventide the odours of all the flowers mixed together. The inlaid capitals of the 140,800 pillars were wreathed with almond branches, and their bases stood among malabathrum and styrax plants. All the trees of Paradise ascribed blessing to God, and cried out to Him, 'Holy, Holy, Holy,' thrice daily, at dawn, noon, and eventide.

When Paul expressed his doubts as to his own fitness for Paradise the angel bade him be of good cheer, and promised him that he should overcome the Accuser in Amente, and return to the world, and that through his Apocalypse many should repent and live. The angel then shewed him the Veil, which conceals the presence of the Deity, and many thrones, and much raiment, and many crowns; and a sweet perfume permeated the whole place; and David also was there playing music on his harp, and singing antiphons with the angels. This, according to the angel, was intended to be the abode of the Prophets and of Paul. In another region, which was set with real sapphires, and was situated in a country white like snow, were the Company of Martyrs, arrayed in glorious cloaks, and wearing crowns, and seated upon thrones. After this the angel brought Paul down upon the Mount of Olives, where he found the Apostles, and he related unto them everything which he had seen. The Apostles rejoiced greatly, and they commanded Mark and Timothy, the disciple of St. Paul, to write down in a book all that Paul had seen. Whilst Paul and the Apostles were conversing Christ appeared to them, and saluted by name Peter and John and Paul, 'glorious writer of Epistles.' In answer to the Lord's question, 'Art thou satisfied to the full by the things which thou hast heard?' Paul replied, 'Yea, my Lord.' The Lord then decreed that the words of this Apocalypse should be preached throughout

the world, and promised great blessings to all who should make a copy of it, or have one made, or should read it with faith. He then commanded the Apostles to go into the world and preach the Gospel of His Kingdom, and straightway a cloud took them upon itself, and carried each to the country in which it was ordained that he should serve.

PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO

Genesis :—	page
ii. 18	907
iv. 10	659
v. 4, 27	909
ix. 11	659
ix. 20	1030
xii. 3	630
xvii. 4, 5	975
xviii. 10	1005
xviii. 32	895
xix. 24	660
xix. 37	706
xxii. 1–14	659
xxvii. 33	936
xxviii. 12	1008
xxxvii. 46	708
xxxviii. 18	704
xxxviii. 24	704
xxxviii. 27	705
xli. 30, 31	921
xlvi. 29	606
xlix. 2	702
xlix. 10	702

Exodus :—	
xii. 1–13	778
xv. 23, 27	771
xvi. 33	666
xvii. 6	1009
xvii. 12, 13	956
xx.	768
xx. 7	876
xx. 16	872
xx. 17	997
xxii. 28	748

Exodus (*continued*) :—	page
xxiii. 14	761, 775, 780
xxiii. 17	761

Leviticus :—	
xix. 18	872
xxiii. 24	653

Numbers :—	
iii. 13	654
xx. 11	1009
xxi. 9	770

Deuteronomy :—	
v. 7	768
v. 21	997
vi. 14	768
vii. 14	654
xvi. 14	779
xvi. 16	761
xxiii. 3	707

Joshua :—	
ii. 1–22	706
v. 3–9	767
vi. 17	706
x.	623
xv. 8	630
xviii. 16, 18	630

Judges :—	
i. 13	1014
xi. 29–40	659
xv. 19	1009
xix. 11	630

1 Samuel:— PAGE
ii. 12 . . . 759
xvii. 36 . . . 987

2 Samuel:—
xi. 3 . . . 707
xiii. 28 . . . 759
xvi. 22 . . . 759
xviii. 15 . . . 759
xxiii. 11 . . . 623
xxiii. 20 . . . 587

1 Kings:—
i. 5 . . . 759
ii. 12 . . . 759
ii. 17 . . . 759
viii. 9 . . . 665
xxi. 13–19 . . . 998
xxii. 34–8 . . . 998

2 Kings:—
v. 27 . . . 995

1 Chronicles:—
xi. 4 . . . 630
xi. 22 . . . 587

Nehemiah:—
xiii. 1 . . . 707

Job:—
i. 6–19 . . . 900
i. 21 . . . 815, 922
xxxvi. 18, 19 . . 764

Psalms:—
ii. 1 . . . 762, 766
v. 6 . . . 875
xii. 5 . . . 1007
xix. 10 . . . 627
xxii. 25 . . . 976
xxx. 11 . . . 956
xxxiv. 6 . . . 1007
xxxiv. 7 . . . 912, 922, 1021, 1035

Psalms (*continued*):— PAGE
xxxvii. 25 . . . 1037
xli. 1 . . . 796, 940
xli. 13 . . . 763
xlvi. 6 . . . 762
xlvi. 10 . . . 736
xlvii. 2 . . . 763
xlviii. 12 . . . 700
xlix. 7, 8 . . . 764
xlix. 14 . . . 732, 764
l. 14 . . . 1021
lii. 4, 5 . . . 875
lii. 15 . . . 732
lx. 12 . . . 990
lxii. 10 . . . 881
lxiii. 11 . . . 883
lxviii. 1 . . . 990
lxviii. 11–28 . . . 946
lxviii. 13 . . . 950
lxix. 33 . . . 1007
lxxii. 8 . . . 763
lxxvi. 11 . . . 1021
lxxvii. 18–20 . . . 1011
lxxviii. 3 . . . 796
lxxviii. 3, 4 . . . 631
lxxviii. 20 . . . 1009
lxxviii. 65 . . . 779, 1030
lxxix. 10 . . . 867
lxxxi. 34 . . . 653
lxxxiv. 1 . . . 948
lxxxv. 1 . . . 777
xci. 6 . . . 1017
xci. 12 . . . 1035
xciii. 1 . . . 777
xciii. 12 . . . 1035
xcvi. 6, 12 . . . 777
xcvi. 10, 12 . . . 762
xcvii. 1 761, 762, 775, 776
xcvii. 11 . . . 855
xcix. 1 . . . 762
xcix. 1–9 . . . 1011
c. 2, 3 . . . 780
ciii. 20 . . . 873
civ. 4 . . . 764, 1038
civ. 28 . . . 1031

PSALMS (*continued*):— PAGE
cvi. 48 . . 763
cvii. 20 . . 1035
cix. 6 . . 900
cxii. 2 . . 1042
cxii. 4 . . 855
cxv. 2 . . 867
cxvi. 15 . . 650
cxviii. 15 . . 650
cxviii. 20 . . 723
cxviii. 22 . . 709
cxviii. 24 . . 873
cxviii. 27, 28 . 688
cxix. 99 . . 642
cxix. 103 . . 951
cxix. 130 . . 642
cxxii. 4 . . 700
cxlv. 13 . . 763
cxlviii. . . 946
cxlix. 1 . . 627

PROVERBS:—
vii. 24 . . 697
viii. 10, 19 . . 1041
xix. 9 . . 883
xxiv. 27 . . 693
xxv. 18 . . 872
xxx. 8 . . 1008
xxx. 33 . . 686

ISAIAH:—
i. 3 . . . 675
i. 14 . . . 692
i. 15 . . . 693
i. 20 . . . 696
v. 8 . . . 998
vi. 3 . . . 879
xix. 1 . . 679
xix. 19, 21 . 680
xxvi. 1, 2 . . 726
xxvi. 2, 4 . . 688
xl. 5 . . . 696
xlii. 3 . . 978
xlv. 14, 15 . . 679
lv. 1 . . . 772

ISAIAH (*continued*):— PAGE
lviii. 14 . . 696
lxiv. 4 . 715, 956
lxv. 8 . . 978
lxvi. 1 . . 722
lxvi. 7 . . 684

JEREMIAH:—
ii. 13 . . . 764
v. 14 . . . 776
ix. 12 . . 696
xviii. 8 . . 696
xxxi. 29 . . 798

EZEKIEL:—
xviii. 2 . . 798
xviii. 21, 32 . 696
xviii. 32 . . 776
xxxiii. 11 . 696, 776

DANIEL:—
vii. 27 . . 763
viii. 16 . 874, 878
ix. 21 . 874, 878
x. 21 . . . 756

HOSEA:—
xi. 1 . . . 635

JOEL:—
ii. 17 . . . 867

JONAH:—
iii. 4 . . . 600
iv. 11 . . 749

MICAH:—
ii. 2 . . . 998
iii. 2–4 . . 732
iv. 4 . . . 696

HABAKKUK:—
i. 12 . . . 763

ZECHARIAH :— PAGE
viii. 17 . . 872
ix. 7 . . . 630

TOBIT :—
iii. . . . 1038
iv. 8–10 . . 1039
v. . . . 1038
v. 4 ff. . . 1037
v. 5, 14 . . 1039
vi. 5 . . . 1038
vi. 10 . . 1038
vi. 13 . . 1035
vi. 16 . . 1039
viii. 2 . . 1039
ix. 2 . . . 1039
xi. 7, 8 . . 1039
xii. 7 . . . 662
xiv. 12 . . . 1038

BEL AND THE DRAGON :—
23 ff. . . . 757
33, 38, 39 . . 757

MATTHEW :—
i. 3 . . 703, 705
i. 4, 5 . . . 705
i. 5 706
i. 5, 6 . . . 707
i. 18 . . . 709
i. 20 . . . 687
ii. . . . 676
ii. 1–4 . . 763
ii. 13 . . . 677
ii. 16 . . . 681
ii. 20 . . . 682
iii. 4 . . . 951
iv. 1, 10 . . 900
iv. 23 to v. 16 . 1011
v. 4 . . . 955
v. 5 . . 951, 1048
v. 7 917, 940, 942, 998
v. 9 . . . 967
v. 13 . . . 952
v. 28 . . . 949

MATTHEW (*continued*) :— PAGE
v. 37 . . . 885
v. 43 . . . 872
vi. 6 . . . 976
vi. 6–16 . . 707
vi. 14 . . 998
vi. 24 . . 949
vi. 34 . . 714
vii. 7 . . 894, 975
vii. 14 . . 727
viii. 20 . . 689
viii. 22 . . 950
ix. 2 . . . 766
ix. 9 . . . 710
ix. 13 . . 709
x. 3 . . . 710
x. 9 . . . 1006
x. 13 . . 948
x. 16 . . . 952
x. 20 . . . 742
x. 23 . . 743, 963
x. 28 . 819, 869, 963
x. 37 . . . 987
x. 37, 38 . . 953
x. 42 . . . 1008
xi. 11 . . 683, 894
xi. 28 . 988, 1003
xii. 24 . . 638
xii. 41 . . 660
xii. 47 . . 731
xiii. 8 . . 736
xiii. 43 . . 856
xiii. 43–52 . . 946
xiii. 45–52 . . 627
xiii. 55 . . 766
xiv. 3 . . . 682
xiv. 4 . . 683
xiv. 6 . . 682
xv. 27 . . 976
xvi. 26 . . 954
xvii. 20 . . 771
xvii. 29 . . 629
xviii. 6, 10, 14 . 1008
xviii. 19 . . 779
xviii. 20 736, 875, 944

MATTHEW (*continued*):— PAGE
xviii. 28 . . 1000
xix. 19 . . 872
xxi. 21 . . 771
xxi. 42 . . 709
xxii. 2 . . 627
xxii. 13 . . 915
xxiii. 35 . . 659
xxiv. 2 . . 823
xxiv. 8 . . 578
xxiv. 24–37 . 946
xxv. 20, 21 . 1000
xxv. 30 . . 731
xxv. 34 947, 1002, 1032
xxv. 35 . . 1002
xxv. 36 . . 939
xxv. 40 . . 1008
xxvii. 33 . . 797
xxvii. 64 . . 781
xxviii. 2–6 . . 736
xxviii. 13 . . 781
xxviii. 19, 20 . 637

MARK:—
ii. 10. . . 766
ii. 17. . . 709
iii. 18 . . 710
iii. 22 . . 638
iii. 32 . . 731
iv. 8, 20 . . 736
iv. 24 . . 942
v. 22, 42 . . 783
vi. 3 . . 766
vi. 6, 17 . . 682
vii. 28 . . 976
ix. 42 . . 1008
x. 21. . . 950
xi. 23 . . 771
xii. 10 . . 709
xii. 31 . . 872
xii. 42 . 627, 938
xii. 44 . . 939
xiii. 2 . . 823
xv. 22 . . 797
xvi. 1 to end . 1011

MARK (*continued*):— PAGE
xv. 36 . . 939

LUKE:—
i. 13–22 . . 666
i. 18 . . . 662
i. 19 . . 874, 878
i. 20 . . . 878
i. 23 . . . 662
i. 23–5 . . 711
i. 26 . . 711, 874
i. 28 . . . 685
i. 30 . . 712, 875
i. 31 . . 713, 876
i. 32 . . . 713
i. 34 . . . 721
i. 35 . 687, 713, 721
i. 36 . . . 641
i. 42 . . 669, 714
i. 43 . . . 669
i. 45 . . . 669
i. 46 . . . 670
i. 46–55 . . 669
i. 57 . . . 670
ii. 1–4 . . 670
ii. 8 . . . 763
ii. 8–18 . . 675
iii. 19 . . 682
v. 24. . . 766
v. 32. . . 709
vi. 15 . . 710
vi. 20 . . 730
vi. 38 . . 942
vii. 11–15 . . 765
vii. 28 . 683, 894
vii. 37–48 . . 710
viii. 20 . . 731
viii. 41 . . 783
ix. 58 . . 689
ix. 62 . . 950
x. 27. . . 872
xi. 9 . . . 975
xi. 15 . . 638
xi. 37 . . 872
xii. 5. . . 819

LUKE (*continued*):— PAGE

xii. 19 . . 1017
xii. 20 . . 882
xiv. 1–15 . . 946
xiv. 14–21 . . 1009
xv. 7, 10 . 776, 1036
xv. 10 . . 843
xvi. 13 . . 949
xvii. 2 . . 1008
xix. 44 . . 823
xx. 17 . . 709
xxi. 2 . . 627
xxi. 4 . . 939
xxi. 6 . . 823
xxiii. 33 . . 797
xxiii. 34 . . 843
xxiii. 42 . 710, 874

JOHN:—

iv. 50 . . 996
v. 29 . . . 715
vii. 37 . . 772
xi. 14 . . 766
xi. 44 . . 783
xi. 46 . . 766
xi. 58 . . 766
xiv. 12 . . 1001
xiv. 26 . . 779
xv. 15 . . 578
xix. 13 . . 798
xix. 17 . . 797
xix. 26 . . 642
xx. 6 . 1002, 1003
xx. 15 . . 797

ACTS:—

i. 13 . . . 710
ii. 3 . . . 762
ii. 4 . . . 780
ii. 17 . . . 965
iv. 11 . . 709
v. 19 . . . 757
vii. 34–43 . . 1011
viii. 20 . . 995
x. 1–13 . . 946

ACTS (*continued*):— PAGE

x. 3 . . . 936
x. 28 . . . 975
x. 42 . . . 777
x. 46 . . . 780
xii. 7 . . . 757
xiii. 11 . . 963
xvii. 21 . . 627
xviii. 3 . . 1001
xix. 6 . . 780
xx. 34 . . 1001

ROMANS:—

iii. 29, 30 . . 975
viii. 18 . . 866
viii. 35–9 . . 866
viii. 36, 37 . . 578
xii. 15 . . 903
xiii. 9 . . 872
xiii. 12 . . 942

1 CORINTHIANS:—

ii. 9 . . 715, 956
iii. 6 . . . 953
iv. 12 . . 1001
v. 11 . . . 901
x. 31 . . . 825
xv. 32 . . 1017

2 CORINTHIANS:—

ii. 12 . . . 953
ix. 7 . . . 893
xi. 14 . . 900
xii. 7 . . . 900

GALATIANS:—

iii. 28 . . 925
iv. 5 . . . 661
v. 14 . . . 872

EPHESIANS:—

ii. 4–8 . . 942
ii. 14 . . . 769
iv. 22 . 714, 815
v. 6 . . . 731

EPHESIANS (*continued*):—PAGE
v. 19 . . . 1030
vi. 12 . . 957

PHILIPPIANS:—
i. 6 . . . 923
vi. 5, 6 . . . 894

COLOSSIANS:—
iii. 9 . . . 714
iv. 6 . . . 952

1 THESSALONIANS:—
ii. 9 . . . 1001
v. 17 . . . 976

1 TIMOTHY:—
ii. . . . 946
iii. 2 . . . 726
iv. 3 . . . 769
iv. 8 . . . 894
vi. 10 . . 995

2 TIMOTHY:—
ii. 4, 5 . . 949
iv. 1 . . . 777

TITUS:—
i. 7 . . . 726

HEBREWS:—
i. 4 . . . 1035
i. 7 . . 764, 1038
iv. 14 to v. 6 . 1011
vi. 10 . . 1041
vii. 14 . . 702
x. 31 . . 1020

HEBREWS (*continued*):— PAGE
xi. 4 . . . 659
xii. 22, 23 . . 956
xii. 24 . . 659

JAMES:—
i. 5 . . . 922
i. 15 . . . 949
i. 26 . . . 976
ii. 8 . . . 873
ii. 13 . 917, 940, 941, 998, 1009
iv. 8 . . . 936
v. 10–16 . . 1011
v. 12 . . . 885
v. 13 . . . 1030
v. 16 . 873, 957, 1010

1 PETER:—
i. 1–12 . . 946
ii. 7 . . . 709
iii. 3–6 . . 693
iv. 8 . . . 940
v. 8 . . . 953

1 JOHN:—
ii. 15 . . . 731
ii. 19 . . . 638
ii. 21, 22 . . 875
iii. 8 . . . 900
iii. 15. . . 732

2 JOHN:—
7, 10. . . 638

REVELATION:—
xxi. 8 . . 869

THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN

(Brit. Mus. MS. Oriental, No. 7030)

ⲟⲩⲏⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲫⲧⲁⲟⲩⲟϥ ⲛ̄ⲥ̄ⲓ ⲡⲅⲁ- Fol. 1 *a* 1
ⲅⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ- ⲁ̄
ⲡⲟⲥ ⲏ̄ ⲧⲁⲛⲧⲓⲟ̄ⲭⲓⲁ· ⲉ ⲁⲫⲧⲁⲟⲩⲟϥ ⲉ
ⲡⲡⲉⲧ ⲟⲩⲁⲗⲃ ⲏ̄ ⲭⲱⲣⲉ· ⲁⲩⲱ ⲡⲣⲉⲫⲉⲣ-
ⲡⲟⲗⲗⲱⲛ· ⲡⲧⲁⲭⲣⲟ ⲏ ⲧⲁⲛⲧⲟⲭⲓⲁ·
ⲡⲩⲟⲣⲱⲣ̄ ⲛ̄ⲛ̄ ⲡⲡⲉⲣⲥⲟⲥ· ⲡⲅⲁⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· ⲉϥⲱⲗⲭⲉ ⲉ ⲧⲃⲉ
ⲡⲉϥⲭⲣⲟ· ⲙ̄ⲙ̄ ⲡⲉϥⲅⲉⲛⲟⲥ ⲙ̄ⲙ̄ ⲧⲉϥⲙ̄ⲛ̄ⲧ-
ⲙⲁⲧⲟⲓ· ⲙ̄ⲙ̄ ⲧⲉϥⲙ̄ⲛ̄ⲧⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲉⲧ
ⲧⲁⲓⲏⲩ· ⲙ̄ⲙ̄ ⲧⲏⲡⲉ ⲏ̄ ⲛⲉϥⲁⲛⲏⲙⲏⲛⲁ· ⲁϥ-
ⲱⲗⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲉⲥⲟⲟⲩ ⲛ̄ ⲡⲉϥⲭⲱⲕ
ⲉ ⲃⲟⲗ ⲛ̄ ⲙⲁⲕⲁⲣⲓⲟⲥ(?)· ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲛ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲁϥⲱⲗⲭⲉ
ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲭⲉ ⲏ̄ⲩⲟⲣⲡ̄ ⲡⲉ ⲅⲁ
ⲭⲱϥ ⲏ̄ ⲛⲉⲡⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣ[ⲟⲩ]· ⲁϥⲭⲱ(?)
ⲅⲙ̄ ⲕⲟⲩⲓ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲅⲁⲓⲟⲥ ⲁⲡⲁ
ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲅⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲅⲁⲓⲏⲛ·

Ⲡⲕⲟⲙⲁⲣⲓⲟⲛ ϩⲟⲗⲍ̄· ⲉⲣⲉ ⲛⲉⲩⲱⲛ ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· Fol. 1 *a* 2
ⲉⲧⲣⲟⲟⲩⲧ ⲉⲧⲱⲧⲛ̄ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲡⲉ▒ⲱ-
ⲣⲁ▒ⲟⲥ ϩⲟⲗⲍ̄· ⲁⲧⲱ ⲧ̄ⲧⲁⲓⲏⲩ· ⲉⲩⲧ ⲥⲧ ⲛⲟⲩⲉ ⲉ ⲃⲟⲗ

Fol. 1b 1 ет сотп· | ере пноб тнроу кωте е рос· мп̄ патна-
b тос мп̄ нестратилатнс· етоуноу мммоу п̄ρнтс·
нει ωαхе ан е танфохια маγаас· аλλа нει
ммаγ п̄σι θїλнн п̄ тпе· пια п̄ ωωпе п̄ нет оγаав
тнроу· Кан ещхе а διοκλнтанос паюλλос
ωορωр̄ п̄ пні п̄ нестратилатнс п̄ та полїс ан-
тфохια е тве пецθтλос е ρογн е роос· а пех̄с̄
ρωωц ммерїт м̄ пεїωт кωт наγ ρ̄м̄ паλλатфон
ρ̄п̄ тецполїс ммме θїλнн п̄ тпе· [Ка]н ещхе а]
Fol. 1b 2 διοκ|λнтанос паюλλос пωρ̄х̄ ммоу е вол
е нετεїοτε· мп̄ нετснну· мп̄ нετσнтенне
ρїхм̄ пїсац· А пρро п̄ пρρωоу пех̄с̄ моγτе е
роос нац п̄сон ρι ωвнр п̄θε п̄ папостолос жιн
етρїхм̄ пкац· А пρро м̄ пкац моγτе п̄хωωре
п̄ та полїс нац п̄аїρωн· А пρро п̄ ат моγ
пех̄с̄ моγτе е роос же напολιтархнс п̄ρецхро
ρ̄м̄ пачωн· Анок де ρω нει елахїстос θεο-
λωρос ещаннаγ е нετма п̄ ωωпе ρїхм̄ пкац
Fol. 2a 1 п̄та διοκλнтанос ааγ п̄ | жаїе· п̄тетноγ ωаїхоос
a де етωр п̄ρρωоу п̄таγмоγ мп̄ нестратилатнс
п̄та διοκλнтанос ааγ п̄ жаїе· Папатос п̄ та
полїс ачταοοоу е песнт п̄σι нει θτρїон евоοу
е тве пецмосте е ρογн е роос· аλλа а пхоεїс
м̄ маї рωме ωопоγ е роц е ρογн е тецмп̄ρρο·
ачф клнронομїа наγ ρ̄п̄ тецмп̄ρρο· аγω
отполїс ем ещωц· отае мере несωнк λωωм·
отае мере нετсарпос тако ωа енеρ· Паї пе
Fol. 2a 2 пια м̄ праще мен птелнλ· мп̄ поу|ноц ωа
енеρ· Хї ωпе нак м̄пооу ω̄ διοκλнтанос· ек-
ωоοп ρ̄п̄ амїте м̄ песнт ере нет оγаав тнроу
ρ̄п̄ тмп̄ρρο п̄ мпнте· Ирρωоу п̄аюλλос ωоοп
ρ̄п̄ амїте е тве м̄ пеθоοу п̄таγаау п̄ ммартγрос
ет оγаав· ере нει пет оγаав ρωоу ρ̄п̄ тмп̄ρρο
п̄ мпнте· Акεїтоу ммаγ ω̄ ппараюλλос ρ̄п̄

ⲟⲩⲡⲟⲗⲓⲥ ⲉⲣⲉ ⲡⲙⲟⲩ ⲟⲛ ⲣ̅ⲣ̅ⲟ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲥ· Ⲁⲩϫⲓⲧⲟⲩ
ϩⲱⲟⲩ ⲉ ϩⲣⲁⲓ ⲉⲩⲡⲟⲗⲓⲥ ⲉⲙⲉⲛ ⲉⲝⲟⲩⲥⲓⲁ ⲛ̅ⲧⲉ ⲡⲙⲟⲩ
ϩⲓ ϫⲱⲥ· Ⲛ̅ⲧⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ ⲁⲛ ⲱ̅ | ⲡⲡⲁⲣⲁⲛⲟⲙⲟⲥ Fol. 2 b 1
ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲕⲙⲟⲩⲟⲩ ϩⲛ̅ ϩⲉⲛⲙⲟⲩ ⲛ̅ ⲇ̅
ⲁⲛⲁⲅⲕⲏ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲱ̅ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲉⲓϣⲁⲛⲉⲣ
ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲧⲉⲕⲁⲣⲭⲏ ⲙⲛ̅ ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲛ̅ⲧⲁⲕⲁⲁⲩ ⲛ̅
ⲛⲉⲛⲟϭ ⲛ̅ ⲧⲁⲛϯⲟⲭⲓⲁ ϣⲁⲓⲥⲁϩⲟⲩ ⲙ̅ⲙⲟⲕ· ⲧⲁⲥⲟϣⲕ̅
ⲧⲁⲃⲁⲃⲱⲱⲕ· Ⲱ̅ ⲡⲙⲟⲩⲓ ⲉⲑⲟⲟⲩ ⲛ̅ ⲣⲉϥⲡⲉϩⲧ̅ ⲥⲛⲟϥ ⲉ
ⲃⲟⲗ· Ⲱ̅ ⲧⲁⲣⲝ̅ ⲛ̅ ⲣⲉϥⲥⲉ ⲥⲛⲟϥ ⲛⲁⲩ ⲛⲓⲙ· ⲱ̅ ⲡⲉⲇⲣⲁ-
ⲕⲱⲛ ⲉⲧ ϩⲙ̅ ⲡⲛⲟⲩⲛ· Ⲉⲓϣⲁⲛⲉⲣ ⲡⲙⲉⲉⲩⲉ ϩⲱⲱϥ ⲛ̅
ⲛⲉⲧⲁⲉⲓⲟ̅ ⲡ̅ⲧⲁⲩϫⲓⲧⲟⲩ ϩⲛ̅ ⲙ̅ⲡⲏⲩⲉ· ⲉⲣⲉ ⲡⲉⲩⲉⲣ ⲡⲙⲉⲉⲩⲉ
ⲙⲏⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲕⲟⲥ|ⲙⲟⲥ· ⲉⲣⲉ ⲛ̅ⲗⲁⲟⲥ ⲉⲣϣⲁⲛⲁⲩ Fol. 2 b 2
ⲉⲣⲉ ϩⲛ̅ⲇⲩⲛⲁⲙⲓⲥ ⲛ̅ⲣⲉϥⲧⲁⲗϭⲟ Ⲧϣ ⲉⲛⲉⲩⲥⲱⲙⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉⲩⲭⲁⲣⲓⲍⲉ ⲙ̅ ⲡ̅ⲧⲁⲗϭⲟ ⲛ̅ ⲛⲉⲧ ϣⲱⲛⲉ ϩⲙ̅
ⲡⲣⲁⲛ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲣⲉ ⲛⲉⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲕⲏⲧ ⲛ̅ⲥⲁ
ⲛⲉⲩⲉⲣⲏⲩ ϩⲓϫⲙ̅ ⲡⲕⲁϩ ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁⲓϫⲟⲟⲥ· ϫⲉ
ⲕⲁⲕⲱⲥ ⲁⲩϫⲡⲟⲕ ⲉ ⲡⲉⲕⲧⲁⲕⲟ ⲙⲁⲩⲁⲁⲕ· ⲁⲩⲱ ⲟⲛ
ⲕⲁⲗⲱⲥ ⲁ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧⲕ̅ ⲁⲩϫⲓ ⲙ̅ⲡⲉⲕⲗⲟⲙ ⲛ̅ ⲁⲧ ⲧⲁⲕⲟ ϩⲛ̅ ⲧⲙⲛ̅ⲧⲣ̅ⲣⲟ
ⲛ̅ⲛ̅ ⲙ̅ⲡⲏⲩⲉ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲉⲓϣⲁⲛⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ̅
ⲡⲉⲛⲧⲁⲕⲁⲁϥ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ | ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓ̈ⲟⲥ Fol. 3 a 1
ϣⲁⲓⲉⲣ ϩⲃⲁ· ⲁⲩⲱ ⲧⲁϣⲧⲟⲣⲧⲣ̅· Ϩⲛ̅ⲛⲟϭ ⲅⲁⲣ ⲁⲗⲏⲑⲱⲥ ⲉ̅
ⲛⲉ ⲛⲉⲡⲉⲑⲟⲟⲩ ⲛ̅ ⲧⲁⲕⲁⲁⲩ ⲛ̅ ⲛⲉϫⲱⲱⲣⲉ ⲛ̅ ⲧⲁⲛϯⲟⲭⲓⲁ
ⲱ̅ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· Ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ ⲡⲉϣⲟⲩⲉ ⲛ̅ⲧⲁⲩⲥ̅ϯⲟ̅ⲥ̅
ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ϩⲓ ϫⲱϥ· ⲉⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲉⲧ
ⲟⲩⲁⲁⲃ ϫⲏϩ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲧⲁⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡϣⲉⲧⲁⲓⲟⲩ·
ⲙⲛ̅ ⲡϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲓⲃⲧ ⲛ̅ⲧⲁⲩⲧⲟⲕⲥⲟⲩ ⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉ ϩⲟⲩⲛ ϩⲙ̅ ⲡⲉϣⲟⲩⲉ· ϣⲁⲓⲣⲓⲙⲉ ⲙ̅ⲙⲁⲧⲉ ϩⲛ̅ ⲟⲩⲥⲓϣⲉ
ⲧⲁⲥⲁϩⲟ ⲙ̅ⲙⲟⲕ ⲱ̅ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· Ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲓϣⲁⲛ
ϭⲱϣⲧ̅ ⲉ ⲧⲡⲉ | ⲧⲁⲛⲁⲩ ⲉ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ϩⲱⲱϥ ϩⲓ ⲟⲩⲛⲁⲙ Fol. 3 a 2
ⲙ̅ ⲙⲓⲭⲁⲏⲗ ϩⲓ ⲃⲟⲗ ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲙ̅ ⲡⲉⲓⲱⲧ·
ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁⲓⲉϣⲗⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ⲧⲁϫⲟⲟⲥ· ϫⲉ
ⲕⲁⲗⲱⲥ ⲁⲩϫⲡⲟⲕ ⲱ̅ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ϣⲁⲛⲧ ⲉⲕⲙⲟⲩⲟⲩⲧ
ⲙ̅ ⲡⲉⲓ ϫⲱⲱⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϣⲁⲛⲧ

ⲉϥⲙⲁⲧⲉ ⲙ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲧⲁⲉⲓⲟ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ ⲛⲁϩⲣⲙ̄
ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅· Ⲉⲓⲥ ⲡⲉϣⲟⲩⲉ ⲛ̄ⲧⲁⲩⲥ̄ϯⲟⲩ̄ ⲙ̄ⲙⲟⲕ ϩⲓ ϫⲱϥ·
ⲁ ⲡⲣ̅ⲣ̅ⲟ ⲕⲱⲥⲧⲁⲛϯⲛⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲁⲁϥ ⲉⲛⲉⲣⲟ ⲙ̄
ⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙⲛ̄ ⲑⲁⲯⲓⲥ ⲙ̄ ⲡⲉϥⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲙⲛ̄ ⲡⲉϭⲗⲟϭ ⲉⲧ ⲉⲣⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲓ ϫⲱϥ·|
Fol. 3 b 1 Ⲉⲓϣⲁⲛⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲛⲧⲁⲕⲁⲁϥ ⲛ̄ ⲃⲓⲕⲧⲱⲣ ⲡϣⲏⲣⲉ
ⲋ̅ ⲛ ϩⲣⲱⲙⲁⲛⲟⲥ ϣⲁⲓⲉⲣ ϩⲃⲁ· ϫⲉ ⲙ̄ⲡⲉ ⲕϣⲓⲡⲉ ϩⲏⲧϥ̄ ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ ⲉⲧ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· Ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ ⲛⲉⲡⲗⲁⲝ
ⲛ̄ⲧⲁⲩⲥⲩⲣⲁ ⲙ̄ⲙⲟϥ ϩⲓ ϫⲱⲟⲩ· ⲉⲩϫⲏϩ ϩⲙ̄ ⲡⲉϥⲥⲛⲟϥ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲉⲓϣⲁⲛⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲙ̄ⲡⲁⲓⲇⲏⲥ ⲛ̄ⲧⲁⲩⲥⲟⲛϩ̄
ⲙ̄ⲙⲟϥ ⲛ̄ϩⲏⲧⲟⲩ· ⲉⲩⲁϣⲉ ⲉ ⲛⲉⲣⲟ ⲙ̄ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲉϥⲛⲉϫ ⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄· ⲁⲩⲱ ⲟⲛ
ⲛⲉⲡⲗⲁⲝ ⲇⲉ ⲉⲧ ϫⲏϩ ϩⲛ̄ ⲡⲉϥⲥⲛⲟϥ ⲉⲩⲧⲟⲧⲥ̄ ⲉ ⲡⲉϥⲙⲁⲣ-
Fol. 3 b 2 ⲧⲩⲣⲓⲟⲛ ⲉⲩϯ ⲙ̄ ⲡⲟⲩⲟⲉⲓ[illegible]ⲁⲗⲗⲉ ⲛ̄ ⲧⲁ ⲡⲟ|ⲗⲓⲥ·
ϣⲁⲓϣⲡ̄ϩⲙⲟⲧ ⲛ̄ⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲧⲁϫⲟⲟⲥ ϫⲉ ⲕⲁⲗⲱⲥ
ⲁⲩϫⲡⲟⲕ ⲱ̄ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ϣⲁⲛⲧ ⲉⲕⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲡⲉⲓ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩϣⲱⲡⲉ ϩⲱⲱϥ ⲛ̄ϩⲓⲥⲁⲅⲅⲉⲗⲟⲥ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ
ⲁⲩⲱ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· Ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ ⲧⲥⲏⲃⲉ ⲛ̄ϩⲟⲣⲓⲟⲛ
ⲡⲉϣⲃⲏⲣ ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲉⲥⲡⲉⲇⲁⲗⲟⲛ
ⲛ̄ ⲛⲟⲩⲃ ⲉⲥⲁϣⲉ ⲙ̄ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲛ ⲧⲁϥⲓ
ⲛ̄ ⲛⲁⲃⲁⲗ ⲉ ϩⲓⲁⲓ ⲉ ⲧⲡⲉ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲉϥⲕⲗⲟⲙ ⲛ̄ ⲛⲟⲩⲃ
ⲙⲛ̄ ⲧⲉϥϭⲣⲏⲡⲉ ⲛ̄ⲣ̅ⲣ̅ⲟ ⲉⲣⲉ ϫⲟⲩⲧⲁϥⲧⲉ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ
Fol. 4 a 1 ⲧⲱⲟⲩⲛ ϩⲁ ⲣⲟⲟⲩ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲁⲩⲱ ⲧⲁⲛⲁⲩ ⲉ | ⲡⲣ̅ⲣ̅ⲟ
ⲍ̅ ⲡⲉⲭ̅ⲥ̅ ⲉϥⲥⲟⲗⲥⲉⲗ ⲙ̄ⲙⲟϥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲓⲧⲛ̄ⲧⲛ̄
ⲛⲁϩⲓⲥⲉ ⲉ ⲛⲟⲩⲕ ⲱ̄ ⲡⲁ ⲥⲱⲧⲡ̄ ⲃⲓⲕⲧⲱⲣ· Ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ
ⲛⲉϥⲁⲩⲗⲏ ⲉⲩⲣⲏⲧ ⲛ̄ ϣⲏⲛ· ⲉⲣⲉ ϩⲙ̄ ⲡⲩⲅⲏ ⲙ̄ⲙⲟⲟⲩ
ⲕⲏ ⲉ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲟⲩ ⲙⲛ̄ ϩⲛ̄ⲥⲧⲩⲗⲗⲟⲥ ⲉⲩⲧⲉⲕ ⲉⲃⲓⲱ ⲉ
ⲃⲟⲗ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲁϣⲉ ⲙ̄ ⲡⲉϥⲕⲟⲓⲛⲱⲃⲓⲟⲛ
ⲉϥⲕⲏ ⲉ ϩⲣⲁⲓ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲉⲩⲡⲱⲱⲛⲉ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉⲓ
ⲥⲁ ⲙⲛ̄ ⲡⲁⲓ· ϣⲁⲓϫⲟⲟⲥ ϩⲱ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲩϫⲡⲟⲕ ⲱ̄
ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ϫⲉ ⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲉⲓ ϫⲱⲱⲣⲉ ϩⲓϫⲙ̄
ⲡⲕⲁϩ· ϣⲁⲛⲧ ⲉϥϫⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲁⲩⲱ
Fol. 4 a 2 ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁⲓⲥⲙⲟⲩ ⲉ ⲡⲣⲉϥ|ⲥⲱⲛⲧ ⲙ̄ ⲙⲉ ⲡⲉⲭ̅ⲥ̅· ϫⲉ
ⲁϥⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛϯⲟⲭⲓⲁ· ⲁϥⲧⲟⲩⲛⲟⲩⲥ

нан ⲛ̄ нει ноѕ ⲙ̄ ϥωстнр ет ер отоеiм· нει
маркарiтнс ⲙ̄ ме етрⲁ̄ пнi ⲛ̄ неррωот ⲛ̄ⲁiкаiос·
нει хωωре ⲥⲁ̄ ппⲟлаiтос· Ⲡ пнат сар ⲛ̄ ⲩаi-
тооще ⲥⲛ̄ нетмартурiон ⲥiⲭ̄ⲙ̄ пiсаⲥ· танат е
нетлiмни етⲃωсрафi ⲥартⲛ̄ нетернт· ⲭωс хе
ⲛ̄таⲧει ⲥⲁ̄ ппⲟлаiтос етⲃⲏще· Ⲗтω ⲛ̄тетнот
ⲩаiтелнⲗ ⲙ̄ⲙοι таеⲩⲗοтⲗⲁi е ⲃοⲗ· ⲙ̄ еiеⲩ-
ⲥⲁ̄ⲥοⲩ е ⲁⲙⲁрте ⲙ̄ птωωⲃе ⲛ̄ ⲛ̄аспотот ⲛ̄ке
соп· | отⲁе ⲙ̄ ⲓеⲩϯ ⲭⲁⲗiнос е наспотот ⲙ̄ⲛ̄ Fol. 4b 1
та тапро е тⲃе петраⲩе еⲓⲟеωрει ⲙ̄ⲙοοт· ⲙ̄ ⲛ̄
еiеⲩкωⲗт ⲙ̄ па ⲗас е тⲙ̄ кιⲁ ⲙ̄ пеⲭорⲧанон
таⲩаⲭе е пентаеⲓо· Ⲥiⲩаннат сар е ппⲁⲗ-
ⲗаϯон ⲛ̄ ⲁⲓокⲗнϯанос· пει ρеⲙⲙοтοтт ⲛ̄ ⲛ̄ⲁт-
натос ⲛ̄ танϯохⲓа· еⲩⲱοοп ⲥа ткатастасiс ⲙ̄
ппро ⲙ̄ ⲙаι ноⲩте· ⲁтω танат е неⲩⲙа ⲛ̄
ⲓⲱⲗон етⲃⲏⲱр· ⲛ̄таⲩаат неккⲗнсⲓа етⲱⲱ
ⲛ̄ ⲛ̄етаⲥⲥелiон ⲛ̄рнтот· ⲁтω танат е неⲭоронос
ⲛ̄ⲁноⲙⲓа ⲛ̄таⲩпоонеⲩ | ⲥа роⲩ· Танат е пеⲩ- Fol. 4b 2
коiтωн ⲛ̄ ⲁноⲙⲓа еⲩⲃⲏⲱр· ⲩаiхοос хе калως
ⲁⲧⲃⲃⲓο ⲙ̄ пхаⲥⲓ ⲥрнт ⲁⲓокⲗнϯанос· ⲁⲧтοноⲩс
ⲙ̄ пет ⲟⲃⲃⲓнт нан кѡстанϯнос ппро ⲙ̄ ⲙаι-
ноⲩте· ⲁтω ⲁⲭер ⲡⲓⲉⲉⲧе н теⲭⲙⲛ̄ⲧⲃⲏⲣ нⲛ̄ⲛⲁт
ⲙ̄ⲛ̄ теⲭⲙⲛ̄тстратⲗⲁтнс· ⲁтⲭⲁрiⲍе наⲩ ⲙ̄ пе-
ⲭоронос ⲛ̄ танϯохⲓа· Ⲥiⲩаннат сар е ⲙаρⲑа
тⲙаат ⲛ̄ ⲁпа ⲃiктωр есрⲓⲙе е песⲱнре ⲥⲛ̄
отⲭаоⲩ ⲛ̄рнт· ⲁтω тасωтⲙ̄ е ⲟнⲃⲁсⲓа тсωне
ⲛ̄ ⲁпа клⲁтⲁιос есрⲓⲙе е пессон ⲥⲛ̄ | отⲙⲁⲭ ⲛ̄- Fol. 5a 1
рнт· Ⲗтω танат е теⲭарiс тсωне ⲛ̄ ⲑеοⲇωрос ⲑ
папатолаιос ⲥа ратⲏ ⲙ̄ пещоте есрⲓⲙе е пессон·
Танат е ⲁсенⲛⲏ тсωне ⲛ̄ ⲁпа стефанос· пⲱнре
ⲛ̄ ⲃасiлiтнс есрⲓⲙе е пессон· Ⲥiⲩаннат сар е
наι тнроⲩ етрⲓⲙе ⲩаiхοос хе какωс ⲁтⲭпок
ⲱ ⲁⲓокⲗнϯанос· Ⲡⲛ̄ⲥωс он еiⲩангⲓ ⲛ̄ наⲃⲁⲗ
е ⲥраι етпе· танат е неι пет отⲁⲁⲃ· етⲙοοс е

ϩⲣⲁⲓ ⲉϫⲛ̄ ϩⲛ̄ⲑⲣⲟⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· ⲉⲣⲉ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ϯ ⲕⲗⲟⲙ
ⲉ ϫⲱⲟⲩ· ϣⲁⲓϫⲟⲟⲥ ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲩϫⲡⲟⲕ ϣⲁⲛⲧⲉ ⲛⲉⲓ
Fol. 5 a 2 ⲡⲉ|ⲧ ⲟⲩⲁⲁⲃ ϫⲓ ⲕⲗⲟⲙ ⲛ̄ⲧⲉⲕⲁⲫⲟⲣⲙⲏ· Ϩⲟⲧⲁⲛ ⲅⲁⲣ
ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲩⲕⲱⲧⲉ ⲉ
ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛϯⲟ̄ⲭⲓⲁ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲥⲟⲃⲧ̄· Ⲁⲩⲱ ⲧⲁⲥⲱⲧⲙ̄
ⲉ ⲡⲉϣⲕⲉⲗⲕⲉⲗ ⲛ̄ ⲛⲟⲩⲃ ⲉⲧ ⲁϣⲉ ⲉ ⲛⲉⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ϩⲛ̄ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲛ ⲧⲁⲛⲁⲩ ⲛ̄ⲗⲁⲟⲥ ⲉⲩⲉϣ
ⲗⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲩϣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲉⲩⲛⲟⲩ
ϣⲁⲓⲧⲉⲗⲏⲗ· ⲧⲁⲥⲙⲟⲩ ⲉ ⲡⲁ ⲣ̄ⲣ̄ⲟ ⲡⲉⲭ̄ⲥ̄· ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲛ ⲛ̄ ⲛⲉⲓ ⲛⲟϭ
ⲙ̄ ⲫⲱⲥⲧⲏⲣ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲛ· ⲧⲁⲣⲟⲩ ⲉⲣ ⲟⲩⲟⲉⲓⲛ ⲉ ⲧⲛ̄-
Fol. 5 b 1 ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· Ⲏⲉⲓ ⲥⲁⲉⲓⲛ ⲛ̄ⲣⲉϥ|ⲧⲁⲗϭⲟ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ·
ⲓ̄ ⲙⲛ̄ ⲛⲉⲛⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲡ· Ⲏⲉⲓ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉⲧⲟ
ⲛ̄ϩⲟⲧ· Ⲏⲉⲓ ⲣⲉϥⲙⲓϣⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉϫⲙ̄ ⲡⲣⲁⲛ
ⲙ̄ ⲡⲉⲭ̄ⲥ̄· Ⲏⲉⲓ ⲡⲟⲗⲩⲙⲓⲥⲧⲏⲥ ⲉⲧ ⲡⲟⲗⲩⲙⲉⲓ ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲛⲓⲙ· ⲙⲛ̄ ⲡⲥⲁⲇⲁⲛⲁⲥ· ⲁⲩⲱ ⲁϥⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲛ ⲙ̄
ⲡⲣ̄ⲣ̄ⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲕⲱⲥⲧⲁⲛϯⲛⲟⲥ· ϫⲉ ⲡⲉⲩϣⲃⲏⲣ
ⲥⲧ̄ⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ ϫⲓⲛ ⲉⲩϩⲙ̄ ⲡⲥⲱⲙⲁ ⲛⲙ̄ⲙⲁϥ·
Ⲁⲩⲱ ⲁϥⲕⲱⲧ ⲛ̄ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϩⲛ̄ ⲧⲁⲉⲓⲟ ⲛⲓⲙ·
ⲁϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲛⲉⲩⲥⲱⲙⲁ ⲁϥⲟⲩⲟⲛϩⲟⲩ ⲉ ⲃⲟⲗ· ⲉⲩ-
Fol. 5 b 2 ⲥⲟⲗⲥⲗ̄ | ⲛ̄ ⲛⲉⲩⲣⲱⲙⲉ ⲛⲙ̄ⲙⲁⲛ ⲧⲏⲣⲛ̄· ⲉⲩⲧⲁϫⲣⲟ ⲛ̄
ⲧⲛ̄ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲙ̄ ⲡⲉⲛⲣ̄ⲣ̄ⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉϥⲥⲟⲟⲩⲛ̄
ⲉ ⲛⲉⲩϭⲟⲙ ϫⲓⲛ ⲉⲩϩⲙ̄ ⲡⲥⲱⲙⲁ ⲛⲙ̄ⲙⲁϥ· ϫⲉ ϩⲛ̄ⲣⲉϥⲉⲣ-
ⲡⲟⲗⲁⲓⲙⲟⲥ ⲛⲉ· ⲙⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲑⲟⲟⲩ· Ϩⲙ̄ ⲡⲧⲣⲉ
ϥⲛⲁⲩ ϫⲉ ⲁϥⲉⲣ ⲣ̄ⲣ̄ⲟ ⲁⲩⲱ ϫⲉ ϥⲉⲣ ⲭⲣⲓⲁ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲡⲉϩⲟⲩⲟ ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲉϥⲥⲟⲟⲩⲛ̄ ϫⲉ ⲁⲩⲉⲣ ϩⲟⲩ
ⲉ ⲇⲩⲛⲁⲧⲟⲥ· ⲁϥϯⲉⲟⲟⲩ ⲛⲁⲩ ⲛ̄ϩⲟⲩⲟ ϫⲉ ⲉⲩⲉϫⲓⲥⲉ ⲙ̄ⲙⲟϥ
ϩⲙ̄ ⲡⲁⲝⲓⲱⲙⲁ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲣⲣⲟ· ⲙ̄ ⲡⲉϥⲟⲩⲱϣ ⲉ ⲥⲛ̄ⲧ
ⲧⲙⲛ̄ⲧϣⲃⲏⲣ· ⲙ̄ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲉ ⲃⲟⲗ· ⲉϥⲥⲟⲟⲩⲛ̄ ⲉ
Fol. 6 a 1 ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ | ⲙⲛ̄ ⲡⲉϥⲧⲁⲉⲓⲟ̄ ϫⲓⲛ ⲉ ⲛⲉϥⲉⲓⲟⲧⲉ·
ⲓ̄ⲁ̄ ⲁⲗⲗⲁ ⲁϥϯ ⲉⲟⲟⲩ ⲛⲁϥ ϫⲉ ⲕⲁⲥ ⲉϥⲉⲉⲣ ϩⲟⲩⲟ ⲉ ϫⲓⲥⲉ
ⲙ̄ⲙⲟϥ· Ⲁⲛⲟⲕ ⲇⲉ ϩⲱ ⲡⲉⲓ ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̄
ϯⲛⲁⲕⲁ ⲣⲱⲓ ⲁⲛ ⲉ ⲡⲉⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲉⲓ ϩⲁⲅⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲛⲟⲩⲱⲙ ⲉ ⲃⲟⲗ

ϩⲛ̄ ⲧⲉϥⲇⲣⲁⲡⲩⲍⲁ· ⲁⲩⲱ ⲉⲥⲑⲁⲣⲉⲓ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ·
ϫⲉ ⲉⲓϣⲁⲛϩⲉ ϥ̄ⲛⲁⲧⲟⲩⲛⲟⲥⲧ̄· ⲉⲣϣⲁⲛ ⲡⲁ ϫⲁϫⲉ ⲡⲱⲧ
ⲛ̄ⲥⲱⲓ ϥ̄ⲛⲁⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟⲓ ⲛ̄ ⲧⲟⲟⲧϥ̄· Ⲉⲣϣⲁⲛ ⲡⲁ ϫⲟⲓ
ⲱⲙⲥ̄ ϣⲁϥⲉⲣ ϩⲙ̄ⲙⲉ ⲙ̄ⲙⲟⲓ ⲛϥ̄ⲛⲏⲧ̄ ⲉ ⲡⲉⲕⲣⲟ· ⲉⲓϣⲁⲛ-
ϣⲱϥⲧ̄ ϩⲙ̄ ⲡⲉϥ|ⲛ̄ⲅⲱⲙⲓⲟⲛ ϣⲁϥϩⲣⲟϣ ⲛ̄ϩⲏⲧ ⲉ ϫⲱⲓ· Fol. 6 a 2
ϣⲁⲛⲧ ⲉⲓⲗⲟ ⲉⲓⲥⲟⲣⲙ̄ ⲛ̄ⲧⲉ ⲧⲁ̀ ⲉⲕⲥⲧⲁⲥⲓⲥ ⲕⲧⲟⲥ ⲉ ⲣⲟⲓ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲕⲓⲙ ⲙ̄ ⲡⲟⲣⲅⲁⲛⲱⲛ ⲙ̄ ⲡⲁ ⲗⲁⲥ ϩⲛ̄
ⲟⲩⲥⲟⲟⲩⲧⲛ̄· ⲧⲁϣⲁϫⲉ ⲉ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲉⲓ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϯⲛⲁ ⲟⲩⲱⲛ ⲛ̄ ⲣⲱⲓ
ϩⲛ̄ ⲟⲩⲟⲩⲛⲟϥ· ⲧⲁϫⲱ ⲛ̄ⲛⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲁⲭⲟⲣⲏⲅⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲧⲁ ⲧⲁⲡⲣⲟ· Ⲡⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁ ⲉⲣϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ ⲉⲛⲉ ⲡϣⲏⲣⲉ
ⲡⲉ ⲛ̄ⲥⲟⲧⲉⲣⲓⲭⲟⲥ ⲡⲥⲟⲛ ⲙ̄ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ ⲡⲉⲓⲱⲧ
ⲛ̄ ⲁⲡⲁ | ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲛⲉ ϩⲛ̄ ⲣⲙ̄ ⲧⲁⲣⲥⲟⲥ ⲛⲉ ⲛ̄ⲧⲉ Fol. 6 b 1
ⲕⲩⲗⲏⲕⲓⲁ ⲉⲩϩⲛ̄ ⲟⲩⲕⲏⲡⲟⲥ ⲛ̄ ⲟⲩⲱⲧ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲓ̅ⲃ̅
Ⲡⲉⲩⲉⲓⲱⲧ ⲇⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲛ̄ ⲁⲡⲁ
ⲕⲗⲁⲩⲧⲓⲟⲥ ⲛⲉ ⲛ̄ϣⲏⲣⲉ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲱⲧ ⲛⲉ ⲉ
ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲥⲁⲙⲁⲣ· ⲉⲛⲉ ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ
ⲉ ⲡⲉϩⲟⲩⲟ· ⲉϥϫⲟ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ⲥⲱϣⲉ ⲛ̄ⲥⲟⲩⲟ· ⲉⲩⲛ̄ⲧⲁϥ
ⲙ̄ⲙⲟⲩ ⲛ̄ ϩⲛ̄ⲕⲏⲡⲟⲥ ⲙⲛ̄ ϩⲙ̄ⲙⲁ ⲛ̄ ⲉⲗⲟⲟⲗⲉ ⲙⲛ̄ ϩⲛ̄ⲕⲟ-
ⲙⲁⲣⲓⲟⲛ· Ⲉⲛⲉ ⲟⲩⲉϣⲱⲧ ⲡⲉ ⲉϥϣⲱⲡ ⲙ̄ ⲡⲉⲧ ⲛ̄ⲧⲁϥ
ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲧⲟϣ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲩⲟ ⲛ̄ ⲧⲉϥ-
ⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· Ⲙⲛ̄ⲛ̄ⲥⲁ ⲟⲩⲛⲟϭ | ⲇⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲁϥⲙ̄ⲧⲟⲛ Fol. 6 b 2
ⲙ̄ⲙⲟϥ ⲛ̄ⲑⲉ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ· ⲁϥⲕⲱ ⲙ̄ ⲡⲉⲧ ⲛ̄ⲧⲁϥ ⲉ ⲃⲟⲗ
ⲛ̄ ⲛⲉϥϣⲏⲣⲉ· ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ
ⲙⲛ̄ ⲥⲟⲧⲉⲣⲓⲭⲟⲥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲏ̄ ⲧⲉⲣⲉ
ⲑⲏⲃⲉ ⲇⲉ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ ⲟⲩⲉⲓⲛⲉ ⲁⲩⲛⲟϭ ⲛ̄ ϯⲧⲱⲛ ϣⲱⲡⲉ
ϩⲛ̄ ⲧⲉⲩⲙⲏⲧⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲉ ⲧⲃⲉ (?) ⲡⲉⲧ ⲛ̄ⲧⲁϥ ⲙ̄
ⲡⲉⲩⲉⲓⲱⲧ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲉ ⲧⲁⲛ-
ϯⲟⲭⲓⲁ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲉ ⲧⲣⲉϥⲃⲟⲗⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ·
Ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲇⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲟⲩⲛⲟϭ
ⲡⲉ ϩⲙ̄ ⲡⲉⲭⲣⲟⲛⲟⲥ ⲡⲁⲣⲁ ⲥⲟⲧⲉⲣⲓ|ⲭⲟⲥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ Fol. 7 a 1
ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ϩⲱϥ ⲧ (sic) ⲛ̄ ⲟⲩ- ⲓ̅ⲅ̅
ⲕⲓⲛⲇⲩⲛⲁⲣⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ ϩⲓ ⲡⲁϩⲟⲩ ⲙ̄ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ

ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁϥⲧⲁⲁϥ ⲛ̄ ⲉⲩϩⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ· Ⲏ ⲧⲉⲣⲉ ⲡⲣ̄ⲣ̄ⲟ
ⲇⲉ ⲛⲁⲩ ⲉ ⲧⲉⲩⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲡⲁⲑⲁⲣⲓⲟⲥ·
ⲁϥϯ ⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ ⲙ̄ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲛ̄ ⲥϩⲓⲙⲉ· Ⲥⲟⲧⲉ-
ⲣⲓⲭⲟⲥ ⲇⲉ ϩⲱⲱϥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁ ⲡⲧⲟⲗⲟ-
ⲙⲁⲓⲟⲥ ⲧⲁⲙⲉ ⲉⲩϩⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲡⲁ ⲥⲟⲛ ⲡⲉ ⲁⲩⲱ
ⲟⲩⲉⲓⲱⲧ ⲛ̄ ⲟⲩⲱⲧ ⲁϥϫⲡⲟ ⲛ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ ⲁϥⲁⲁϥ
ⲛ̄ ⲥⲩⲛⲕⲁⲑⲉⲇⲣⲟⲥ ⲛⲁϥ· Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ ϫⲟⲟⲩ ⲉ ⲧⲁⲣⲥⲟⲥ
Fol. 7a 2 ⲁϥⲡⲟⲟⲛⲟⲩ ⲉ ⲧⲁⲛϯⲟⲭⲓⲁ· | ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ ϯ ⲛ̄ ⲥⲟⲧⲉ-
ⲣⲓⲭⲟⲥ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲙ̄ ⲡⲉϥⲥⲟⲛ ⲛ̄ ⲥϩⲓⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲛ ⲡⲉ
ⲥⲟⲫⲓⲁ· Ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩϭⲙ̄ϭⲟⲙ ⲙ̄ⲙⲁⲧⲉ·
ⲁⲩⲱ ⲁⲩⲧⲁϫⲣⲟ ϩⲛ̄ ⲧⲁⲛϯⲟⲭⲓⲁ· ϫⲉ ⲛⲉⲣⲉ ⲡⲣ̄ⲣ̄ⲟ ⲙⲉ
ⲙ̄ⲙⲟⲟⲩ· Ⲡ̄ ⲡⲛⲁⲩ ⲅⲁⲣ ⲛ̄ ϣⲁⲩⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ
ⲛⲉⲩⲧⲁⲗⲏⲩ ⲉ ⲛⲉϩⲁⲣⲙⲁ ⲛ̄ ⲣ̄ⲣ̄ⲟ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲉⲓⲧⲁ ⲁ
ⲡⲉⲓ ϩⲱⲃ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ· ϫⲉ ⲉⲩϩⲙⲟⲟⲥ ⲙⲛ̄ ⲧϣⲉⲉⲣⲉ
ⲛ̄ⲧⲉ ⲛ ⲣ̄ⲣ̄ⲟ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲡⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁⲩϫⲡⲟ ⲙ̄
ⲡⲉⲓ ⲫⲟⲥⲧⲏⲣ (sic) ⲥⲛⲁⲩ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲛ· ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲛ̄
ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ-
Fol. 7b 1 ⲡⲟⲥ ⲁⲡⲁ ⲕⲁⲓⲟⲥ· | ⲁϥϣⲗⲏⲗ ⲉϫⲛ̄ ⲛ̄ϣⲏⲣⲉ ⲕⲟⲩⲓ· ⲁⲩⲱ
ⲓ̅ⲇ̅ ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙⲛ̄ ⲛ̄ⲛⲟϭ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲙⲛ̄ ⲧⲁⲛϯⲟⲭⲓⲁ ⲧⲏⲣⲥ̄
ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲛⲉⲩⲉⲓⲟⲧⲉ ϯ ⲣⲁⲛ
ⲉ ⲣⲟⲟⲩ· ⲁϫⲛ̄ ⲧⲉⲅⲛⲱⲙⲏ ⲙ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ
ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ϭⲓ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ϩⲛ̄ ⲑⲟⲣⲙⲏ ⲙ̄
ⲡⲉϥⲡⲛ̄ⲁ̄· Ⲏ̄ ⲧⲉⲣ ⲟⲩϫⲱⲕ ⲇⲉ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲛⲉϩⲟⲟⲩ
ⲙ̄ ⲡⲉⲩⲧⲃ̄ⲃⲟ· ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲓ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ
ⲥⲛⲁⲩ ⲁϥⲕⲁⲁⲩ ϩⲓⲑⲏ ⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥϣⲗⲏⲗ
Fol. 7b 2 ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲁⲩⲱ | ⲁϥϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲩϩⲟ·
ⲁϥⲛⲁⲩ ⲉ ⲡⲉⲩⲣⲁⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲉⲩⲥⲏϩ ⲉϫⲛ̄ ⲧⲉⲩⲧⲉϩⲛⲏ·
Ⲑⲏⲧⲁ ⲛ̄ ⲥϩⲁⲓ ϩⲓϫⲙ̄ ⲡϣⲏⲣⲉ ⲛ̄ ⲥⲟⲧⲉⲣⲓⲭⲟⲥ· ⲁⲩⲱ
ⲅⲁⲙⲙⲁ ⲛ̄ ⲥϩⲁⲓ ⲉϫⲙ̄ ⲡϣⲏⲣⲉ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ·
ⲁⲩⲱ ⲡⲉⲓ ⲕⲁⲡ ⲥⲛⲁⲩ ⲛ̄ ⲥϩⲁⲓ· ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲩⲉⲣ ϣⲡⲏⲣⲉ ⲙ̄ⲙⲟⲟⲩ· Ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲇⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲑⲁⲩⲙⲁⲍⲉ ⲙ̄ⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ
ⲛ̄ ⲛⲉϣⲏⲣⲉ ⲕⲟⲩⲓ· Ⲁⲩⲱ ⲁⲩⲥⲙⲏ ϣⲱⲡⲉ ϩⲙ̄ ⲡⲉⲥⲧⲩⲗ-

ⲗⲟⲥ ⲉⲧ ⲉⲣⲉ ⲛⲉⲓ ϣⲏⲣⲉ ⲕⲟⲩⲓ ⲛ̄ⲕⲟⲧⲕ̄ ϩⲁ ⲣⲟϥ· ϫⲉ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ | ⲕⲗⲁⲩϯⲟⲥ ⲡⲉⲡⲉⲣⲥⲓⲧⲏⲥ· Fol. 8 a 1
Ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϯ ⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲓ̅ⲉ̅
ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲁⲩⲉⲣ ⲟⲩⲛⲟϭ ⲛ̄ ϣⲁϩ ⲛ̄ ⲧⲁⲛϯⲟⲭⲓⲁ·
ⲙⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ϣⲟⲡⲥ̄ ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲛⲉⲣⲉ ⲛⲁ ⲡⲡⲁⲗ-
ⲗⲁϯⲟⲛ ⲙⲉ ⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉ ⲧⲃⲉ ⲧⲉϥⲙⲛ̄ⲧ̄ⲥⲡⲁⲑⲁⲣⲓⲟⲥ·
ⲉⲛⲉ ⲙ̄ⲡⲁⲧ ⲉϥⲉⲣ ⲣ̄ⲣ̄ⲟ ⲛ̄ϭⲓ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲉϥⲉⲓⲱⲧ·
ⲁⲗⲗⲁ ⲛⲉϥⲟ ⲛ̄ ϩⲓⲥⲱⲛ ⲛ̄ ⲣ̄ⲣ̄ⲟ· Ⲁⲩⲱ ⲁⲩⲧⲱϣ ⲛ̄ ϩⲙ̄-
ⲙⲟⲟⲛⲉ ⲛ̄ ⲉⲗⲉⲩⲑⲉⲣⲁ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲉ ⲧⲣⲉ
ⲩϩⲗⲟⲟⲗⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲁ ⲡⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲃⲁⲡ|ϯⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ϫⲉ ϩⲛ̄ ⲥⲛⲏⲩ Fol. 8 a 2
ⲛⲓⲙ ⲛ̄ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲱ ⲟⲩⲅⲉⲛⲟⲥ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ· ⲁϥϯ
ⲣⲁⲛ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̄ⲧⲁϥ-
ⲧⲁϩⲟϥ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲙⲟⲩϣⲧ̄ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲁ ⲧⲉϥⲙⲁⲁⲩ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ
ⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲕⲁⲧⲁ ⲡⲣⲁⲛ ⲛ̄ ⲧⲉⲥⲡⲟⲗⲓⲥ ϫⲉ ⲁⲛⲁⲧⲟⲗⲏ·
Ⲡϩⲁⲅⲓⲟⲥ ⲇⲉ ϩⲱⲱϥ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲁⲩⲣⲁⲛ ⲉ ⲣⲟϥ
ϫⲉ ⲡⲉⲣⲥⲓⲧⲏⲥ· ⲉ [ⲧ]ⲃⲉ ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ· Ⲉⲓⲧⲁ
ⲙⲛ̄ⲛ̄ⲥⲁ ⲛ̄ⲣⲟⲙⲡⲉ ϫⲓⲛⲧ ⲁⲩϫⲡⲟ ⲛ̄ ⲛⲁⲓ | ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Fol. 8 b 1
ⲁϥⲙⲟⲩ ⲛ̄ϭⲓ ⲉⲩϩⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ· ⲁⲩⲱ ⲁϥⲉⲣ ⲣ̄ⲣ̄ⲟ ⲛ̄ϭⲓ ⲓ̅ⲥ̅
ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁϥⲉⲣ ⲥⲟⲧⲉⲣⲓⲭⲟⲥ ⲡⲉⲓⲱⲧ
ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̄ϩⲓⲥⲱⲛ ⲛⲛ̄ ⲣ̄ⲣ̄ⲟ· ⲁⲩⲱ ⲁⲩⲇⲓⲟⲓⲕⲉⲓ
ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲛ̄ ⲧⲙⲛ̄ⲧ̄ⲣⲣⲟ· Ⲛⲉⲩⲛ̄ ⲟⲩⲛⲟϭ ⲇⲉ ⲛ̄ⲉϣⲱⲧ
ϩⲛ̄ ⲧⲁⲛϯⲟⲭⲓⲁ ϩⲓⲧⲟⲩⲱϥ ⲙ̄ ⲡⲉϥⲏⲓ ⲉ ⲡⲉϥⲣⲁⲛ ⲡⲉ
ϩⲣⲱⲙⲁⲛⲟⲥ· ⲉⲩⲣⲙ̄ⲙⲁⲟ ⲙ̄ⲙⲁⲧⲉ ⲛⲉ· ⲁⲩⲱ ⲁϥϯ ⲛ̄
ⲟⲩⲕⲓⲛⲇⲩⲛⲁⲣⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ ⲛ̄ ⲥⲟⲧⲉⲣⲓⲭⲟⲥ ⲡⲉⲓⲱⲧ ⲛ̄
ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ϣⲁⲛⲧⲉϥⲁⲁϥ ⲛ̄ ⲥⲧ|ⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉ Fol. 8 b 2
ⲧⲙⲛ̄ⲧ̄ⲣⲣⲟ· ⲁⲩⲱ ⲁϥϫⲓ ⲛ̄ⲛⲉⲭⲣⲏⲙⲁ ⲁϥϯ ⲛⲁϥ ⲛ̄
ⲧⲉⲝⲟⲩⲥⲓⲁ ⲛ̄ ⲧⲙⲛ̄ⲧ̄ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ϫⲉ ⲡϩⲁⲓ ⲛ̄ ⲧⲉϥ-
ⲥⲱⲛⲉ ⲡⲉ· Ϩⲣⲁⲓ ⲇⲉ ϩⲛ̄ ⲛⲉϩⲟⲟⲩ (sic) ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲧⲉ
ⲧⲁⲓ ⲧⲉ ⲧⲉⲣⲟⲙⲡⲉ ⲛ̄ⲧⲁⲩϫⲡⲟ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲑⲉⲟⲇⲱ-
ⲣⲟⲥ ⲙⲛ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲁⲩϯ ⲛ̄ⲧⲉⲩⲑⲩⲥⲓⲁ ⲙ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ
ⲁⲛⲣⲙ̄ ⲧⲁⲛϯⲟⲭⲓⲁ ⲧⲏⲣⲟⲩ ⲉⲣ ϣⲡⲏⲣⲉ ⲙ̄ ⲡⲉⲩⲧⲁⲉⲓⲟ·
Ⲁⲩⲱ ⲁ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲉⲣ ϫⲟⲩⲧ ⲥⲁϣϥ̄ ⲛ̄ϩⲟⲟⲩ ⲉⲩⲉⲓⲣⲉ ⲉ

ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉ ⲡⲣⲟⲩ ⲙⲁⲥⲉ ⲙ̄ ⲡⲱⲏⲣⲉ ⲕⲟⲩⲓ ⲥⲛⲁⲩ·
Fol. 9a 1 ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲛⲓ ⲙ̄ | ⲛⲉⲭⲏⲣⲁ ⲙⲙ̄
ⲛ̄ⲍ ⲛⲟⲣⲫⲁⲛⲟⲥ· ⲁⲩⲱ ⲁⲩⲥⲟⲩⲁⲓ ⲙ̄ ⲡⲉⲧⲣⲁⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲓⲭⲙ̄ ⲡⲧⲉⲧⲣⲁ ⲡⲁⲗⲱⲛ ⲙ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲙⲙ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲱⲏⲣⲉ ⲙ̄ ⲡⲣⲣⲟ· ⲟⲩⲁⲓⲍⲏⲃ ⲙ̄ ⲟⲩⲱⲧ
ⲧⲉⲧⲟⲩ ⲛⲉⲛⲧⲥ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲡⲉⲓ-
ⲟⲩⲙⲉⲓ ⲛⲁⲩ ⲉ ⲣⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲧⲥⲁ· ⲙⲙ̄ ⲧⲉⲧⲙⲛ̄ⲧⲥⲡⲁ-
ⲑⲁⲣⲓⲟⲥ· ⲙⲙ̄ ⲧⲉⲧⲙⲛ̄ⲧⲥⲁⲃⲉ· ⲙⲙ̄ ⲛⲉⲧⲣⲓⲕⲱⲛ ⲉⲛⲉⲥⲱⲟⲩ·
ⲙⲙ̄ ⲡⲱⲟⲩⲱⲟⲩ ⲛ̄ ⲛⲉⲧⲣⲟⲓⲧⲉ· ⲙⲙ̄ ⲧⲁⲱⲛ ⲛ̄ ⲛⲕⲁⲁ-
ⲗⲁⲗⲱⲛ ⲉⲧ ⲱⲱ ⲉ ⲃⲟⲗ ⲉⲓ ⲟⲛ ⲙⲙⲟⲟⲩ· Ⲥⲧⲱⲙⲁⲟⲩⲱⲱ
Fol. 9a 2 ⲥⲁⲣ ⲉ ⲃⲱⲕ ⲉ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲉⲧⲥⲛⲁⲩⲉ· ⲱⲁⲣⲧⲣⲓⲍⲉ
ⲫⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲉ ⲉⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙⲙ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲡⲱⲏⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲟⲩⲱⲱ ⲉ ⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ
ⲥⲛⲁⲩⲉ· Ⲁⲩⲱ ⲱⲁⲣⲉ ⲟⲩⲁⲓⲛⲛⲱⲉ ⲥⲟⲟⲩⲥ ⲫⲓⲭⲙ̄ ⲡⲕⲟⲣⲓⲁ
ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲙⲙ̄ ⲡⲙⲁ ⲉⲧ ⲭⲟⲥⲉ· ⲙⲙ̄ ⲡⲭⲉ-
ⲛⲉⲡⲱⲣ ⲙ̄ ⲡⲉⲧⲛⲓ· ⲁⲉ ⲉⲧⲛⲁⲩ ⲉ ⲣⲟⲩ ⲉⲧⲣⲙⲛⲟⲟⲩ ⲫⲓⲭⲙ̄
ⲛⲣⲁⲣⲙⲁ ⲡⲣⲣⲟ· Ⲧⲉⲫⲓⲛ ⲁⲉ ⲉⲧ ⲟⲩⲛⲛⲁ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛⲛⲏⲧⲥ̄ ⲉⲛⲉⲱⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲟⲩ ⲛⲛⲟⲓⲧⲉ ⲡⲭⲛⲍⲉ ⲫⲓ
ⲱⲙⲥ̄ ⲫⲓ ⲥⲓⲙⲓⲕⲓⲛⲟⲓⲙⲟⲛ· ⲫⲓ ⲧⲟⲡⲁⲧⲓⲟⲛ· ⲛⲥⲉⲕⲁⲑⲁⲣⲓⲍⲉ
Fol. 9b 1 ⲙⲙⲟⲟⲩ ⲛ̄ | ⲥⲉⲛⲟⲩⲧ ⲙⲙⲟⲟⲩ ⲙ̄ ⲙⲟⲩⲥⲧⲟⲛ ⲉⲧ ⲥⲟⲧⲛ̄·
ⲙ̄ⲙ ⲫⲓ ⲁⲙⲕⲣⲁⲧⲱⲣ· Ⲉⲛⲉⲧⲣⲙⲛⲟⲟⲩ ⲙⲙ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲛ̄ ⲟⲩⲧⲱⲙ ⲙⲙ̄ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲫⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ
ⲛⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟ̄ ⲫⲓ ⲡⲁⲣⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲧⲉⲣ ⲱⲙⲏⲣⲉ
ⲙ̄ ⲡⲉⲧⲥⲁ· Ⲉⲙⲉ ⲁ ⲧⲉⲧⲙⲁⲁⲩ ⲧⲁⲓⲟ̄ ⲙ̄ ⲫⲣⲉⲣⲙⲁⲛ
ⲛⲛⲟⲩⲃ ⲫⲓ ⲣⲁⲧ· ⲉⲧⲛⲁⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲉ ⲭⲱⲟⲩ· ⲉⲣⲉ
ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲙⲙ̄ ⲛⲉⲩ ⲡⲟⲧⲏⲣⲛ ⲙ̄ ⲛⲟⲩⲃ ⲫⲓ ⲣⲁⲧ·
ⲧⲟⲧⲥ̄ ⲛⲱⲙⲉ ⲙ̄ ⲙⲉ· ⲫⲓ ⲥⲙⲁⲣⲁⲕⲁⲟⲥ· ⲫⲓ ⲧⲟⲡⲁⲫⲟⲛ·
ⲫⲓ ⲁⲗⲗⲁⲟⲥ· ⲫⲓ ⲭⲣⲏⲥⲟⲗⲓⲑⲟⲟⲥ· Ⲏⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̄
Fol. 9b 2 ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟⲟⲩ | ⲥⲛⲍ ⲫⲓⲭⲙ̄ ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲫⲛ̄
ⲟⲩⲙⲱⲙ ⲛ̄ ⲟⲩⲱⲧ ⲙⲙ̄ ⲟⲩⲧⲁⲉⲓⲟ ⲛ̄ ⲟⲩⲱⲧ· ⲉⲣⲉ ⲡⲁ ⲉⲓⲱⲧ
ⲁⲡⲁ ⲫⲁⲓⲟⲥ ⲥⲛⲁⲩⲉ ⲙⲙⲟⲟⲩ· Ⲁⲛⲟⲕ ⲁⲉ ⲫⲱ ⲛⲉⲓ
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲛⲉⲓⲟ ⲛ̄ ⲇⲓⲁⲧⲟⲭⲟⲥ ⲣⲁ ⲣⲁⲧⲫ̄
ⲛ̄ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲛ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· Ⲁⲩⲱ
ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲓ ⲱⲙⲏⲣⲉ ⲱⲙⲁ ⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ ⲥⲛⲁⲩⲉ·

ⲁⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲁϩⲉ ⲣⲁⲧⲟⲩ
ⲛ̄ⲥⲁ ⲥⲡⲓⲣ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲁ ⲙⲓⲭⲁⲏⲗ ⲁⲙⲁϩⲧⲉ
ⲛ̄ ⲧϭⲓϫ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁϥϯ ⲛ̄ⲧⲉϥⲥⲏⲃⲉ ⲉ
ⲧⲟⲟⲧϥ̄ ⲉϥ|ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϫⲓ ⲛ̄ ⲧⲁⲓ ⲛⲁⲕ ⲱ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ Fol. 10 *a* 1
ⲛⲅ̄ ϫⲣⲟ· ⲁⲩⲱ ⲛⲅ̄ ϭⲙ̄ϭⲟⲙ ⲛⲅ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲛⲉⲕϫⲁϫⲉ ⲓ̅ⲑ̅
ⲛ̄ϩⲏⲧⲥ̄ ⲛ̄ⲑⲉ ⲛ̄ⲁⲃⲉⲛⲛⲁⲓⲟⲥ[1] ⲡϫⲱⲱⲣⲉ ⲙ̄ ⲡⲓⲏ̅ⲗ̅· ϫⲉ ⲥⲛⲁ-
ⲙⲓϣⲉ ⲛ̄ϭⲓ ⲧⲉⲕϭⲓϫ ⲛ̄ⲥⲧⲁϫⲣⲟ ⲛ̄ϭⲓ ⲧⲉⲕⲟⲩⲛⲁⲙ· Ⲁⲛⲟⲕ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁ ⲡⲉⲭ̅ⲥ̅ ⲟⲩⲱ ⲉϥ-
ⲭⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲕ ⲛⲁⲓ ⲛ̄ϩⲙⲟⲧ ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· ⲉⲕⲉϫⲓ
ⲛ̄ ⲧⲁ ϭⲟⲙ ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱ ⲉⲩϯ ⲣⲁⲛ ⲉ
ⲣⲟⲕ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ϫⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ⲛ̄ ϫⲱⲱⲣⲉ· Ⲁⲩⲱ ⲁ ⲅⲁⲃⲣⲓⲏⲗ ϣⲁϫⲉ ⲙⲛ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ |
ⲉϥϩⲓ ⲟⲩ ⲛⲁⲙ ⲙ̄ⲙⲟϥ ⲉϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ ⲛ̄ ⲧⲉϥⲥⲏⲃⲉ Fol. 10 *a* 2
ⲛ̄ ⲕⲱϩⲧ̄ ⲉⲧ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϫⲓ ⲧⲁⲓ ⲛⲁⲕ
ⲉ ⲡⲧⲁⲕⲟ ⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲛⲅ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ
ⲛ̄ϩⲏⲧⲥ̄· Ϫⲓ ⲛⲁⲕ ⲱ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙ̄ ⲡⲁ ⲛⲟϭ ⲛ ⲑⲃ̄ⲃⲓⲟ
ⲙⲛ̄ ⲉⲟⲟⲩ ⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲛⲟⲩⲧⲉ ϩⲓ ⲣⲱⲙⲉ·
Ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ϩⲱⲱⲕ ϫⲉ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ϩⲓ
ϣⲏⲣⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ· ⲁⲩϯ ⲅⲁⲣ ⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄
ⲡⲁ ϣⲃⲏⲣ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϩⲛ̄ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲁⲩⲭⲁⲣⲓⲍⲉ
ⲙ̄ⲙⲟⲕ ⲛⲁⲓ ϩⲱ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲏ̄ ⲧⲉⲣⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲇⲉ
ⲛⲁⲩ ⲉ ⲧⲟⲡⲧⲁⲥⲓⲁ ⲛϥ̄ϣⲡⲏ|ⲣⲉ ⲁϥϣⲧⲟⲣⲧⲣ̄ ⲙ̄ⲙⲁⲧⲉ· Fol. 10 *b* 1
ⲁϥⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁⲓ ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁ ϣⲏⲣⲉ ⲕ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲕⲁⲛ ϯⲛⲁⲙⲟⲩ· ⲕⲁⲛ ϯⲛⲁⲱⲛϩ̄· ⲕⲗⲁⲩϯⲟⲥ
ⲙⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲉ
ⲧⲃⲉ ⲧⲉⲩⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ϯϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲱ̄ ⲡⲁ
ϣⲏⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ϫⲉ ⲡⲣⲁⲛ ⲛ̄ ⲛⲁⲓ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ⲛ̄ⲑⲉ
ⲛ̄ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ ⲡⲉⲭ̅ⲥ̅· ⲡⲉⲩⲣⲁⲛ ⲛⲁⲡⲱϩ ϣⲁ ⲙ̄-
ⲡⲉⲣⲥⲟⲥ· Ⲁⲛⲟⲕ ⲇⲉ ⲁⲓϯ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁϥ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲣⲏⲩ
ⲛ̄ⲧⲁⲕⲛⲁⲩ ⲉⲩϭⲱ|ⲗⲡ̄ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲉⲓ ϣⲏⲣⲉ ϣⲙ̄ ⲛ̄ Fol. 10 *b* 2
ⲣ̄ⲣ̄ⲟ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁ ϣⲏⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲛ̄ⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̄· ⲙ̄

[1] 2 Sam. viii. 18; xxiii. 20 ff.

пархωн снат ⲛ таγλн ⲙ̀ⲡⲣⲣо пеⲭⲥ· ⲙ̀ιχанλ· ⲙⲛ̀ сαвρінλ· таροτ таϫро ⲣⲙ̀ ⲡⲡолλιμος· αγταμοι ϫε а пеклнρос ⲛ θеολωρос τωⲙⲛ̀ⲧ е ⲙ̀ιχанλ· αγω αγ† ⲛ клαγλιος ⲣωωϥ е тоотϥ ⲛ̀ сαвρінλ· αγω †пістеγе па ϣнре θеολωρос ϫе сенαμακαρίζе ⲙ̀ⲙοοτ ⲣⲙ̀ пеγⲙοτ ⲙⲛ̀ пеγωнϥ·

Fol. 11 a 1 ка Сіта ⲙ̀ⲡⲡса наι | αγει е βολ ⲣⲛ̀ текклнсіа· ⲙ̀ пероοτ ет ⲙ̀ⲙαγ ⲣⲛ̀ оγноς ⲛ̀ таеіⲟ· ⲙⲛ̀ оγноς ен еοοτ ⲙ̀ песнαγ· ⲛ̀ⲥι непет оγαаβ ϣа ρραї ⲛ̀ хοї ⲛ̀ ⲧⲙⲛ̀ⲧеро· αγсραї ⲛ̀ неγран ехⲛ̀ неγλαβω ρωс полнαρⲭнс αγω ⲛ̀ϣнре ⲛ̀ ⲡⲣⲣо· Аneγёіоте таⲙїо нат ⲛ̀ оγⲙαнїакіс ⲛ̀ поγв· е поγⲭ̀ αγω αγ† нат ⲛ̀ оγϣⲟ·[1] ⲛ̀ⲣⲙ̀ρал· е поγа ере ρенкенопїон ⲛ̀ ⲡⲣⲣо ρї хωοτ· ⲙ̀ песнαγ· ете ёіне ⲛ̀неγерні· ⲣⲙ̀ пеїне ⲙⲛ̀ теχарїс· ⲙⲛ̀ ⲧⲙⲛ̀ⲧсаβе· ⲙⲛ̀ тепістнмеї· ене αγ† тωϣ е ρωтⲣ̀ ⲛ тсωне ⲛ̀ θеⲱ̀ωρос· ⲙⲛ̀ апа клαγ†ос· αγω |

Fol. 11 a 2 θеωλωρос панатолеγс· ⲙⲛ̀ тсωне ⲛ̀ апа клαγ†ос· таре пеї ⲥенос ⲛ̀ ⲡⲣⲣо тωⲙⲛ̀ⲧ е пеї ⲥенос ⲛ̀ ⲡⲣⲣо· αγω пταеїо ρїхⲙ̀ пταеїⲟ· αγω ⲙⲛ̀ⲧнос· ρїхⲙ̀ ⲙ̀ ⲙⲛ̀ⲧнос· еοοτ ρїхⲛ̀ еοοτ· аλλа ϫїⲛ ⲛ̀теγнοτ ⲛ̀та пасселос ⲙ̀ пхоеїс хωρ е роοτ· ассψї ⲙ̀ пхωρⲙ̀ ⲛ̀са βολ ⲙ̀ⲙοοτ· ⲙⲛ̀ тωλⲙ̀ нїⲙ ⲛ̀те пеї косμос· αγⲣ̀ пωвϣ ⲙ̀ псаλос· ⲙⲛ̀ пхї сρїⲙе· αγⲣ̀ ρісї аггелос· Ϩωс ϫе· ⲉⲩϫе ρенсїоγр не· е βολ ρї тоотоγ ⲛ̀ⲡⲣⲱⲙе· ϫїⲛ ⲙ̀ пероοτ ет ⲙ̀ⲙαγ ⲙⲛ̀ⲡе непет оγαаβ βωк е сїооγн

Fol. 11 b 1 кв е тре γхωкⲙ̀ ⲛ̀ⲣнтⲥ̀· оγае ⲙⲛ̀ оγ|каат ка ρнγ· ере ⲛ̀ ρнке ⲙⲛ̀ неιχнра· ⲙⲛ̀ норⲫанос проссартнреї е тει ρїⲛ̀ ет ере непет оγαаβ ннγ ⲛ̀ρнтⲥ̀· Сγхι ⲙⲛ̀ⲧⲛⲁ̀ е βολ ρι тоотоγ ⲛ̀ пеγρⲙ̀рал· Ере неγхїсооγе † нат ет† ⲛ̀нет ϣаат ⲣⲛ̀ неї ρїооγе· нере неγаннωнна еіре ен оγϣⲟ ⲛ̀но-

[1] Margin ϧ.

ⲙⲓⲥⲙⲁ̅ ⲉ ⲡⲟⲩⲁ̅ ϩⲙ̅ ⲡⲁⲗⲗⲁϯⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲙ̅ⲡⲉ
ⲛⲉⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲡⲉⲓⲑⲩⲙⲉⲓ̈ ⲉⲩⲁⲣⲓⲥⲧⲱⲛ ⲉⲛⲉϩ· Ⲉⲣⲉ
ϩⲉⲛⲙⲟⲩⲙⲕⲟⲩⲙ̅[1] ⲙⲛ̅ ϩⲉⲛⲥⲏϥⲉ ⲛ̅ϫⲱ ⲛ̅ϩⲏⲧϥ̅· ⲙ̅ⲡ
ⲟⲩⲙⲉⲣⲉ ⲟⲩⲙⲁ ⲛ̅ ⲑⲉⲱ̅ⲣⲉⲓ̈ ⲉⲛⲉϩ· ⲙ̅ⲡ ⲟⲩⲙⲏⲣⲉ ⲙⲁ ⲛ̅
ϫⲱ | ⲛ̅ⲟⲣⲅⲁⲛⲟⲛ ⲉⲛⲉϩ· Ⲡ̅ⲡ ⲟⲩⲉⲡⲓ̈ⲑⲏⲙⲉⲓ̈ ⲉⲩⲡⲁⲗⲗⲁⲕⲏ Fol. 11 b 2
ⲉⲛⲉϩ· Ⲟⲩⲇⲉ ⲙ̅ⲡ ⲟⲩϭⲱϣⲧ̅ ⲉⲛⲥⲱⲟⲩ ⲉ ⲡⲧⲏⲣϥ̅· ϩⲱⲥ
ϣⲏⲣⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ· ⲙ̅ⲡ ⲟⲩⲉⲡⲓⲑⲩⲙⲉⲓ̈ ⲉ ⲡϣⲟⲩϣⲟⲩ ⲛ̅ⲧⲉ ⲡⲉⲓ̈
ⲕⲟⲥⲙⲟⲥ ⲉⲛⲉϩ· Ⲁⲗⲗⲁ ⲉⲩϣⲟⲟⲡ ϩⲛ̅ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓ̈ⲥ
ⲙⲛ̅ ϩⲉⲛⲯⲁⲗⲙⲟⲥ ⲙⲛ̅ ϩⲉⲛϣⲗⲏⲗ ϩⲛ̅ ϩⲉⲛⲟⲩϣⲏ ⲛ̅
ⲣ̅ⲟⲉⲓ̈ⲥ· ⲉⲩϣⲁⲛⲉⲡⲉⲑⲩⲙⲉⲓ̈ ⲉ ϩⲉⲛϩⲃⲏⲩ̅ⲉ̅ ⲛⲧⲉ ⲡⲟⲗⲉⲙⲟⲥ
ϣⲁⲩϫⲓ ⲙ̅ ⲡϫⲱⲱⲙⲉ ⲛ̅ ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ⲛ̅ⲥⲉⲱϣ ⲛ̅ϩⲏⲧϥ̅
ⲉⲩⲥⲟⲗⲥⲗ̅ ⲛⲁⲩ· ⲛⲉⲓ̈ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ ⲁⲩⲣ̅ ⲙⲛ̅ⲧⲏ
ⲛ̅ⲣⲟⲙⲡⲉ ϩⲙ̅ ⲡϣⲟⲩϣⲟⲩ ⲛ̅ⲧⲙⲛ̅ⲧⲉⲣⲟ· ϩⲛ̅ ⲧⲉⲩⲙⲛ̅ⲧ-
ⲕⲟⲩⲓ̈ ⲉⲛⲉⲣⲉ ⲛⲁ ⲧⲧⲁⲝⲓ̈ⲥ | ⲧⲏⲣⲟⲩ ⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲑⲉ Fol. 12 a 1
ⲉⲛ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲧⲉⲩⲁⲛⲁⲥⲧⲣⲁⲫⲏ ⲕ̅ⲅ̅
ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲙⲛ̅ ⲡⲉⲩⲃⲓ̈ⲟⲥ ⲛ̅ ⲥⲩⲙⲛⲟⲛ· ϩⲱⲥ ⲇⲉ ⲛ̅ⲧⲉ
ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲩⲣⲁⲛ ⲛ̅ⲥⲉⲣ̅ ϣⲡⲏⲣⲉ ⲙ̅ⲙⲟⲟⲩ·
Ϩⲣⲁⲓ̈ ⲇⲉ ϩⲛ̅ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲡⲟⲗⲩⲙⲟⲥ ϣⲱⲡⲉ
ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲙⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲉ ⲧⲃⲉ
ϩⲉⲛⲉϫⲏⲩ· ⲛ̅ⲧⲁⲩϣⲟⲗⲟⲩ ϩⲛ̅ ⲧⲉϩⲓ̈ⲏ̅· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲩⲛⲟϭ
ⲛ̅ ⲧⲓ̈ ⲧⲱⲛ ϣⲱⲡⲉ ϩⲛ̅ ⲧⲉⲩⲙⲏⲏⲧⲉ· ⲥⲭⲉⲇⲱⲛ ⲇⲉ ⲛ̅ⲧⲉ
ϩⲁϩ ⲛ̅ⲣⲱⲙⲉ ⲙⲟⲩ ϩⲙ̅ ⲡⲡⲟⲗⲩⲙⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁ ⲡⲣ̅ⲣ̅ⲟ
ⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ϫⲟⲟⲩ· ⲙ̅ⲡⲉϥ|ⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲙ̅ⲙⲁⲧⲟⲓ̈· Fol. 12 a 2
ⲙⲛ̅ ⲡⲉϥϣⲏⲣⲉ· ⲙ̅ⲙⲓ̈ⲛ ⲙ̅ⲙⲟϥ· ⲙⲛ̅ ⲡⲉϥⲙⲏⲏϣⲉ ⲡⲡⲟ-
ⲗⲩⲙⲟⲥ· ⲛⲉⲣⲉ ⲥⲱⲧⲏⲣⲓ̈ⲭⲟⲥ ϩⲙ̅ ⲡⲡⲁⲗⲗⲁⲧⲓ̈ⲟⲛ ⲙⲛ̅
ⲡⲉϥϣⲏⲣⲉ ⲑⲉⲱⲇⲱⲣⲟⲥ· ϫⲉ ⲛⲉⲩⲱ̅ ⲛ̅ϩⲟⲧ ⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ
ⲛ̅ⲛⲉⲣ̅ⲣ̅ⲱⲟⲩ· ⲉⲓ̈ⲧⲁ ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ̈ ⲁ ⲡⲟⲗⲩⲙⲟⲥ ⲥⲛⲁⲩ
ⲧⲱⲙⲛ̅ⲧ̅ ⲉⲛⲉⲩⲉⲣⲏⲩ ϩⲓ̈ϫⲙ̅ ⲡⲉⲓ̈ⲉⲣⲟ· ⲛ̅ⲧⲁⲛⲟⲃⲓ̈ⲥ· ⲁ ⲡⲣ̅ⲣ̅ⲟ·
ⲛ̅ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ϫⲟⲟⲥ ⲙ̅ ⲡⲉϥⲙⲏⲏϣⲉ· ϫⲉ ⲛⲧⲟⲥ ⲛⲓ̈ⲙ
ⲉⲧⲉ ⲧⲛ̅ϣⲁⲛϥⲓ̈ⲧⲟⲩ ϩⲛ̅ ⲛ̅ϣⲟⲗⲉⲥ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉⲧⲉⲧⲛ̅ⲟ̅
ⲛ̅ ϫⲟⲉⲓ̈ⲥ ⲉ ⲣⲟⲟⲩ· ϩⲱⲙⲁⲓ̈ⲟⲥ (*sic*) ⲟⲛ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲙ̅|ⲡⲉⲣⲥⲟⲥ Fol. 12 b 1
ⲕⲁⲧⲁ ⲧⲉⲓ̈ ϩⲉ· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲩⲧⲱⲙⲛ̅ⲧ̅ ⲉⲛⲉⲩⲉⲣⲏⲩ ϩⲛ̅ ⲕ̅ⲇ̅
ⲟⲩⲙⲉ ⲉϥⲟⲩⲟϣⲥ̅ ⲉ ⲃⲟⲗ ⲉⲙⲁⲧⲉ· ⲁⲩⲣ̅ ϩⲙⲉ ⲛ̅ϩⲟⲟⲩ

[1] ⲕⲟⲩⲕⲉⲙ, cymbals.

ⲉⲩⲥⲕⲉⲡⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ϩⲓ̈ϫⲛ̄ ⲡⲉⲓ̈ⲉⲣⲟ̄· ⲛ̄ⲧⲁⲛⲟⲩⲃⲓ̈ⲥ·
ⲉⲩϯϩⲣⲉ ⲛ̄ ⲛⲉⲩⲧⲃ̄ⲛⲟⲟⲩⲉ ⲙ̄ⲡⲁⲧ ⲟⲩⲙⲓ̈ϣⲉ ⲁⲩⲥⲙⲓ̈ⲛⲉ
ⲙ̄ ⲡⲉⲩⲕⲣⲟϥ· ⲉ ⲧⲃⲉ ⲑⲉ ⲛⲉⲣ ⲡⲟⲗⲩⲙⲟⲥ· Ⲁ ⲡⲇⲓ̈ⲁ-
ⲃⲟⲗⲟⲥ ⲇⲉ ⲡⲙⲟⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲓⲙ· ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ
ϫⲉ ⲙ̄ⲡ ⲟⲩⲙⲓ̈ϣⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲙ̄-
ⲡⲉⲣⲥⲟⲥ· ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩϥⲁⲓ̈ϣⲓ̈ⲛⲉ· ⲛ̄ⲧⲉ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ·
ⲁϥⲕⲁⲧⲏⲕⲟⲣⲉⲓ̈ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲙⲛ̄ ⲡⲉϥⲙⲏⲏϣⲉ· Ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲉⲧⲉⲧⲛ̄ϩⲙⲟⲟⲥ ⲉⲧⲉⲧⲛ̄ⲣ̄ ⲟⲩ· ⲉ ⲧⲙ̄ ⲙⲓ̈ϣⲉ ⲙⲛ̄
Fol. 12 b 2 ⲛⲉ|ⲧⲛ̄ⲉⲣⲏⲩ· ⲉⲣⲉ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲥⲱϣ ⲙ̄ⲙⲱⲧⲛ̄· ⲙⲛ̄
ⲡⲉⲧⲛ̄ⲙⲏⲏϣⲉ· ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲛ̄ ϫⲉ ⲡϩⲉⲑⲛⲟⲥ· ⲛ̄ⲁⲧ
ⲛⲟⲩⲧⲉ· ⲉⲩⲥⲱϣ ⲛ̄ ⲛⲉⲧⲛ̄ⲛⲟⲩⲧⲉ· ⲡⲣⲏ ⲙⲛ̄ ⲡⲟⲟϩ· ϫⲉ
ϩⲉⲛⲛⲟⲩⲧⲉ ⲁⲛ ⲛⲉ· ⲉⲩϯ ⲧⲱϣ ⲉ ϣⲱϥ ⲛ̄ⲧⲛ̄ⲡⲟⲗⲓ̈ⲥ·
ⲉ ⲣⲱⲕϩ̄ ⲙ̄ⲙⲟⲟⲩ· ⲉⲁⲁ̄ⲩ̄ ⲛ ϫⲁⲓ̈ⲉ̄· ⲁⲩⲱ ⲛ̄ⲥⲉϣⲟⲣϣⲉⲣ
ⲛ̄ ⲛⲉⲧⲛ̄ⲣ̄ⲡⲉ̄· ⲛⲥⲉⲁ̄ⲙⲁϩⲧⲉ ⲙ̄ ⲡⲉⲧⲛ̄ⲣ̄ⲣ̄ⲟ· ⲛ̄ⲥⲉ ⲁⲁϥ ⲛ̄
ϩⲙ̄ϩⲁⲗ ϩⲁ ⲣⲁⲧⲟⲩ· Ⲁⲛⲟⲕ ϯⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲟⲩ· ϫⲉ
ϩⲉⲛⲣⲱⲙⲉ· ⲛ̄ⲁⲧ ϩⲙⲟⲧ ⲛⲉ· ⲉⲓ̈ⲥ ⲛⲉ ⲛ̄ⲧⲁⲓ̈ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ
ⲁⲓ̈ϫⲟⲟⲩ ⲉⲣⲱⲧⲛ̄· ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲁⲛⲓ̈ⲭⲉ· ⲙ̄ⲙⲟⲟⲩ·
Fol. 13 a 1 ⲉ ⲧⲙ̄ ⲙⲟⲟⲩⲧⲟⲩ· ⲥⲉⲛⲁⲧⲱⲟⲩⲛ ⲛ̄ϩⲏⲧⲟⲩ ⲛ̄ϭⲓ | ϩⲉⲛⲣⲱⲙⲉ
ⲕⲉ̄ ⲛ̄ϫⲱⲱⲣⲉ· ⲛ̄ⲥⲉⲑⲗⲓ̈ⲃⲉ ⲙ̄ⲙⲱⲧⲛ̄· ⲉ ⲡⲉϩⲟⲩⲟ̄· ⲉⲓ̈ⲥ ⲟⲩ-
ⲅⲉⲛⲓ̈ⲁ· ⲁⲥⲉⲓ̈ ⲉ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲟⲩ ⲉϣⲁⲥϫⲣⲟ ⲉ ⲡⲉϩⲟⲩⲟ ⲉ
ⲡⲉϩⲟⲩⲟ (sic) ϩⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ· ⲉⲓ̈ⲛⲁϫⲱ ⲉⲣⲱⲧⲛ̄ ⲛ̄ⲛⲉⲩ-
ⲣⲁⲛ· ⲡⲛⲟϭ ⲉⲧ ⲛ̄ϩⲏⲧⲟⲩ ⲡⲉ ⲑⲉⲱⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ
ⲟⲩϩⲣⲟⲟⲩ ⲙ̄ⲙⲟⲩⲓ̈ ⲡⲉ· ⲡϣⲁϫⲉ ⲛ̄ ⲧⲉϥⲧⲁⲡⲣⲟ· ⲟⲩⲕⲱϩⲧ̄
ⲉϥⲙⲟⲩϩ ⲡⲉ ⲧⲉϥⲥⲏϥⲉ· ⲉϥⲙⲓ̈ϣⲉ ⲛ̄ϩⲏⲧⲥ̄ ϩⲱ ⲉⲣⲱⲧⲛ̄
ⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉϥϣⲁⲛⲣ̄ ⲛⲟϭ· ⲉ ϣⲁϥⲑⲗⲓ̈ⲃⲉ ⲙ̄ⲙⲱⲧⲛ̄
ⲉ ⲡⲉϩⲟⲩⲟ· ⲕⲉ ⲟⲩⲁ ϫⲉ ⲕⲗⲁⲩϯⲟⲥ ⲟⲩϫⲱⲱⲣⲉ ⲡⲉ ⲉ ⲡⲉ-
ϩⲟⲩⲟ· ⲉϥϣⲁⲛⲣ̄ ⲛⲟϭ· ϣⲁϥⲑⲗⲓ̈ⲃⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲉ ⲡⲉϩⲟⲩⲟ·
Fol. 13 a 2 ⲕⲉ | ⲟⲩⲁ̄ ϫⲉ ⲟⲩⲥⲧⲟⲥ ⲙⲛ̄ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲙⲛ̄ ⲇⲓ̈ⲟⲥⲕⲟⲣⲟⲥ·
ⲙⲛ̄ ⲟⲩⲣⲙ̄ ⲛ̄ ⲕⲏⲙⲉ ϫⲉ ⲑⲉⲱⲇⲱⲣⲟⲥ· ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁ-
ⲧⲏⲥ· ⲙⲛ̄ ⲕⲉ ⲟⲩⲁ̄ ϫⲉ ⲁⲡⲁ ⲡⲁⲧⲏⲣ· ⲟⲩϫⲱⲱⲣⲉ ⲡⲉ
ⲉ ⲡⲉϩⲟⲩⲟ· ⲙⲛ̄ ⲕⲉ ⲟⲩⲁ̄ ϫⲉ ⲉⲩϩⲓ̈ⲟⲥ· ⲙⲛ̄ ⲛⲉⲧ ⲙⲛ̄ⲛ̄-
ⲥⲱⲟⲩ· Ⲧⲉⲛⲟⲩ ϭⲉ· ⲧⲱⲕ ⲙ̄ⲙⲱⲧⲛ̄· ⲉ ⲛⲓ̈ ⲣⲱⲙⲉ·
ⲛ̄ϫⲱⲱⲣⲉ· ⲛ̄ⲧ ⲁⲓ̈ϫⲟⲟⲥ ⲛⲏⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲁⲩⲱ ϩⲛ̄
ⲛⲉⲓ̈ ϣⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲛ̄ⲧ ⲁⲓ̈ϫⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲧⲟⲩ·

ⲁⲩⲱ ϩⲛ̄ ⲛⲉϣⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲛ̄ⲕⲁⲧⲏⲕⲟⲣⲉⲓ̈· ⲛ̄ⲧⲁϥϫⲟⲟⲩ
ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁϥϩⲟⲡϥ̄ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲁϥϣⲃ̄ⲃ̄ⲧ̄ ⲡⲉϥ-
ⲥⲙⲟⲧ· ⲁϥⲉⲓ̈ | ϣⲁ ⲛⲉⲓ̈ ⲕⲟⲟⲩⲉ· ⲁϥϫⲓ̈ ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ Fol. 13 b 1
ⲟⲩϥⲁⲓ̈ϣⲓ̈ⲛⲉ· ⲛ̄ⲧ ⲛ̄ⲡⲏⲣⲥⲟⲥ (sic)· ⲁϥⲧⲁⲕⲉ ⲡϩⲏⲧ ⲛ̄ ⲛⲉⲓ̈ ⲕⲥ̄
ⲕⲟⲟⲩⲉ· ϫⲉ ⲛⲁⲓ̈ ⲛⲉⲧ ⲉⲣⲉ ⲙ̄ⲡⲉⲣⲥⲟⲥ ϫⲱ ⲙ̄ⲙⲟⲟⲩ· ϫⲉ
ⲧⲛ̄ⲛⲁⲕⲟⲧⲛ̄ ⲉ ⲡⲁϩⲟⲩ ⲁⲛ· ϣⲁⲛⲧ ⲛ̄ϣⲱⲗ ⲛ̄ ⲧⲉϩⲣⲱⲙⲁⲛⲓ̈ⲁ
ⲧⲏⲣⲥ̄· ⲛ̄ⲧⲛ̄ϫⲓ̈ ⲙ̄ ⲡⲉⲥⲣ̄ⲣ̄ⲟ· ⲉ ⲧⲛ̄ⲭⲱⲣⲁ ⲉⲁⲥⲙⲟⲛⲧ̄ ⲉ
ⲡⲉϥⲕⲗⲁⲗ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲟⲩϩⲟⲟⲣ· ⲛ̄ⲧⲛ̄ⲣ̄ ⲛⲉϥϣⲏⲣⲉ ϩⲙ̄ϩⲁⲗ·
ⲉ ⲧⲛ̄ⲉⲣⲅⲁⲥⲓⲁ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ ⲧⲃⲁⲃⲩⲗⲱⲛ· ⲛ̄ ⲧⲉⲣⲉ ϥϫⲉ
ⲛⲁⲓ̈ ⲇⲉ ⲛ̄ ⲛⲉⲓ̈ ⲕⲟⲟⲩⲉ· ⲁϥϩⲟⲡϥ̄ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲁϥϩ-
ⲙⲟⲟⲥ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲙ̄ⲗⲁϩ ⲥⲛⲁⲩ ⲡⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ·
ⲙⲛ̄ | ⲡⲁ ⲛⲉⲓ̈ ϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲁϥⲛⲉϫ ϯⲧⲱⲛ ϩⲓ̈ ⲙⲛ̄ⲧϫⲁϫⲉ Fol. 13 b 2
ⲉ ⲧⲉⲩⲙⲏⲏⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· Ⲡϣⲟⲣⲡ̄ ⲛ̄ⲥⲟⲡ ⲛ̄ⲧⲁⲩ-
ⲙⲓ̈ϣⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲙⲏⲧ ⲛ̄ϣⲟ
ⲛ̄ⲣⲱⲙⲉ· Ⲡⲙⲉϩ ⲥⲛⲁⲩ ⲛ̄ϩⲟⲟⲩ ⲛ̄ⲧⲁⲩⲙⲓ̈ϣⲉ ⲁⲩⲙⲟⲩⲟⲩⲧ
ⲛ̄ ϫⲟⲩⲧⲟⲩⲉ ⲛ̄ϣⲟ̄ ⲛ̄ⲣⲱⲙⲉ· ϩⲛ̄ ⲧϣⲟⲣⲡ̄ ⲛ̄ⲣⲁϩⲧⲥ̄ ⲛ̄ⲧⲁⲥ-
ϣⲱⲡⲉ· ⲁ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲁⲙⲁϩⲧⲉ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄
ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲙ̄ⲡⲣ̄ⲥⲟⲥ· ϩⲓ̈ϫⲛ̄ ⲡⲉϥϩⲁⲣⲙⲁ· Ⲁⲩⲱ ϩⲙ̄ ⲡⲙⲉϩ
ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲟⲟⲩ ⲁⲩϥⲓ̈ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ
ⲁⲩⲡⲱⲧ· Ⲁⲩⲱ ⲁ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̄ ϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄
ⲧⲣⲁϩⲧⲥ̄ | ⲛ̄ⲧⲁⲥϣⲱⲡⲉ· ⲙⲛ̄ ⲧⲁϣⲉ ⲛ̄ ⲥⲛⲟϥ· ⲛ̄ⲧⲁⲩ- Fol. 14 a 1
ⲡⲁϩⲧⲟⲩ ⲉ ⲃⲟⲗ ⲙⲛ̄ ⲛ̄ⲥⲱⲙⲁ· ⲉⲧ ⲛⲏϫ ⲉ ⲃⲟⲗ ⲉⲧ ⲕⲍ̄
ⲙⲟⲟⲩⲧ· ⲉⲧⲗⲟⲙⲥ̄· Ⲁⲩⲱ ⲁ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ⲱϣ ⲉ ⲃⲟⲗ·
ϫⲉ ⲁⲛϥⲓ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲱ
ⲛⲉ ⲟⲩⲣⲁϣⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲉⲓ̈ ⲉϫⲙ̄ ⲡⲉⲓ̈ⲉⲣⲟ̄ ⲛ̄ⲧⲁⲛⲟⲃⲓ̈ⲥ·
ⲉⲩⲛⲁϫⲱⲕⲙ̄ ⲛ̄ϭⲓ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ⲉ ⲧⲃⲉ ⲡϩⲓ̈ⲥⲉ ⲙⲛ̄ ⲡⲉⲥ-
ⲛⲟϥ ⲛ̄ⲛⲉ ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧⲟⲩ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲙ̄ⲡⲉⲣⲥⲟⲥ
ϣⲓ̈ⲛⲉ ⲛ̄ⲥⲁ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲉⲩⲣ̄ⲣ̄ⲟ· ⲙ̄ⲡ ⲟⲩϩⲉ ⲉ ⲣⲟϥ ϩⲓ̈ϫⲛ̄
ⲡⲉϥϩⲁⲣⲙⲁ· ⲁⲩϣⲧⲟⲣⲧⲣ̄ ⲉⲙⲁⲧⲉ· ⲡⲉϫⲁⲩ ϫⲉ ⲛ̄ⲛ̄ ⲁϣ
ⲛ̄ ϩⲉ | ⲛ̄ⲛⲁⲁⲡⲟⲗⲟⲅⲓ̈ⲍⲉ ⲙ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ· ϩⲁⲣⲟϥ ϫⲉ ⲁⲩ- Fol. 14 a 2
ϥⲓ̈ⲧϥ̄· Ⲉϣϫⲉ ϩⲁⲡⲥ̄ ⲡⲉ ⲉ ⲧⲣⲉ ⲛ̄ ⲙⲟⲩϩ ⲛ̄ ⲛ̄ϭⲓ̈ϫ ⲙ̄
ⲡⲉϥⲉⲓ̈ⲱⲧ· ⲙⲁⲣⲉⲛⲡⲱⲧ ⲛ̄ⲥⲁ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲛ̄ⲧⲛ̄ϥⲓ̈
ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛ̄ⲣ̄ⲣ̄ⲟ ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲙ̄ⲡⲁⲧ ⲛ̄ⲃⲱⲕ ⲉ ⲧⲛ̄-
ⲭⲁⲣⲁ (sic) Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲡⲱⲧ ⲛ̄ⲥⲁ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ

ⲁⲩⲧⲁϩⲟⲟⲩ ϩⲓϫⲙ̅ ⲡⲉⲓ̈ⲉⲣⲟ̅ ⲛ̅ⲧⲁⲛⲟⲃⲓ̈ⲥ· ⲉⲩⲱϣ ⲉϫⲓ̈ⲟⲟⲣ
ⲛ̅ⲥⲉⲃⲱⲕ· ⲉ ⲧⲉⲩⲭⲱⲣⲁ· Ⲁⲩⲱ ⲁⲙⲡⲉⲣⲥⲟⲥ ⲧⲁϩⲉ
ⲡϩⲁⲣⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲕⲗⲁⲩϯⲟⲥ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ϩⲓ̈ ⲃⲟⲗ
Fol. 14 b 1 ⲙ̅ ⲡⲙⲏⲏϣⲉ Ⲉⲣⲉ ⲙ̅ⲡⲣ̅ⲥⲟⲥ ⲙⲉⲉⲩⲉ ϫⲉ ⲡϣⲏⲣⲉ | ⲙ̅
ⲕⲏ ⲡⲉⲩⲣ̅ⲣ̅ⲟ ⲡⲉ· ⲁⲩⲱ ⲁⲩⲙⲓ̈ϣⲉ ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ ⲛ̅ⲕⲉ ⲥⲟⲡ·
ⲁⲩⲙⲟⲩⲟⲩⲧ ⲛ̅ ϯⲟⲩ ⲛ̅ϣⲟ ⲛ̅ⲣⲱⲙⲉ· ϩⲙ̅ ⲡⲉⲩⲙⲏⲏϣⲉ·
ⲁⲩⲱ ⲁⲩϫⲣⲟ ⲉ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲁⲩϥⲓ̈ ⲛ̅ ⲕⲗⲁⲩϯⲟⲥ
ⲁⲩⲡⲱⲧ ⲉ ⲧⲉⲩⲭⲱⲣⲁ· ⲛⲉⲣⲉ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ⲗⲩⲡⲉⲓ̈·
ϫⲉ ⲁϥϥⲓ̈ ⲙ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣ̅ⲟ· ⲉⲣⲉ ⲙ̅ⲡⲉⲣⲥⲟⲥ ϩⲱⲟⲩ
ⲗⲩⲡⲉⲓ̈· ϫⲉ ⲁⲩϥⲓ̈ ⲙ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣ̅ⲟ· Ⲗⲟⲓ̈ⲡⲟⲛ
ⲁⲩϫⲓ̈ ⲛ̅ ⲕⲗⲁⲩϯⲟⲥ ⲉ ⲧⲉⲭⲱⲣⲁ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲧⲁϩⲟϥ
ⲉ ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲉⲩⲣ̅ⲣ̅ⲟ· ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲉⲛϫⲥ̅ ⲁⲩϥⲓ̈
ⲛ̅ⲕⲣⲁⲧⲱⲣ ⲡⲉⲕϣⲏⲣⲉ ⲛ̅ϫⲓ ⲛⲉⲕϫⲁϫⲉ· ⲁⲗⲗⲁ ⲉⲓ̈ⲥ ⲡϣⲏⲣⲉ
ⲙ̅ ⲡⲉⲩⲣ̅ⲣ̅ⲟ· ⲁⲛⲉⲛⲧϥ̅ ⲛⲁⲕ· Ⲏ̅ ⲧⲉⲣⲉ ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲛⲁⲩ
ⲉ ⲕⲗⲁⲩϯⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ
Fol. 14 b 2 ⲡⲣ̅|ⲣ̅ⲟ ⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ· Ⲛⲉ ⲁ ⲡⲣ̅ⲣ̅ⲟ ⲣ̅ ϣⲡⲏⲣⲉ ⲙ̅ⲙⲟϥ
ⲉ ⲧⲃⲉ ⲡⲉϥⲥⲁ ⲙⲛ̅ ⲧⲉϥⲙⲛ̅ⲧ̅ⲥⲁⲃⲉ· ⲙⲛ̅ ⲧⲉϥⲙⲛ̅ⲧ̅ⲥⲡⲁⲑⲁ-
ⲣ[ⲓ]ⲟⲥ ⲉⲛⲉϥⲫⲱⲣⲉⲓ̈ ⲛ̅ ⲧⲉϥϩⲃ̅ⲥⲱ ⲛ ⲉⲣ̅ⲣ̅ⲟ· ⲙⲛ̅ ⲧⲉⲕⲗⲁⲃⲧ̅
ⲛ̅ ⲧⲉϥⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ̈· ⲁⲩⲱ ⲁ ⲡⲉϥⲥⲙⲟⲧ ⲟⲩⲟⲛϩϥ̅ ⲉ ⲃⲟⲗ
ϫⲉ ⲟⲩϣⲏⲣⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ ⲡⲉ· ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁϥ ϫⲉ ⲛ̅ⲧⲟⲕ
ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲁϥⲟⲩⲱϣⲃ̅ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲛ̅
ⲟⲩⲟⲉⲓ̈ϣ ⲙⲉⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲛⲉϩⲣⲱ-
ⲙⲁⲓ̈ⲟⲥ· ⲙ̅ⲡⲟⲟⲩ ⲇⲉ ϩⲱⲱϥ· ⲁⲛⲟⲕ ⲟⲩϩⲙ̅ϩⲁⲗ· ϩⲁ
ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲉⲓ̈ⲥ ϩⲏⲏⲧⲉ ⲁⲓ̈ⲁϩⲉ ⲣⲁⲧ· ⲙ̅ ⲡⲉϥ ⲙ̅ⲧⲟ
ⲉ ⲃⲟⲗ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ̈ ⲁⲛⲟⲩⲏⲏⲃ ⲛⲁⲩ ⲉ ⲕⲗⲁⲩϯⲟⲥ
ⲉⲛⲉⲥⲱϥ ⲉⲙⲁⲧⲉ ϩⲙ̅ ⲡⲉϥⲉⲓ̈ⲛⲉ· ⲡⲉϫⲁⲩ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ϫⲉ
ⲡⲁⲓ̈ ⲛⲁⲙ ⲉⲣϣⲁⲩ ⲉ ⲧⲉⲑⲩⲥⲓ̈ⲁ ⲛ̅ ⲛ̅ⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲟⲩ-
Fol. 15 a 1 ϫⲁⲓ̈ ⲙ̅ ⲡⲉⲕϣⲏ|ⲣⲉ ⲛ̅ⲧⲁ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ⲃⲓⲧϥ̅ ϩⲙ̅ ⲡⲡⲟ-
ⲕⲑ ⲗⲁⲓⲙⲟⲥ· Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲧⲣ̅ⲣ̅ⲱ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲛ̅
ⲟⲩϣⲟⲩϣⲧ̅ ϩⲙ̅ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· ⲁⲥⲛⲁⲩ ⲉ ⲕⲗⲁⲩϯⲟⲥ
ⲉⲛⲉⲥⲱϥ ϩⲙ̅ ⲡⲉϥⲥⲁ· ⲁⲥⲙⲉⲣⲓⲧϥ̅ ⲉ ⲡⲉϩⲟⲩⲟ· Ⲁⲩⲱ
ⲁⲥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ ⲧⲁⲭⲏ ⲡⲉϫⲁⲥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲱⲛϩ̅
ϣⲁ ⲉⲛⲉϩ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲕ ⲙ̅ⲡⲉⲣ ⲣ̅ ⲡⲉⲑⲟⲟⲩ ⲙ̅
ⲡⲉⲓ ϣⲏⲣⲉ ϣⲏⲙ ⲛ̅ ⲣ̅ⲣ̅ⲟ· ϫⲉ ⲉⲛⲉⲥⲱϥ ϩⲙ̅ ⲡⲉϥⲥⲁ·

ⲙⲛ̄ ⲡⲉϥⲡⲣⲟⲥⲟⲡⲟⲛ ⲙⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲥⲁⲃⲉ· ⲛⲅ̄ ⲉⲓⲣⲉ ⲁⲛ
ⲙ̄ ⲡⲙⲉⲉⲩⲉ ⲱ̄ ⲡⲣ̄ⲣ̄ⲟ ϫⲉ ⲟⲩⲕⲁⲗⲁϩⲏ ⲛ̄ ⲥϩⲓⲙⲉ ⲧⲛ̄ⲧⲁ-
ⲥⲧⲱⲟⲩⲛ | ϩⲁ ⲡⲁⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲁⲩⲱ ⲟⲛ ϩⲛ̄ⲉⲕⲓⲃⲉ Fol. 15 *a* 2
ⲛ̄ ⲥϩⲓⲙⲉ ⲁⲩⲥⲁⲛⲟⲩϣϥ̄ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ ϩⲱ·
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲉⲧ ⲉⲓⲑⲗⲓⲃⲉ ⲉ ⲧⲃⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ·
ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲓ ϩⲱⲱϥ ⲑⲗⲓⲃⲉ ⲉ ⲧⲃⲏⲏⲧϥ̄· Ⲁⲩⲱ
ⲉⲕϣⲁⲛⲧⲁⲕⲉ ⲡⲁⲓ ⲛ̄ⲧⲉ ⲡⲉϥⲉⲓⲱⲧ ⲥⲱⲧⲙ̄ ⲉ ⲡⲉϥⲟⲩⲱ·
ϥⲛⲁⲙⲟⲟⲩⲧ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ ϩⲱ ⲛ̄ⲧⲉϥⲁⲫⲟⲣⲙⲏ
ⲛ̄ⲧⲛ̄ϣⲱⲡⲉ ⲛ̄ ⲁⲧ ϣⲏⲣⲉ· Ϩⲛ̄ ⲟⲩⲙⲉ ⲅⲁⲣ ⲱ̄ ⲡⲣ̄ⲣ̄ⲟ·
ⲟⲩϩⲁⲡ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲛ ⲁϥϣⲱⲡⲉ ϩⲛ̄ ⲧⲙⲏⲧⲉ ⲛ̄ ⲧⲡⲉ· ⲁ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲉⲣ ϫⲟⲉⲓⲥ ⲉ ⲡⲉϥϣⲏⲣⲉ· | ⲛ̄ⲛⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲛⲉϩ ⲱ̄ Fol. 15 *b* 1
ⲡⲣ̄ⲣ̄ⲟ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲉⲓ ϣⲏⲣⲉ ϣⲙ̄ (*sic*) ⲉⲛⲉⲥⲱϥ ϩⲙ̄ ⲗ̄
ⲡⲉϥⲥⲁ· ⲁⲩⲱ ϥ̄ⲧⲁⲓⲏⲩ ϫⲉ ⲟⲩϣⲏⲣⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ ⲡⲉ· Ⲁⲩⲱ
ⲕⲥⲟⲟⲩⲛ ϫⲉ ϩⲛ̄ ⲧⲉ ⲣⲟⲙⲡⲉ ⲛ̄ⲧⲁⲛϯ ⲧⲱϣ ⲉ ϫⲓ ϩⲱⲛ ⲙ̄
ⲡⲉⲛϣⲏⲣⲉ ⲙⲛ̄ ⲧⲉϥⲥⲱⲛⲉ· ⲛ̄ ⲟⲩⲛⲏⲙⲫⲓⲟⲥ ⲙⲛ̄ ⲟⲩ-
ϣⲉⲗⲉⲉⲧ ⲁⲛⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̄ ⲧⲁⲉⲓⲟ ϩⲙ̄ ⲡⲉⲩⲅⲉⲛⲟⲥ· ⲁⲩⲱ
ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲛ̄ⲥⲉⲕⲱ ⲙ̄ ⲡⲉⲛϣⲏⲣⲉ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ϣⲁⲓϯ
ⲛ̄ ⲕⲉⲥⲉⲛ ⲧⲁ ϣⲉⲉⲣⲉ ⲛⲁϥ ⲛ̄ ⲥϩⲓⲙⲉ· ⲧⲁϫⲟⲟⲩϥ ϣⲁ
ⲡⲉϥⲉⲓⲱⲧ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲧⲁⲉⲓⲟ· Ⲁⲩⲱ ⲁ ⲧⲣ̄ⲣ̄ⲱ | ⲥⲉⲕ Fol. 15 *b* 2
ⲡϩⲏⲧ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ϩⲛ̄ ϩⲉⲛϣⲁϫⲉ ⲙ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉ
ϩⲟⲩⲛ ⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁⲥⲕⲧⲟϥ ⲉ ⲡⲁϩⲟⲩ ⲉ ⲧⲙ̄ ⲙⲟⲩⲟⲩⲧ
ⲙ̄ⲙⲟϥ· Ⲉⲛⲉⲣⲉ ⲕⲗⲁⲩⲧⲓⲟⲥ ⲉⲓⲣⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ ⲣⲓⲙⲉ
ϩⲙ̄ ⲡⲏⲓ ⲛ̄ ⲧ̄ⲣ̄ⲣ̄ⲱ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁ
ⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲩ ⲉ ⲡⲁ ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ·
ⲛϥ̄ϫⲱ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲃⲓⲏⲛ· ϫⲉ ⲕⲗⲁⲩⲧⲓⲟⲥ· ⲡⲉⲕ-
ϣⲏⲣⲉ ϩⲁ ⲧⲟⲟⲧϥ̄ ⲉ ⲡⲙⲟⲩ ϩⲁϩⲧⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· Ⲛⲓⲙ ⲡⲉ ⲡⲁ
ⲃⲁⲓ ϣⲓⲛⲉ ⲙ̄ⲡⲟⲟⲩ· ⲛⲉϥⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲩ
ϫⲉ ϯⲟⲛⲉϩ ϩⲙ̄ ⲡ|ⲛⲁ ⲙ̄ ⲡϫⲟⲉⲓⲥ· Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲥⲗ̄ⲥⲗ̄ Fol. 16 *a*
ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲩ ⲉ ⲡⲁ ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ· Ⲛⲓⲙ ⲡⲉ ⲗ̄ⲁ̄
ⲛ̄ ϣⲁϥⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲩ· ϫⲉ ⲁⲣⲓ ⲡⲡⲉⲧ
ⲛⲁⲛⲟⲩϥ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲧ
ϭⲁⲗⲉⲩ ⲉ ⲣⲱⲧⲛ̄· ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ϯ ⲙ̄ ⲡⲁ ⲛⲁ ⲉ ⲡϩⲏⲧ
ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ ⲛϥ̄ⲉⲣ ⲡⲛⲁ ⲛⲙ̄ⲙⲁⲓ ϩⲱ· Ⲛⲓⲙ ⲡⲉ ⲛ̄ϣⲁϥϫⲓ
ⲙ̄ ⲡⲁ ⲟⲩⲱ· ⲛϥ̄ⲧⲁⲙⲉ ⲡⲁ ⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲉ ⲕⲗⲁⲩ-

ⲇⲓⲟⲥ ϣⲓⲛⲉ ⲉ ⲣⲟⲕ ⲕⲁⲗⲱⲥ· Ⲏⲓⲙ ⲡⲉⲧ ⲛⲁϫⲓ ⲙ̅ ⲡⲁ ⲟⲩⲱ
ⲛϥ̅ⲧⲁⲙⲉ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲱⲛⲉ ⲉ ⲡⲁ ⲙ̅ⲕⲁϩ ⲛ̅ϩⲏⲧ·|
Fol. 16 a 2 Ⲏⲓⲙ ⲡⲉⲧ ⲛⲁ ϫⲟⲟⲥ ⲧⲁ ⲙⲉⲣⲓⲧ ⲙ̅ ⲙⲁⲁⲩ ϫⲉ ⲁⲣⲓ
ⲟⲩⲣⲓⲙⲉ ⲉ ⲡⲉⲧⲛ̅ϣⲏⲣⲉ· ⲕⲗⲁⲩϯⲟⲥ ϫⲉ ϥϩⲁ ⲧⲟⲟⲧϥ̅ ⲛ̅
ⲟⲩⲣ̅ⲣ̅ⲟ ⲛ̅ ⲇⲩⲣⲁⲛⲛⲟⲥ ⲉⲑⲟⲟⲩ· Ϩⲁⲙⲟⲓ ⲉ ⲛⲉ ⲛⲧⲁϭⲓⲛⲉ
ⲛ̅ ⲟⲩⲛⲁⲏⲧ ⲧⲁⲥϩⲁⲓ ⲛⲁϥ ⲛ̅ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛϥ̅ϫⲓⲧⲥ̅
ⲛϥ̅ⲧⲁⲁⲥ ⲙ̅ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁ ⲉⲓⲱⲧ· Ⲛ̅ ϯⲥⲟⲟⲩⲛ ⲁⲛ
ⲉⲩⲣⲱⲙⲉ ⲙ̅ ⲡⲛ̅ ⲙⲁ· ⲧⲁϯ ⲛⲁϥ ⲙ̅ ⲡⲉϥⲃⲉⲕⲉ ⲧⲁϫⲟⲟⲩϥ
ϣⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲙⲛ̅ ⲧⲁ ⲙⲁⲁⲩ· ⲛϥ̅ⲧⲁⲙⲟⲟⲩ ⲉ ⲡⲁ
ⲟⲩⲱ· ϫⲉ ⲉⲓⲣ ⲟⲩ· Ⲛⲁⲓ ⲇⲉ ⲙⲛ̅ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲉⲣⲉ
Fol. 16 b 1 ⲡϩⲁⲅⲓⲟⲥ ⲕⲗⲁⲩϯⲟⲥ ϫⲱ ⲙ̅ⲙⲟⲟⲩ ϩⲙ̅ ⲡⲉϥⲕⲟⲓ̈|ⲧⲱⲛ·
ⲗ̅ⲃ̅ ⲉϥⲣⲓⲙⲉ· ⲉⲛ ⲉⲣⲉ ⲧϣⲉⲉⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲁϩⲉ ⲣⲁⲧⲥ̅· ⲉⲥϫⲓ
ⲥⲙⲏ ⲉ ⲣⲟϥ ⲁⲥⲣⲓⲙⲉ ϩⲱⲱⲥ ⲉ ⲧⲃⲉ ⲛ̅ϣⲁϫⲉ ⲉⲧ ϩⲟⲗϭ̅
ⲉⲧ ⲉϥϫⲱ ⲙ̅ⲙⲟⲟⲩ· Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲉⲓⲥ ⲟⲩⲟⲡⲧⲁⲥⲓⲁ
ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲁⲥϣⲁ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲁ ⲡⲙⲁ ⲧⲏⲣϥ̅
ⲉⲣ ⲑⲉ ⲛ̅ ⲟⲩⲕⲱϩⲧ̅ ⲉⲧ ⲙⲟⲩϩ· ϩⲱⲥ ⲇⲉ ⲛ̅ⲧⲉ ⲡⲡⲁⲗⲗⲁ-
ϯⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ϯ ϣⲁϩ· Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲩⲟⲛϩϥ̅ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲕⲗⲁⲩⲇⲓⲟⲥ·
ⲁϥϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· Ϫⲉ ⲭⲁⲓⲣⲉ ⲕⲗⲁⲩ-
ϯⲟⲥ· ⲡⲉⲛⲧ ⲁⲓϯ ⲣⲁⲛ ⲉ ⲣⲟϥ· ϫⲓⲛⲉ ⲧⲉϥϣⲟⲣⲡ̅
Fol. 16 b 2 ⲉⲛⲑⲩⲥⲓⲁ· ⲭⲁⲓⲣⲉ|ⲡⲉⲛⲧ ⲁⲓⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ϫⲓⲛⲉ ⲧⲉϥ-
ⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ̅· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲣⲓⲙⲉ· ⲁⲩⲱ ⲉⲕⲁϣⲁϩⲟⲙ·
ϫⲉ ⲉⲕϩⲁ ⲧⲟⲟⲧϥ̅· ⲛ̅ ⲟⲩⲣ̅ⲣ̅ⲟ ⲛ̅ ϣⲁϥⲙⲟⲩ· ⲉⲣⲉ ⲡⲣ̅ⲣ̅ⲟ
ⲛ̅ ⲧⲡⲉ ⲙⲛ̅ ⲡⲕⲁϩ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ· ⲛⲁϥ ⲛ̅ⲥⲁ ⲥⲁ ⲛⲓⲙ·
Ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲉⲛⲧⲁ ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲙⲉ· ⲡⲉⲭ̅ⲥ̅·
ⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ϫⲓⲛⲉ ⲧⲉⲕⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ· ⲁⲩⲱ ⲁϥϯ ⲛ̅ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲣⲉ ϥ̅ϣⲱⲡⲉ ⲉϥⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ϩⲱⲱϥ·
Ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ· ϩⲟⲧⲉ ϩⲏⲧⲟⲩ· ⲛ̅ ⲛ̅ⲇⲓⲣⲱⲛ ⲙ̅ ⲡⲕⲁϩ
ⲉϣⲁⲩⲙⲟⲩ· ⲉⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ|
Fol. 17 a 1 ⲛⲁϥ ⲛ̅ⲥⲁ ⲥⲁ ⲛⲓⲙ· Ⲡⲉϫⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲁ
ⲗ̅ⲅ̅ ϫⲟⲉⲓⲥ ⲉⲓⲉⲣ ϩⲟⲧⲉ ⲙ̅ ⲡⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ· ϫⲉ ⲁⲓϩⲉ ⲉ
ⲧⲟⲟⲧⲟⲩ· ⲛ̅ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲑⲟⲟⲩ· ⲕⲁⲛ ⲛ̅ⲥⲉⲙⲟⲩⲟⲩⲧ
ⲙ̅ⲙⲟⲓ· ⲕⲁⲛ ⲛ̅ⲥⲉⲁⲁⲧ ⲛ̅ ⲑⲩⲥⲓⲁ ⲛ̅ ⲛⲉⲩⲛⲟⲩⲧⲉ ⲧⲁ ⲥⲱϣ

ⲛⲁϩⲣⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ· Ⲕⲁⲓ ⲛ̄ⲥⲉⲣⲟⲧⲣ̄ ⲉⲣⲏ̄ ⲟⲩ-
ⲥⲁⲗⲡⲓⲟⲥ· ⲉⲩϫⲁⲣⲏ̄ ⲡⲁⲣⲁ ⲛⲁ ⲟⲩⲱⲥ· ⲧⲁϯ ⲱⲛⲣⲉ ⲛ̄
ⲡⲥⲉⲛⲟⲥ ⲛ̄ ⲛⲁⲓⲟⲧⲉ· Ⲡⲉϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ
ⲛⲁϥ· ⲁⲉ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ⲁⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ̄
ⲡⲉⲑⲟⲟⲩ ⲱⲟⲡⲉ ⲙ̄ⲙⲟⲕ· ⲛ̄ⲑⲟⲉ ⲧⲉⲕⲙⲉⲉⲧⲉ ⲉ ⲣⲟⲥ· Ⲉⲱϫⲉ
ⲁⲕⲉⲓ ⲉ ⲧⲉⲓ ϫⲱⲣⲁ ⲱ̄ ⲕⲗⲁⲩϯⲟⲥ· ⲣⲁⲡⲉ̄ ⲡⲉ ⲉ ⲧⲣⲉ Fol. 17a 2
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲓ ⲉ ⲣⲁⲧⲏ̄· ⲛⲧ̄ ⲛⲁⲩ ⲉ
ⲣⲟⲩ· ⲛ̄ⲣⲟ ⲣⲓ ⲣⲟ· ⲟⲩⲱ ⲟⲩⲛ ⲟⲩⲣⲁⲛ ⲛ̄ ⲥⲟⲉⲓⲧ ⲛⲁⲱⲟⲡⲉ
ⲙⲛⲧⲛ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲛ̄ⲧⲉ ⲟⲩⲱⲧⲟⲣⲧⲣ̄ ⲱⲟⲡⲉ ⲛ̄ⲧⲉⲓ ϫⲱⲣⲁ
ⲧⲏⲣⲥ̄· ⲣⲙ̄ ⲡⲉⲧⲛ̄ⲣⲁⲛ· ⲫⲣⲏⲛⲓ ⲙ̄ ⲡⲁ ⲣⲣⲟ ⲡⲉϫ̄ⲥ̄·
ⲉⲥⲉⲱⲟⲡⲉ ⲙ̄ⲙⲁⲁⲕ· ⲛⲧ̄ ⲟⲩϫⲁⲓ ⲣⲙ̄ ⲡⲉϥⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲛⲁⲓ ⲁⲉ ⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ ϫⲱ ⲙ̄ⲙⲟⲟⲩ·
ⲁϥⲣⲟⲡⲉ̄ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲧⲱ ⲁ ⲧⲣⲣⲱ ⲛⲁⲩ ⲉ ⲧⲟⲡ-
ⲧⲁⲥⲓⲁ ⲛⲟⲩⲟⲉⲓⲛ ⲛⲧⲁⲥⲱⲟ ⲉϫⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉⲩⲣⲛ̄
ⲧⲙⲛⲧⲉ ⲙ̄ ⲡⲕⲱⲣⲧ̄· ⲁⲥⲱⲧⲟⲣⲧⲣ̄ ⲙ̄ⲙⲁⲧⲉ·| ⲁⲥⲉⲓ ⲉ ⲡⲉ- Fol. 17b 1
ⲥⲛⲧ ⲱⲁ ⲡⲣⲣⲟ· ⲛⲧⲉⲧⲛⲟⲩ ⲡⲉϩⲁⲥ ⲛⲁϥ· ⲁⲉ ⲛⲁ ⲭⲟⲉⲓⲥ ⲗⲁ
ⲡⲣⲣⲟ· ⲧⲁϫⲛ ⲭⲟⲟⲩ ⲙ̄ ⲡⲉⲓ ⲱⲛⲣⲉ ⲛ̄ ⲣⲣⲟ ⲉ ⲣⲁⲧⲏ̄ ⲙ̄
ⲡⲉⲩⲉⲓⲱⲧ ⲛⲁⲛⲁⲥⲕⲏ ⲙ̄ⲙⲟⲕ· ⲁⲓⲛⲁⲩ ⲉ ⲡⲕⲱⲣⲧ̄ ⲛⲧⲁⲩⲉⲣ·
ϯ ⲟⲩⲱⲛ ⲧⲏⲣⲥ̄ ⲉⲙ̄ ⲡⲉⲩⲙⲁ· ⲛ̄ⲥⲓ(?) ⲡⲉⲣⲟⲩⲛ· ⲡⲁⲛⲧⲟⲥ
ⲅⲁⲣ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲧⲁⲕⲟ ⲛ̄ⲧⲛ̄ⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉⲩ-
ⲁⲫⲟⲣⲉⲓⲛ· Ⲗⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁⲥⲉⲣ-
ⲁⲛⲁⲩ ⲉ ϫⲟⲟⲩ ⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉ ⲧⲉⲩϫⲱⲣⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ
ⲛ̄ⲛⲟⲥ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲟⲛ ⲕⲁⲁⲩ ⲉ ⲉⲣ ⲡⲁⲓ· Ⲡⲉϫⲉ ⲧⲣⲣⲱ
ⲛⲁⲩ ⲁⲉ ⲉⲱϫⲉ ⲕⲙⲉ ⲙ̄ ⲡⲉⲕⲱⲛⲣⲉ· ⲁⲣⲓ ⲡⲡⲉⲧ ⲛⲁ|ⲛⲟⲩⲩ· Fol. 17b 2
ⲙ̄ⲙ̄ ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̄ ⲣⲣⲟ· ⲙⲉⲱⲁⲛ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
ⲣⲉⲕⲧ̄ ⲡⲟⲛⲧ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ· ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲩ ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲉⲛⲱⲛⲣⲉ· ⲁⲧⲱ ⲉⲱⲟⲡⲉ ⲧⲁ ⲥⲧⲗⲗⲟⲩⲗⲓⲁ̄ ⲉⲣⲁⲛⲁⲛ·
ⲁⲧⲱ ⲛⲁⲱⲁϫⲉ· ⲃⲛⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲕⲙⲁⲁϫⲉ· ϯ ⲛⲁⲩ ⲛ̄
ⲟⲩϫⲁⲣⲧⲛⲥ ⲙ̄ⲙ̄ ⲟⲩⲙⲉⲗⲁ[ⲥ]· ⲧⲁⲣⲉⲩⲥⲣⲁⲓ ⲛ̄ ⲛⲉⲩⲥⲓⲥ
ⲙ̄ⲙⲓⲛ ⲉⲙⲛⲟⲩ· ⲱⲁ ⲡⲉⲩⲉⲓⲱⲧ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ
ϯⲟⲛⲣ̄· ⲁⲧⲱ ⲙ̄ⲡ ⲟⲩⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲓ· ⲛ̄ ⲡⲉⲑⲟⲟⲩ·
ⲁⲣⲏⲧ ⲥ̄ⲛⲁϫⲟⲟⲩ· ⲛ̄ ⲡⲉⲙⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲛⲁⲙ· ⲛ̄ⲧⲙ̄ⲕⲱ
ⲛ̄ ⲡⲉⲛⲱⲛⲣⲉ· ⲉ ϧⲟⲗ ⲣⲱⲟⲩ· ⲣⲙ̄ ⲟⲩⲛⲟⲥ | ⲛ̄ ⲧⲁⲉⲓⲟ· Fol. 18a 1
ⲁⲧⲱ ⲉⲱϫⲉ ⲡⲉⲭⲟⲥⲱⲟⲩ ⲡⲉ· ϯⲛⲁϯ ⲛⲁⲩ ⲛ̄ ⲧⲉⲥⲉⲛ ⲗⲉ

та щеере нач ⲛ̄ сриме· Пр̄ро ⲁⲉ ауⲡⲱⲉ· ⲉⲭⲱ̄ пщаже ⲛ̄ алифорос тр̄р̄ω· ⲁⲧⲱ ⲛ̄тетнот ауⲧре ⲧⲧаре клаⲩⲑос· ⲉ ратⲩ̄ ⲙ̄печ ⲙ̄ⲡто ⲉ вол· Пеⲭе пр̄ро нач ⲭⲉ ⲁⲭⲓⲥ ⲉ рої· ⲭⲉ ⲛⲓⲙ ⲉⲓ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲙ̄ пекеіωт· пентачеі ща рок· ⲛ̄ тει оⲩщн· аущωпе ⲛ̄ оⲩоеін ⲛ̄ кωⲩ̄· ⲫⲱⲥ ⲁⲉ ⲛ̄ⲣⲱкⲩ̄ ⲙ̄ ппаллаⲑон· ⲙⲛ̄ оⲩноⲩⲧе пе панатолаіос· ⲛ̄та пеⲩран ерсоеіт
Fol. 18a 2 ⲛ̄ тει ⲣⲉ тнр̄с̄· ⲙ̄ⲙоп ⲉⲓⲥ щоⲙⲙ̄ⲧ ⲉноⲩ|щн ⲑⲛⲁⲩ ⲉⲧⲣоромⲁ· ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲭωі· ⲉⲧⲭω ⲙ̄ⲙос· ⲭⲉ ⲉⲓⲥ ⲑⲉоⲇωрос панатолаіос· ⲙⲛⲧ ⲉ ⲭωⲧⲛ̄· ⲉ вет тнⲧⲛ̄ ⲉ вол· Пантос ⲅⲁр· арⲛⲧ ⲛ̄точ пе ⲛ̄таⲩеі· ща рок ⲛ̄ тει оⲩщн· ⲉⲩоⲧωщ ⲉ рωкⲩ̄ ⲙ̄ⲙоп· Пеⲭе ппет отⲁⲁⲃ апа клаⲩаіос· ⲙ̄ пр̄ро ⲁⲥⲁ|ворпе· паі ⲅⲁр пе пеⲩран· ⲭⲉ ⲙ̄ⲙоп па ⲭоеіс пр̄ро· ⲁⲗⲗⲁ паⲥⲥелос ⲙ̄ па ⲭоеіс· ⲓⲥ пеⲭ̄с̄· пе ⲛ̄таⲩеі ща рої· ⲛ̄ тει оⲩщн· ⲁⲧⲱ ⲛ̄точ пе ⲛ̄таⲩⲧоⲧⲭоі· ⲉ ⲡⲓоⲧ ⲉⲓ̄ ⲧⲙⲛⲧе ⲙ̄ пек-
Fol. 18b 1 ⲙⲛⲛ|ще· ⲛ̄точ он пе ⲛ̄таⲩⲧ̄ па па· ⲉ пекⲫⲛⲧ· ⲗⲥ̄ акер пеі пет наноⲩч ⲛⲛⲙⲁі· ⲉ тве ⲑⲉоⲇωрос ⲫωⲥч панатолаіос· паі ⲛ̄таксωⲧⲙ̄ ⲉ пеⲩран· па сон пе· Пеⲭе пр̄ро ⲙ̄ праϣіос апа клаⲩаіос· ⲭⲉ ⲉіоⲧωщ ⲉ тре ксаі· ща пекеіωт· ⲉⲓ̄ текⲥіх ⲙ̄ⲙⲓⲛ ⲉⲙⲙок· ⲛ̄ⲭоот ⲙ̄ па щнре паі· ⲙⲛ̄ ⲑⲉоⲇωрос панатолаіос танаⲩ ⲉ роч· таⲕаак ⲉ вол ⲫωк· ⲛ̄ⲧ̄ вок ща пекеіωт· ⲉⲓ̄ оⲩⲫⲓн·
Fol. 18b 2 Ⲗⲧω а праϣіос | апа клаⲩаіос· сраі ща пеⲥеіωт· ⲛ̄ тει ⲣⲉ· Ⲭⲉ ⲉⲓ̄ пран ⲙ̄ пеіωт· ⲙⲛ̄ пщнре· ⲙⲛ̄ пепⲧⲁ ет отⲁⲁⲃ· те тріас ет отⲁⲁⲃ· ⲛ̄ ⲫоⲙоотсіωн· ⲛ̄ ат пωωпе· ⲛ̄ ат щіве· ⲛ̄ ат ⲉⲓⲙⲉ ⲉ рос· те таⲙаρте ⲛ̄ тпе ⲙⲛ̄ пкаⲫ· ⲙⲛ̄ пестоχіωн· ⲛ̄ ат вωл ⲉ вол· пет ⲉⲓⲙⲉ ⲉ прн ⲉⲓ̄ тецеркаⲥіа· ⲛ̄ ат ⲫісе· пет пωωпе ⲙ̄ поор ⲉⲧⲙⲛⲧкоⲩ ⲙ̄ пхωк ⲙ̄ пецкекλос· Пент ауⲭωⲧрафеі ⲛ̄ тпе· ⲉⲓ̄ ⲫенсіот ⲉтер оⲩоеін· ⲉⲫⲉраре ⲉ текⲙⲛⲧрро

ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ | ⲡⲁ ⲉⲓⲱⲧ· ϫⲓ ⲙ̅ ⲡⲉⲓ ⲣⲁϣⲉ ⲛⲁⲕ ϫⲉ Fol. 19 a 1
ϯⲟ̅ⲛϩ̅· ⲁⲛⲟⲕ ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕϣⲏⲣⲉ· ⲛ̅ⲧⲁ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲗ̅ⲍ̅
ϥⲓⲧ· ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲉϩ ⲉ ⲣⲟⲓ· ϣⲁ
ⲧⲉⲛⲟⲩ· ⲁϥϯⲥⲁ ϩⲓ ⲭⲁⲣⲓⲥ ⲛⲁⲓ· ⲙ̅ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ⲙ̅
ⲡⲣ̅ⲣ̅ⲟ· ⲙⲛ̅ ⲧⲣ̅ⲣ̅ⲱ· Ⲏ̅ ϣⲟⲣⲡ̅ ⲙⲉⲛ ⲱ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲣⲓ
ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲛ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲉⲧ ϩⲁ ⲧⲟⲟⲧⲕ̅·
ϯⲥϩⲁⲓ ⲛⲏ ⲱ̅ ⲧⲁ ⲙⲉⲣⲓⲧ ⲙ̅ ⲙⲁⲁⲩ· ⲙⲛ̅ ⲧⲁ ⲥⲱⲛⲉ
ⲑⲉⲃⲁⲥⲓⲁ· ⲙⲛ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁ-
ⲧⲟⲗⲁⲓⲟⲥ· ⲉ ϣⲓⲛⲉ ⲉ ⲣⲱⲧⲛ̅ ⲧⲏⲣⲧⲛ̅ ϩⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ |
ⲟⲛ ϯϣⲓⲛⲉ ⲉⲛⲛⲟϭ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲙⲛ̅ ⲡⲁ ⲉⲓⲱⲧ· Fol. 19 a 2
ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϯϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲏⲧⲛ̅
ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ· ϯ ⲛ̅ ϩⲟⲩⲛ ⲉ ⲡⲕⲟⲓⲧⲱⲛ· ⲛ̅ ⲧⲣ̅ⲣ̅ⲱ ϩⲛ̅
ⲟⲩⲛⲟϭ ⲛ̅ ϯⲙⲏ· ⲗⲟⲓⲡⲟⲛ ⲧⲛ̅ⲛⲟⲟⲩ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ
ⲛⲁⲓ· ⲙⲛ̅ ⲡⲁ ϣⲃⲏⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲣⲉ
ⲡⲣ̅ⲣ̅ⲟ ⲕⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲛ̅ⲑⲉ ⲛ̅ⲧⲁϥϫⲟⲟⲥ ⲉ ⲣⲟⲓ· Ⲁⲛⲟⲕ
ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕϣⲏⲣⲉ· ⲉⲓⲥϩⲁⲓ ϣⲁ ⲣⲟⲕ· ⲱ̅ ⲡⲧⲟⲗⲟ-
ⲙⲁⲓⲟⲥ· ⲡⲁ ⲉⲓⲱⲧ· ϩⲛ̅ ⲧⲁ ϭⲓϫ ⲙ̅ⲙⲓⲛ ⲉⲙⲙⲟⲥ· Ⲁⲩⲱ
ⲁϥⲥϩⲁⲓ ⲛ̅ ϩⲛ̅ⲕⲉ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲩϩⲛ̅ ⲧⲉϥⲙⲏ|ⲧⲉ· ⲙⲛ̅ Fol. 19 b 1
ⲡⲉϥⲉⲓⲱⲧ ⲙⲛ̅ ⲧⲉϥⲙⲁⲁⲩ· ⲁⲩⲱ ⲁϥϯ ⲛ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̅ ⲗ̅ⲏ̅
ⲡⲣ̅ⲣ̅ⲟ· ϯⲛⲁⲧⲁⲙⲱⲧⲛ̅ ⲇⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛ̅ ⲛⲉⲛⲧⲁⲩ-
ϣⲱⲡⲉ ⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ϩⲱⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲗⲟ ⲉⲩϩⲙ̅
ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲛ̅ⲥⲉⲕⲧⲟⲟⲩ ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ· Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̅
ⲧⲉⲣ ⲟⲩϣⲓⲛⲉ· ϩⲙ̅ ⲡⲉⲩⲙⲏⲏϣⲉ· ⲙ̅ⲡ ⲟⲩϩⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ·
ϩⲓϫⲙ̅ ⲡⲉϥϩⲁⲣⲙⲁ· ⲁⲣⲁ ⲟⲩ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ϩⲙ̅
ⲡⲡⲁⲗⲗⲁϯⲟⲛ ⲙ̅ ⲡⲛⲁⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩϫⲟⲟⲥ·
ϫⲉ ⲁⲩϥⲓ ⲛ̅ ⲕⲗⲁⲩⲇⲓⲟⲥ· Ⲏ̅ ⲧⲉⲣⲉ ⲧⲉϥⲙⲁⲁⲩ ⲇⲉ ⲥⲱⲧⲙ̅
ⲁⲥⲡⲱϩ ⲛ̅ⲛⲉⲥϩⲟⲓⲧⲉ· ⲁⲥⲧⲁⲗⲉ | ⲉⲓⲧⲛ̅ ⲉϫⲛ̅ ⲧⲉⲥⲁⲡⲉ· ⲁⲥ- Fol. 19 b 2
ⲧⲱⲗⲕ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲥⲃⲱ· ⲙⲛ̅ ⲑⲏⲃⲁⲥⲓⲁ ⲧⲉϥⲥⲱⲛⲉ·
ⲛ̅ϩⲟⲩⲟ ⲇⲉ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ· ⲡⲉϥⲉⲓⲱⲧ· ⲙⲛ̅ ⲛ̅ⲛⲟϭ ⲙ̅
ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲁ ⲛⲉϥϩⲙ̅ϩⲁⲗ ⲡⲱϩ ⲛ̅ⲛⲉⲩϩⲟⲓⲧⲉ· ⲛⲉ-
ⲭⲏⲣⲁ ⲙⲛ̅ ⲛ̅ⲟⲣⲫⲁⲛⲟⲥ ⲛⲉⲩⲣⲓⲙⲉ ⲉ ⲣⲟϥ ⲧⲏⲣⲟⲩ· ⲉ
ⲧⲃⲉ ⲙ̅ ⲙⲛ̅ⲧ̅ⲛⲁ ⲉ ⲛⲉϥⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲙⲛ̅ ⲛⲉⲧ ϣⲁⲁⲧ·
Ⲉⲛ ⲉⲣⲉ ⲧⲉϥⲙⲁⲁⲩ ⲣⲓⲙⲉ ⲉ ⲣⲟϥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ
Ⲟⲩⲟⲓ ⲛⲁⲓ· ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ϣⲏⲣⲉ· ⲕⲗⲁⲩϯⲟⲥ· ⲉⲓⲣ ⲟⲩ

ⲡⲉ ⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲛⲟⲕ ⲡⲁ ⲙⲛⲣⲉ· ⲟⲩⲁⲉ ⲭⲁⲣⲓⲁ ⲛⲣⲣⲟ
Fol. 20 a 1 ⲛⲧⲁⲩⲭⲓⲧⲕ ⲛ ⲧⲟⲟⲩ· Ⲛⲓⲙ ⲡⲉ ⲡⲣⲱⲙⲉ· | ⲛ ⲙⲁⲓⲣⲉ ⲉ
ⲗⲑ ⲣⲟϥ ⲟⲛ· ⲧⲁϫⲟⲟⲩ ⲡⲉ ⲡⲁ ⲙⲛⲉ ⲛⲁⲕ ⲛⲓⲙⲁϥ· ⲉⲃ-
ⲃⲁⲥⲓⲁ ⲧⲉⲕⲥⲱⲙⲉ ⲗⲁⲧⲓⲛ· ⲁⲩⲱ ⲥⲣⲓⲙⲉ· ⲉⲣⲏ ⲟⲩⲥⲓⲙⲉ·
ⲉ ⲧⲃⲉ ⲡⲉⲕⲓⲏⲁϥ ⲛⲣⲏⲧ· ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ ⲙⲛⲣⲉ· Ⲧⲁⲣ
ⲟⲩ ⲛⲧⲉⲕⲥⲣⲏⲡⲉ ⲛⲣⲣⲟ· ⲛⲧⲁⲩⲣⲟⲩⲣⲱⲱⲧ· ⲉ ⲡⲉⲕⲣⲟ
ⲉⲧ ⲣⲟⲗⲍ· ⲧⲁⲣ ⲟⲩ ⲙⲡⲉⲕⲙⲁⲙⲓⲁⲕⲛⲥ ⲛ ⲛⲟⲩⲃ· ⲡⲁ
ⲙⲛⲣⲉ· ⲛⲧⲁⲩⲭⲓⲧⲕ ⲉⲧⲭⲱⲣⲁ ⲛ ⲙⲛⲏⲙⲟ· Ⲥⲁⲙⲟⲓ ⲉ
ⲛⲉ ⲛⲧⲁⲓⲉⲓⲙⲉ ⲉ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ· ⲛⲧⲁⲥⲣⲃⲓⲧⲕ· ⲧⲁϩ ⲛ ⲧⲉ-
ⲕⲁⲥⲟⲩ ⲛⲁⲩ· ⲛ ⲥⲧⲟⲟⲩ ⲛⲕⲱⲃ· ⲁⲣⲏⲧ ⲙⲁⲣⲕⲁⲁⲕ ⲛⲁⲓ
ⲉ ⲃⲟⲗ· ⲁⲣⲁ ⲙⲓⲙ ⲡⲉ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲃⲟⲟⲩ· ⲛⲧⲁⲥⲛⲁϩ
Fol. 20 a 2 ⲉ ⲕⲗⲁϩⲥ ⲡⲁ | ⲙⲛⲣⲉ· ⲁⲩⲉⲣ ⲡⲉⲃⲟⲟⲩ ⲛⲁⲩ· ϯⲧⲉⲣⲕⲟ
ⲙⲙⲱⲧⲛ ⲛⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ· ⲙ ⲡⲣⲣⲟ ⲙⲙⲏ ⲙⲛⲟⲥ ⲙ
ⲡⲁⲗⲗⲁϩⲟⲛ· ⲉⲙⲱⲡⲉ ⲁⲧⲙⲟⲧⲟⲩⲧ· ⲙ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ
ⲙⲛⲣⲉ ⲕⲗⲁⲩⲓⲟⲥ· ⲧⲁⲙⲟⲓ ⲉ ⲧⲙⲉ· ⲧⲁϩ ⲛⲛⲁϫⲣⲏⲙⲁ·
ⲧⲏⲣⲟⲩ· ⲙⲁⲛ ⲧⲁⲉⲓⲙⲉ ⲙ ⲡⲉⲩⲥⲱⲙⲁ· ⲉ ⲡⲁ ⲏⲓ· ⲧⲁϩ
ⲛ ⲟⲩⲕⲁⲓⲥⲉ ⲉ ⲣⲟϥ· ⲕⲁⲧⲁ ⲡⲉⲩⲙⲛⲧⲣⲱⲙⲁ· ⲧⲁⲕⲁⲁϥ ⲣⲙ
ⲡⲧⲁⲫⲟⲥ ⲛ ⲛⲣⲣⲱⲟⲩ· ⲧⲁⲣⲓⲙⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱϥ· ⲁⲣⲏⲧ
ⲙⲁⲓⲥⲟⲗⲥϫ ⲛ ⲟⲩⲕⲟⲟⲓ· ⲙⲙⲟⲛ· ⲙⲉ ⲥⲟⲗⲥϫ· ⲛⲁⲱⲙⲉ
ⲛ ⲟⲩⲣⲣⲱ· ⲉⲧⲙⲁⲛⲓ ⲙ ⲡⲉⲥϫⲟⲉⲓⲥ· ⲙⲉ ⲥⲟⲗⲥϫ ⲣⲙ
Fol. 20 b 1 ⲟⲩⲡⲁⲗⲗⲁϩⲟⲛ ⲉⲣⲉ ⲡⲣⲓⲙⲉ | ⲙⲟⲟⲡ ⲛⲣⲏⲧϥ· Ⲙⲉ ⲥⲟⲗⲥϫ
ⲙ ⲛⲧⲉ ⲟⲩⲣⲁⲗⲏⲧ ⲉⲧⲙⲁⲛⲧⲱⲣⲡ ⲛ ⲛⲉⲙⲁⲥ· Ⲙⲉ ⲥⲟⲗⲥϫ
ⲙ ⲛⲧⲉ ⲟⲧⲟⲣⲫⲁⲛⲟⲥ· ⲉⲧⲙⲁⲛⲓ ⲛ ⲛⲉⲫⲉⲓⲟⲧⲉ· Ⲙⲉ ⲟⲩⲛⲟϥ
ⲛ ⲧⲉϫⲛⲣⲁ· ⲉⲧⲙⲁⲛⲓ ⲙ ⲡⲉⲥⲃⲟⲛⲟⲟⲥ· Ⲙⲉ ⲛⲧⲁⲓⲥⲟⲗⲥϫ
ⲙⲙⲁⲩ ϩⲱ· ⲟⲩⲁⲉ ⲟⲩⲛⲟϥ· ⲛⲧⲁⲧⲙⲓ ⲙ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ
ⲙⲛⲣⲉ ⲕⲗⲁⲩⲓⲟⲥ· Ⲡⲉⲛⲧⲁⲕ ⲥⲟⲛ ⲙⲙⲁⲩ· ⲱ ⲡⲁ ⲙⲛⲣⲉ·
ⲧⲁϫⲓ ⲙ ⲡⲁ ⲥⲟⲗⲥϫ ⲉ ⲃⲟⲗ ⲛⲣⲏⲧϥ· Ⲗⲗⲏⲱⲥ ⲉⲓⲥⲱⲱⲧ
ⲉ ⲣⲟⲕ ⲙⲙⲁⲛⲉ· ⲛⲟⲉ ⲛ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ·
Ⲡⲉⲛⲧ ⲁⲓⲥⲟⲗⲥϫ ⲙⲙⲁⲩ ⲛ ⲕⲉ ⲥⲟⲛ· ⲉ ⲧⲃⲉ ⲁⲉ· ⲁⲧⲣⲟ-
Fol. 20 b 2 ⲣⲱⲟⲩⲧ ⲉ ⲡⲉⲕⲣⲟ ⲉⲧ ⲣⲟⲗⲍ:— | Ⲍⲁⲡⲗⲱⲥ ⲛⲉⲣⲉ ⲟⲩⲛⲟϥ
ⲛ ⲣⲓⲙⲉ· ⲥⲛⲣ ⲉ ⲃⲟⲗ ⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲛⲣⲥ· ⲁⲛⲧⲟⲭⲓⲁ·
Ⲍⲟⲙⲉ ⲁⲉ ⲛⲉⲓ ⲥⲁⲏ ⲉⲛ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· Ⲍⲛⲕⲟⲟⲩⲉ ⲁⲉ
ⲛⲉⲓ ⲙⲛⲣⲉ ⲙⲙⲁ· ⲉⲩⲧⲟⲟⲙⲉ ⲉ ⲧⲙⲛⲧⲣⲣⲟ· ⲉⲛⲕⲟⲟⲩⲉ
ⲁⲉ ⲛⲉⲓ ⲥⲡⲁⲑⲁⲣⲓⲟⲥ· ⲛⲉⲣⲉ ⲡⲣⲣⲟ ⲟⲩⲟⲗⲥ ⲛⲣⲏⲧ· ⲉ ⲧⲃⲉ

тλτπн ⲛ̄ кλατ†ос пеⲛⲱнре· Сіта ⲙ̄ⲡ̄са наі· а
сотеріхос пеіωт ⲛ̄ апа θеоλωрос· † ⲡⲉ пеⲩ оτоі
е роⲩ· еⲩхω ⲙ̄ⲙос· же пр̄р̄о ωнⲩ̄ ωа епеⲩ· еⲱхе
аτⲩі ⲛ̄ кλατ†ос пекⲱнре· еіс пⲱнре ⲡⲉ пр̄р̄о ⲛ̄
ⲙ̄персос· аτⲛ̄|τⲩ̄ ωа рок ⲫωк еⲩопеⲩ· ⲙⲁ х- Fol. 21 *a* 1
ноτⲩ· тареⲩсраі ωа пеⲩеіωт· еⲱωпе кλатλоіос ⲙⲁ
пекⲱнре онⲩ̄· ⲩпакаλⲩ нак е βол· нⲥ̄ ко ⲡⲉ
пеⲛⲱнре е βол ⲫωⲩ· Пехе пр̄р̄о ⲛ̄ сотеріхос·
же хоот ⲛ̄са· пархнепіскопос· нⲥ̄ⲉпе ⲡⲉ пⲱнре
ⲡⲉ пр̄р̄о· ⲛ̄ⲙ ⲙ̄персос· ωа рок нⲥ̄сраі ωа
пеⲩеіωт· е тве па ⲙеріт ⲛ̄ ⲱнре кλатλоіос·
Стеі (*sic*) ⲙ̄ⲡ̄са наі· етскептеі ⲙ̄ⲙоот ⲙ̄ⲛ̄ неτ-
ернт ⲛ̄ отеβот· а песраі ⲛ̄ кλатτос· ει е роτи
е тантохіа· Ⲙ̄ же аотнр ⲛ̄ | раⲱе· ⲱωпе ⲡⲉ Fol. 21 *a* 2
пероот ет ⲙ̄ⲙат· ⲛ̄ тер отⲱⲱ ⲛ̄ песраі аτре
е пран· ⲡⲉ праϣіос θеоλωрос панатоλаіос· ере
пр̄р̄о аіτеі ⲙ̄ⲙоⲩ· е тре ⲩнат е роⲩ· Λτω
ⲛ̄τеⲩнот а пр̄р̄о хоот ⲛ̄сωⲩ· ⲙⲁ̄ пеⲭарюⲙос
ⲙ̄ⲙатоі· неⲩр̄ ⲡⲉ ⲙа ⲛ̄ роеіс тар е тве ⲛ̄βар-
βарос· е βол же ⲙ̄ⲡе ⲩеⲙⲙе· е пент аⲩⲱωпе ⲛ̄
кλатτос· Сіта ⲙ̄ⲡ̄са наі· а праϣіос θеоλωрос·
ει е ⲡⲧаλλатоп· аⲩре ⲛ̄ⲧⲣⲁⲗ ⲛ̄ кλатτос· ере
неτроіте пнⲩ ⲫіωоτ· аⲩⲱⲙе же от пет ⲱооп·
етет̄ер | ⲫнβе ⲛ̄ теі ⲫе тнр̄с̄· аτω аτⲁλλоⲩ· е Fol. 21 *b* 1
пент аⲩⲱωпе ⲡⲉ праϣіос кλатτос· аⲩрⲙⲙе ⲙ̄ⲙате ⲙⲁ
е тβннт̄ⲩ̄· аⲩβωк же е роτи ωа пр̄р̄о· аⲩа̄ⲓоτ
ⲙ̄ⲙоⲩ е тве кλатτос пеⲛⲱнре· Снеⲩхω ⲙ̄ⲙос
наⲩ· же ⲙ̄пер ⲙ̄каⲣ ⲛ̄ⲑнт ⲱ пр̄р̄о анок пет-
наβωк· таеіне ⲛ̄ кλатλоіос па сон нак· е пеі
ⲙа· есⲱанⲱωпе таⲙоτ нⲙ̄ⲙаⲩ· †пака тоот
е βол ан· ωан таентⲩ̄ ωа рок· Пр̄р̄о же аⲩер
псоⲩте тнр̄ⲩ̄· ⲛ̄ тетаποат|ⲙа· е тре ⲧⲧаат е Fol. 21 *b* 2
терін· Тр̄р̄ω же ⲙ̄ⲡе спⲱе· ⲛ̄хоот ⲛ̄ θеоλωрос·
е тве пеⲛⲱнре же ⲛ̄ⲛе пр̄р̄о ⲁⲁрτе ⲙ̄ⲙоⲩ· е

ⲃⲟⲗ ⲭⲉ ⲛⲉⲥⲙⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲧⲟ· Ⲉⲛⲉ ⲥⲭⲱ ⲁⲉ
ⲙⲙⲟⲥ ⲭⲉ ⲉⲓⲉⲣ ⲣⲟⲧⲉ· ⲭⲉ ⲛⲙⲉ ⲡⲣⲣⲟ ⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲟⲩ·
ⲙ ⲡⲉⲥⲛⲁⲩ· ⲧⲁⲗⲧⲡⲏ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲥⲓⲧⲁ ⲁ ⲡⲣⲣⲟ
ⲭⲟⲟⲩ ⲛⲥⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲁⲣⲉⲣ ⲉ ⲡⲱⲛⲣⲉ· ⲙ ⲡⲣⲣⲟ ⲉⲧ
ⲥⲁⲗⲏⲧ ⲉ ⲣⲟⲕ· ⲱⲁⲛ ⲧⲁⲱⲱⲛⲉ ⲛⲥⲱϥ ⲛⲧⲟⲟⲧϥ· ⲉ ⲧⲃⲉ·
Fol. 22 *a* 1 ⲭⲉ ⲁⲓⲉⲣ ⲉⲓⲣⲏⲛⲏ ⲙⲡ ⲡⲉⲭⲉⲓⲱⲧ· ⲛⲧⲩⲭⲟⲟⲩ | ⲙ ⲡⲁ
ⲙⲡ ⲱⲛⲣⲉ ⲛⲁⲓ· ⲧⲁⲭⲟⲟⲩ ⲙ ⲡⲉⲭⲱⲛⲣⲉ ⲛⲁϥ ⲣⲱⲱϥ· Ⲡⲉⲭⲉ
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲧⲣⲙ
ⲡⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ ⲛⲙⲙⲁⲓ· ⲟⲩⲁⲣⲁⲡⲧⲍⲁ ⲛ ⲟⲩⲱⲧ ⲧⲉⲧ ⲉⲓ·
ⲟⲩⲱⲙ ⲣⲓ ⲭⲱⲥ ⲛⲙⲙⲁϥ· ⲁⲗⲗⲁ ⲉⲣⲉ ⲟⲩⲙⲁⲉⲓⲙ ⲛ
ⲥⲟⲧⲉ· ⲛⲧⲉ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲣⲙ ⲡⲉⲭⲉⲥⲡⲓⲣ ⲉⲧⲱⲱⲛⲉ ⲉ
ⲣⲟϥ· Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲙ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲭⲉ ⲭⲓ ⲛ
ⲟⲩⲥⲁⲓⲙ· ⲛⲧⲉ ⲧⲙⲛⲧⲣⲣⲟ ⲉ ⲣⲟⲩⲛ ⲱⲁ ⲣⲟϥ· ⲛⲧⲁⲗ-
ⲥⲟϥ ⲱⲁⲛ ⲧⲁⲥⲣⲁⲓ· ⲱⲁ ⲡⲉⲭⲉⲓⲱⲧ· ⲁⲧⲱ ⲥⲃⲧⲱⲧⲕ ⲱ
ⲡⲁ ⲉⲓⲱⲧ· ⲛⲙ ⲃⲱⲕ ⲉ ⲣⲁⲧⲏ ⲙ ⲡⲣⲣⲟ· ⲛ ⲙⲡⲉⲣⲥⲟⲥ·
Fol. 22 *a* 2 ⲛⲙ | ⲉⲓⲙⲉ ⲛⲁⲓ ⲛ ⲕⲗⲁⲩⲑⲟⲥ ⲡⲁ ⲱⲛⲣⲉ· ⲭⲉ ϯⲗⲧⲡⲏ
ⲉ ⲧⲃⲏⲏⲧⲏ· Ⲡⲉⲭⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ⲭⲉ ⲕⲁⲧⲁ
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉⲕⲭⲣⲓⲥⲁⲗ ⲛⲁⲃⲱⲕ ⲣⲛ ⲟⲩⲥⲉⲡⲏ· Ⲁⲧⲱ
ⲁ ⲡⲣⲣⲟ ⲧⲙⲛⲟⲟⲩ ⲛ ⲣⲙⲙⲁⲧⲟⲓ· ⲙⲡ ⲣⲙⲛⲟⲥ ⲛⲧⲉ
ⲧⲙⲛⲧⲣⲣⲟ· ⲙⲡ ⲟⲩⲙⲛⲛⲱⲉ ⲛⲧⲁⲉⲓⲟ ⲉⲧ ⲟⲱ· ⲙⲡ ⲡⲣⲁ-
ⲩⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲧⲱ ⲁⲧⲕⲱ ⲙ ⲡⲱⲛⲣⲉ· ⲙ ⲡⲣⲣⲟ
ⲛ ⲙⲡⲉⲣⲥⲟⲥ ⲣⲁ ⲧⲟⲟⲧ· ⲁⲛⲟⲕ ⲡⲉⲓ ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ· ⲉⲓⲟ ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲓⲱⲟⲟⲡ ⲣⲁ ⲟⲩⲡⲟ-
ⲧⲁⲕⲏ· ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 22 *b* 1 ⲉⲓⲟ ⲛⲁⲩ ⲛ ⲇⲓⲁⲧⲟⲭⲟⲥ· Ⲥⲓⲧⲁ ⲙⲡⲛⲥⲁ ⲛⲁⲓ | ⲁⲩⲧⲁⲁⲩ
ⲙⲡⲍ ⲉ ⲧⲉⲣⲓⲛ· ⲭⲉ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲧⲉⲩⲭⲱⲣⲁ ⲙⲙ ⲙⲡⲉⲣⲥⲟⲥ·
ⲁⲧⲱ ⲁⲩⲭⲟⲟⲩ· ⲛ ⲣⲛⲃⲁⲓⲱⲙⲉ ⲣⲓⲟⲛ ⲙⲙⲟⲟⲩ· ⲭⲉ ⲉⲩⲉ-
ⲧⲁⲗⲉ ⲡⲣⲣⲟ ⲙⲙ ⲙⲡⲉⲣⲥⲟⲥ ⲭⲉ ⲛⲧⲁⲩⲉⲓ ⲉⲩⲉⲓⲣⲏⲛⲏ·
Ⲡⲣⲣⲟ ⲁⲉ ⲁⲩⲕⲧⲣⲓⲍⲉ· ⲛ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ· ⲭⲉ
ⲁⲙⲏⲧⲛ ⲉ ⲃⲟⲗ ⲣⲛⲧⲛ· ⲙ ⲡⲁ ⲱⲛⲣⲉ· ⲙⲡ ⲑⲉⲟⲗⲱ-
ⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛⲧⲁⲥⲉⲓ ⲛⲙⲙⲁⲩ ⲛⲧⲙⲉⲙⲉ· ⲭⲉ
ⲟⲧⲁⲱ ⲙ ⲙⲓⲙⲉ ⲡⲉ· Ⲁⲧⲱ ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ ⲡⲡⲁⲗⲗⲁ-
ϯⲟⲛ ⲣⲓⲟⲛ ⲙⲙⲟⲟⲩ· ⲁ ⲡⲓⲛⲏⲛⲱⲉ ⲛ ⲧⲡⲟⲗⲓⲥ ⲉⲓ ⲉ ⲃⲟⲗ·

ϩa τεϥϩ· ϫε ηε a πραη ⲡ παηατολαι|ος ερ coειτ· Fol. 22 b 2
ειτa ⲛ̄ τερ ⲟτει ε ϩοτη· a τηολις τηρ̄ⲥ̄· ⲛ̄ⲟειη
ϣa ϩραι ε ηεϩιοηε· ατϣωκ ε ϩραι ε ηεχεηεπωρ·
Παρχηεπισκοπος ϫε ατμηηετε ⲡ̄ⲙⲟⲩ ⲡ̄ ⲡ̄ⲣ̄ⲣ̄ⲟ·
ηεχε ⲡ̄ⲣ̄ⲣ̄ⲟ ηαⲩ· ϫε ⲛ̄ⲧⲟⲕ ηε ⲡⲛⲟⲩⲧⲉ ⲛ̄ ηεδρω-
ⲙⲁⲓⲟⲥ· ενφορει ⲡ̄ ηει ⲥχηⲙⲁ ⲛ̄ τει ⲙⲛⲉ· Ηεχε
παρχηεπισκοπος ηαⲩ· ϫε ⲡ̄ⲙⲟⲛ ⲁⲛⲟⲕ ⲁⲛ ηε
ⲡⲛⲟⲩⲧⲉ· ⲙⲉ ϥηοιτο· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ηε ηεϫαρ-
χιερετϲ· ειϣⲗⲗ ϩa ⲛ̄ⲛⲟⲃⲉ ⲡ̄ ⲡⲗⲁⲟⲥ· ⲛ̄ⲧⲁ ⲡ̄ⲣ̄ⲣ̄ⲟ
ⲛ̄ ηεδρωⲙⲁⲓⲟⲥ· ϫοοⲩⲧ ϣa ροκ· ε τρa ☩ ηακ ⲛ̄ |
ηει ϩωρον ⲙⲛ̄ ⲡϣⲡⲛⲟⲩⲧⲃⲉ· ⲡ̄ ηεκϣηρε ϫε ϥοηϫ̄· Fol. 23 a 1
Ηεχε ⲡ̄ⲣ̄ⲣ̄ⲟ ηαⲩ ϫε ε ⲧⲃⲉ ⲟⲩ ⲙ̄ⲡⲉ ⲕⲉⲙⲉ ⲡ̄ⲙⲟⲩ ⲙⲉ
ηαⲓ· Ηεχε παρχηεπισκοπος ηαⲩ· ϫε ερϣⲙ̄ τα-
☩οχια· ⲁⲗⲗⲁ ϣε ηεκοⲩϫαⲓ· ⲱ ⲡ̄ⲣ̄ⲣ̄ⲟ· ειϲ ηεκ-
ϣηρε ⲟⲛϫ̄· ατω ⲁⲛⲟⲕ ηετ ⲛⲁⲉⲓⲧϥ̄ ϣa ροκ· ⲉⲕ-
ϣⲁⲛⲕⲱ ⲛ̄ ⲕⲗⲁⲩ☩ⲟϲ ⲛⲁⲓ ε ⲃⲟⲗ· Ηεχε ⲡ̄ⲣ̄ⲣ̄ⲟ ηαⲩ
ϫε ερϣⲧⲱⲛ· ⲑⲉⲟⲇⲱⲣⲟϲ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲛⲁⲩ ε
ρⲟⲩ· Ηεχε παρχηεπισκοπος ηαⲩ· ϫε ϥⲣⲓ ⲃⲟⲗ
ε ⲡⲡⲁⲗⲗⲁ☩ⲟⲛ· ⲙⲛ̄ ηεϲⲣⲁⲓ ⲛ̄ ⲡ̄ⲣ̄ⲣ̄ⲟ· ⲙⲛ̄ ⲡⲛⲟϭ ⲛ̄
ⲡⲡⲁⲗ|ⲗⲁ☩ⲟⲛ· ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁ ⲡ̄ⲣ̄ⲣ̄ⲟ ⲟⲩⲉϫⲥⲁϩⲛⲉ· Fol. 23 a 2
ε ⲧⲣⲉ ⲩⲛⲧϥ̄ ηαⲩ· Ηεχε ⲡ̄ⲣ̄ⲣ̄ⲟ ηαⲩ ϫε ⲛ̄ⲧⲟⲕ ηε
ⲑⲉⲟⲇⲱⲣⲟϲ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲁⲧⲁⲙⲟⲓ ⲧⲉⲛⲟⲩ· ϫε
ⲟⲩⲧⲉ ⲧⲉⲕϭⲟⲙ· ⲛ̄ⲧⲁ ⲡⲉⲕⲣⲁⲛ· ερ coειτ ⲛ̄ ⲧⲉⲓ ϩε
ⲧⲣⲉ̄· Ηεχε ⲡⲣⲁϣⲓⲟⲥ ηαⲩ· ϫε ⲧϭⲟⲙ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧ-
ϫⲱⲱⲣⲉ· ⲙⲛ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛⲁ ⲡϫⲟⲉⲓⲥ ⲛⲉ· ⲁⲧⲱ
ⲡⲉⲓ ⲣⲁⲛ· ⲉⲧⲙⲟⲩⲧⲉ ε ⲣⲟⲓ ⲙⲛ̄ⲟⲩ· ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓϫⲁⲏⲗ· ⲁϥⲧⲁⲁϥ ε ⲣⲟⲓ· Ηεχε ⲡ̄ⲣ̄ⲣ̄ⲟ ηαⲩ ϫε
☩ⲛⲁⲕⲁⲁⲛ ε ⲃⲟⲗ· ⲁⲛ ⲙ̄ⲡⲉ ⲕⲉⲣ ⲟⲩⲙⲛ̄ⲧⲧⲱⲱⲣⲉ· ⲉⲣ̄
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲧⲁⲛⲁⲩ ε ⲣⲟⲕ· Ηεχε ⲡⲡⲉⲧ ⲟⲩ|ⲁⲁⲃ ⲡ̄ Fol. 23 b 1
ⲡ̄ⲣ̄ⲣ̄ⲟ· ϫε ⲁⲓⲟⲧⲱ ⲉⲓϫⲟⲟⲥ ε ⲣⲟⲕ· ϫε ⲧϭⲟⲙ ⲙⲛ̄ ⲙⲉ
ⲧⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲧⲁ ⲡϫⲟⲉⲓⲥ ⲧⲉ· ⲁⲗⲗⲁ ☩ϫⲱ ⲙⲛ̄ⲟⲩ
ηακ· ϫε ενειϣⲟⲟⲛ ⲡⲉ· ⲉⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ηερε
ⲡεκⲙⲛⲛϣⲉ· ηαειϣⲓ ⲁⲛ ⲛ̄ ⲧⲟⲟⲧⲛ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲡⲗⲏⲙ
ⲕⲁⲁⲧ ⲧⲁⲛⲁⲩ ε ⲕⲗⲁⲩ☩ⲟⲥ ⲧⲁⲥⲙ̄ ⲡⲉϣⲱⲙⲉ ⲙ̄ⲡⲁ-

ⲧⲁⲉⲓⲣⲉ· ⲛ̄ ⲟⲩϭⲟⲙ· ⲛⲅ̄ ⲛⲁⲩ ⲉ ⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ
ⲧⲣⲉ ⲩⲉⲓⲛⲉ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲕⲗⲁⲩϯⲟⲥ· ϩⲙ̄ ⲡⲕⲟⲓ-
ⲧⲱⲛ ⲛ̄ ⲧⲣ̄ⲣ̄ⲱ· ⲁⲩⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲉ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲉϥⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁϥⲁⲣⲭⲉⲓ ⲛ̄
Fol. 23 b 2 ⲣⲓⲙⲉ ⲙⲛ̄ ⲡⲕⲉ ⲕⲗⲁⲩϯⲟⲥ· ϩⲓ ⲟⲩⲥⲟⲡ | ⲉⲛⲉⲩϯⲡⲉⲓ ⲉ
ⲡⲙⲁⲕϩ̄ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ ⲕⲁⲁⲩ· ⲛ̄ ⲟⲩϩⲃ̄-
ⲇⲱⲙⲁⲥ ⲛ̄ϩⲟⲟⲩ· ⲉⲩϭⲓⲛⲉ ⲙ̄ ⲡϣⲓⲛⲉ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· Ⲏ̄
ⲧⲉⲣⲉ ⲧⲣ̄ⲣ̄ⲱ ⲇⲉ· ⲛⲁⲩ ⲉ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· ⲁⲥⲉⲡⲉⲓⲑⲩⲙⲉⲓ
ⲉ ⲣⲟⲟⲩ· ⲁⲥϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲟⲩⲍⲟⲅⲣⲁⲫⲟⲥ· ⲁϥⲙⲉϩ ⲓⲁⲧϥ̄
ϩⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ ⲁⲩⲥϩⲁⲓ ⲙ̄ ⲡⲉⲩ-
ϩⲓⲥⲱⲛ· ⲉ ⲛⲉϫⲟ ⲙ̄ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· Ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ·
ⲁ ⲁⲡⲁ ⲕⲗⲁⲩϯⲟⲥ· ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲟⲩϫⲁⲓ· ⲛ̄ ⲛⲉϥⲣⲱⲙⲉ·
ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲩⲱ ϫⲉ ⲁ ⲡⲣ̄ⲣ̄ⲟ
Fol. 24 a 1 ⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲕ ⲙ̄ ⲡⲉⲑⲟⲟⲩ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ | ⲙ̄ⲡⲉ
ⲙ̄ⲍ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲥⲟⲛ· ⲁⲗⲗⲁ ⲉϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ϩⲟⲧⲣⲉⲧ· ϩⲛ̄
ⲟⲩⲅⲁⲙⲙⲟⲥ ⲉⲧ ϫⲁϩⲙ̄· ⲙⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ· Ⲡⲉϫⲉ ⲡϩⲁⲅⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁϥ· ϫⲉ ⲛⲅ̄ ⲉⲣ ϩⲟⲧⲉ ⲁⲛ· ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ
ⲛ̄ ⲥⲟⲛ ⲕⲗⲁⲩϯⲟⲥ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ
ⲥⲟⲃⲉⲧ ⲉ ⲣⲟⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ϯϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ·
ⲱ̄ ⲡⲁ ⲥⲟⲛ· ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ·
Ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲟⲩⲉⲃⲟⲧ ⲛ̄ϩⲟⲟⲩ· ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ϯ ⲙ̄ ⲡⲉϥⲟⲩⲟⲓ· ⲉ ⲡⲣ̄ⲣ̄ⲟ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲉⲛϫⲟⲉⲓⲥ
ⲡⲣ̄ⲣ̄ⲟ· ⲁ ⲡϩⲱⲃ ⲣⲱϣⲉ· ⲉⲛϣⲟⲟⲡ ϩⲛ̄ ⲧⲉⲓ ⲭⲱⲣⲁ ⲧⲁⲓ·
Fol. 24 a 2 ⲕⲁⲁⲛ | ⲉ ⲃⲟⲗ· ⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲛ̄ⲭⲱⲣⲁ· ⲧⲛ̄ϫⲟⲟⲩ ⲙ̄
ⲡⲉⲕϣⲏⲣⲉ ⲛⲁⲕ· Ⲡⲉϫⲉ ⲡⲣ̄ⲣ̄ⲟ ⲛⲁϥ· ϫⲉ ⲛ̄ ϯⲛⲁⲕⲁ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉ ⲃⲟⲗ ⲁⲛ· ϣⲁⲛⲧ ⲉⲕϫⲟⲟⲩ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ
ⲛⲁⲓ ⲉϥⲟⲩⲟϫ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧⲁⲙⲉ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲉ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ·
Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙ̄ ⲡⲉϥⲣⲁⲥⲧⲉ· ⲁ ⲧⲣ̄ⲣ̄ⲱ ϯ ⲙ̄ ⲡⲉⲥⲟⲩⲟⲓ
ⲉ ⲡⲣ̄ⲣ̄ⲟ· ⲁⲥⲉⲧⲉⲓ ⲙ̄ⲙⲟϥ· ϫⲉ ⲉⲕⲉϯ ⲛ̄ⲧⲛ̄ϣⲉⲉⲣⲉ· ⲛ̄
ⲕⲗⲁⲩϯⲟⲥ ⲛ̄ ⲥϩⲓⲙⲉ· ϫⲉ ⲛⲉⲥⲙⲉ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉϩⲟⲩⲟ·
Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲛ̄ ⲧⲣ̄ⲣ̄ⲱ· ϫⲉ ⲁ ⲛⲁ ⲉⲓⲟⲧⲉ·
Fol. 24 b 1 ⲙⲛ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲟⲩⲱ ⲉⲩϩⲱ|ⲧⲣ̄ ⲙ̄ⲙⲟⲓ· ϩⲙ̄
ⲙ̄ⲏ̄ ⲡⲅⲁⲙⲙⲟⲥ· ⲙ̄ⲡⲁⲧ ⲉⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲙⲛ̄ϭⲟⲙ ⲙ̄ⲙⲟⲓ·

ⲉ ⲡⲱⲣϫ̅ ⲉ ⲣⲟϥ· ⲧⲁⲧⲁⲕⲉ ⲡⲛⲟⲙⲟⲥ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ· Ⲉⲓⲧⲁ
ⲛ̅ ⲧⲉⲣⲉ ⲥⲛⲁⲩ ⲛ̅ϭⲓ ⲧⲣ̅ⲣ̅ⲱ· ϫⲉ ⲙ̅ⲡⲉ ⲥⲉϣⲡⲱⲱⲛⲉ ⲙ̅
ⲡⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ· ⲁⲥϭⲱⲛⲧ̅ ⲙ̅ⲙⲁⲧⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ
ⲉⲩⲧⲙⲉⲓⲛⲉ ⲛⲁⲓ ⲙ̅ ⲡⲁ ϣⲏⲣⲉ ⲛ̅ ϣⲟⲣⲡ̅· ⲛ̅ ϯⲛⲁⲕⲁ
ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲟⲗ ⲁⲛ· Ⲉⲓⲧⲁ ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲉⲩϣⲟⲟⲡ ϩⲙ̅
ⲡⲉϣⲧⲉⲕⲟ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̅ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲉⲓ ⲉ
ⲡⲉⲥⲏⲧ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲉⲩⲟ ⲙ̅ ⲡⲉⲥⲙⲟⲧ ⲛ̅ ϩⲙ̅ⲙⲁⲧⲟⲓ·
ⲉⲩⲱϣ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲱ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉⲧⲉ-
ⲧⲛ̅ϩⲙⲟⲟⲥ | ⲧⲉⲧⲛ̅ⲣ̅ ⲟⲩ· ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· Fol. 24 b 2
ⲙⲛ̅ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁⲩⲉⲓ ⲉ ϫⲱⲧⲛ̅ ⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲟⲗ·
ⲥⲉⲛⲁⲙⲓϣⲉ ϩⲛ̅ ⲧⲉⲩⲥⲏⲃⲉ· ⲛ̅ⲥⲉⲣ̅ ϫⲟⲉⲓⲥ· ⲛ̅ϭⲓ ⲧⲉⲩϭⲓϫ·
Ⲁⲩⲱ ⲁ ⲡⲉϩⲣⲟⲟⲩ ⲛ̅ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲉϩ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅·
ⲁⲩⲛⲟϭ ⲛ̅ ϩⲟⲧⲉ ⲙⲛ̅ ⲟⲩϣⲧⲟⲣⲧⲣ̅· ⲁⲙⲁϩⲧⲉ ⲙ̅ⲙⲟⲟⲩ·
ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ· ⲁⲩⲟⲩⲱⲛ ⲛ̅ⲣⲟ ⲙ̅ ⲡⲉϣⲧⲉⲕⲟ· ⲁⲩⲛ̅ⲧⲟⲩ
ⲉ ⲃⲟⲗ· ⲁ ⲙⲓⲭⲁⲏⲗ ⲥⲟⲟⲩⲧⲛ̅ ⲛ̅ ⲧⲉϥⲥⲏⲃⲉ· ⲉ ⲡϩⲁⲅⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲩⲱ ⲁ ⲅⲁⲃⲣⲓⲏⲗ· ⲥⲟⲟⲩⲧⲛ̅ ⲛ̅ ⲧⲉϥⲥⲏⲃⲉ
ⲛ̅ ⲕⲱϩⲧ̅· ⲉ ⲕⲗⲁⲩϯⲟⲥ· ⲉ ⲧⲣⲉ ⲩⲙⲓϣⲉ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ·
Ⲁⲩⲱ ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲱϣ | ⲉ ⲃⲟⲗ· ⲉϫⲛ̅ Fol. 25 a 1
ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲑ̅
ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛ̅ⲧⲁⲓⲉⲓ ⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲟⲗ· ⲁⲛⲁⲅ-
ⲅⲉⲗⲟⲥ ϩⲣⲁ· ⲙ̅ ⲡⲉⲩϩⲣⲟⲟⲩ ϫⲓⲛⲉ ϫⲱⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ϣⲁ
ϫⲱⲥ· ⲁⲩⲱ ⲁⲛϫⲱⲱⲣⲉ ⲉⲣ ϩⲟⲧⲉ· ⲁⲛⲇⲩⲛⲁⲧⲟⲥ ⲛⲉϫ
ⲛⲉⲩⲥⲏⲃⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲡⲱⲧ ⲁⲛⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲉⲣ ϩⲟⲧⲉ· ⲁ
ⲛⲉⲧ ϫⲓ ⲉⲕⲓⲃⲉ· ⲉⲣ ϩⲟⲧⲉ ⲁⲩⲡⲱⲧ· Ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩⲙⲓϣⲉ
ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ϩⲛ̅ ⲧⲙⲏⲧⲉ ⲛ̅ ⲧⲉⲡⲗⲁϯⲁ· ⲁⲩⲙⲟⲩⲟⲩⲧ
ⲛ̅ϫⲟⲩⲧⲟⲩ ⲉⲛϣⲟ· ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲏⲧⲟⲩ· Ⲛⲉⲣⲉ ⲙ̅ⲡⲉⲣⲥⲟⲥ·
ⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ϩⲱ ⲉ ⲣⲟⲕ ⲱ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁ|ⲧⲟ- Fol. 25 a 2
ⲗⲁⲓⲟⲥ· ⲁⲕϥⲓ ⲅⲁⲣ ⲙ̅ ⲡⲙⲁ ⲧⲏⲣϥ̅· ⲁⲩⲱ ⲁⲩⲕⲟⲧⲟⲩ ⲉ
ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲧⲱⲣⲡ̅ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ϩⲓϫⲙ̅ ⲡⲉϥⲑⲣⲟⲛⲟⲥ·
ⲁⲩⲉⲛⲧϥ̅ ⲡⲃⲟⲗ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲙⲛ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲁϥⲉⲣ ϣⲡⲏⲣⲉ· ⲙ̅ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲛⲉⲣⲉ
ⲡⲉϥⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ· ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ⲉϣϭⲙ̅-
ϭⲟⲙ· ⲉ ⲁⲛϯⲗⲉⲅⲉ ⲛⲁϥ· ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ⲛⲉϥⲇⲩⲛⲁⲧⲟⲥ·
ⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲙⲓϣⲉ ⲛⲙ̅ⲙⲁϥ· ⲉ ⲧⲃⲉ ⲛⲉϥⲙⲛ̅ⲧϫⲱⲱⲣⲉ·

Πεϫε πρ̅ρ̅ο ⲙ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲙⲏ ⲙ̅ⲡ ⲉⲓϫⲟⲟⲥ
Fol. 25 b 1 ⲛⲁⲕ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· | ⲛ̅ⲧⲁⲕϯ
ⲛ̅ ϭⲟⲙ· ⲙ̅ ⲡⲉⲓ ϣⲏⲣⲉ ϣⲙ̅ ⲥⲛⲁⲩ· ϣⲁⲛⲧ ⲟⲩϣⲱⲗ·
ⲛ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲁϫⲛ̅ ⲉⲣ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲛ̅ ⲗⲁⲁⲩ·
ϣⲁⲛⲧⲉ ⲡⲉⲓ ⲛⲟϭ ⲙ̅ⲙⲏⲏϣⲉ ϣⲧⲟⲣⲧⲣ̅· ⲛ̅ⲥⲉⲉⲣⲑⲉ ⲛ̅
ⲟⲩⲡⲟⲗⲓⲥ ⲉⲥϣⲏϥ· ⲉⲣⲉ ⲥⲉ ⲛ̅ ⲧⲃⲁ ⲙ̅ⲙⲏⲏϣⲉ· ϣⲟⲟⲡ
ⲛ̅ϩⲏⲧⲥ̅· ⲙ̅ⲡ ⲟⲩⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲙⲓϣⲉ ⲛⲙ̅ⲙⲁϥ· ⲁⲗⲗⲁ
ⲁⲩⲡⲱⲧ ϩⲛ̅ ⲟⲩϭⲉⲡⲏ· Πεϫε ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ·
ϫⲉ ⲁⲓⲟⲩⲱ ⲉⲓϫⲟⲟⲥ ⲛⲁⲕ· ⲛ̅ ⲕⲉ ⲥⲟⲡ· ϫⲉ ⲛ̅ ⲁⲛⲟⲕ ⲁⲛ
ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲉ ⲅⲉⲛⲟⲓⲧⲟ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉϥⲁⲣ-
Fol. 25 b 2 ⲭⲓⲉⲣⲉⲩⲥ· Πεϫε ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̅ ⲡⲣ̅|ⲣ̅ⲟ·
ϫⲉ ⲙⲏ ⲙ̅ⲡⲉ ⲕϫⲟⲟⲥ ⲉ ⲣⲟⲓ· ϫⲉ ⲉⲓⲟⲩⲱϣ· ⲉ ⲛⲁⲩ
ⲉⲩϭⲟⲙ· ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲕ̅· ⲙ̅ⲡⲁⲧ ⲉⲓⲕⲁ ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲟⲗ·
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ· ⲁⲕⲛⲁⲩ ⲉⲩⲕⲟⲩⲓ ϩⲛ̅ ⲧⲁ ϭⲟⲙ· ⲉⲣⲉ
ⲡⲁ ⲣ̅ⲣ̅ⲟ ϯ ⲙ̅ⲙⲟⲥ ⲛⲁⲓ· ⲁⲩⲱ ϣⲁ ⲉⲛⲉϩ· ⲙⲉⲣⲉ ⲧⲉϥϭⲟⲙ
ⲱϫⲛ̅ ϩⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· Πεϫε ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ϫⲉ ⲛ̅ⲥⲁϥ ⲁⲛⲅ̅ ⲟⲩⲣ̅ⲣ̅ⲟ· ⲙ̅ⲡⲟⲟⲩ ⲇⲉ ϩⲱⲱϥ
ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕϩⲙ̅ϩⲁⲗ· ⲁⲙⲟⲩ ϩⲙⲟⲟⲥ ⲛⲁⲕ ϩⲓϫⲙ̅ ⲡⲁ
ⲑⲣⲟⲛⲟⲥ· ⲧⲁϩⲏⲡⲉⲣⲉⲧⲉⲓ ⲛⲁⲕ ϩⲱⲥ ϩⲙ̅ϩⲁⲗ· Πεϫε
Fol. 26 a 1 ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ· ϫⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲛ̅ⲧⲁ | ⲡⲁ ϫⲟⲉⲓⲥ
ⲛ̅ⲁ ⲉⲣⲏⲧ ⲙ̅ⲙⲟϥ ⲛⲁⲓ· ⲙⲛ̅ ⲡⲁ ⲥⲟⲛ ⲕⲗⲁⲩϯⲟⲥ· ⲧⲁⲓ ⲧⲉ
ⲧⲙⲛ̅ⲧⲉⲣⲟ· ⲉⲧ ⲛⲁⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· ⲉⲩⲱⲛϩ̅ ϣⲁ ⲉⲛⲉϩ ϩⲙ̅
ⲙ̅ⲡⲏⲩⲉ· ⲛ̅ ⲛⲁ ⲡⲕⲁϩ ⲁⲛ ⲛⲉ· ⲁⲗⲗⲁ ⲛⲁ ⲧⲡⲉ ⲛⲉ·
ⲁⲩⲱ ⲧⲛ̅ⲛⲁⲙⲁⲧⲉ ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ϩⲛ̅ ⲟⲩⲡⲟⲗⲓⲥ
ⲛ̅ ⲟⲩⲱⲧ· Πⲗⲏⲛ ⲙ̅ⲡⲉⲣ ⲣ̅ ϩⲟⲧⲉ· ⲱ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲙ̅ⲙⲟⲛ
ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ ⲛⲉ ⲛ̅ⲧⲁⲩⲕⲱ· ⲙ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ
ⲃⲟⲗ· ⲁⲩⲉⲛⲧϥ̅· ⲉ ⲡⲉⲓ ⲙⲁ· ⲛ̅ⲧⲟⲟⲩ ⲟⲛ ⲛⲉ ⲛ̅ⲧⲁⲩϫⲓⲧⲕ̅
ⲉ ⲡⲉⲕⲡⲁⲗⲗⲁϯⲟⲛ· ⲛ̅ ⲧⲉⲓ ϩⲉ· ⲁⲩⲱ ⲁⲩϫⲓⲧϥ̅ ⲉϫⲙ̅
ⲡⲉϥⲑⲣⲟⲛⲟⲥ· ⲛ̅ⲧⲉϥϩⲉ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ϩⲟⲧⲉ· Ⲁⲛⲁⲅⲅⲉⲗⲟⲥ
Fol. 26 a 2 ⲃⲱⲕ· ϩⲁϩⲧⲙ̅ ⲡⲉⲣⲡⲉ· ⲉⲧ ⲉⲣⲉ ⲛⲉⲟⲩⲏⲏⲃ | ⲛ̅ϩⲏⲧϥ̅·
ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁ-
ⲧⲟⲗⲁⲓⲟⲥ· ⲉⲓ ⲉϫⲛ̅ ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ
ⲁⲩϣⲟⲣϣⲣ̅ ⲙ̅ ⲡⲉⲣⲡⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉ ϫⲱⲟⲩ· ⲁⲩⲱ ⲁⲩⲕⲱϩⲧ̅
ⲙⲟⲩϩ ⲛ̅ϩⲏⲧϥ̅· Ⲁⲩⲱ ⲟⲛ ⲁ ⲕⲉ ⲛⲟϭ· ⲛ̅ϣⲡⲏⲣⲉ ϣⲱⲡⲉ

ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ· ⲛ̄ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ·
ϫⲟⲟⲥ ⲉ ⲣⲟⲓ· ϫⲉ ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲧⲣⲉ ⲡⲗⲓⲙⲏⲛ· ⲉⲧ ⲉⲣⲉ
ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ ⲥⲏϩ ⲉ ⲣⲟϥ· ⲡⲉⲛⲧⲁ ⲧⲣ̄ⲣ̄ⲱ ⲕⲁⲗⲓⲟⲡⲓⲍⲉ
ⲙ̄ⲙⲟϥ· ⲛ̄ ϩⲟⲩⲛ ⲉ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· ⲁⲩϩⲱⲗ ⲉ ⲃⲟⲗ ⲉϫⲛ̄
ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ϩⲙ̄ⲙⲁⲧⲟⲓ· ⲛ̄ⲧⲉ ⲡⲡⲟⲗⲁⲓ-
ⲙⲟⲥ· ⲉⲣⲉ | ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲱϣ ⲉ ⲃⲟⲗ· ϩⲓⲑⲏ ⲙ̄ⲙⲟⲟⲩ· Fol. 26 b 1
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛ̄ⲃ̄
ⲁϥⲉⲓ ⲉϫⲱⲧⲛ̄· ⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ϣⲁ ϩⲣⲁⲓ
ⲉ ⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ· ⲡⲗⲓⲙⲏⲛ ⲛ̄ ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ· ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ· ϩⲏⲗ ⲉ ⲃⲟⲗ ϩⲓϫⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲧⲏⲣⲥ̄ ⲛ̄ⲛ̄
ⲙ̄ⲡⲉⲣⲥⲟⲥ· Ⲁⲩⲱ ⲉⲣϣⲁⲛ ⲟⲩⲡⲟⲗⲁⲓⲙⲟⲥ· ϣⲱⲡⲉ ϩⲛ̄
ⲧⲙⲏⲧⲉ· ⲛ̄ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲙⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· ⲛ̄ⲥⲉⲁⲣⲭⲉⲓ
ⲙ̄ ⲙⲓϣⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· Ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁⲣⲉ ⲡϩⲁⲅⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ϯ ⲛ̄ⲧⲉϥⲥⲙⲏ ϩⲛ̄ ⲛ̄|ⲧⲟϣ ⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· Fol. 26 b 2
ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ·
ⲉⲓ ⲉϫⲱⲧⲛ̄· ⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ϣⲁⲣⲉ ⲛⲉϩⲧⲱⲱⲣ· ⲉⲧ ⲉⲣⲉ ⲛⲉⲩⲗⲓⲙⲏⲛ· ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲧⲁⲗⲏⲩ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲍⲱⲅⲣⲁⲫⲉⲓ ⲛ̄ ϩⲟⲩⲛ ⲉ ⲡⲕⲟⲓⲧⲱⲛ
ⲛ̄ ⲧⲣ̄ⲣ̄ⲱ ϣⲁⲩϩⲙ̄ϩⲙ̄· ⲛ̄ⲥⲉϩⲱⲗ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲩⲛⲟⲩ
ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲛ̄ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ ⲧⲏⲣⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲣⲁⲛ ⲙ̄
ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ
ⲙ̄ⲡⲁⲧ ⲟⲩⲙⲓϣⲉ ⲉ ⲡⲧⲏⲣϥ̄· Ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ·
ⲉ ⲧⲉⲩⲭⲱⲣⲁ ⲁⲛ|ϯⲟⲭⲓⲁ· ⲙⲛ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Fol. 27 a 1
ⲙⲛ̄ ⲛⲉ ⲛ̄ⲧⲁⲩⲃⲱⲕ ⲛⲙ̄ⲙⲁⲩ· ⲙ̄ⲡ ⲟⲩϫⲓ ⲗⲁⲁⲩ ⲛ̄ ϣⲱⲗ· ⲛ̄ⲅ̄
ⲛ̄ⲧⲉ ⲙ̄ⲡⲉⲣⲥⲟⲥ ⲛⲙ̄ⲙⲁⲩ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩϩⲱⲛ ⲉ ϩⲟⲩⲛ·
ⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣⲟ· ⲁⲛⲃⲁⲓϣⲓⲛⲉ ⲉⲓ· ⲁⲩⲧⲁⲙⲉ
ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ· ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲡⲉⲕϣⲏⲣⲉ·
ⲁⲩⲙⲏⲏϣⲉ ⲛ̄ⲗⲟⲩⲗⲁⲓ· ϣⲱⲡⲉ ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲁⲩⲥⲱⲟⲩϩ ⲧⲏⲣⲟⲩ ϫⲓⲛⲉ ⲡⲉⲩⲕⲟⲩⲓ· ϣⲁ ⲡⲉⲩⲛⲟϭ· ⲉⲩ-
ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲟⲩ· ⲛ̄ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ
ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ· ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· Ⲁⲩⲱ ⲁ ⲧⲙⲁⲁⲩ·
ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩϯ|ⲟⲥ· ⲙⲛ̄ ⲧⲉϥⲥⲱⲛⲉ· ⲁⲗⲉ ⲉⲛϩⲁⲣⲙⲁ Fol. 27 a 2
ⲛ̄ⲣ̄ⲣ̄ⲱⲟⲩ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲱⲙⲛ̄ⲧ̄ ⲉ ⲣⲟⲟⲩ· ϩⲛ̄ ⲧⲉϩⲓⲏ·
ⲛ̄ⲑⲉ ⲛ̄ ⲓⲱⲥⲏⲫ ⲙ̄ⲡⲉⲓ ⲟⲩⲟⲉⲓϣ· ⲛ̄ⲧⲁϥⲃⲱⲕ ϩⲏⲧϥ̄· ⲛ̄

ιακωβ πεχειωτ· ⲡⲉ ⲁⲛ ⲙⲡⲉ ⲛⲁⲉⲱϫⲱ· ⲙ̅
ⲡⲣⲁⲩⲉ· ⲙⲙⲏ ⲡⲗⲟⲩⲗⲁⲓ· ⲛ̅ⲧⲁⲩⲱⲟⲡⲉ ⲙ̅ ⲡⲛⲁⲩ ⲉⲧ
ⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲱ ⲉ ⲡⲣⲣⲟ· ⲙⲙⲏ
ⲛⲁ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· ⲛ̅ ⲛⲉⲙⲛ̅ⲧⲛⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲙⲏ
ⲛ̅ⲥⲟⲙ ⲛ̅ ⲛⲉⲓ ⲡⲉⲧ ⲟⲧⲁⲁⲃ· Ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉⲓ
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ· ⲉⲡⲉⲓⲁⲕⲟⲛⲉⲓ· ⲉ ⲡⲛⲩⲣⲉ ⲙ̅ ⲡⲣⲣⲟ·
Fol. 27 b 1 ⲙⲛ̅ ⲙ̅|ⲡⲉⲣⲥⲟⲥ· ⲫⲙ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ· ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ
ⲛ̅ⲁ ⲕⲁⲓⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲫⲙⲟⲩ ⲇⲉ ⲁⲓⲃⲱⲕ ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲓⲧⲁ-
ⲙⲟⲩ ⲇⲉ ⲁ ⲡⲛⲩⲣⲉ· ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲙⲟⲩ·
ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲁ ⲡⲣⲣⲟ ϫⲟⲟⲩ ⲁⲫⲉⲓⲛⲉ ⲙ̅ⲙⲟⲩ· ⲉ
ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· ⲉ ⲧⲙⲛⲧⲉ ⲙ̅ ⲛⲉⲡⲟⲥ· ⲁⲧⲁⲕⲓⲙⲁⲍⲉ
ⲙ̅ⲙⲟⲩ ⲙⲙⲏ ⲟⲧⲉ· ⲉ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲛ̅ⲣⲛⲧⲉ̅ⲩ· ⲛ̅ⲥⲁ
ⲡⲙⲁⲉⲓⲛ ⲙ̅ ⲡⲥⲟⲧⲉ ⲙ̅ⲙⲁⲧⲉ· ⲛ̅ⲧⲁⲩⲧⲁⲁϥ ⲛⲁϩⲣⲙ̅
ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲣⲣⲟ· ⲙⲙⲏ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 27 b 2 ⲗⲩⲡⲏ ⲙ̅ⲙⲁⲧⲉ ⲉ ⲧⲃⲛⲛⲧⲉ̅ⲩ· Ⲡⲣⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉⲣ|ϣⲁⲣⲡⲉ·
ⲙ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲕⲱⲱⲥ ⲙ̅ⲙⲟⲩ ⲫⲙ̅ ⲟⲩⲧⲁⲉⲓⲟ·
ⲫⲙ̅ ⲫⲉⲛϩⲟⲓⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲙⲙⲏ ⲫⲙⲥ̅ϯ ⲡⲟⲩⲃⲉ· ⲁⲩⲕⲁⲁϥ
ⲫⲙ̅ ⲟⲩⲧⲁⲓⲃⲉ· ⲁⲩⲥⲁⲗⲱⲱϥ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲱⲁⲛⲧ ⲟⲩⲥⲟⲁⲓ ⲱⲁ ⲡⲉⲓⲉⲓⲱⲧ· Ⲡⲙⲁⲧⲉ ⲱⲥⲕ ⲇⲉ ⲱⲱⲡⲉ·
ⲁϥⲙⲟⲩⲧ ⲛ̅ⲥⲓ ⲡⲉⲓⲱⲧ ⲛ̅ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲁⲩⲱ ⲁⲩⲱⲙⲉ
ⲛ̅ⲥⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲉ ⲁⲁϥ ⲛ̅ ⲣⲣⲟ· ⲁ ⲧⲉϥⲙⲁⲁⲩ ϫⲓⲧ̅ϥ
ⲁⲥⲣⲟⲡ̅ϥ· Ⲏⲉⲧⲛ̅ ⲟⲩⲛⲟⲩ ⲇⲉ ⲫⲙⲁ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· ⲉ
ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲁⲩⲱ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ·
ⲁⲩⲁⲁϥ ⲛ̅ ⲣⲣⲟ· ⲙⲙⲏ ⲟⲩϯ ⲫⲧⲛⲧ ⲉ ⲫⲱⲃ ⲛ̅ ⲧⲉⲓ ⲙⲙⲏ·
Fol. 28 a 1 ⲛ̅ⲕⲉ ⲥⲟⲡ· Ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲙⲙⲛ̅ⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲟⲩⲱ ⲧⲁⲫⲉ
ⲛ̅ ⲣⲣⲱⲟⲩ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉⲧ ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲟⲩ·
ⲁⲩⲥⲉⲣ ⲡⲟⲗⲁⲓⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲛ̅ⲟⲉ ⲛ̅
ⲱⲟⲣⲡ̅· ⲁⲩⲉⲣ ⲡⲱⲃⲱ ⲛ̅ ⲧⲣⲁⲣⲧⲉ̅· ⲛ̅ⲧⲁⲥⲱⲱⲡⲉ ⲛⲁⲩ·
ⲫⲧⲛ̅ ⲧⲙⲛ̅ⲧϫⲱⲱⲣⲉ· ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
Ⲏ ⲧⲉⲣ ⲟⲩⲧⲁⲗⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲉ ⲡⲟⲩⲱ ⲙ̅ ⲡⲡⲟⲗⲁⲓ-
ⲙⲟⲥ· ⲁⲥⲱⲧⲟⲣⲧⲣ̅ ⲙⲙⲁⲧⲉ· ⲡⲉϩⲁⲩ ⲇⲉ ⲟⲩⲟⲓ ⲛⲁⲓ· ⲁⲉ
ⲁⲓϯ ⲛ̅ ⲛⲉϫⲣⲏⲙⲁ· ⲛ̅ ⲧⲁ ⲙⲙⲛ̅ⲧⲉⲱⲱⲧ· ⲙⲙⲏ ⲡⲉⲧ ⲛ̅ⲧⲁⲩ
Fol. 28 a 2 ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ· ⲱⲁⲛⲧ ⲓⲥⲓⲧ̅· | ⲉⲓⲥ ⲫⲛⲏⲧⲉ· ⲁⲛⲃⲁⲣ-

ⲃⲁⲣⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ϫⲱⲓ· ⲉⲩⲟⲩⲱϣ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ·
ⲁⲩⲱ ⲁ ⲑⲟⲧⲉ ⲙⲛ̄ ⲡⲉϣⲧⲟⲣⲧⲣ̄· ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ· ⲁϥ-
ⲣⲓⲙⲉ ⲙ̄ⲙⲁⲧⲉ· Ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲛⲛⲟϭ ⲙ̄ ⲡⲡⲁⲗⲗⲁ-
ϯⲟⲛ· ⲥⲟⲧⲉⲣⲓⲭⲟⲥ· ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲛ̄
ϩⲣⲱⲙⲁⲛⲟⲥ· ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙⲛ̄ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ·
ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁⲩ· ϫⲉ ⲙⲁⲣⲉ
ⲕⲗⲁⲩϯⲟⲥ ⲉⲓ· ⲛϥ̄ϩⲙⲟⲟⲥ ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲉ ⲡⲙⲁ ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ· ϫⲉ ⲛ̄ⲧⲁϭⲟⲙ ⲁⲛ ⲧⲉ ⲉⲙⲓϣⲉ ⲙⲛ̄ ⲛ̄ⲃⲁⲣ-
ⲃⲁⲣⲟⲥ· Ⲡⲉϫⲉ ⲡϩⲁⲅⲓⲟⲥ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲛⲁϥ· ϫⲉ ⲙ̄ⲡ
ⲉⲓϩ|ⲙⲟⲟⲥ· ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ ⲉⲛⲉϩ· Fol. 28 b 1
ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲡϩⲏⲧ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲧⲁϫⲣⲟ· ⲛϥ̄ϩⲙⲟⲟⲥ ⲉϫⲙ̄ ⲛ̄ⲥ̄
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲙ̄ⲙⲟⲛ ⲁⲛ ⲟⲛ· ⲛⲉⲕϩⲙ̄ϩⲁⲗ ⲛ̄ ⲛⲉϩⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ⲙ̄ ⲡⲉⲕⲱⲛⲉϩ· ⲉⲕϣⲟⲟⲡ ϩⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ⲛ̄ ⲛⲉ-
ⲛⲉⲓⲟⲧⲉ· Ⲛ̄ⲛⲟϭ ⲇⲉ ⲙ̄ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ·
ϫⲉ ⲛ̄ ϩⲟⲥⲟⲛ· ⲉⲣⲉ ⲕⲗⲁⲩϯⲟⲥ ⲙ̄ⲙⲁⲩ· ⲙⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙⲉⲛ ⲡⲉⲑⲟⲟⲩ ⲛⲁϣⲱⲡⲉ· ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· Ⲡⲉϫⲉ ⲡⲣ̄ⲣ̄ⲟ
ⲛⲁⲩ· ϫⲉ ⲉⲓⲉⲣ ϩⲟⲧⲉ· ϫⲉ ⲛ̄ⲧⲁⲓϥⲓ ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ϥⲉⲣ ⲟⲩⲕⲣⲟϥ ⲉ ⲣⲟⲓ· ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲛ̄ⲥⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ· ⲁⲗ|ⲗⲁ ⲉϣⲱⲡⲉ ⲙⲉⲛ· ⲁⲣⲓⲕⲉ Fol. 28 b 2
ϩⲙ̄ ⲡⲉϥϩⲏⲧ· ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ· ⲙⲁⲣⲟⲩ ⲱⲣⲕ̄ ⲛⲁⲓ ⲙ̄
ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲛ̄ⲧⲁⲩⲧⲉⲧ· ⲡϩⲏⲧ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· Ⲡ̄ ⲡⲉϥ-
ⲣⲁⲥⲧⲉ ⲇⲉ ⲉϥϣⲧⲣ̄ⲧⲱⲣ ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ· ⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ
ⲟⲩⲱⲛϩ̄ ⲛⲁϥ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ
ⲡⲣ̄ⲣ̄ⲟ· ⲉⲕϩⲙⲟⲟⲥ ⲉⲕⲣ̄ ⲟⲩ· ⲉⲕⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲁⲛⲁϣ· ⲛ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ· ϫⲉ ⲙⲛ̄ ⲗⲟⲅⲟⲥ· ⲟⲩⲇⲉ
ⲁⲛⲁϣ· ⲟⲩⲇⲉ ⲥⲟⲛ· ⲟⲩⲇⲉ ϣⲃⲏⲣ ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ⲉ ⲉⲣ ⲣ̄ⲣ̄ⲟ· ⲧⲱⲟⲩⲛ ⲛ̄ | ⲣⲁⲥⲧⲉ ϫⲟⲟⲩ ⲉ Fol. 29 a 1
ⲕⲏⲙⲉ· ⲉⲛⲥⲁ ϩⲛ̄ⲇⲓⲣⲟⲛ· ⲛⲁⲓ ⲛⲉ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ϣⲁⲩⲙⲓϣⲉ ⲛ̄ⲍ̄
ⲉ ϫⲱⲕ· ϯϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ⲱ̄ ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ϯⲥⲟⲟⲩⲛ
ⲉⲩϣⲏⲣⲉ ϣⲏⲙ· ϩⲙ̄ ⲡⲙⲁⲣⲏⲥ ⲛ̄ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ·
ϫⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉϥⲙⲟⲟⲛⲉ ⲛ̄ ϩⲛ̄ⲃⲁⲁⲙⲡⲉ· ϩⲛ̄ ⲧⲥⲱϣⲉ·
ⲉ ⲡⲁ ⲡⲧⲟϣ ⲙ̄ ⲡⲥⲟⲓ ⲡⲉ· ϫⲟⲟⲩ ⲛ̄ⲥⲱϥ ⲛⲅ̄ ⲉⲛⲧϥ̄· ⲉ
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲛⲁⲙⲓϣⲉ ⲙⲛ̄ ⲙ̄ⲡⲉⲣ-

ⲥⲟⲥ· ⲛ̄ⲧⲁϥϫⲉ ⲡⲁⲓ ⲇⲉ· ⲉ ⲧⲃⲉ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ·
ⲉϥϩⲙ̄ ⲡⲧⲟϣ ⲙ̄ ⲡⲥⲟⲓ· ⲉϥⲙⲟⲟⲛⲉ ⲛ̄ ⲛⲉⲃⲁⲁⲙⲡⲉ ⲙ̄ ⲡⲁ
ⲉⲓⲱⲧ· ⲛ̄ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲉⲣⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ϩⲱⲱϥ· ⲙⲟⲟⲛⲉ
Fol. 29 a 2 ⲛ̄ ⲛⲉⲥⲟⲟⲩ | ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ· ⲉⲩⲟ ⲛ̄ϣⲃⲏⲣ ⲉⲛⲉⲩⲉⲣⲏⲩ·
ⲉⲛⲉϥⲉⲓⲣⲉ ϩⲛ̄ ⲙⲛ̄ⲧⲛⲁ· ⲉϥϫⲱ ⲉϥϭⲟⲥϭⲥ̄· ⲉⲣⲉ ⲡⲉⲯⲁⲗ-
ⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲛ̄ ⲁⲡⲁ ⲯⲟⲧⲉ ⲉϥⲙⲉⲗⲉⲧⲁ· ⲛ̄ ⲛⲉ-
ⲯⲁⲗⲙⲟⲥ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ· Ⲛⲉⲣⲉ ⲡⲟⲣⲅⲁⲛⲟⲛ
ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉϥϣⲁⲛϫⲱ· ϣⲁⲣⲉ ⲛ̄ ⲃⲁⲁⲙⲡⲉ
ⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ· ⲉⲛⲉⲥⲟⲟⲩ ⲛ̄ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁⲩⲱ ⲛϥ̄ϫⲛⲟⲩ
ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲱϩⲉ ⲡⲧⲟϣ ⲡⲥⲟⲓ· ⲛ̄ⲧ ⲁϥϯⲟⲩⲱ ⲙ̄ⲙⲟⲕ
ⲉ ϩⲣⲁⲓ· ϫⲉ ⲕⲛⲁⲗⲟ ⲉⲕⲕⲉⲛⲥ̄ ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲛⲅ̄ ⲕⲉⲉⲛⲥ̄
ⲣⲱⲙⲉ· Ⲉⲓⲧⲁ ⲁϥϫⲟⲟⲩ ⲛ̄ ⲟⲩⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ· ϩⲓⲧⲙ̄
Fol. 29 b 1 ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̄ ⲟⲩⲙⲉ|ⲣⲓⲁⲛⲟⲥ ⲡⲣ̄ⲣⲟ· Ⲏ̄ ⲧⲉⲣⲉ ϥⲉⲓ
ⲛ̄ⲏ̄ ⲇⲉ ⲉ ⲡⲧⲟϣ ⲡⲥⲟⲓ· ⲁϥϩⲉ ⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲙⲛ̄ ⲁⲡⲁ
ⲯⲟⲧⲉ· ⲉⲩⲙⲟⲟⲛⲉ ϩⲛ̄ ⲧⲥⲱϣⲉ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛ̄
ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ϫⲉ ⲉⲓⲥ ⲡⲉⲕⲉⲓⲱⲧ· ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ· ⲉ
ⲧⲣⲉϥⲁⲁⲕ ⲛ̄ ⲣ̄ⲣⲟ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲁ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ·
ⲧⲁⲗⲉ ⲉ ⲡⲉϩⲧⲟ· ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲁϥϫⲱⲣⲙ̄
ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲛ̄ ⲡⲁⲓ· ⲁϥϫⲓ ⲛ̄ⲧⲉϥⲥⲏⲃⲉ· ⲁϥϣⲟⲗⲥ̄ ⲁϥⲡⲱⲧ·
ⲉ ⲧⲙⲏⲧⲉ ⲛ̄ ⲛⲉⲥⲟⲟⲩ ⲛ̄ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁϥⲣⲱϩⲧ̄ ⲉ ⲃⲟⲗ ⲛ̄
ϩⲏⲧⲟⲩ· Ϩⲟⲓⲛⲉ ⲁⲩⲕⲟⲛⲥⲟⲩ ⲉ ⲡⲉⲩⲙⲁⲕϩ̄· ϩⲛ̄ⲕⲟⲟⲩⲉ
Fol. 29 b 2 ⲁⲩⲥⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲩϭⲓϫ· ⲙⲛ̄ ⲛⲉⲩⲟⲩ|ⲉⲣⲏⲧⲉ· ⲁⲡⲁ
ⲯⲟⲧⲉ ⲇⲉ· ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ ⲉ ⲧⲉϥⲙⲉⲧⲁⲕⲣⲓⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ϩⲱ ⲉ ⲣⲟⲕ· ⲉⲕⲡⲉϩⲧ̄ ⲥⲛⲟϥ ⲛ̄ ⲁⲧⲛⲟⲃⲉ ⲉ ⲃⲟⲗ·
ⲁ ⲡϩⲏⲧ ⲅⲁⲣ ⲙ̄ ⲡⲉⲕⲉⲓⲱⲧ· ⲟⲩⲱ ⲉϥⲙ̄ⲧⲟⲛ· ⲉ ϩⲣⲁⲓ ⲉ
ϫⲱⲕ· ϫⲉ ⲁϥϫⲡⲟⲕ· ⲛⲟⲩϫ ⲛ̄ⲧⲉⲕⲥⲏⲃⲉ ⲉ ⲡⲉⲥⲕⲟⲉⲓϩ·
ϫⲉ ⲙ̄ⲡⲁⲧⲉ ⲡⲉⲕⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ· ⲉ ⲧⲣⲉ ⲕⲡⲉϩⲧ̄ ⲥⲛⲟϥ
ⲉ ⲃⲟⲗ· ⲉϥⲧⲱⲛ ϭⲉ ⲡⲙⲟⲩ ⲙ̄ ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧⲉ ⲙ̄ⲡⲉ ϥⲉⲓ
ⲉ ϫⲱⲕ ϩⲱⲱⲕ· ⲙ̄ⲡⲁⲧⲉ ⲙⲟⲟⲩ ϣⲱⲡⲉ· Ⲉⲩⲧⲱⲛ ⲛⲉ-
ⲙⲟⲟⲛⲉ· ⲛ̄ⲣⲉϥϩⲉⲧⲃ̄ ϣⲏⲣⲉ ⲕⲟⲩⲓ· ⲉⲧⲉ ⲙ̄ⲡ ⲟⲩⲙⲟⲩⲟⲩⲧ
Fol. 30 a 1 ⲙ̄ⲙⲟⲕ· ⲉⲕϫⲓ ⲉⲣⲱⲧⲉ ϩⲛ̄ ⲧⲉⲕⲙⲁⲁⲩ:—Ⲛⲁⲓ | ⲇⲉ· ⲉⲣⲉ
ⲛ̄ⲑ̄ ⲁⲡⲁ ⲯⲟⲧⲉ ϫⲱ ⲙ̄ⲙⲟⲟⲩ· ⲁ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲧⲁⲕⲟ· ϣⲱⲗ
ⲛ̄ ⲧⲉϥⲥⲏⲃⲉ· ⲁϥⲡⲱⲧ ⲛ̄ⲥⲱϥ· ⲉϥⲧⲁⲗⲏⲩ ⲉ ⲡⲉϩⲧⲟ· ⲉϥ-
ⲟⲩⲱϣ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛⲁϥ·

ϫⲉ ϩⲱ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲁⲧⲉ ⲡⲁ ⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ· ⲉ ⲧⲣⲉ
ⲕⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲓ· Ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲇⲉ· ⲡⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ·
ⲁϥⲉⲣϣⲡⲏⲣⲉ ⲛ̅ ⲧⲉϥⲙⲛ̅ⲧ̅ⲧⲟⲗⲙⲏⲣⲟⲥ· ϫⲉ ⲛⲁⲙⲉ ϥⲉⲣ-
ϣⲁⲩ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛⲁϥ· ϫⲉ
ϥⲉⲣϣⲁⲩ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲙ̅ ⲡⲧⲁⲕⲟ· Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ
ⲁⲩⲧⲱⲣⲡ̅ ⲙ̅ ⲁⲥⲉⲃⲏⲥ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲁⲩⲛ̅ⲧϥ̅ ⲉ ⲧⲡⲟⲗⲓⲥ·
ⲛ̅ ⲧⲙⲛ̅|ⲧⲣ̅ⲣ̅ⲟ· ⲛⲉϥ ϩⲛ̅ ϫⲟⲩⲱⲧⲉ ⲅⲁⲣ ⲛ̅ⲣⲟⲙⲡⲉ· ⲛ̅ ⲁϩⲉ Fol. 30 a 2
ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲁⲩϯ ⲙ̅ ⲡⲉⲯⲩⲫⲟⲥ
ϩⲁ ⲣⲟϥ· ϩⲁⲧⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲉϥⲉⲣϣⲁⲩ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
Ⲁⲩⲱ ⲁ ⲧⲛⲟϭ ⲛ̅ ϣⲉⲉⲣⲉ ⲛ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲉⲡⲉⲓⲑⲩⲙⲉⲓ
ⲉ ⲣⲟϥ· ⲉⲛⲉⲁϥⲕⲁⲁⲩ ϩⲙ̅ ⲡⲡⲟⲗⲩⲙⲟⲥ· ⲉϥⲟ ⲛ̅ ⲥⲧⲁϥ-
ⲗⲓⲧⲏⲥ· ⲉϥϯ ϩⲣⲉ ⲛ̅ ⲛ̅ⲧⲃ̅ⲛⲟⲟⲩⲉ· ⲁⲩⲱ ⲛⲉⲥⲥⲕⲉⲡϯ
ⲙ̅ⲙⲟⲥ· ⲛⲙ̅ⲙⲁϥ ⲙ̅ⲙⲏⲛⲉ· ϩⲛ̅ ϩⲉⲛϩⲃⲏⲩⲉ ⲙ̅ ⲙⲛ̅ⲧ-
ϣⲛⲁ· Ⲉⲓⲧⲁ ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ· ⲁϥⲙⲟⲩ ⲛ̅ϭⲓ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ
ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁ ⲧⲉϥϣⲉⲉⲣⲉ· ⲁⲙⲁϩⲧⲉ ⲉϫⲛ̅ ⲧⲙ-
ⲛ̅ⲧⲣ̅ⲣ̅ⲟ· ⲛ̅ ϣⲟⲙⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ· ⲉⲣⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ | ϩⲏⲡ Fol. 30 b 1
ϩⲁ ⲧⲟⲟⲧⲥ̅· Ⲙⲛ̅ⲛ̅ⲥⲱⲥ ⲁⲥϯ ⲛ̅ⲟⲩⲕⲓⲛⲇⲩⲛⲁⲣⲓⲟⲛ· ⲛ̅ ⲛⲟⲩⲃ· ⲍ̅
ⲛ̅ ⲛⲉⲛⲟϭ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲙ̅ⲡⲁⲧ ⲟⲩⲥϩⲁⲓ ⲉ ϫⲱⲥ
ⲛⲙ̅ⲙⲁϥ· ⲁⲩⲱ ⲁⲩϯ ⲛ̅ ϩⲛ̅ⲛⲟϭ ⲛ̅ ⲧⲁⲉⲓⲟ ⲛⲁϥ· Ⲉⲓⲧⲁ
ⲁⲥⲑⲙ̅ⲥⲟϥ ⲉϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲛ̅ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ ⲡⲉⲥⲉⲓⲱⲧ·
ϫⲉ ⲁϥⲃⲟⲗ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲥⲡⲁⲣⲑⲉⲛⲓⲁ· Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲇⲉ·
ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲓ ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲁⲩⲧⲁⲙⲟϥ· ϫⲉ ⲁ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲉⲣ ⲣ̅ⲣ̅ⲟ· ⲡⲉϫⲁϥ
ϫⲉ ⲛⲓⲙ ⲡⲉ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲏ̅ ⲟⲩⲁϣ ⲙ̅ⲙⲓⲛⲉ ⲡⲉ·
ⲁⲩⲱ ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ϣⲁ ⲣⲟϥ ⲙⲛ̅ ⲕ|ⲗⲁⲩⲇⲓⲟⲥ· ⲡⲉϫⲁⲩ Fol. 30 b 2
ⲛⲁϥ· ϫⲉ ⲛⲓⲙ ⲡⲉ ⲛ̅ⲧⲁϥⲁⲁⲕ· ⲛ̅ ⲣ̅ⲣ̅ⲟ ⲉ ⲧⲉⲓ ⲡⲟⲗⲓⲥ·
ⲡⲉϫⲁϥ· ϫⲉ ⲛ̅ⲧⲱⲧⲛ̅ ⲡⲉ· ⲙⲛ̅ ⲛⲉⲧⲛ̅ⲉⲓⲟⲧⲉ ⲙ̅ⲙⲟⲛ· ⲁⲛⲅ̅
ⲟⲩⲣ̅ⲣ̅ⲟ ⲁⲛ· ⲟⲩⲇⲉ ⲙ̅ ⲡⲁ ⲣⲟⲟⲩϣ ⲁⲛ ⲡⲉ ϩⲁ ⲧⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ·
Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲁⲙⲁϩⲧⲉ· ⲛ̅
ⲧⲉϥϭⲓϫ ⲁϥⲧⲟⲩⲛⲟⲥϥ̅ ⲉ ϩⲣⲁⲓ· ϩⲓϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲉ ⲃⲟⲗ
ϫⲉ ⲙ̅ⲡⲁⲧⲉ ϥϫⲣⲟ ⲕⲁⲗⲱⲥ· ⲁⲗⲗⲁ ⲛⲉϥⲉⲣ ϩⲟⲧⲉ· Ⲡⲉϫⲉ
ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁϥ· ϫⲉ ⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁⲓ· ϫⲉ
ⲛ̅ⲧⲕ̅ ⲟⲩⲙⲁ ⲛ̅ ⲉⲣⲓⲣ ϩⲙ̅ ⲡⲉⲕⲕⲁϩ· ⲉ ⲧⲃⲉ ⲟⲩ· ⲉⲣⲉ ⲣⲙ̅ Fol. 31 a 1
ⲛ̅ ⲕⲏⲙⲉ· ⲛⲁϩⲙⲟⲟⲥ· ϩⲓϫⲙ̅ ⲡⲉ|ⲑⲣⲟⲛⲟⲥ ⲛ̅ ⲛ̅ⲣ̅ⲣ̅ⲱⲟⲩ· ⲍ̅ⲁ̅

ере неɔршмаюс онⲟ̄ · аѵω аѵⲑⲏⲥо ⲏ клаѵаюс · ριхⲏ пеѳронос · ѵпоѕ ⲏ ѧщкак · щωпе ρⲏ ппаллаѳон · ехѵω ⲏⲙⲟс · же а ѳеоɔωрос · панатолаюс · ер отмⲡѵхωωре · ⲏпоот ρⲏ ппаллаѳон · ⲏпе лаат ецѵанѳлеуе нач · ρⲏ таѳохіа тнрⲥ̄ · Праюс де апа клаѵѳос · ⲏпе сер ρнач · е тре ɔрмоос · ехⲏ пеѳронос ⲏ ⲡⲣⲣωот · же ⲏпе ɔроотщ ан пе ρа тⲙⲡтерро · аλλа ачтωотн · ρⲏ отѕепн · енере пⲙнще тнрⲥ̄ ѡщ | Fol. 31a 2 е βол · же аⲍюс · аⲍюс · аⲍюс клаѵаюс ачер ⲣро · Пасевнс де аюклнѳанос · ачер ρоте · ачβωк ачρопⲟ̄ ⲏ сащч ⲡроот · ρаѳⲏ тⲣⲣω ⲙⲡ отре е роч · аλλа нере пеѳронос кн е βол · Ѧѵω а тпорін ⲏ ⲣⲣо ет ⲙⲙаѵ · ѕωщѳ̄ е βол · ρⲏ отщоотщ̄ · ρⲏ пескоітωн · пехас · же ⲙⲙ пе панатолаюс · же ецетоѵнес пⲣⲣо · е ρраі ехⲏ пеѳронос · Ⲛⲙ пе отматок ⲡ̄те па еіωт · же ецеанѳлеуе отч е тесщеере · Ⲛⲙ пе отрец- Fol. 31b 1 мооще · ⲏ|пеɔоторнте · ицанѳлеуе ⲏ отщеере ⲍⲏ ⲏ ⲣро · Па пполаіюс пе панатолаюс · па тⲙ- ⲡтⲣро пе · аюклнѳанос · аλλа анⲟ̄ отрнрωѵас ⲏ вⲣре · ει ⲉⲙⲡ ⲉіер па ρап ⲙⲙач · Ⲏ тере праюс ѳеоɔωрос сωтⲙ̄ е наі · ачщωλ ⲏ тецсинѳе · ачρіоѵе жⲙе · пеѳронос ⲙ̄ ⲡⲣро ща про · ⲙ̄ ппаллаѳон · ачмоѵоѵт ⲙ̄ ⲙⲡтоѵе ⲡще ⲏ скептωр · рі коѵβоѵкларіон · аѵω ⲙⲡтщоⲙте ⲡще ⲙⲙаток рі ресхⲙλач · енере пкⲧрⲍ (sic) ѡщ Fol. 31b 2 е βол · же поλλа | тааітеі тоѵвасілеус а тⲙ- ⲡтⲣро · ерта клаѵтюс · аѵω а ѳеоɔωрос ⲙⲡще ачхро · Ⲏ тере тⲣⲣω · сωтⲙ̄ е наі · асер ρоте ⲙⲙаѵе · асхі ⲙ̄ пеклоⲙ · ⲙ̄ песеіωт · ⲙⲙ̄ тецѳрнпе · ⲙⲙ̄ тецρβсω ⲏ ⲣро · асχаλа ⲙⲙоот · е песнт ρⲏ плωβщ ⲙ̄ ппаллаѳон · есωщ е βол есхω ⲙⲙос · Ⲭе ѳеоɔωрос панатолаюс · ⲓѕ

ⲛ̄ⲛⲁⲓ ⲛⲁⲕ· ⲛ̄ⲅ̄ ⲉⲣ ⲣ̄ⲣ̄ⲟ· ϫⲉ ⲁⲕϥⲓ ⲅⲁⲣ ⲙ̄ ⲡⲙⲁ
ⲧⲏⲣϥ̄· ϫⲉ ϫⲓⲛⲉ ⲡⲟⲟⲩ ⲉ ϩⲣⲁⲓ· ⲁⲛⲟⲕ ⲧⲉ ⲧⲉⲕϩⲙ̄ϩⲁⲗ·
ϯⲧⲉⲣⲕⲟ ⲙ̄ⲙⲟⲕ· ⲙ̄ ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲕⲗⲁⲩϯⲟⲥ· ⲡⲉⲕϣ|ⲃⲏⲣ· Fol. 32 a 1
ⲙⲛ̄ ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲓⲟⲩⲥⲧⲟⲥ· ⲡⲁ ⲥⲟⲛ ⲛ̄ ϣⲁⲕⲧⲁⲕⲟ ⲛ̄ ⲍ̄ⲅ̄
ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· ⲛ̄ ⲧⲁ ⲁⲫⲟⲣⲙⲏ· Ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁϥϯ ⲕⲱϩⲧ̄ ⲉⲛ
ⲣⲟ ⲙ̄ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ϫⲉ ⲉϥⲉⲣⲱⲕϩ̄ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ·
ⲛ̄ⲧⲁϥⲉⲣ ⲡⲁⲓ· ⲉ ⲧⲃⲉ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ϫⲉ ⲁⲩⲁⲁϥ
ⲛ̄ⲣ̄ⲣ̄ⲟ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ· ⲉϣϭⲙ̄ϭⲟⲙ ⲉ ⲁⲛϯⲗⲉⲅⲉ
ⲛⲁϥ· Ⲥⲟⲧⲉⲣⲓⲭⲟⲥ ⲇⲉ ⲡⲉϥⲉⲓⲱⲧ ⲙⲛ̄ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ· ⲙⲛ̄
ϩⲣⲱⲙⲁⲛⲟⲥ· ⲁⲩⲡⲁϩⲧⲟⲩ ⲙ̄ ⲡⲉϥ ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲧⲱⲕ ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ·
ⲙ̄ⲙⲏⲛⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲙ̄ⲡⲟ|ⲟⲩ ⲛ̄ⲧⲁ ⲧⲉⲕϭⲟⲙ ⲟⲩⲱⲛϩ̄ Fol. 32 a 2
ⲉ ⲃⲟⲗ· ⲁⲛⲟⲛ ⲅⲁⲣ ⲧⲏⲣⲛ̄ ⲛⲉ ⲛⲉⲕϩⲙ̄ϩⲁⲗ· ⲁⲝⲓⲟⲩ ⲛ̄
ⲧⲉⲕⲙⲉⲧϫⲱⲱⲣⲉ· ⲉ ⲧⲙ̄ ⲣⲱⲕϩ̄ ⲙ̄ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲉⲓⲉ
ⲙⲓϣⲉ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ϫⲉ ⲁ ⲡϩⲱⲃ ⲣⲱϣⲉ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲁϥⲣⲓⲙⲉ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲱ̄ ⲡⲉⲓ̄ ⲛⲟϭ ⲛ̄ ϫⲓⲛϭⲟⲛⲥ̄·
ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲡⲟⲟⲩ· ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· ϫⲉ
ⲉⲣⲉ ⲟⲩⲥϩⲓⲙⲉ· ⲛⲁⲉⲣ ⲟⲩ ⲙⲁⲛⲉⲃⲁⲁⲙⲡⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ· ⲉ
ϩⲣⲁⲓ ⲉ ϫⲱⲛ· ⲉⲣⲉ ⲡⲉⲓ ⲙⲏⲏϣⲉ ⲛ̄ ⲣⲉϥⲙⲓϣⲉ· ϣⲟⲟⲡ
ϩⲛ̄ ⲧⲁⲛϯⲟⲭⲓⲁ· Ⲉϣⲱⲡⲉ ⲟⲩⲛ ⲇⲓⲕⲁⲓⲟⲛ ϣⲟⲟⲡ ϩⲟⲗⲟⲥ·
ⲕⲗⲁⲩϯⲟⲥ ⲙⲛ̄ ⲓⲟⲩⲥⲧⲟⲥ ⲙ̄ⲡϣⲁ | ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· Ⲟⲩⲛⲟϭ Fol. 32 b 1
ⲇⲉ ⲛ̄ϣⲡⲏⲣⲉ· ⲁⲥϣⲱⲡⲉ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲛϯⲟⲭⲓⲁ· ⲉ ⲧⲃⲉ ⲍ̄ⲇ̄
ⲡⲙⲏⲏϣⲉ· ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧⲟⲩ ϩⲙ̄ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲛⲉⲣⲉ
ⲛⲉⲩⲉⲓⲟⲧⲉ ⲣⲓⲙⲉ ⲉ ⲣⲟⲟⲩ· Ϩⲟⲓⲛⲉ ϫⲉ ⲁ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ
ⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲙⲛ̄ ⲧⲣ̄ⲣ̄ⲱ· Ϩⲛ̄ ⲕⲟⲟⲩⲉ· ϫⲉ
ⲁⲩϩⲁⲡ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ϣⲱⲡⲉ ⲙ̄ⲡⲟⲟⲩ· Ϩⲟⲓⲛⲉ ϫⲉ ⲧⲁ
ⲛⲉϥⲉⲓⲟⲧⲉ ⲙⲛ̄ ⲛⲉϥⲥⲛⲏⲩ ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· Ⲉⲓⲧⲁ ⲁⲩⲛⲟϭ
ⲛ̄ ϣⲧⲟⲣⲧⲣ̄· ϣⲱⲡⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲛ̄
ⲧⲉⲣⲉ ⲡⲙⲁ ⲉⲥⲉⲭⲁⲍⲉ· ⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲁ ⲧⲣ̄ⲣ̄ⲱ ⲉⲓ | ⲉ ⲃⲟⲗ· Fol. 32 b 2
ⲁⲥϣⲟⲣⲡ̄ⲥ̄ ⲉ ⲡⲏⲓ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩϯⲟⲥ· ϣⲁ ⲧⲉϥⲙⲁⲁⲩ·
ⲙⲛ̄ ⲧⲉϥⲥⲱⲛⲉ· ⲙⲛ̄ ⲧⲥⲱⲛⲉ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲩⲱ
ⲁⲥⲣⲓⲙⲉ ⲙ̄ ⲡⲉⲩ ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ϫⲉ ⲛⲉⲥⲥⲛⲏⲩ ⲛⲉ· ⲁⲩⲱ ⲁ
ⲧⲥⲱⲛⲉ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩϯⲟⲥ· ⲙⲛ̄ ⲧⲥⲱⲛⲉ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ· ⲉⲓ ⲉ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ϣⲁ ⲛⲉⲩⲥⲛⲏⲩ· ⲁⲩⲥⲡ̄-

сωπογ· ϣант оγρноос ⲛ̄ оγкоγі· ауω ауωϣⲧ̄
ⲛ̄ пкωрⲧ̄· ет мооγ ⲉⲣⲏ ⲙ̄про ⲛ̄ ппаллафон· Ауω
ⲛ̄тецноγ· а мιханл ει· є песнт є βол ⲉⲣⲏ тпе·
ацкω ⲛ̄тецсιх· ⲛ̄ оγнаш· ехⲏ тнест ⲉнт· ⲛ̄
неі ⲣаϊос· ауω пехац ⲛ̄ праϊос θеодωрос·|
Fol. 33 a 1 же ноγх ⲛ̄текснβе· є пескоеіц· же наще трафⲧ̄
ⲛ̄тасϣωпе· Нⲧ̄ сооγн ан· ⲱ̄ праϊос θеодωрос·
же екϣанщще· ⲙⲛ̄соγ ⲛ̄ лаат є аре ратⲩ̄·
ⲣιωн ⲛ̄ текорсн· же тсоγ ⲙⲛ̄ тⲙⲛⲧⲧхωωре· ау-
таат нак є βол· ⲣітⲛ̄ пхоеіс· Пехе праϊос
θеодωрос· ⲛ̄ мιханл· же еіе ⲛ̄ оγщпнре
ан те ⲱ̄· па хоеіс· ⲛ̄те оγⲙⲁⲛеваⲁⲙⲡе· ⲛ̄ рⲛ̄
ⲛ̄ кнщ̄е· ер ⲣⲣо є хωн· ⲣітⲛ̄ теснωⲙн ⲛ̄ оγ-
сρⲙⲉ· ере щнре ⲛ̄ ⲣⲣо ⲉⲣⲏ ппаллафон· Пехе
мιханл нац· же θеодωрос пхωωре ⲛ̄ ⲣаρщ
Fol. 33 a 2 ⲉнт▨▨▨пе пхωωре· ере пноγте ⲙⲉ ⲙⲙоц·
ауω ⲛ̄тецноγ· а праϊос θеодωрос парⲧⲩ̄· ацо-
γωщⲧ̄ ⲛ̄ пноγте· ецхω ⲙⲙос· же кω нαι є
βол· па хоеіс мιханл· Пехе мιханл нац·
же ⲛ̄ оγщпнре ан те· ⲛ̄те ⲁιоκлнфанос ер ⲣⲣо·
же ⲁⲧϥ нац· ⲛ̄ оγсоγсоγ· є βол ⲣітⲛ̄ пхоеіс·
те щпнре ⲛ̄тоц те таі· ере пілатос ⲙⲛ̄ ⲣнрωⲙнс·
ⲣмоос· ере пщнре ⲛ̄ пноγте· аре ратⲩ̄ є роγ·
таі ⲣωщ те θе· ет ере ⲁιоκлнфанос наер ⲣⲣо
ехⲏ нεⲣρωⲙаιос· Пехе праϊос θеодωрос· ⲛ̄
Fol. 33 b 1 мιха|нл· же ещопе поγерсаρпе ⲛ̄ пхоеіс пе·
є тре ⲁιоκлнфанос ер ⲣⲣо· оγ є роі анок пе
кωλⲧ ⲛ̄ пеγоγерсаρпе· Ауω а мιханл хω є
роц· ⲛ̄ ⲣⲙке мγстнріон· єтнащопе ⲛ̄ ⲁιоκлн-
фанос· ауω ацⲣопⲧⲩ̄ є роц· ⲣⲙ̄ оγеірнни ⲣаⲙнн·
Щωрⲡ̄ же ⲛ̄ тере ϥщопе· а праϊос θеодωрос·
ει є ппаллафон· ацωщ є βол ецхω ⲙⲙос· же
пет оγωщ є ер ⲣⲣо· еіс пеθронос кн є βол· ауω
а θоте ⲛ̄ папатолаιос· мεⲣ таπфохіа тнрⲥ̄·

ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ⲉϣϭⲙ̅ϭⲟⲙ ⲉ ϩⲙⲟⲟⲥ | ⲉϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ· Fol. 33 b 2
ⲛ̅ ⲟⲩⲉⲃⲟⲧ ⲛ̅ϩⲟⲟⲩ· ϣⲁⲛⲧ ⲉϥϯ ⲗⲟⲅⲟⲥ ⲛⲁⲩ ⲉ ⲧⲙ̅ ⲙⲟⲩ-
ⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲕⲉ ⲥⲟⲡ· Ⲧⲁⲥⲉⲃⲏⲥ ⲇⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ· ⲁⲥϯ ⲛ̅
ϩⲛ̅ⲛⲟϭ ⲛ̅ ϩⲟⲙⲛ̅ⲧ̅· ⲛ̅ⲛ̅ ⲙ̅ⲙⲁⲧⲟⲓ ϣⲁⲛⲧ ⲟⲩϣⲓⲛⲉ ⲛ̅ⲥⲁ
ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲁϥⲉⲣ ⲕⲉ ϩⲙⲉ ⲛ̅ϩⲟⲟⲩ· ⲉϥⲟ ⲛ̅ ⲥⲧⲁϥ-
ⲗⲓⲧⲏⲥ ⲙ̅ ⲙⲁⲛⲉϩⲧⲟ· ⲙ̅ⲡⲁⲧⲉ ⲑⲟⲧⲉ ⲕⲁⲁϥ ⲉ ⲉⲣ ⲣ̅ⲣ̅ⲟ·
Ⲉⲓⲧⲁ ⲛ̅ ⲧⲉⲣⲉ ⲉϥⲉⲣ ⲣ̅ⲣ̅ⲟ ⲛ̅ϭⲓ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲛϥ̅ϫⲣⲟ
ⲛ̅ ⲟⲩⲕⲟⲩⲓ· ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲃⲱⲕ ⲉ ϭⲙ̅ ⲡⲉϥ-
ϣⲓⲛⲉ ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ ϩⲁ ϫⲱϥ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲕⲓⲣⲉ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲙⲟⲩ ϩⲙⲟⲟⲥ ⲛⲁⲕ· ⲉϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲛⲅ̅ ⲉⲣ ⲣ̅ⲣ̅ⲟ· | Ⲡⲉϫⲁϥ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ· ϫⲉ ϩⲁⲣⲉϩ Fol. 34 a 1
ⲉ ⲧⲡⲓⲥⲧⲓⲥ· ⲁⲩⲱ ⲛⲅ̅ ⲉⲓⲣⲉ ⲙ̅ ⲡⲇⲓⲕⲁⲓⲟⲛ· ⲧⲁⲣⲉ ⲧⲉⲕ- ⲍ̅ⲍ̅
ⲙⲉⲧⲣ̅ⲣ̅ⲟ ⲧⲁϫⲣⲟ· Ⲡⲁⲥⲉⲃⲏⲥ ⲇⲉ· ⲁϥϭⲙ̅ϭⲟⲙ ⲕⲟⲩⲓ ⲕⲟⲩⲓ·
ⲁⲩⲱ ⲁϥⲉⲣ ⲟⲩⲟⲉⲓϣ· ⲉϥϩⲁ ⲧⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉϥⲥⲩⲛⲁⲅⲉ· Ⲡⲁ ⲉⲓⲱⲧ ⲇⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲉⲛⲉϥⲃⲏⲕ ϣⲁ
ⲣⲟϥ· ⲙ̅ⲙⲏⲛⲉ ⲉϥϭⲓⲛⲉ ⲙ̅ ⲡⲉϥϣⲓⲛⲉ· ⲉϥⲡⲣⲟⲧⲣⲉⲡⲉ
ⲙ̅ⲙⲟϥ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲁⲩⲱ ⲁϥϯ ⲙ̅
ⲡⲧⲱϣ ⲧⲏⲣϥ̅ ⲛ̅ ⲕⲏⲙⲉ· ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲉ ⲧⲣⲉ ϥⲁⲣⲭⲉⲓ ⲉ ϫⲱϥ· Ⲁϥⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲁⲡⲁ ⲯⲟⲧⲉ·
ϩⲙ̅ ⲡⲙⲁⲣⲏⲥ· ϫⲉ ⲡⲉϥϣⲃⲏⲣ ⲡⲉ ⲙ̅ⲡⲁⲧ ⲉϥⲉⲣ ⲣ̅ⲣ̅ⲟ·
ⲁⲩⲱ | ⲁϥⲧⲣⲉⲩ ⲁⲁϥ ⲛ̅ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲉⲣⲉ ⲡⲣ̅ⲣ̅ⲟ ϣⲟⲟⲡ Fol. 34 a 2
ϩⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ· ⲉϥϫⲱⲕ ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ· ϫⲉ
ⲛⲉ ⲙ̅ⲡⲁⲧⲉ ⲡϫⲁϫⲉ ⲉⲑⲟⲟⲩ· ϫⲟ ⲙ̅ ⲡⲉϥⲛ̅ⲧⲏϭ· ϩⲣⲁⲓ
ⲛ̅ϩⲏⲧϥ̅· ⲉⲓϣⲁϫⲉ ⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· Ⲁⲩⲱ ⲉⲛⲉϥϯ ⲧⲱϣ
ⲉ ϫⲟⲟⲩ· ⲉ ⲑⲓ̅ⲗⲏⲙ̅· ⲉ ϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅·
ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ϩⲓⲧⲛ̅ ⲧⲉⲅⲛⲱⲙⲏ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ
ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲁⲗⲗⲁ ⲙ̅ⲡⲉ ⲡϫⲁϫⲉ ⲉⲑⲟⲟⲩ· ⲁⲙⲉⲗⲉⲓ
ⲉ ⲣⲟϥ· ⲉ ⲧⲣⲉ ϥⲉⲣ ⲡⲁⲓ· ⲉϥⲥⲟⲟⲩⲛ ϫⲉ ⲉϥϣⲁⲛⲟⲩⲱⲛϩ̅
ⲉ ⲃⲟⲗ· ϣⲁϥϣⲟⲣϣⲣ̅ ⲛ̅ ⲛⲉϥϩⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ· Ⲉⲓⲧⲁ
ⲛⲉⲣⲉ ⲡⲁⲥⲉⲃⲏⲥ ⲛ̅ⲣⲟ ⲉⲣ ϩⲟⲧⲉ ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟ- |
ⲗⲁⲓⲟⲥ· ⲁⲩⲱ ⲁ ⲧⲣ̅ⲣ̅ⲱ· ϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ Fol. 34 b 1
ϫⲉ ϩⲣⲟϣ ⲛ̅ϩⲏⲧ· ⲛ̅ ⲟⲩⲕⲟⲩⲓ· ϣⲁⲛⲧⲉ ⲟⲩⲡⲟⲗⲁⲓⲙⲟⲥ ⲍ̅ⲏ̅
ϣⲱⲡⲉ· ϣⲁⲓϯ ϩⲁϩ ⲛ̅ⲭⲣⲏⲙⲁ ⲛ̅ ⲛ̅ⲇⲓⲣⲱⲛ· ϣⲁⲛⲧ
ⲟⲩⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟϥ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁⲥ· ϫⲉ ⲉⲓⲉⲣ ϩⲟⲧⲉ

ⲛ̄ ϫⲟⲟⲩϥ· ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛ̄ⲥⲉⲧⲟⲩⲛⲉⲥ ⲡⲉ ⲙ̄ⲗⲁϩ ⲉ
ϫⲱⲓ· ⲛ̄ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ· Ⲉⲛⲉϥⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁϥ ⲛ̄ϩⲁϩ
ⲛ̄ⲥⲟⲡ· ϫⲉ ⲕⲟⲩⲱϣ ⲉ ⲧⲣⲁ ϩⲙⲟⲟⲥ· ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ϫⲉ ⲕⲟⲩⲱϣ· ⲉ ⲧⲣⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲉ ⲡⲁ ⲕⲁϩ· Ⲁⲩⲱ
ϣⲁⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲟⲟⲩ ⲛⲁϥ ϫⲉ ϩⲙⲟⲟⲥ ⲛⲁⲕ ϩⲓϫⲙ̄
Fol. 34 b 2 ⲡⲉⲑⲣⲟⲛⲟⲥ· ϫⲉ ⲁ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ ⲉⲣ ⲧⲱⲕ· ⲙ̄ⲡⲉⲣ ⲣ̄ | ϩⲟⲧⲉ
ⲱ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲙⲟⲛⲟⲛ ⲛ̄ ϯⲛⲁⲉⲣ ⲗⲁⲁⲩ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲕ
ⲁⲛ· ϣⲁ ⲉⲛⲉϩ· Ⲉⲛⲉⲣⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲃⲏⲕ ϣⲁ
ⲣⲟϥ· ⲙⲛ̄ ⲡⲉⲧ ⲕⲱⲗⲩ ⲙ̄ⲙⲟϥ· Ϩⲣⲁⲓ ⲇⲉ ϩⲛ̄ ⲛⲉϩⲟⲟⲩ
ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲛⲟϭ ⲙ̄ ⲡⲟⲗⲁⲓⲙⲟⲥ ⲧⲱⲟⲩⲛ· ⲉϫⲛ̄
ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ϩⲓⲧⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲟⲩⲱ ⲧⲁϩⲉ
ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲓ ϣⲁ ⲙ̄ ⲙⲁ ⲛ̄ ⲣⲟⲉⲓⲥ·
ⲁⲩϣⲉⲗ ⲙⲁ ⲛⲓⲙ· Ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ ⲁϥϣⲧⲟⲣⲧⲣ̄ ⲙ̄ⲙⲁⲧⲉ
ⲡⲉϫⲁϥ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁ ϩⲱⲃ· ⲁⲛⲟⲕ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ·
ⲧⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· Ⲡⲉϫⲉ
Fol. 35 a 1 ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲧⲱⲕ ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ· | ϫⲉ
ⲍ̄ⲑ̄ ⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ· Ⲏ̄ ⲧⲉⲣⲉ ⲡⲣ̄ⲣ̄ⲟ ⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ϣⲁ ⲧⲣ̄ⲣ̄ⲱ· ⲁⲥⲛⲁⲩ ⲉ ⲣⲟϥ· ⲉϥⲟⲩⲱⲗⲥ̄ ⲛ̄ϩⲏⲧ·
ⲁⲩⲱ ⲉϥϣⲧⲣ̄ⲧⲱⲣ· ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲉⲕⲟ
ⲛ̄ ϭⲁⲃ ϩⲏⲧ· ⲛ̄ ⲧⲉⲓ ϩⲉ ⲧⲏⲣⲥ̄· ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉⲕⲉⲣⲏⲧ·
ⲛ̄ⲑⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲛ̄ ⲕⲗⲁⲩϯⲟⲥ· ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ⲧⲁⲉⲓⲟ
ⲛⲅ̄ ϫⲟⲟⲩ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛ̄ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲟⲩ·
ⲧⲁⲣⲉⲕⲗⲟ ⲉⲕϣⲧⲣ̄ⲧⲱⲣ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲏ̄ ⲧⲉⲣⲉ ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ
ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁϥϫⲟⲟⲥ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥϯ
ⲛⲁϥ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ⲭⲣⲏⲙⲁ· ⲉ ⲧⲣⲉ ϥⲧⲁⲁⲩ ⲛ̄ ⲑⲩⲥⲓⲁ
ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ ⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲩⲱ |
Fol. 35 a 2 ⲁϥϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ϫⲉ
ⲟⲩ ⲡⲉ ⲡⲧⲱϣ ⲙ̄ ⲡⲉⲓ ⲡⲟⲗⲁⲓⲙⲟⲥ· ⲉⲧ ϩⲓ ϫⲱⲛ· Ⲡⲉϫⲁⲩ
ⲛⲁϥ ϫⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲡⲁ ⲡϫⲟⲉⲓⲥ ⲡⲉ· ⲛ̄ⲧⲟϥ ⲡⲉⲧ ϥⲓ
ⲙ̄ⲙⲟϥ ϩⲓ ϫⲱⲛ· Ⲡⲉϫⲉ ⲡⲣ̄ⲣ̄ⲟ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲟⲩ ⲥⲟϥⲧⲉ
ⲛ̄ ϩⲛ̄ⲕⲁⲣⲟⲩⲭⲓⲟⲛ· ⲙⲛ̄ ϩⲛ̄ϩⲁⲣⲙⲁ· ⲁⲗⲉ ⲉ ⲣⲟⲟⲩ·
ⲙⲛ̄ ⲛⲉⲧ ⲛⲉⲣⲏⲩ· ϫⲓ ⲙ̄ ⲡⲉⲧⲛ̄ⲙⲏⲏϣⲉ ⲃⲱⲕ ⲉ ⲡⲡⲟ-
ⲗⲁⲓⲙⲟⲥ· ϭⲱ ⲉⲕϯ ⲧⲱⲕ ⲛ̄ϩⲏⲧ ⲛⲁⲩ· ϩⲓ ⲡⲁϩⲟⲩ· ϣⲁⲛⲧ
ⲉⲕϫⲉⲉⲣⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲉ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ ⲙ̄

ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲟⲩⲇⲉ ϩⲁⲣⲙⲁ· ⲟⲩⲇⲉ ⲕⲁⲣⲟⲩⲭⲓⲟⲛ· |
ⲛ̅ⲧⲛ̅ⲛⲁⲁⲗⲉ ⲁⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲧⲛ̅ⲛⲁⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓ- Fol. 35 b 1
ⲙⲟⲥ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁⲩ· ϫⲉ ⲃⲱⲕ ⲉ ⲡⲧⲁⲙⲓⲟⲛ ⲛ̅ ⲟ̅
ⲛⲉⲭⲣⲏⲙⲁ· ϥⲓ ⲙ̅ ⲡⲉⲧ ⲛⲁ ⲣⲱϣⲉ ⲉ ⲣⲟⲕ ⲙⲛ̅ ⲡⲉⲕ-
ⲙⲏⲏϣⲉ· ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ϣⲁⲛⲧⲉ ⲧⲛ̅ⲕⲉⲧ ⲧⲏⲩⲧⲛ̅
ϩⲛ̅ ⲟⲩϫⲣⲟ· Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲇⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲁⲩⲙⲓϣⲉ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲩϫⲣⲟ ⲁⲩϭⲱⲡⲉ ⲙ̅ ⲡϣⲏⲣⲉ·
ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̅ ⲉ ⲡⲣ̅ⲣ̅ⲟ·
Ⲡⲉϫⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁϥ· ϫⲉ ⲉⲓⲥ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅
ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲓⲉⲛⲧϥ̅ ⲙ̅ ⲡⲉⲕ ⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̅ | ⲧϭⲟⲙ Fol. 35 b 2
ⲙ̅ ⲡⲁ ⲣ̅ⲣ̅ⲟ ⲡⲉⲭ̅ⲥ̅· ⲁⲗⲗⲁ ⲛⲥ̅ⲧⲟ ⲁⲛ· ⲉ ⲧⲣⲉ ⲛⲕⲱ ⲙ̅ ⲡⲁⲓ
ϩⲁϩⲧⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲙⲉ· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁⲩ· ϫⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲉⲧⲛ̅ⲟⲩⲁϣⲟⲩ· ⲁⲣⲓ
ⲥⲟⲩ ϩⲛ̅ ⲧⲁ ⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ· ⲁⲩⲱ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛⲁⲉϣⲕⲱⲗⲩ·
ⲙ̅ ⲡⲉⲧⲛ̅ⲟⲩⲉϩⲥⲁϩⲛⲉ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ· ϫⲉ ϫⲓ ⲙ̅ ⲡϣⲏⲣⲉ· ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲛⲥ̅
ⲕⲁⲁϥ ϩⲁ ⲧⲟⲟⲧⲕ̅· ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲁϥⲧⲁⲁϥ ⲛⲁϥ· ⲉⲣⲉ
ⲛ̅ⲛⲟϭ ⲧⲏⲣⲟⲩ ⲥⲟⲟⲩϩ· ⲉⲩⲟ ⲙ̅ⲙⲛ̅ⲧⲣⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ·
Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ ⲡϩⲱⲃ ⲱⲥⲕ̅· ⲉⲣⲉ ⲡϣⲏⲣⲉ ⲙ̅ | ⲡⲣ̅ⲣ̅ⲟ Fol. 36 a 1
ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ϭⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥ- ⲟ̅ⲁ̅
ⲥⲱⲧⲙ̅ ⲛ̅ϭⲓ ⲡⲉϥⲉⲓⲱⲧ· ϫⲉ ϥϭⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲁϥϫⲟⲟⲩ
ⲛ̅ ϩⲛ̅ⲛⲟϭ ⲛ̅ⲧⲁⲉⲓⲟ ⲛⲁϥ· ⲁϥⲕⲱ ⲙ̅ ⲡⲉϥϣⲏⲣⲉ ⲉ ⲃⲟⲗ·
ⲁⲩⲱ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ· Ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲇⲉ· ⲁϥϫⲓ ⲛ̅ ⲛⲉⲭⲣⲏⲙⲁ· ⲁϥⲥⲟⲣⲟⲩ ⲛ̅ ⲛⲉϩⲏⲕⲉ ⲛ̅
ⲧⲡⲟⲗⲓⲥ· ⲙⲛ̅ ⲛⲉⲭⲏⲣⲁ· ⲙⲛ̅ ⲛ̅ⲟⲣⲫⲁⲛⲟⲥ· ⲙⲛ̅ ⲛⲉϥ-
ⲑⲩⲥⲓⲁ ⲛ̅ⲛ̅ⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ· Ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲇⲉ ⲁϥⲟⲩ-
ⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲉ ⲡⲁⲥⲉⲃⲏⲥ· ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲕϩⲙⲟⲟⲥ ⲉⲕⲣ̅ ⲟⲩ· ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲕⲱ ⲙ̅ ⲡ|ϣⲏⲣⲉ ⲙ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁϫⲛ̅ Fol. 36 a 2
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲁϥϫⲓ ⲛ̅ⲧⲉϥϯⲙⲏ· ⲁϥⲧⲁⲁⲥ ⲛ̅ ⲛⲉϩⲏⲕⲉ
ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲙ̅ⲡⲉ ϥϣⲉⲡ ϩⲣⲁⲕ ⲉ ⲡⲧⲏⲣϥ̅· ⲉⲓⲥ ϣⲟⲙⲧⲉ
ⲅⲁⲣ ⲛ̅ⲣⲟⲙⲡⲉ· ϥϯ ⲁⲅⲁⲡⲏ ϩⲙ̅ ⲡⲉⲭⲣⲏⲙⲁ ⲛ̅ⲧⲁϥϫⲓⲧϥ̅·
Ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲁϥⲙⲟⲩⲧⲉ· ⲉ ⲛⲉⲛⲟϭ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ·
ⲁϥⲧⲁⲙⲟⲟⲩ ⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲟϥ·

ⲉ ⲣⲟⲩ ⲉ ⲧⲏⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ
ⲁⲩⲭⲟⲟⲩ ⲛ̄ⲥⲱⲩ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲟⲩ ⲡⲉ
ⲡⲱⲙⲉ ⲙ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ ⲉⲧ ⲥⲁⲗⲏⲧ
Fol. 36 b 1 ⲉ ⲣⲟⲕ:— | Ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲭⲉ ⲭⲟⲛⲍ ⲛ̄ⲥⲓ ⲡϩⲟⲉⲓⲥ ⲡⲉⲓ̈ⲥ
ⲟⲃ ⲡⲉϫ̄ⲥ· ⲙ̄ⲡ̄ ⲡⲉⲕⲕⲣⲁⲧⲟⲥ ⲱ̄ ⲡⲣ̄ⲣⲟ· ⲭⲉ ⲭⲓⲛⲉ ⲡⲓⲉⲍ
ⲥⲛⲁⲩ ⲛ̄ ⲉⲃⲟⲧ· ⲉⲩⲥⲁⲗⲏⲧ ⲉ ⲣⲟⲓ· ⲉⲣⲉ ⲟⲩⲥⲟⲧⲉ ⲛ̄ⲧⲉ
ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲭⲁ̄ ⲡⲉⲩⲥⲡⲓⲣ· ⲁⲩⲱⲟⲩ ⲉⲕⲭⲁ̄ ⲡⲡⲟⲗⲁⲓ-
ⲟⲥ· ⲱ̄ ⲡⲁ ϩⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ· ⲁⲓⲕⲱⲟⲥ ⲙ̄ⲙⲟⲩ ⲕⲁⲗⲱⲥ
ⲁⲓⲕⲁⲁⲩ ⲭⲁ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲛ· Ⲗⲧⲱ ⲁ ⲡⲣ̄ⲣⲟ ⲧⲣⲉ ⲧⲛⲧⲉⲩ
ⲛ̄ ⲡⲉⲩ ⲛ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲣⲉ ⲧⲡⲟⲣⲫⲩⲣⲁ ⲥⲟⲟⲗⲉ ⲙ̄ⲙⲟⲩ·
Ⲡⲉϩⲉ ⲡⲣ̄ⲣⲟ ⲛⲁⲩ· ⲭⲉ ⲕⲛⲁⲱⲣⲕ̄ ⲛⲁⲓ· ⲭⲉ ⲛⲁⲓ ⲡⲉ ⲭⲛ̄
ⲟⲩⲙⲉ· ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲱⲣⲕ̄
Fol. 36 b 2 ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲭⲉ ⲛ̄ⲧⲟⲩ ⲡⲉ ⲛⲁⲓ· | ⲭⲛ̄ ⲟⲩⲙⲉ· ⲁⲧⲱ ⲙ̄ⲡⲉ
ⲗⲁⲁⲩ ⲉⲙⲙⲉ· ⲭⲉ ⲛ̄ⲧⲁⲩⲱⲣⲕ̄ ⲉ ⲧⲏⲉ ⲟⲩ· ⲁⲧⲱ ⲁ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲓ ⲉ ⲃⲟⲗ ⲭⲓ ⲧⲟⲟⲧⲕ̄· ⲙ̄ ⲡⲣ̄ⲣⲟ· Ⲗⲧⲱ
ⲙ̄ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ϫⲱ ⲉ ⲣⲟⲩ ⲭⲛ̄ ⲧⲉⲫⲙⲁⲛⲓⲁ· ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϣⲁ ⲡⲙⲉϩ ϣⲟⲙⲛⲧ ⲙ̄ ⲡⲟⲗⲁⲓ-
ⲟⲥ· ⲛ̄ⲧⲁⲩϣⲱⲡⲉ· ⲁⲧⲱ ⲁⲧⲁⲗⲗⲁⲣⲧⲉ ⲛ̄ ⲛⲓⲕⲟⲗⲁⲛⲧⲏⲥ·
ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲉⲛⲧⲕ̄ ⲙ̄ ⲡⲉⲧⲟ
ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲁⲣⲓⲟⲩⲟⲥ ⲙ̄ⲙⲁⲧⲟⲩ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲁⲩⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̄ⲡ ⲡⲣⲁⲩⲟⲥ ⲕⲗⲁⲩⲧⲟⲥ· ⲛⲁⲩ ⲉ ⲣⲟⲩ·
Fol. 37 a 1 ⲁⲧⲥⲟⲧⲱⲛⲕ̄· ⲭⲉ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣ|ⲥⲟⲥ ⲡⲉ·
ⲟⲛ ⲁⲧⲱ ⲭⲉ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲧⲱ
ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁⲧⲣⲙⲙⲉ ⲉ ⲧⲏⲉ ⲡⲉ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ· ⲁⲧⲱ ⲁⲧ-
ⲣⲟⲡⲕ̄· ⲉ ⲧⲙ̄ ⲧⲁⲙⲟⲩ· ⲉ ⲧⲃⲛⲛⲧⲕ̄· ⲉⲡⲉⲧⲟⲧⲱϣ ⲡⲉ·
ⲉ ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲉ ⲧⲏⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲱ ⲁ
ⲡⲱⲁϫⲉ ⲥⲱⲣ ⲉ ⲃⲟⲗ· ⲭⲁ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲭⲉ ⲁⲧⲥⲱⲡⲉ
ⲛ̄ ⲛⲓⲕⲟⲗⲁⲛⲧⲏⲥ· ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· Ⲗⲧⲱ
ⲁ ⲡⲟⲧⲱ ⲧⲁϩⲉ ⲙ̄ⲙⲁⲁϩⲉ· ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲁⲩⲭⲟⲟⲩ ⲛ̄ⲥⲁ
ⲡⲣⲁⲩⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲭⲉ ⲕⲧⲣⲓ ⲥⲧⲣⲁ-
ⲧⲏⲗⲁⲧⲏⲥ· ⲁⲧⲁⲗⲗⲟⲓ· ⲭⲉ ⲁⲕⲭⲣⲟ· ⲭⲁ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ·
Fol. 37 a 2 ⲁⲕⲥⲱⲡⲉ ⲙ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲛ̄|ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲗⲟⲓⲡⲟⲛ
ⲭⲓ ⲛ̄ ⲧⲉϥⲣⲏⲩⲉ ⲛ̄ ⲡⲟⲧⲃ ⲛⲁⲕ· ⲧⲁⲗⲟⲓ̈ ⲉ ⲣⲟⲩ ⲭⲱ
ⲧⲁⲉⲓⲙⲉ· ⲭⲉ ⲟⲩⲙⲉ ⲡⲉ ⲡⲣⲱⲃ ⲙ̄ⲙⲟⲛ· ⲁⲡⲁⲣⲭⲛⲉⲡⲓ-

скопос ωρϩ наι· же аμμоу· Пеже ппет отααв
θеοδωрос ⲛ пρρо· же пеусоп пе ⲛтапαααρτе
ⲙⲙоу· Ατω ⲛтетноу а ппет отααв· кω ⲛ неи-
кωλιντнс· ка ρнт ⲛ тецρⲃсω и ρρо же ⲛпет-
соτωнϥ· αψτ ⲛ ке отеι е ϫωϥ· еψϫноу ⲙⲙоу·
же ⲙⲡер таμе пρρо· же ⲛток пе никωλιντнс·
пωнре ⲛ пρρо ⲙⲛ ⲙⲡерсос· Ατω а пρρо μоуте
е ппет отααв· θеοδωрос· еψ|ϫω ⲙⲙос· же Fol. 37 b 1
ⲙαταμοι е птωш· е пωнре ⲛ пρρо· ⲛтака- ⲟⲁ
ααρτе ⲙⲙоу· ρⲙ ппολαιμος· Пеже ппет отααв
нαϥ· же а никωλιντнс μоу· пеусоп пе паι·
ⲛтапαααρτе ⲙⲙоу· ⲙαρенщωпе ⲛтоотϥ· ⲛса
пеусоп ⲙⲙоп· а парχнепіскопос сραι· ща
пеуеιωт· же аμμоу· Наι ⲇе еусωтⲙ е роот·
ⲛσι пωнре ⲛ пρρо· аψеιре ката θе ⲛта ппет
отααв· ρωп е тоотϥ· Пρρо ⲇе ⲛ тере ψει· е
ρραι е тполіс анτοχια· ⲙⲡ пеψⲙнще· ⲙⲡ
пωнре ⲛ пρρо ⲙⲛ ⲙⲡерсос· | а праπιос θеοδω- Fol. 37 b 2
рос· ⲙⲡ апа клαυτος· ωⲡтωре ⲙⲙоу ⲛ тоотϥ
ⲛ пρρо· ⲙⲡе еψещкωλτ ⲙⲙоот· же ⲛнοσ ⲛ
тⲙⲡтрро· не ατχιτϥ ща парχнепіскопос· ατω
неτοτωш пе е каαϥ е βολ· Ⲛнοσ ⲇе ⲙⲛ ⲙⲡерсос·
папікнрос· ⲙⲡ леонτος· αψеι е таυτοχια· е
ратϥ ⲛ θеοδωрос· ⲙⲡ клαυτος· ⲙⲡ пке сеепе·
αψепе ⲙⲙαт ⲛ ρⲙнοσ ⲛтаеιо· ⲛτе пеιωт ⲛникω-
λιντнс· же ετекααϥ е βολ· Ατω а паιαβолос
отопϥ е βολ· е пρρо ⲁιοκλητιανος· еψϫω
ⲙⲙос нαϥ· же | па ωнре ⲁιοκλητιανος· ⲛтаι- Fol. 38 a 1
ϫнок е пϫнн· αιτ нак ⲛ теι ⲁωраια· ⲙⲡ теι ⲟⲉ
σрипе ⲛ ρро· е пϫнн· Αιτ сρⲙе ⲛ ρро нак·
ⲛ ат ρμот· ⲁισοολек ⲛ тпорфура· Αιτ ⲛⲧⲥнⲃе
ⲛ ρро е текσιϫ· е пша ⲛ пσерщ ⲙⲡша неваа-
ⲙⲡе· ⲛ ат ρμот· Αικаθιста ⲙⲙок ρⲙⲛ ρⲙнοσ
ⲛ ωо ⲛλаос· аιτре тщеере ⲛ пρρо ϯ ⲛ пеχοτр·

ⲙ̅ ⲡⲉⲥⲉⲓⲱⲧ ⲉ ⲡⲉⲕ ⲧⲏⲏⲃⲉ· ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲁⲓⲁⲁⲩ
ⲛⲙ̅ⲙⲁⲕ· ⲙ̅ⲡⲉ ⲕⲛⲟⲓ ⲉ ⲡⲁ ⲉⲟⲟⲩ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ
ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲛ̅ⲧⲕ̅ ⲛⲓⲙ· ⲉⲕϫⲱ
Fol. 38 a 2 ⲉ ⲣⲟⲓ ⲛ̅ ⲛⲁⲓ ⲛ̅ ⲧⲉⲓ ϩⲉ· ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁ|ⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲡϣⲟⲩϣⲟⲩ ⲛ̅ ⲧⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ· ⲏ̅ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲕⲗⲁⲩϯⲟⲥ·
ⲡϩⲓⲥⲱⲛ ⲛ̅ⲛ̅ ⲣ̅ⲣ̅ⲟ· Ⲡⲉϫⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ· ϫⲉ ⲟⲛ
ⲃⲓⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲩⲉⲃⲉⲧ ⲡⲉⲓ ⲣⲁⲛ· ⲥⲛⲁⲩ ⲉ ⲃⲟⲗ ϩⲙ̅
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ϩⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲛ̅ⲛⲉⲓⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ϣⲁ
ⲉⲛⲉϩ· ⲉⲕⲣ̅ ⲟⲩ ⲛ̅ⲛ̅ ⲛⲉⲓ ⲣⲉϥⲛⲟⲩϭⲥ̅· ⲉ ⲣⲟⲓ ⲉⲕϫⲱ ⲉ
ⲣⲟⲓ· ⲛ̅ ⲛⲉⲩⲣⲁⲛ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁϥ· ϫⲉ ⲡϣⲟⲩϣⲟⲩ
ⲛ̅ ⲧⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ ⲡⲉ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲙⲛ̅ ⲕⲗⲁⲩϯⲟⲥ· ⲉⲓϫⲓ
ϩⲁⲓⲃⲥ̅ ϩⲁ ⲣⲟⲟⲩ· ϫⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲙⲛ̅ⲧⲉⲣⲣ̅ⲟ· ϩⲁ ⲛⲉⲩ-
ⲉⲓⲟⲧⲉ· Ⲡⲉϫⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ· ϫⲉ ϣⲁ ⲡⲟⲟⲩ ⲕⲉⲣ
Fol. 38 b 1 ϩⲟⲧⲉ ϩⲏⲧⲟⲩ· ⲛ̅ ⲛ̅ⲇⲩⲣⲁⲛⲛⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· | Ⲡⲉϫⲉ
ⲟ̅ⲥ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁϥ· ϫⲉ ϯⲥⲟⲟⲩⲛ· ϫⲉ ⲁ ⲧⲣ̅ⲣ̅ⲟ ⲁⲛϯⲗⲉⲅⲉ ⲛ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲁϥⲧⲟⲩⲛⲟⲥⲧ̅ ϩⲓϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲛ̅ ⲧⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ· ⲁϫⲛ̅ ⲉⲣ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲛ̅ ⲗⲁⲁⲩ· Ⲡⲉϫⲉ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ· ϫⲉ ⲁ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲟⲩⲉⲓⲛⲉ· ⲁ
ⲧⲉⲩϩⲟⲧⲉ ⲱϫⲛ̅ ϣⲁ ⲉⲛⲉϩ ⲛⲁϩⲣⲁⲕ· ⲥⲟⲩⲱⲛ ⲉⲧ ⲛⲁⲕϫ (*sic*)·
ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲇⲁⲓⲙⲱⲛⲓⲁⲥⲕⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ
ϩⲟⲧⲉ ϩⲏⲧⲟⲩ ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲛ̅ ⲕⲗⲁⲩϯⲟⲥ· ⲉⲣⲉ
ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ϭⲁⲗⲏⲩ ⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲩⲟⲩⲱϣ ⲉ ⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲛ̅ⲥⲉϫⲟⲟⲥ ⲉ
Fol. 38 b 2 ⲣⲟⲛ· ϫⲉ ⲁϥⲙⲟⲩ· ⲙ̅ⲡ ⲟⲩϥⲓ ⲛ̅ ⲧⲉϥⲁ|ⲥⲟⲩ ⲉⲩⲥⲟⲟⲩⲛ·
ϫⲉ ⲕⲉⲣ ϩⲟⲧⲉ ϩⲏⲧⲟⲩ· Ⲡⲏ ⲙ̅ⲡⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲛϥ̅ⲉⲣ ϩⲁⲗ ⲙ̅ⲙⲟⲕ· ϫⲉ
ⲁϥⲙⲟⲩ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲡⲉϥⲥⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲛ̅ⲧ ⲁⲛⲁⲙⲁϩⲧⲉ
ⲙ̅ⲙⲟϥ· ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲕϯ ⲗⲟⲅⲟⲥ ⲛⲁⲓ· ϫⲉ ϣⲁⲓ-
ⲧⲁϩⲉ ⲧⲉⲕⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ ⲉ ⲣⲁⲧⲥ̅· ϣⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ ⲙ̅
ⲡϣⲟⲙⲉⲧ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲛ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙⲛ̅ ⲕⲗⲁⲩϯⲟⲥ· ⲛ̅ⲧⲉ ⲧⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ· ⲉⲣ ⲧⲱⲕ ⲙⲁⲩⲁⲁⲕ·
Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁϥ· ϫⲉ ⲉⲓϣⲁⲛⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ· ⲉⲣⲉ
Fol. 39 a 1 ⲛⲓⲙ ⲛⲁⲙⲓϣⲉ ⲉ ϫⲱⲓ· ϫⲉ ⲛ̅ⲛⲉ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ ϥⲓ ⲛ̅
ⲟ̅ⲍ̅ ⲧⲁⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ ⲛ̅ ⲧⲟⲟⲧ· | Ⲡⲉϫⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ·

ϫⲉ ⲙ̅ⲡⲁⲧⲉ ⲕⲉⲓⲙⲉ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉⲧ ⲙⲓϣⲉ ⲉ ϫⲱⲕ· ϣⲁ
ⲧⲉⲛⲟⲩ· ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲁⲛ· ⲡⲉⲧ ϭⲱⲡⲉ ⲙ̅ ⲡϣⲏⲣⲉ·
ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ· ⲙⲛ̅ ⲙ̅-
ⲙⲁⲧⲟⲓ ⲉⲧ ϩⲁ ⲣⲁⲧ· ⲁⲩⲱ ⲛⲁⲛⲟⲩⲧⲉ· ⲉⲧ ϯ ϭⲟⲙ ⲛⲁⲓ·
ϣⲁⲛⲧⲁ ⲁⲙⲁϩⲧⲉ ⲙ̅ⲙⲟϥ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛⲁϥ ϫⲉ ⲛⲓⲙ
ⲛ̅ⲛⲟⲩⲧⲉ ⲡⲉⲧ ⲛ̅ⲛⲁϣⲙ̅ϣⲉ ⲛⲁϥ ⲛ̅ⲥⲁ ⲓ̅ⲥ̅· ⲡⲉϫⲉ ⲡⲇⲓⲁ-
ⲃⲟⲗⲟⲥ· ϫⲉ ⲟⲩⲇⲉ ⲛ̅ⲛⲉⲕϫⲱ· ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲕⲉ ⲟⲩⲁ
ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲣⲱⲕ ϣⲁ ⲉⲛⲉϩ· ⲉⲕⲕⲱ ⲛ̅ϩⲧⲏⲕ·
ⲉⲩⲛⲟⲩⲧⲉ ⲛ̅ⲧ ⲁⲛϩⲃ̅ⲣⲁⲓⲟⲥ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟϥ· ⲁⲗⲗⲁ
ⲟⲩⲱⲛ ⲛ̅ | ⲛⲉⲕⲃⲁⲗ· ⲛⲅ̅ ⲛⲁⲩ ⲉ ⲛⲁⲛⲟⲩⲧⲉ· ϫⲉ ⲟⲩⲛ̅ Fol. 39 *a* 2
ⲟⲩⲏⲣ ϩⲛ̅ ⲧⲉⲩⲏⲡⲉ· ⲁⲩⲱ ⲡⲙⲏⲏϣⲉ ⲛ̅ ⲛⲁⲙⲁⲧⲟⲓ·
Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲧⲣⲉ ϩⲛ̅ⲁϣⲏ· ⲛ̅ⲇⲁⲓⲙⲱⲛⲓⲟⲛ· ⲉⲣ
ⲡⲉⲥⲙⲟⲧ ⲛ̅ ϩⲙ̅ⲙⲁⲧⲟⲓ· ⲁⲩⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ· ⲉⲩⲥⲃ̅ⲧⲱⲧ
ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲩⲱ ⲟⲛ· ⲕⲉ ϣⲃⲉ ⲛ̅ⲇⲁⲓⲙⲱⲛⲓⲟⲛ
ⲁⲩⲉⲣ ⲡⲉⲥⲙⲟⲧ· ⲛ̅ ϩⲛ̅ⲛⲟⲩⲧⲉ ⲛ̅ⲛⲟⲩϫ· ⲁⲩⲟⲩⲟⲛϩⲟⲩ
ⲉ ⲃⲟⲗ· ⲉ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· Ⲡⲉϫⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ·
ϫⲉ ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ⲧⲉⲛⲟⲩ· ϫⲉ ⲁ ⲑⲟⲧⲉ ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲙⲛ̅ ⲕⲗⲁⲩϯⲟⲥ ϣⲧⲣ̅ⲧⲱⲣⲕ̅· Ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲱ ⲙ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅|ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁϥϫⲓ Fol. 39 *b* 1
ⲛ̅ ⲧⲉϥⲁⲥⲟⲩ· ⲁⲩⲡⲱϣ ⲙ̅ⲙⲟⲥ ⲉ ϫⲱⲟⲩ· ⲙ̅ ⲡϣⲟⲙⲛ̅ⲧ̅ ⲁϫⲛ̅ ⲟ̅ⲏ̅
ⲧⲉⲕⲅⲛⲱⲙⲏ· ⲛⲥⲥⲙⲉⲗⲉⲓ (*sic*) ⲛⲁⲩ ⲁⲛ· ϫⲉ ⲛ̅ⲧⲕ̅ ⲟⲩⲣ̅ⲣ̅ⲟ·
ⲉ ⲁϥⲱⲣⲕ̅ ⲛⲁⲕ ⲛ̅ⲛⲟⲩϫ· ⲙ̅ ⲡϣⲟⲣⲡ̅ ⲛ̅ⲥⲟⲡ· ⲁⲩⲱ ⲁⲩϫⲓ
ϭⲟⲗ ⲉ ⲣⲟⲕ· ⲙ̅ ⲡⲉⲓ ⲕⲉ ⲥⲟⲡ· ⲧⲁⲣⲉⲕⲉⲓⲙⲉ· ϫⲉ ϩⲛ̅ⲙⲉ
ⲛⲉⲧ ⲉⲓϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲕ· Ϣⲉ ⲡⲉⲕⲟⲩϫⲁⲓ· ⲱ̅ ⲇⲓⲟⲕⲗⲏ-
ϯⲁⲛⲟⲥ· ϯⲛⲁⲧⲣⲉⲕⲛⲁⲩ ⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲛ̅ ⲕⲗⲁⲩ-
ϯⲟⲥ· ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲑⲃ̅ⲃⲓⲟ· ⲧⲁⲉⲓⲛⲉ ⲛ̅ ⲟⲩⲙⲟⲩ ⲉϥϩⲟⲟⲩ·
ⲛ̅ⲑⲉ ⲙ̅ ⲡⲁ ⲡⲉϥϫⲟⲉⲓⲥ ⲉ ϫⲱⲟⲩ· ϯⲟⲩ ⲛⲏⲃⲧ ⲛⲉ ⲛ̅ⲧⲁⲓ
ⲧⲣ[ⲉ]ⲩⲧⲟⲝⲟⲩ· ⲉ ⲛⲉϭⲓϫ ⲙ̅ ⲡⲉⲩϫⲟⲉⲓⲥ· ϩⲓ ⲡⲉⲥ|ϯⲟ̅ⲥ̅ Fol. 39 *b* 2
ⲉⲓⲥ ϣⲉ ⲧⲁⲓⲟⲩ· ⲙⲛ̅ ϣⲟⲙⲉⲧ ⲛ̅ⲓⲃⲧ· ⲁⲓⲥⲃ̅ⲧⲱⲧⲟⲩ ⲉ
ⲧⲣⲉⲩⲧⲁⲁⲩ· ⲉ ⲡⲥⲱⲙⲁ ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϩⲙ̅ ⲡⲛⲟϭ
ⲛ̅ ϣⲟⲩⲉ· ⲉⲧ ϩⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲧⲁⲣⲉ ⲧⲉϥ-
ⲥⲱⲛⲉ ⲛⲁⲩ ⲉ ⲡⲉϥⲙⲟⲩ· Ⲁⲩⲱ ⲕⲗⲁⲩϯⲟⲥ ϩⲱⲱϥ·
ϯⲛⲁⲧⲣⲉⲩⲗⲟⲛⲭⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲉ ⲡⲉϥⲥⲡⲓⲣ· ⲛ̅ⲑⲉ ⲙ̅ ⲉ▨
ⲡⲉϥϫⲟⲉⲓⲥ· ⲛ̅ⲧⲁⲓⲧⲣⲉⲩⲕⲟⲟⲛⲥϥ̅ ⲉ ⲡⲉϥⲥⲡⲓⲣ· ϩⲓ ⲡⲉⲥϯⲟ̅ⲥ̅·

ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲓⲧⲣⲉⲩϩⲱⲧⲃ̄ ⲙ̄ ⲡⲉⲧⲣⲟⲥ· ⲙⲛ̄ ⲡⲁⲩⲗⲟⲥ ⲛⲉϥ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϩⲛ̄ ⲧⲥⲏⲃⲉ· ϯⲛⲁⲧⲣⲉⲩⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲛⲉⲓ
Fol. 40 *a* 1 ⲕⲟⲟⲩⲉ· ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ ⲉⲣ ⲧⲱⲕ | ⲱ̄ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ·
ⲡ̄ⲁ̄ (*sic*) Ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲟⲩ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲁϥϩⲟⲡϥ̄
ⲉ ⲣⲟϥ· ⲡⲁⲥⲉⲃⲏⲥ ⲇⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ· ⲁϥϣⲟⲣⲡϥ̄ ⲉ ⲡⲏⲓ· ϣⲁ
ⲧⲣ̄ⲣ̄ⲟ· ⲁϥⲧⲁⲙⲟⲥ ⲉ ϩⲱⲃ ⲛⲓⲙ ⲛ̄ⲧⲁⲩϫⲟⲟⲩ ⲉ ⲣⲟϥ·
Ⲧⲡⲟ́ⲣⲛⲏ ⲇⲉ ⲛ̄ ⲣ̄ⲣ̄ⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲥⲣⲁϣⲉ ⲙ̄ⲙⲁⲧⲉ
ⲉϫⲙ̄ ⲡⲙⲟⲩ ⲛ̄ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ· ϫⲉ
ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ⲉ ⲧⲙⲉ· ϫⲉ ⲁⲩⲉⲓⲛⲉ· ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ
ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲩⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲁⲩⲱ
ϣⲁϫⲉ ⲛⲓⲙ· ⲛ̄ⲧ ⲁⲩϫⲟⲟⲩ ⲛⲁⲕ· ⲉ ⲧⲃⲏⲏⲧⲟⲩ· ϩⲛ̄ ⲙⲉ
ⲛⲉ· Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲇⲉ· ⲁⲩⲉⲓⲛⲉ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ
Fol. 40 *a* 2 ⲛ̄ⲛ̄ ⲙ̄|ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̄· ⲉ ⲡⲣ̄ⲣ̄ⲟ· ⲁⲩⲱ
ⲁϥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁϥ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲛ̄ⲧⲁⲩⲁⲙⲁϩⲧⲉ
ⲙ̄ⲙⲟⲓ· ⲙ̄ ⲡϣⲟⲣⲡ̄ ⲛ̄ⲥⲟⲡ ⲙⲛ̄ ⲡⲙⲉϩ ⲥⲡ̄ ⲥⲛⲁⲩ· Ⲁⲩⲱ
ⲡⲁⲛⲁϣ· ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲱⲣⲕ̄ ⲙ̄ⲙⲟϥ·
ϩⲓϫⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲡⲁ ⲥⲟⲛ· ⲡⲉ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲉϥ-
ϭⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ
ϥϫⲟⲟⲩ· ⲁ ⲡⲣ̄ⲣ̄ⲟ ⲣⲁϣⲉ ⲙ̄ⲙⲁⲧⲉ· ⲁϥϫⲟⲟⲩ ⲁϥⲉⲓⲛⲉ·
ⲙ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲱⲣⲕ̄ ⲛⲁϥ ⲟⲛ ⲛ̄ⲑⲉ ⲙ̄
ⲡϣⲟⲣⲡ̄ ⲛ̄ ⲥⲟⲡ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁ ⲡⲣ̄ⲣ̄ⲟ ϭⲱⲛⲧ̄ ϩⲛ̄
Fol. 40 *b* 1 ⲟⲩⲑⲩⲙⲟⲥ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ· ⲛ̄
ⲡ̄ⲃ̄ (*sic*) ⲧⲡⲟⲗⲓⲥ· ⲁϥⲃⲓ ⲛ̄ ⲛ̄ⲕⲟⲓⲙⲏⲗⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ· ϩⲓ ϩⲁⲧ· ϩⲓ ⲱⲛⲉ
ⲙ̄ⲙⲉ· ⲁ̀ⲩⲱ ⲁϥϩⲉ ⲉ ⲉⲛⲕⲁ ⲛⲓⲙ· ϩⲙ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ· ⲙ̄
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ ⲁϥⲙⲟⲟⲩⲧϥ̄[1] Ⲉⲛⲉⲣⲉ ⲡϩⲁⲅⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲙⲛ̄ ⲡⲉϥⲙⲏⲏϣⲉ· Ⲁⲩⲱ
ⲁ ⲧⲉϥⲥⲱⲛⲉ ⲥϩⲁⲓ ϣⲁ ⲣⲟϥ· ⲛ̄ⲛⲉ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲧⲏⲣⲟⲩ·
ϩⲙ̄ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· Ⲁⲩⲱ ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲗⲩⲡⲉⲓ ⲙ̄ⲙⲁⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ·
Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲇⲉ· ⲁ ⲧⲡⲟⲣⲓⲏ ⲛ̄ ⲣ̄ⲣ̄ⲟ· ϣⲁϫⲉ ⲙⲛ̄ ⲡⲣ̄ⲣ̄ⲟ·
Fol. 40 *b* 2 ϫⲉ ⲉⲕϩ|ⲙ̄ⲟⲟⲥ· ⲉⲕⲣ̄ ⲟⲩ ⲧⲁⲭⲏ ⲧⲁⲭⲏ· ⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲛ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ϩⲛ̄ ⲧⲁⲣⲭⲏ ⲙ̄ ⲡⲇⲓⲱⲅ-

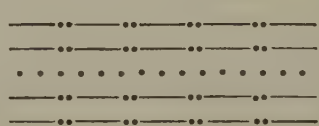
[1] The words ⲁⲩⲱ ⲁϥⲙⲟⲟⲩⲧϥ̄ are an addition, written in smaller characters.

ⲙⲟⲥ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲧⲣ̅ⲣ̅ⲱ· ϫⲉ ⲉⲛⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ̅-
ⲙⲟⲟⲩ· ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲛⲙ̅ⲙⲁⲩ·
ⲙⲏⲡⲟⲧⲉ ⲛ̅ⲥⲉⲧⲱⲟⲩⲛ· ⲉ ϫⲱⲓ ⲛ̅ⲥⲉϥⲓ ⲛ̅ ⲧⲁ ⲙⲛ̅ⲧⲣ̅ⲣ̅ⲟ ⲛ̅
ⲧⲟⲟⲧ· Ⲛ̅ⲧⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲙ̅ⲡⲉⲣ ⲣ̅ ϩⲟⲧⲉ· ⲱ̅
ⲡⲣ̅ⲣ̅ⲟ ⲥϩⲁⲓ ϣⲁ ⲣⲟϥ· ϫⲉ ⲁⲙⲟⲩ ⲛⲁⲓ ⲧⲁⲭⲏ· ⲙⲁⲩⲁⲁⲕ
ϫⲉ ⲟⲩⲛ̅ⲧⲁⲓ ⲟⲩϣⲁϫⲉ· ⲙ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲓⲛⲁϫⲟⲟϥ
ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉϥϣⲁⲛ|ⲉⲓ ϣⲁ ⲣⲟⲕ Fol. 41 *a* 1
ϫⲓⲧϥ̅ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲕⲕⲟⲓⲧⲱⲛ· ϩⲱⲥ ⲇⲉ ϫⲉ ⲉⲕⲛⲁⲕⲟ- ⲡ̅ⲅ̅ (*sic*)
ⲗⲁⲅⲉⲓ ⲛⲙ̅ⲙⲁϥ· ⲥⲟϥⲧⲉ ⲛ̅ ϩⲛ̅ⲇⲩⲙⲓⲟⲥ· ⲛⲅ̅ ⲥⲟⲛϩ̅
ⲙ̅ⲙⲟϥ· ⲛⲅ̅ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟϥ· ϩⲛ̅ ⲟⲩϩⲱⲡ· Ⲡⲁⲥⲉⲃⲏⲥ
ⲇⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ ⲁϥⲡⲓⲑⲉ· ⲉϫⲛ̅ ⲛ̅ϣⲁϫⲉ ⲛ̅ ⲗⲟⲓⲙⲟⲥ ⲛ̅ ⲧⲣ̅ⲣ̅ⲱ·
ⲁϥⲥⲟϥⲧⲉ ⲙ̅ ⲙⲛ̅ⲧⲁⲥⲉ ⲛ̅ⲇⲩⲙⲓⲟⲥ ⲉ ⲣⲟϥ· ⲙⲛ̅ ⲛ̅ⲓⲃⲧ·
ⲁⲩⲱ ⲁϥⲥϩⲁⲓ ϣⲁ ⲣⲟϥ· ⲛ̅ ϩⲛ̅ϣⲁϫⲉ ⲛ̅ⲕⲟⲗⲁⲕⲓⲁ
ⲛ̅ⲕⲣⲟϥ· ⲁⲩⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ ⲉ ⲡⲡⲁⲗ-
ⲗⲁϯⲟⲛ· Ⲛ̅ ⲧⲉⲣⲉ ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁϥⲥⲱⲃⲉ ⲛ̅-
ⲕⲣⲟϥ· ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁ ⲙⲁ
ⲛⲓⲙ ⲙⲟⲩ ϩⲛ̅ ⲣⲁϣⲉ ϫⲉ· ⲁ ⲡⲛⲟϭ ⲛ̅ⲇⲩ|ⲛⲁⲧⲟⲥ· ⲉⲓ Fol. 41 *a* 2
ⲉ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· Ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ· ⲱ̅ ⲕⲓⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲡⲡⲟⲗⲩⲙⲁⲣⲭⲏⲥ ⲛ̅ ⲣⲉϥϫⲣⲟ· ⲁ ⲙⲟⲩ ⲃⲱⲕ ⲉⲙⲡⲉⲣⲥⲟⲥ·
ⲙⲛ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ϫⲓ ⲛ̅ ⲛⲉⲓ ⲧⲁⲉⲓⲟ
ⲙ̅ ⲡⲉϥⲉⲓⲱⲧ· ⲙ̅ⲙⲟⲛ ⲕⲉ ⲙ̅ⲡϣⲁ ⲙ̅ⲙⲟⲟⲩ· ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲁⲩⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ ⲉ ϩⲣⲁⲓ
ⲛ̅ ⲧⲉϥⲥⲏⲃⲉ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ϣⲁ ⲡⲣ̅ⲣ̅ⲟ· ⲁⲩⲱ ⲁϥ-
ⲧⲱⲟⲩⲛ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟϥ· ⲁϥϫⲱⲣⲙ̅ ⲉ ⲡⲙⲛ̅ⲧⲁⲥⲉ
ⲛ̅ⲇⲩⲙⲓⲟⲥ· ⲁⲩⲥⲱⲛϩ̅ ⲙ̅ⲙⲟϥ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲁϥ· ϫⲉ ⲙ̅ⲡⲟⲟⲩ· ⲁ ⲡⲉⲕⲣⲟϥ | ⲛ̅ ⲓⲟⲩⲇⲁⲥ· ⲙⲛ̅ Fol. 41 *b* 1
ⲡⲉⲭ̅ⲥ̅· ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲕ̅· ⲱ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲁⲗⲗⲁ ⲡ̅ⲇ̅ (*sic*)
ⲕ̅ϩⲟⲟⲩ ⲉϩⲟⲩⲉ ⲓⲟⲩⲇⲁⲥ· Ⲛ̅ⲇⲩⲙⲓⲟⲥ ⲇⲉ· ⲁⲩⲧⲁϫⲣⲟϥ
ⲕⲁⲗⲱⲥ· ⲛ̅ⲑⲉ ⲙ̅ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟϥ· ⲁⲩⲱ ⲁⲩⲥⲱⲕ
ⲙ̅ⲙⲟϥ· ϣⲁ ⲡⲉϣⲟⲩⲉ ⲉ ⲧⲣⲉⲩⲁϣⲧϥ̅ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟϥ·
ⲙ̅ⲡⲁⲧⲟⲩⲱⲛ ⲛ̅ ⲣⲟ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁⲩ· ϫⲉ ⲛⲁ ⲥⲛⲏⲩ· Ⲃⲱϣ ⲛⲁⲓ ⲛ̅ ⲟⲩⲕⲟⲩⲓ·
ⲧⲁϫⲱ ⲛ̅ ⲟⲩⲥⲟⲡ ⲉϣⲗⲏⲗ· ⲉ ⲡⲁ ⲣ̅ⲣ̅ⲟ· ⲡⲉⲭ̅ⲥ̅· ⲙ̅ⲡⲁ-
ⲧⲉⲧⲛ̅ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲓ· ⲁⲩⲱ ⲙ̅ⲡⲉⲑⲟⲧⲉ· ⲕⲁⲁⲩ ⲉ

ⲃⲟⲗϥ̅ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̅ⲛⲉϥⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ· Ⲁϥⲟⲩⲱϣⲃ̅
Fol. 41 b 2 ⲛ̅ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ϫⲉ ⲛⲁ|ⲥⲛⲏⲩ· Ⲃⲱϣ ⲛⲁⲓ
ⲙ̅ⲙⲟⲛ ⲛ̅ ϯⲛⲁⲉⲣ· ⲡⲉⲑⲟⲟⲩ ⲁⲛ· ⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲕⲉ ⲥⲟⲡ·
Ⲙⲏ ⲙ̅ⲡ ⲉⲓⲉⲣ ⲟⲩⲙⲏⲏϣⲉ· ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲙ̅ⲙⲏⲧⲛ̅·
ϣⲉ ⲧϭⲟⲙ ⲙ̅ ⲡⲁ ⲣ̅ⲣ̅ⲟ ⲡⲉⲭ̅ⲥ̅· ⲛ̅ ϯⲛⲁⲉⲣ ⲡⲉⲑⲟⲟⲩ
ⲛⲏⲧⲛ̅ ⲁⲛ· ⲁⲓⲟⲩⲱ ⲅⲁⲣ· ⲉⲓⲥⲱⲛϩ̅ ⲙ̅ⲙⲟⲓ ϩⲙ̅ ⲡⲁ ϩⲧⲟⲣ·
ⲙ̅ⲙⲓⲛ ⲉⲙⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· Ⲁⲩⲱ ⲛ̅
ⲧⲉⲣⲉ ϥⲛⲁⲩ· ϫⲉ ⲙ̅ⲡ ⲟⲩⲡⲓⲑⲉ ⲛ̅ ⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲁϥⲥⲱⲕ
ⲙ̅ ⲡⲉϥϫⲛⲁϩ ⲥⲛⲁⲩ· ⲉ ϩⲣⲁⲓ ⲛ̅ ⲟⲩⲥⲟⲡ ⲛ̅ ⲟⲩⲱⲧ· ⲁϥ-
ⲥⲱⲗⲡ̅ ⲛ̅ⲛ̅ ⲙ̅ⲙⲣ̅ⲣⲉ ⲉⲧ ⲙⲏⲣ ⲙ̅ⲙⲟϥ· ⲁϥⲧⲱϭⲛ̅ ⲙ̅
ⲡⲙⲛ̅ⲧ̅ⲁⲥⲉ ⲛ̅ ⲣⲱⲙⲉ· ⲉ ⲡⲁϩⲟⲩ· ⲁⲩϩⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̅
Fol. 42 a 1 ⲡⲉⲩϩⲟ· ⲁⲩⲱ ⲁϥⲡⲁϩⲧϥ̅· ⲁϥⲟⲩ|ⲱϣⲧ̅ ⲙ̅ ⲛⲟⲩⲧⲉ· ⲁϥ-
[?] ⲡⲱⲣϣ̅ ⲛ̅ ⲛⲉϥϭⲓϫ ⲉ ⲃⲟⲗ· ⲁϥϣⲗⲏⲗ ⲛ̅ ⲧⲉⲓ ϩⲉ· ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ· ϫⲉ ϯⲧⲱⲃϩ ⲙ̅ⲙⲟⲕ· ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅·
ⲡⲉ ⲛ̅ⲧⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟⲓ· ϫⲉ ⲛⲉⲓ ϩⲛ̅ ⲧⲕⲁⲗⲁϩⲏ ⲛ̅ ⲧⲁ
ⲙⲁⲁⲩ· ⲁ ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ϯ ⲣⲁⲛ ⲉ ⲣⲟⲓ· ϫⲓⲛⲉ ⲧⲁ
ⲙⲉⲧⲕⲟⲩⲓ· ⲁⲩⲱ ⲁ ⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲓ· ⲁⲕϯ ϭⲟⲙ ⲛⲁⲓ ϩⲙ̅
ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛ̅ⲑⲉ ⲛ̅ⲓⲏⲥⲟⲩ ⲛⲁⲩⲏ· ⲉⲣⲉ ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓϣⲉ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲛ̅ⲑⲉ ⲛ̅ⲥⲉⲙⲉⲉⲓ ⲛ̅ⲧⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲛ̅
ⲛ̅ⲁⲗⲗⲟⲫⲩⲗⲟⲥ· ⲁⲛⲟⲕ ⲇⲉ ϩⲱ· ⲛ̅ⲧⲁⲓⲡⲁⲧⲁⲥⲥⲉ ⲛ̅ⲛ̅ ⲙ̅-
ⲡⲉⲣⲥⲟⲥ· ϩⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲛⲁ[ϫ]ⲁϫⲉ ϫⲓ
Fol. 42 a 2 ϣⲓⲡⲉ ϩⲉ ϩⲁ ⲛⲁⲟⲩⲉⲣ[ⲏ]ⲧⲉ· ϯϣⲡ̅ | ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧⲕ̅
ⲡⲁ ϫⲟⲉⲓⲥ· ϫⲉ ⲁⲕϥⲓ ⲙ̅ⲙⲁⲩ ⲛ̅ⲛ̅ ⲙ̅ⲙⲣ̅ⲣⲉ ⲉⲧ ⲙⲏⲣ
ⲙ̅ⲙⲟⲓ· ϣⲁⲛⲧ ⲉⲓϣⲗⲏⲗ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟⲕ· ϯ ϭⲟⲙ ⲛⲁⲓ
ⲡⲁ ϫⲟⲉⲓⲥ· ϣⲁⲛⲧⲉ ⲉⲓϣϭⲙ̅ϭⲟⲙ· ⲉϥⲓ ϩⲁ ⲃⲁⲍⲁⲛⲟⲥ·
ⲉⲧ ϭⲉⲉⲧ ⲉ ⲣⲟⲓ· ϫⲉ ⲁⲛⲅ̅ ⲟⲩⲥⲁⲣⲝ̅ ϩⲓ ⲥⲛⲟϥ· ⲛ̅ⲑⲉ ⲛ̅
ⲟⲩⲟⲛ ⲛⲓⲙ· Ⲡⲁⲣⲉ ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ϫⲱⲱⲣⲉ ⲁϩⲉ ⲣⲁⲧϥ̅
ⲛⲙ̅ⲙⲁⲓ· ϩⲛ̅ ⲧⲉⲓ ⲟⲩⲛⲟⲩ ⲧⲁⲓ· ϣⲁⲛⲧ ⲉⲓϫⲱⲕ ⲉ ⲃⲟⲗ·
ⲙ̅ ⲡⲁ ⲁⲅⲱⲛ· Ⲡ̅ⲡⲉⲣ ϩⲟⲩⲣⲱⲱⲧ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉ ⲛⲉⲕ-
ⲁⲅⲁⲑⲟⲛ· ⲟⲩⲇⲉ ⲙ̅ⲡⲉⲣ ϥⲓ ⲱⲡ ⲛⲙ̅ⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲉⲓ
ⲙⲏⲏϣⲉ ⲛ̅ ⲥⲛⲟϥ ⲛ̅ⲧ ⲁⲓⲡⲁϩⲧⲟⲩ ⲉ ⲃⲟⲗ· ϩⲙ̅ ⲡⲡⲟⲗⲁⲓ-
Fol. 42 b 1 ⲙⲟⲥ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲁⲕⲧⲁϫⲣⲟⲓ ϩⲛ̅ | ⲧⲉⲕϭⲟⲙ ⲁⲓⲡⲁⲧⲁⲥⲥⲉ
[?] ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ⲡⲉⲣ ⲧⲣⲉ ⲧⲁ ⲥⲏⲃⲉ· ⲡⲱⲧ ⲉ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲕⲉ
ⲟⲩⲁ· ⲡⲉⲟⲟⲩ ⲛⲁⲕ· ϣⲁ ⲉⲛⲉϩ ⲛ̅ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· Ⲛⲁⲓ ⲇⲉ

ⲛ̄ ⲧⲉⲣⲉ ⲫ̄ⲭⲟⲟⲩ· ⲁⲩⲙⲟⲩⲧⲉ ⲉⲛⲁⲧⲗⲓⲟⲥ· ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲣⲟⲩ· ⲭⲉ ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲙⲁⲧⲟⲓ· ⲛ̄ⲥⲉⲗⲟ ⲉⲧⲱⲧⲣ̄ⲧⲱⲣ·
ⲁⲧⲱ ⲁ ⲡⲁ ⲟⲩⲟⲉⲓⲱ ⲟⲩⲉⲓⲙⲉ· ⲙ̄ⲡ[ⲛ]ⲉⲓⲉⲣ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲃ·
ⲭⲉ ⲁ ⲡⲁ ⲁⲣⲉ ⲭⲱⲕ ⲉ ⲃⲟⲗ· Ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲉⲓⲙⲉ·
ⲛ̄ ⲛⲉⲩⲥⲓⲭ ⲥⲁ ⲥⲡⲣ ⲙ̄ⲙⲟⲩ· ⲁⲩⲱⲁⲱⲟⲩ ⲙ̄ⲙ̄ ⲛⲉⲩ-
ⲥⲱⲙⲁ· Ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲭⲉ ⲥⲱⲛϩ̄ ⲙ̄ⲙⲟⲓ ⲣⲓ ⲃⲟⲗ· ⲁⲓⲟⲧⲱ
ⲉⲓⲥⲱⲛϩ̄ ⲙ̄ⲙⲟⲓ ⲣⲙ̄ ⲡⲉⲡⲛⲁ· Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲫⲁⲗⲉ ⲉϫⲙ̄
ⲡⲉⲱⲟⲩⲉ|ⲙⲁⲁⲧⲁⲩ· ⲁⲫⲟⲧⲱⲱⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱⲁⲭⲉ Fol. 42b 2
ⲙ̄ⲙ̄ ⲛⲁⲧⲙⲟⲥ· ⲭⲉ ⲁⲙⲛⲓⲧⲏ ⲙ̄ⲙ̄ ⲛⲉⲧⲛⲉⲓⲃⲧ· ⲙ̄ⲙ̄
ⲛⲉⲧⲛ̄ⲣⲁⲧⲏⲣ· ⲛ̄ⲧⲉⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲉ ⲛ̄ⲧⲁⲧⲟⲩⲉⲣ-
ⲥⲁⲣⲝⲉ ⲙ̄ⲙⲟⲩ ⲙⲛⲧ̄ⲙ· Ⲛⲁⲧⲙⲁ ⲇⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲧⲟⲕ̄ⲥ̄
ⲙ̄ ⲙⲛⲧ ⲛ̄ⲓⲃⲧ ⲣⲙ̄ ⲧⲉⲩⲥⲓⲭ ⲛ̄ ⲟⲩⲛⲁⲓ· ⲁⲧⲱ ⲙⲛⲧ ⲣⲙ̄
ⲧⲉⲩⲥⲓⲭ ⲛ̄ ⲣⲃⲟⲩⲣ· ⲁⲧⲱ ⲁⲩⲧⲟⲕ̄ⲥ̄ ⲙ̄ ⲡⲥⲉⲉⲡⲉ ⲣⲙ̄ ⲡⲉⲩ-
ⲥⲱⲙⲁ ⲧⲏⲣⲟ̄· ⲣⲱⲥ ⲇⲉ ⲛ̄ⲧⲉ ⲡⲉⲩⲥⲛⲟⲩ ⲧⲱⲣ ⲙ̄ⲙ̄
ⲡⲙⲟⲟⲩ· ⲙ̄ ⲡⲉⲱⲟⲩⲉ ⲛ̄ⲥⲉⲣⲁⲧ▒ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ·
Ⲁⲧⲱ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲣⲱ ⲙ̄ⲙⲁⲧⲉ· [ⲁⲩ]ⲃⲓ ⲛ̄
ⲛⲉⲩⲃⲁ[ⲗ]· ⲉ ⲣ|ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲭⲉ ⲉⲫⲛⲁⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ Fol. 43a 1
ⲡϫⲟⲉⲓⲥ· ⲁⲫⲛⲁⲩ ⲉ ⲡⲉϫ̄ⲥ̄ ⲙ̄ⲙ̄ ⲛⲉⲫⲁⲩⲥⲉⲗⲟⲥ· ⲉⲣⲉ ⲡⲉ (sic)
ⲙⲓϫⲁⲏⲗ ⲥⲟⲗⲥⲗ̄ ⲙ̄ⲙⲟⲩ· ⲉⲣⲉ ⲡⲉϫ̄ⲥ̄ ⲉⲣⲛⲧ ⲛⲁⲩ·
ⲛ̄ ⲣⲁⲩ ⲙ̄ⲙⲁ ⲛ̄ ⲱⲱⲡⲉ ⲣⲙ̄ ⲙ̄ⲡⲛⲧⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲉϫ̄ⲥ̄
ⲛⲁⲧ ⲉ ⲛⲉⲣⲓⲥⲉ· ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉϩⲁⲩ
ⲇⲉ ⲛⲁⲩ· ⲭⲉ ⲕⲟⲧⲱⲱ ⲉ ⲧⲣⲁ ✝ ⲙ̄ⲧⲟⲛ ⲛⲁⲕ· ⲣⲙ̄
ⲛⲉⲕⲣⲓⲥⲉ· ⲭⲉ ⲕⲟⲧⲱⲱ ⲉ ⲧⲣⲁ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲙⲛⲧ
ⲉⲧ ⲣⲙ̄ ⲡⲉⲕⲥⲱⲙⲁ· ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲙⲟⲟⲩ· Ⲡⲉϩⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁⲩ· ⲭⲉ ✝ⲟⲧⲱⲱ ⲉ ⲧⲣⲉ ⲕ✝ ⲙ̄ⲧⲟⲛ ⲛⲁⲓ· ⲭⲉ
ⲁⲓⲣⲓⲥⲉ· ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁⲩ✝ ⲙ̄ ⲡⲉⲩⲡⲛⲁ· ⲉⲛⲥⲓⲭ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲥⲟⲩ ⲙⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ|ⲙ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ ⲣⲙ̄ Fol. 43a 2
ⲟⲩⲉⲓⲣⲛⲓⲛ ⲣⲁⲙⲛⲓ· Ⲁⲧⲱ ⲁⲧⲛⲟⲥ ⲛ̄ ⲱⲧⲟⲣⲧ̄ⲣ̄· ⲱⲱⲡⲉ
ⲣⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲉ ⲧⲃⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲫⲁⲱⲉ ⲉ
ⲡⲉⲱⲟⲩⲉ· ⲣⲟⲙⲉ ⲇⲉ ⲛⲁⲛⲟⲩ ⲡⲙⲟⲩ ⲙ̄ ⲡⲣⲣⲟ· ⲙⲙ̄
ⲧⲣⲣⲱ ⲡⲁⲣⲁ ⲡⲉⲛⲧ ⲁⲩⲱⲱⲡⲉ· Ⲁⲧⲱ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ
ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲉⲣ ⲟⲩⲟⲥ ⲛ̄ ⲣⲙⲉ· ⲉ ⲣⲟⲩ ⲉⲫⲁⲱⲉ ⲉ ⲡⲉ-
ⲱⲟⲩⲉ· Ⲡⲙⲛⲥⲁ ⲛⲁⲓ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲃⲓⲕⲧⲱⲣ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̄ ⲡⲉⲥⲉⲓⲱⲧ· ⲉ ⲧⲣⲉϩⲭⲟⲟⲥ ⲙ̄ ⲡⲣⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲥⲱⲙⲁ ⲛ̄

ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ϩⲣⲱⲙⲁⲛⲟⲥ·
Fol. 43 b 1 ⲁⲓⲧⲉⲓ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲁϥⲭⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉϥ|ⲥⲱⲙⲁ ⲛⲁϥ· Ⲁⲩⲱ
ⲡ̄ⲥ̄ (sic) ⲁϥⲉⲓ ⲛ̄ϭⲓ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙⲛ̄ ⲧⲥⲱⲛⲉ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁⲩⲉⲓⲛⲉ ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ· ⲉ ⲡⲉⲥⲏⲧ
ϩⲙ̄ ⲡⲉϣⲟⲩⲉ· ⲁⲩⲕⲁⲁϥ ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲛⲉϥⲉⲓⲟⲧⲉ·
Ⲉⲛⲉϥⲉⲓⲣⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ⲧⲁⲗϭⲟ· ϩⲛ̄ ⲛⲉⲧ ϣⲱⲛⲉ· ϫⲉ
ⲛⲉⲣⲉ ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄ ⲓ̄ⲥ̄ ⲛⲙ̄ⲙⲁϥ· ϫⲉ ⲁϥϫⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲙ
ⲙ̄ ⲡⲱⲛϩ̄ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲡⲛ̄ⲛ̄[ⲥⲁ ⲡϫⲱ]ⲕ ⲇⲉ ⲉ ⲃ[ⲟⲗ]·
ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϩⲱⲗ ⲉ ⲡϫⲓⲥⲉ· ⲉϥⲉⲣϣⲁ ⲙⲛ̄ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲱ̄ ⲡϩⲁⲅⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲥⲟⲡⲥ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲉ ϫⲱⲓ· ⲁⲛⲟⲕ ⲡⲉⲓ ⲉⲗⲁ-|
Fol. 43 b 2 ⲭⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲛϥ̄ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ϫⲉ
ⲁⲓⲧⲟⲗⲟⲙⲁ ϩⲟⲗⲟⲥ· ⲁⲓϣⲁϫⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲉ ⲃⲟⲗ ϫⲉ
ⲛ̄ⲧⲕ̄ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ϥ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲉⲥⲧⲣⲁⲧⲩ-
ⲗⲁⲧⲏⲥ· ⲁⲩⲱ ⲡⲡⲟⲗⲩⲙⲁⲣⲭⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲣⲉϥⲥⲟⲡⲥ̄
ⲉϥⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲡⲉⲭ̄ⲥ̄· ⲉ ϫⲱⲛ ϩⲱⲱⲛ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· Ϩⲓⲧⲛ̄ ⲧⲉⲭⲁⲣⲓⲥ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲓ
ⲣⲱⲙⲉ· ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· [Ⲡⲁⲓ ⲉ ⲃⲟⲗ] ϩⲓ ⲧⲟⲟⲧϥ̄
ⲡⲉⲟⲟⲩ▒ⲉⲓⲱⲧ ⲛⲙ̄ⲙⲁϥ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄
ⲣⲉϥⲧⲁⲛϩⲟ· ⲁⲩⲱ [ⲛ̄ ϩⲟⲙⲟ]ⲟⲩⲥⲓⲟⲥ ϣⲁ ⲉⲛⲉϩ ⲛ̄ⲉⲛⲉϩ
ϩⲁⲙⲏⲛ·



DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

⁘ ⲦⲘⲈϨ ϪⲞⲨⲦⲞⲨⲈ Ⲛ̄ ⲈⲜⲎⲄⲎⲤⲒ̄Ⲥ Ⲉ Fol. 1 a
ⲀϤⲦⲀⲞⲨⲞⲤ· Ⲛ̄ϬⲒ ⲠⲠⲀⲦⲢⲒ̄ⲀⲢⲬⲎⲤ Ⲉ̄Ⲧ [ⲁ̄]
ⲞⲨⲀⲀⲂ· ⲀⲠⲀ ⲔⲨⲢⲒ̄ⲖⲖⲞⲤ ⲠⲀⲢⲬⲎⲈⲠⲒ̄-
ⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲐⲒ̄ⲖⲎⲘ̄· Ⲉ ⲠⲂⲒ̄ⲞⲤ Ⲛ̄ⲦⲈ ⲐⲈⲰ-
ⲆⲞⲄⲞⲤ Ⲉ̄Ⲧ ⲞⲨⲀⲀⲂ ⲘⲀⲢⲒ̄Ⲁ̄· ⲀϤϢⲀ[ϪⲈ]
ⲆⲈ ⲞⲚ ϪⲈ ⲞⲨϨⲞ[ⲞⲨ]Ⲧ ⲘⲚ̄ ⲞⲨⲤϨⲒ̄ⲘⲈ [ⲚⲈ
Ⲉ]ⲦⲀⲨϪⲠⲞⲤ Ⲛ̄[ⲐⲈ Ⲛ̄]ⲞⲨⲞⲚ ⲚⲒ̄Ⲙ· ⲀϤ[ϢⲀ]ϪⲈ
ⲆⲈ ⲞⲚ Ⲉ ⲦⲂⲈ [ⲠⲈ]ϨⲞⲞⲨ Ⲛ̄ⲦⲀⲤⲠ̄ⲦⲞⲚ
Ⲡ̄ⲘⲞⲤ Ⲛ̄ϨⲎⲦϤ̄· ⲈⲦⲈ ⲠⲀⲒ̄ ⲠⲈ ⲤⲞⲨ ϪⲞⲨ-
ⲦⲞⲨⲈ Ⲛ̄ ⲦⲰⲂⲈ· ϨⲚ̄ ⲞⲨⲈⲒ̄ⲢⲎⲚⲎ Ⲛ̄ⲦⲈ
ⲠⲚⲞⲨⲦⲈ· ϨⲀⲘⲎⲚ·

———···———···———···———···———
· · · · · · · · · · · · · · · · · ·
———···———···———···———···———

Ⲉⲣϣⲁⲛ ⲟⲩⲁⲝⲓ̄ⲱⲙⲁⲇⲓ̄ⲕⲟⲥ ⲟⲩⲱϣ ⲉ ⲧⲱϩⲙ̄ ⲛ̄[ⲛⲉϥ]ϣ-
ⲃⲏ[ⲣ] [ⲉ ⲡ]ⲁⲣⲓ̄ⲥⲧⲟⲛ· ⲏ̄ ⲟⲩⲇⲓ̄ⲡⲛⲟⲛ· Ⲙⲏ ⲙⲉϥϩ̄ⲙⲟⲟⲥ
ϣⲟⲣⲡ̄ ⲙ̄ ⲡⲁⲧ▨ⲙⲟⲩⲧⲉ ⲉ̄ ⲛⲉⲧ ⲧⲁϩⲙ̄· ⲛϥ̄ⲉⲡⲉⲓ̄ⲇⲁⲍⲉ
ⲛ̄ ⲛ̄ϭⲓ ⲛ̄ⲟⲩⲱⲙ ⲉⲩϣⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ϫⲉ ⲕⲁⲥ ⲉϥⲉ-
ⲧⲣⲉⲫⲏ ⲛ̄ ⲛⲉⲧ ⲛⲁⲩ ⲉ̄ ⲣⲟⲟⲩ· ⲁⲩⲱ̄ ⲛ̄ⲥⲉϫⲓ̄ ϯⲡⲉ ⲙ̄-
ⲙⲟⲟⲩ· ⲁⲩⲱ̄ ⲟⲛ [ⲁϥⲧⲣⲉⲩ]ⲙⲟⲩⲧⲉ ⲉ̄ ⲛⲉϥϩⲙ̄ϩⲁⲗ· ⲛϥ̄-
ϫⲟⲟⲩ ⲥⲟⲩ ϣⲁ ⲛⲉϥϣⲃⲏⲣ ⲉ ⲡⲁⲣⲓ̄ⲥⲧⲟⲛ· Ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲩ-
ϣⲁⲛⲃⲱⲕ ⲉ̄ ϩⲟⲩⲛ ⲛ̄ⲥⲉⲛⲟϫⲟⲩ· ϣⲁⲣⲉ ⲡⲉⲛⲧⲁϥⲧⲁϩⲙⲟⲩ
ϯ ⲛⲁⲩ ⲛ̄ ⲟⲩⲏⲣⲡ̄ ⲉ ⲛⲁⲛⲟⲩϥ ⲉϥⲟ ⲛ̄ ⲥϯ ⲛⲟⲩⲃⲉ· ⲁⲩⲱ̄ Fol. 1 b
ⲉϥϩⲩⲇⲁⲛⲉ ⲛ̄ ⲛⲉⲩϭⲃ̄ϣⲁ· | [one line wanting] ⲉⲩⲉⲓ̄ⲛⲉ [ⲃ̄]

ⲉ̄ ϩⲟⲩⲛ ⲛ̄ ⲛ̄ϭⲓ ⲛ̄ⲟⲩⲱⲙ ⲧⲏⲣⲟⲩ· ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ϩⲛ̄
ⲧⲉⲩϯⲡⲉ· ⲁⲩⲱ ⲉⲩϣⲟⲃⲉ ⲉ̄ ⲛⲉⲩⲉⲣⲏⲩ· Ⲉϥⲉⲓ̄ⲣⲉ ⲇⲉ ⲙ̄
ⲡⲁⲓ̄ ⲛ̄ϭⲓ̄ ⲡⲉⲛⲧⲁϥⲧⲁϩⲙⲟⲩ· ϫⲉ ⲛ̄ⲛⲉ ⲛⲉⲧ ⲛⲏϫ ϫⲟⲟⲥ·
ϫⲉ ⲁⲛϫⲓ̄ ϯⲡⲉ ⲙ̄ ⲡⲁⲓ̄ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲧⲁⲓ̄ ⲧⲉ ⲧⲁϩ[▨ ⲛⲙ̄]-
ⲙⲏⲧⲛ̄ ⲙ̄ⲡⲟⲟ̄ⲩ· Ⲕⲁⲓ̄ ⲅⲁⲣ ⲛⲉ ϯⲛⲁϫⲟⲟⲩ ⲛⲏⲧⲛ̄ ϣⲁ
ⲧⲉⲧⲛ̄ϫⲟⲟⲥ· ϫⲉ ⲁⲛⲥⲉⲧⲙ̄ ⲛⲁⲓ̄ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲕⲁⲧⲁ ⲑⲉ
ⲛ̄ⲧⲁ ⲛ̄ⲁⲑⲛ̄ⲛⲁⲓ̄ⲟⲥ ϫⲟⲟⲥ ϫⲟⲟⲥ (*sic*) ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ϫⲉ
ⲛ̄ⲁⲑⲛ̄ⲛⲁⲓ̄ⲟⲥ ⲉⲩⲟⲩⲱϣ ⲉ ⲥⲱⲧⲙ̄· ⲉ ⲗⲁⲁⲩ ⲉⲓ̄ ⲙⲏ ⲧⲉⲓ̄
ϩⲱⲃ ⲛ̄ ⲃⲣ̄ⲣⲉ· Ϣⲁϥϫⲟⲟⲥ ⲟⲛ ⲛ̄ϭⲓ̄ ⲇⲁ̄ⲇ̄· ϫⲉ ϫⲱ ⲉ
ⲡϫⲟⲉⲓⲥ ⲛ̄ ⲟⲩϫⲱ ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲡⲉϥⲥⲙⲟⲩ ϩⲛ̄ ⲛⲉⲕⲕⲗⲏⲥⲓ̄ⲁ̄
ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲩⲁⲅⲅⲉⲗⲓ̄ⲟⲛ ⲟⲛ ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲛ̄ϭⲓ̄ ⲧⲙⲛ̄ⲧⲣⲣⲟ ⲛ̄ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲉⲩⲣⲱⲙⲉ ⲛ̄-
[ⲣⲙ̄]ⲙⲁⲟ· Ⲁⲩⲱ ⲟⲛ ϫⲉ ⲁ[ⲧⲉ]ⲧⲛ̄ⲥⲱⲧⲙ̄ [ⲉ ⲧ]ⲃⲉ ⲡⲧⲁⲓ̄ⲟ
ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲙⲛ̄ ⲡⲉϥⲟⲩⲱⲛϩ̄ ⲉ̄ ⲃⲟⲗ· ⲙⲛ̄ ⲡⲉⲧ ⲟ
ⲛ̄ ⲛ̄ϩⲉⲑⲛⲟⲥ ⲙⲛ̄ ⲛ̄ ⲓ̄ⲟⲩⲇⲁⲓ· ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲡⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲓ̄ⲥ̄
Fol. 2a ⲡⲉⲭ̄ⲥ̄· Ⲙⲛ̄ [ⲡ]ⲉⲛⲧⲁϥⲡⲓ̄ⲥⲧ[ⲉ]ⲩⲉ | ⲛ̄ϭⲓ ⲅⲁ̄ⲥⲧⲱⲣ· ⲡⲛⲟϭ
ⲅ̄ ⲛ̄ ⲓ̄ⲟⲩⲇⲁⲓ̈ ⲙⲛ̄ ⲡⲉϥⲏⲓ̄ ⲧⲏⲣϥ̄· ⲁⲩⲱ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲗⲁⲭⲓ̄ⲥⲧⲟⲥ
ⲁⲛⲟⲕ ⲕⲩⲣⲓ̄ⲗⲗⲟⲥ· ⲁⲓ̄ⲕⲁⲑⲩⲅⲉ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲁⲓ̄ⲃⲁⲡ-
ϯⲍⲉ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲛⲟϭ ⲛ̄ ⲁⲛⲁⲥⲧⲁⲥⲓ̄ⲥ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· Ⲉ
ⲁϥϣⲱⲡⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲕⲁⲓ̄ⲟⲥ ⲛ̄ ⲥⲱⲧⲡ̄ ⲛ̄ ⲇⲓ̄ⲕⲁⲓ̄ⲟⲥ·
ⲉϥⲙⲉ ⲛ̄ ⲧⲡⲓ̄ⲥⲧⲓ̄ⲥ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲁⲩⲱ ⲁⲓ̄-
ⲃⲁⲡϯⲍⲉ ⲛ̄ ⲕⲉ ⲙⲏⲏϣⲉ ⲛ̄ⲥⲁⲙⲁⲣⲓ̄ⲧⲏⲥ· ⲉ ⲟⲩⲁ̄ ⲛ̄ϩⲏⲧⲟⲩ
ⲡⲉ ⲓ̄ⲥⲁⲁⲕ ⲡ̄ⲓⲟⲡⲉⲛⲓⲧⲏⲥ (*sic*)· ⲁϥϣⲱⲡⲉ ⲛ̄ ⲟⲩⲥⲱⲧⲡ̄ ⲛ̄
ⲭⲣⲏⲥϯⲁⲛⲟⲥ ⲛ̄ⲧⲉ ⲡⲉⲭ̄ⲥ̄· Ⲉⲓ̄ϫⲱ ⲛ̄ ⲛⲁⲓ̄ ⲧⲏⲣⲟⲩ ⲱ̄
ⲛⲁⲙⲉⲣⲁⲧⲉ· ϫⲉ ⲁⲓ̄ⲟⲩⲱ ⲉⲓ̄ϯⲥⲃⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲕⲉ
ⲥⲟⲡ ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲗⲗⲁ ⲛ̄ϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲩⲣ̄
ϩⲟⲟⲗⲉ ⲉⲛⲉϩ· ⲥⲉϩⲟⲗϭ̄ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲓ̄ⲱ̄ ⲙⲛ̄ ⲡⲙⲟⲩⲗϩ̄·
Ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ̄ ⲡⲉⲛⲉⲓ̄ⲱⲧ ⲇⲁ̄ⲇ̄· ϫⲉ ⲛⲉⲕ-
ϣⲁϫⲉ ϩⲗⲟϭ ϩⲛ̄ ⲧⲁ ϣⲟⲩⲱⲃⲉ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲓ̄ⲱ̄· Ⲧⲉⲛⲟⲩ
ϭⲉ ⲙⲁⲣⲉⲛⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲭⲣⲉⲱⲥ ⲧⲉⲓ̄ ⲉⲧ ⲉ̄
Fol. 2b ⲣⲟⲛ· ⲛ̄ⲧⲉⲛⲛⲁⲩ· ϫⲉ ⲧⲉⲛⲛⲁϣⲧⲟⲩⲓ̄ⲱ ⲟⲩⲕⲟⲩⲓ̄ | ⲛ̄ϩⲏⲧϥ̄·
ⲇ̄ ⲕⲁⲛ ϣ̄ϫⲉ ⲙⲉⲛϣ̄ⲧⲁⲁϥ ⲧⲏⲣϥ̄· ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛϯ ⲛ̄
ⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲙ̄ⲙⲁⲧⲉ· ⲛ̄ⲑⲉ ⲛ̄ ⲧⲙⲁⲕⲁⲣⲓ̄ⲁ̄ ⲛ̄ ϩⲏⲕⲉ
ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲏ̄ ⲟⲩⲧⲉⲛⲁⲣⲓ̄ⲟⲥ· ⲉ̄ⲧⲉ ⲟⲩⲥⲁⲧⲉⲉⲣⲉ ⲧⲉ·

ⲛ̄ⲑⲉ ⲛ̄ ⲧⲉ ⲛⲧⲁ ⲡⲉⲧⲣⲟⲥ ϭⲛ̄ⲧⲥ̄ ϩⲛ̄ ⲣⲱϥ ⲙ̄ ⲡⲧⲃ̄ⲧ· ⲛ̄-
ⲧⲁϥⲧⲁⲁⲥ ⲛ̄ ⲧⲩⲗⲟⲥ ϩⲁ ⲣⲟϥ ⲙⲛ̄ ⲡⲉϥϫⲟⲉⲓⲥ· Ⲉⲛϣⲁⲛϯ
ⲟⲩⲕⲟⲩⲓ̄ ⲅⲁⲣ ϩⲙ̄ ⲡⲉⲧ ⲉ̄ ⲣⲟⲛ· ⲛ̄ⲥⲉⲛⲁⲧϭⲁⲓⲟⲟ ⲛⲁⲛ
ⲛ̄ⲑⲉ ⲙ̄ ⲡⲉⲧ ⲙ̄ⲡⲉ ϥϯ ⲉ ⲡⲧⲏⲣⲉϥ· Ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛⲉⲓⲙⲉ
ϩⲛ̄ ⲟⲩⲁⲕⲣⲏϥⲓ̄ⲁ̄· ϫⲉ ⲛ̄ⲧⲁⲩⲧⲁϩⲙⲉⲛ ⲉ̄ ⲡⲉⲓ̄ ⲙⲁ ⲙ̄ⲡⲟⲟⲩ
ϩⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲛⲓⲙ· ⲏ̄ ⲛⲓⲙ ⲡⲉⲧ ⲧⲱϩⲙ̄ ⲙ̄ⲙⲟⲛ· Ⲓ̄ⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲙⲉ ⲡⲉⲧ ⲧⲱϩⲙ̄ ⲙ̄ⲙⲟⲛ· ⲉ ⲡⲉⲣ̄ ⲡⲙⲉⲉⲩⲉ
ⲛ̄ⲧⲉϥⲙⲁⲁⲩ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ⲛⲁϥ· ⲛⲑ̄ⲣⲟⲛⲟⲥ· ⲁⲩⲱ ⲙ̄
ⲙⲁ ⲛ̄ ⲟⲩⲱϩ· ϩⲱⲥ ⲁϥⲧⲁϩⲙⲉⲛ ⲙ̄ ⲡⲉⲧ ϣ̄ϣⲉ ⲁⲛ ⲡⲉ·
ⲉ ⲧⲣⲉⲛϣⲱⲡⲉ ⲛ̄ ⲣⲉϥϫⲛⲁⲁⲩ· ⲉ ⲧⲙ̄ ϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄
ⲡⲉⲛⲧⲁ ⲛⲉⲣⲏⲧ ⲙ̄ⲙⲟϥ ⲛⲏⲧⲛ̄ ϩⲛ̄ ⲑⲉⲡⲟⲥⲧⲁⲥⲓⲥ ⲛ̄ ϯⲉⲍⲏ-
ⲅⲏⲥⲓⲥ· Ⲡⲁⲓ̄ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
ⲁⲩⲱ̄ ⲉ̄ⲧ ⲧⲃ̄ⲃⲏⲩ ⲧⲏⲣⲥ̄· ϩⲛ̄ ⲧⲉⲥⲯⲩⲭⲏ ⲙ̄ ⲡⲉⲥⲡⲛ̄ⲁ̄·
Ⲡⲁⲓ̄ ⲡⲉ ⲡⲉϩⲟⲟⲩ | ⲛ̄ⲧⲁ ⲧⲣ̄ⲣⲱ ⲧ̄ⲙⲁⲁⲩ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ Fol. 3a
ⲡⲱⲛϩ̄· ϫⲓ̄ ϯⲡⲉ ⲙ̄ ⲡⲙⲟⲩ ⲛ̄ⲑⲉ ⲣⲱⲙⲉ ⲛⲓⲙ· ⲉ ⲃⲟⲗ ⲉ̄
ϫⲉ ⲟⲩⲥⲁⲣⲝ̄ ϩⲓ̄ ⲥⲛⲟϥ ⲧⲉ· Ⲁⲩⲱ ⲟⲛ ⲟⲩϫⲡⲟ ⲧⲉ ⲉ̄ ⲃⲟⲗ
ϩⲛ̄ ⲟⲩⲉⲓ̄ⲱⲧ· ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ ⲛ̄ⲑⲉ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ· Ⲡⲁ-
ⲣⲉϥϫⲓ̄ ϣⲓ̄ⲡⲉ ⲧⲉⲛⲟⲩ ⲛ̄ϭⲓ ⲉ̄ⲃⲓ̄ⲱⲛ· ⲙⲛ̄ ⲁⲣⲡⲟⲕⲣⲁϯⲟⲥ·
ⲛⲉⲓ̄ ϩⲁⲓ̄ⲣⲉϯⲕⲟⲥ ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛⲁⲓ̄ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϩⲙ̄
ⲡⲉⲩⲗⲓ̄ⲃⲉ ⲡⲟⲟⲩ· ϫⲉ ⲟⲩⲇⲩⲛⲁⲙⲓ̄ⲥ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲉ·
ⲛ̄ⲧⲁⲥϫⲓ̄ ⲙ̄ ⲡⲓ̄ⲛⲉ ⲛ̄ ⲟⲩⲥϩⲓ̄ⲙⲉ· ⲁⲥⲉⲓ̄ ⲉ̄ϫⲙ̄ ⲡⲕⲁϩ·
ⲁⲩⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ· ϫⲉ ⲙⲁⲣⲓ̄ⲁ̄· ⲛ̄ⲧⲟⲥ ⲁⲥⲙⲓ̄ⲥⲉ ⲛ̄ⲁⲛ
ⲙ̄ⲙⲁⲛⲟⲩⲏⲗ· Ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁϫⲉ ⲛ̄ ⲡⲗⲁⲥⲧⲣⲟⲛ·
ⲉⲧⲉ ⲛϥ̄ⲥⲙⲟⲟⲛ̄ⲧ̄ ⲁⲛ· ⲙ̄ⲡⲉ ⲡⲉⲭ̄ⲥ̄ ϫⲓ̄ ⲥⲁⲣⲝ̄· ⲙⲛ̄ ⲥⲁⲣⲝ̄
ⲅⲁⲣ· ⲟⲩⲇⲉ ⲕⲁⲥ ϩⲛ̄ ⲇⲩ̄ⲛⲁⲙⲓ̄ⲥ ϩⲛ̄ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲅⲁⲣ
ⲛⲉ· ⲁⲩⲱ ⲙⲉⲩⲙⲟⲩ ⲛ̄ⲑⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ϣⲁⲩⲙⲟⲩ· Ⲡⲗⲏⲛ
ⲁⲙⲏⲓ̄ⲧⲛ̄ ⲛ̄ⲕⲟⲫⲟⲥ· ⲛ̄ⲃⲗ̄ⲗⲉ· ⲁⲩⲱ̄ ⲛ̄ⲥⲟϭ ⲱ̄ ⲃⲓ̄ⲱⲛ·
ⲙⲛ̄ ⲁⲣⲡⲟⲕⲣⲁϯⲟⲛ ⲧⲁϫⲛⲟⲩⲓ̄ ⲛⲙ̄ⲙⲏⲧⲛ̄· Ⲉϣϫⲉ ⲕϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲇⲩⲛⲁⲙⲓ̄ⲥ ⲡⲉ ⲙⲁⲣⲓ̄ⲁ̄ ⲁⲩⲱ̄· ϫⲉ ϣⲁⲣⲉ
ⲇⲩⲛⲁⲙⲓ̄ⲥ ⲙⲟⲩ· Ⲉⲓ̄ⲉ̄ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ̄ ⲉ̄ⲣⲉ ⲧⲟⲓ̄ⲕⲟⲩⲙⲩⲛⲏ
ⲧⲏⲣⲥ̄ ⲉⲣϣⲁ ⲛⲁⲥ ⲙ̄ ⲡⲉ|ϩⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛ̄ⲕⲟⲧⲕ̄· Ⲙⲏ ⲛ̄ Fol. 3b
ⲑⲁⲅⲓ̄ⲁ̄ ⲙⲁⲣⲓ̄ⲁ̄ ⲁⲛ ⲧⲉ· ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲅ̄
Ⲁⲗⲗⲁ ⲙⲁ ⲛⲁⲓ̄ ⲙ̄ ⲡⲉⲧⲛ̄ⲛⲟⲩⲥ ⲉϥⲥϭ̄ⲣⲁϩⲧ̄· ⲙⲛ̄ ϩⲛ̄-
ⲙⲁⲁϫⲉ ⲛ̄ⲣⲉϥⲥⲱⲧⲙ̄· Ⲁⲛⲟⲕ ⲇⲉ ϩⲱⲱⲧ ϯⲛⲁⲡⲁⲣⲁ-

калеї ⲡ ⲡⲡараклитос· пеⲡⲛⲁ ⲉⲧ оуаⲁ· ⲛⲥⲣ-
оуоеⲓⲛ ⲉ ⲡа ⲣнт· ⲉ ⲃол ⲣⲙ ⲡсоотⲛ ⲛ нефафин
ⲛⲓⲃ ⲛⲧе ⲡноуте· є траотшⲛ̄ⲥ̄ инⲧⲛ̄ є ⲃол ⲣⲛ̄
оуеⲧⲫросуин· ⲡ ⲡⲃⲓос ⲛ тпароенос ⲉⲧ оуаⲁ
маріа· ауѡ же ащ пе пескенос· ⲙⲛ̄ пран ⲛ
несеⲓоте ката ⲡкенеⲱлосіа· ⲛ̄ⲥ̄орⲡ ет сиⲍ ⲣⲛ̄
ⲛⲓфафн· Ⲏтаноуа̄ⲣⲛ̄ гар ан ⲛ̄са ⲣⲛ̄ ⲥⲁже ⲉ
аⲧⲧⲃⲧшвоу· ⲡ ⲡластрокрафіа· ⲛ̄ⲟⲉ ⲙⲛ̄ ⲡ
поⲓнтнс ⲛ̄ⲣеллин· етⲙⲙⲛ̄ⲧⲃеѡлосіа· етаго
ⲙⲛ̄ ⲙⲙнонс ⲣа неуноуте· Оуае пентаⲙⲓо нас
ⲙⲛ̄ оуⲃⲓос· епⲡросхарⲓⲍе нас· аллⲁ пос пе-
харісма нⲓⲙ· Ⲁⲥ пе пехарісма ⲛ̄тасⲥⲥⲱпе
Fol. 4 a ⲛ̄рооуⲧ· | ⲛ̄ сⲣⲙⲉ· ⲍⲓне аⲁⲁⲗ ⲥⲁ ⲣраї ⲉ поот
ⲍ ⲛ̄ ⲣоот· ноеї ⲉ пентасⲥⲱпе не· ⲱ тпароенос ⲛ̄
софн· ⲣѡс ⲁе ⲛ̄тершпе (sic) ⲡ пе· ауѡ ⲛ̄ ⲟронос
ⲡ пентасⲡлассе ⲙⲙос· Ⲡⲡ оⲧϧ ⲡ пⲓ харісма
непатрⲓархнс· ⲛ̄таⲣ̄ ⲥⲩⲃнр ⲉ̄ ⲡноуте аⲧоⲱⲙ
ⲙⲙаⲥ· Ⲁⲧѡ енеⲧⲥⲱⲥⲩ̄ⲧ̄ ⲉ ⲃол ⲣⲛⲧⲍ̄ ⲁе пантос·
ⲍⲛⲁⲥⲱпе ⲣⲛ̄ неⲧоⲧоеⲓⲥ· Ⲡⲡ оⲧϧ ⲡ пⲓ харісма
ⲛ̄ непрофнтнс· аллⲁ аⲧⲛⲁⲧ ⲉ̄ роⲥ· ⲍⲙ ⲉ̄ поуе
аⲧаспаⲍе ⲙⲙоⲥ· ⲁⲧпрофнтеуе· ⲣа тⲍⲓнеї ⲡ
плоⲧос ⲡ ⲡноуте· ⲥⲁнт еⲩеї теⲩоⲧшⲍ ⲣⲛ̄ тка-
лаⲣн ⲡ маріа· тпароенос· ⲛ̄таⲥⲣ̄ ⲙаат ⲡ
пр̄ро пеⲭ̄с̄· Ⲛаталюї е поуλаос· ⲙⲛ̄ ⲡⲛⲓ ⲡ
поуеⲓωт· ⲁе еⲓеⲧаⲙⲉ отоⲛ ⲛⲓⲙ е поуⲧенос
ет сотⲛ̄· Ⲫⲓс ⲣнте ⲁе он ⲣѡс ⲉ̄ⲣе тпароенос·
соотⲛ̄ ⲉ̄ роⲓ ⲛ̄тесⲍⲓⲭ· ⲁе ⲱ кⲩрⲓλλос· ⲉⲩⲭⲁе
Fol. 4 b коτωⲥ ⲉ̄ ⲉⲓⲙⲉ ⲉ̄ ⲡа ⲥенос | ⲙⲛ̄ ⲡⲛⲓ ⲛ̄ наⲓоте·
ⲏ сωтⲛ̄· Ⲁⲛⲧ̄ оуернт ⲛ̄те ⲡноуте· ⲉа наⲓоте ⲉ̄
рнт ⲙⲙоⲓ ⲥⲁнт оуⲭⲡої· Ⲁⲧѡ наⲓоте ⲛ̄таⲩⲭⲡої
ⲣⲛ̄ ⲉ̄ ⲃол не ⲣⲛ̄ тефⲩλи ⲛ̄ ⲓоуⲁа ⲙⲛ̄ ⲡⲛⲓ ⲛ̄ ⲁаа·
Ⲓѡакⲓⲙ пе ⲡа ⲉⲓѡт· ⲛ̄ⲥⲁаоуаⲣⲭⲉⲥ ⲁе клеопа·
Ⲁнна те та маат· ⲛ̄таⲥⲭⲡої· ⲛ̄ⲥⲁⲧⲙоуте ⲉ̄
рос же маріам· Ⲁнок те маріа тмакаλⲓнн·

ⲉ̅ ⲃⲟⲗ ϫⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡϯⲙⲉ ⲛ̅ⲧⲁⲩϫⲡⲟⲓ̅ ⲛ̅ϩⲏⲧϥ̅ ⲡⲉ-
ⲙⲁⲕⲇⲁⲗⲓ̅ⲁ̅· Ⲡⲁ ⲣⲁⲛ ⲧⲉ ⲙⲁⲣⲓ̅ⲁ̅ ⲧⲁ ⲕⲗⲉⲱⲡⲁ· ⲁⲛⲟⲕ
ⲧⲉ ⲙⲁⲣⲓ̅ⲁ̅ ⲧⲁ ⲓ̅ⲁⲕⲕⲱⲃⲟⲥ· ⲡ̅ϣⲏⲣⲉ ⲛ̅ ⲓ̅ⲱⲥⲏⲫ ⲡ̅ϩⲁⲙϣⲉ·
ⲡⲁⲓ̅ ⲛ̅ⲧⲁⲩϭⲁⲗⲱⲱⲧ ⲉ̅ ⲣⲟϥ· Ϣⲓ̅ⲛⲉ ϩⲛ̅ ⲛⲉⲅⲣⲁⲫⲏ· ⲁⲩⲱ
ⲕⲛⲁⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ̅ ϩⲛ̅ ⲛⲉⲧ ⲉⲕϣⲓ̅ⲛⲉ ⲛ̅ⲥⲱϥ· Ⲕⲁⲓ̅ ⲅⲁⲣ
ϩⲙ̅ ⲡⲧ̅ⲣⲉ ⲓ̅ⲏⲥⲟⲩ ⲡϣⲏⲣⲉ ⲛ̅ ⲛⲁⲩⲏ̅· ⲡⲱϣ ⲙ̅ ⲡⲕⲁϩ ⲙ̅
ⲡⲉⲟⲩⲟ̅ⲉⲓ̅ϣ ⲉⲓ̅ϫⲉ ⲛ̅ ⲛⲉϣⲏⲣⲉ ⲙ̅ ⲡⲓⲏ̅ⲗ̅· ⲁ̅ ⲧⲉⲫⲩⲗⲏ
ⲛ̅ ⲓ̅ⲟⲩⲇⲁ· ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̅ ⲛ̅ⲓ̅ⲉⲃⲟⲩⲥⲉⲗⲓ̅ⲁ̅· ⲉⲧⲉ ⲧⲁⲓ̅ ⲧⲉ
ⲑⲓ̅ⲗⲏⲙ̅· ⲙⲛ̅ ⲡⲉⲥⲧⲟϣ· Ϫⲓ̅ⲛ ⲡⲉⲩⲟⲉⲓ̅ϣ ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲁ ⲧⲙⲛ̅ⲧ̅ⲥⲛⲟⲟⲩⲥ ⲉⲙⲫⲩⲗⲏ ϭⲱ ⲧⲟⲩⲉⲓ̅· ⲧⲟⲩⲉⲓ̅ | ϩⲛ̅ Fol. 5 a
ⲛⲉⲧⲟϣ ⲛ̅ ⲧⲉⲩⲕⲗⲏⲣⲟⲛⲟⲙⲓ̅ⲁ̅· ⲙⲉⲣⲉ ⲟⲩⲫⲩⲗⲏ ϣⲃⲱⲕ ⲑ̅
ⲉ̅ ϩⲟⲩⲛ ⲉⲩⲫⲩⲗⲏ· ⲛ̅ⲥ̅ϫⲓ̅ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̅ ⲛ̅ϩⲏⲧⲥ̅· ⲟⲩⲇⲉ
ⲛⲉⲥⲧⲟϣ· ⲟⲩⲇⲉ ⲟⲛ ⲙⲉⲩϫⲓ̅ ⲥϩⲓ̅ⲙⲉ· ⲟⲩⲇⲉ ⲙⲉⲩϫⲓ̅
ϩⲁⲓ̅ ϩⲛ̅ ⲟⲩⲫⲩⲗⲏ ⲛ̅ⲧⲱⲟⲩ ⲁⲛ ⲧⲉ· Ϣⲁ ⲡⲉⲩⲟ̅ⲉⲓ̅ϣ ⲛ̅ⲧⲁ
ⲡⲗⲟⲅⲟⲥ ⲙ̅ ⲡⲉⲓ̅ⲱⲧ· ⲉⲣϩ̅ⲛⲁϥ· ⲛϥ̅ⲉⲓ̅ ⲛϥ̅ⲥⲱⲧⲉⲓ̅ ⲙ̅ⲙⲟⲛ
ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲛ̅ⲧ̅ϩⲙ̅ϩⲁⲗ ⲙ̅ ⲡⲛⲟⲃⲉ· Ⲁⲩⲱ ⲟⲛ ⲛϥ̅-
ⲫⲟⲣⲉⲓ̅ ⲛ̅ⲧⲉⲛⲥⲁⲣⲝ̅ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲥϩⲓ̅ⲙⲉ· ⲛ̅ⲑⲉ ⲛ̅ⲧⲁϥ-
ⲟⲩⲱϣ ⲉ ⲙⲛ̅ϭⲟⲙ ⲙ̅ⲙⲟⲛ ⲉ̅ ⲛⲟⲩϩⲙ̅· Ⲁⲛⲟⲕ ⲅⲁⲣ ϩⲙ̅
ⲡ̅ⲧ̅ⲣⲁ ⲙⲟⲩϣⲧ̅ ⲛ̅ ⲛⲁⲣⲭⲏⲟ̅ⲗⲱⲅⲓ̅ⲁ̅ ⲛ̅ ⲓ̅ⲱⲥⲏⲡⲡⲟⲥ· ⲙⲛ̅
ⲉ̅ⲓ̅ⲉ̅ⲣⲉ̅ⲛⲛⲁⲓ̅ⲟⲥ· ⲛ̅ ⲁⲡⲟ ϩⲃ̅ⲣⲁⲓ̅ⲟⲥ· ⲛ̅ⲧⲁϩⲉ ϩⲱⲱⲧ· ⲁⲓ̅ⲛⲟⲓ̅
ⲉ ⲡⲉϯⲛⲁϫⲟⲟϥ ⲧⲉⲛⲟⲩ· Ⲉⲡⲉⲓ̅ ⲇⲏ ⲟⲩⲉ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲛ̅
ⲓ̅ⲟⲩⲇⲁⲓ̅ ⲧⲉ ⲙⲁⲣⲓ̅ⲁ̅· ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲧⲉⲫⲩⲗⲏ ⲛ̅ ⲇⲁ̅ⲇ̅· ⲕⲁⲧⲁ
ⲡⲉⲥⲙⲟⲩ ⲛ̅ⲧⲁ ⲡϫⲟⲉⲓⲥ ϫⲟⲟϥ ⲉⲓ̅ϫⲉ ⲛ̅ ⲁⲃⲣⲁϩⲁⲙ· ϫⲉ
ⲥⲉⲛⲁϫⲓ̅ ⲥⲙⲟⲩ ϩⲙ̅ ⲡⲉⲕⲥⲡⲉⲣⲙⲁ ⲛ̅ϭⲓ̅ ⲙ̅ ⲡⲁⲧⲣⲓ̅ⲁ̅ ⲧⲏⲣⲟⲩ
ⲙ̅ ⲡⲕⲁϩ· Ⲁ ⲁⲃⲣⲁϩⲁⲙ ϫⲡⲉ ⲓ̅ⲥⲁⲁⲕ· ⲓ̅ⲥⲁⲁⲕ ϫⲉ
ⲁϥϫⲡⲟ ⲛ̅ ⲓ̅ⲁⲕⲱⲃ· ⲓ̅ⲁⲕⲱⲃ ⲇⲉ ⲁϥϫⲡⲟ ⲛ̅ ⲓ̅ⲟⲩⲇⲁⲥ ⲙⲛ̅
ⲛⲉϥⲥ̅ⲛⲏⲩ· | ⲁ̅ ⲡⲉⲛϫⲟⲉⲓ̅ⲥ ⲉⲓ̅ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲧⲉⲫⲩⲗⲏ ⲛ̅ Fol. 5 b
ⲓ̅ⲟⲩⲇⲁⲥ ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲛ̅ ⲁⲃⲣⲁϩⲁⲙ ϫⲱⲕ ⲉ̅ ⲃⲟⲗ ϩⲙ̅ ⲓ̅
ⲡⲓ̅ⲙⲁ· Ⲉⲡⲉⲓ̅ ⲇⲏ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲙ̅ⲙⲱⲧⲛ̅ ⲟⲩⲱϣ ⲉ̅ ⲉⲓ̅ⲙⲉ
ⲉ̅ ⲡⲉϯⲛⲁϫⲟⲟϥ· ⲧⲉⲛⲟⲩ· ⲉ̅ⲁ̅ ⲛ̅ ⲛ̅ⲓ̅ⲟⲧⲉ ⲧⲥⲁⲃⲟⲛ ⲉ̅ ⲣⲟϥ
ϩⲱⲱⲛ· Ⲛ̅ⲑⲉ ⲛ̅ ϣⲁⲣⲉ ⲡⲉⲯⲁⲗⲙⲟⲇⲟⲥ ⲇⲁ̅ⲇ̅ ϫⲟⲟⲥ·
ϫⲉ ⲛⲉ ⲛ̅ⲧⲁ ⲛⲉⲛⲓ̅ⲟⲧⲉ ϫⲟⲟⲩ ⲙ̅ⲡ ⲟⲩϩⲱⲡ ⲉ ⲛⲉⲩϣⲏⲣⲉ
ⲉ̅ ⲕⲉ ϫⲱⲙ· Ϩⲣⲁⲓ̅ ⲇⲉ ϩⲛ̅ ⲛⲉⲩⲟ̅ⲉⲓ̅ϣ ⲛ̅ⲧⲁⲩϫ̅ⲡⲟ ⲛ̅
ⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ϩⲏⲧϥ̅ ⲟⲩⲉⲛ̅ ⲟⲩⲥⲱ̅ϣⲉ ϩⲛ̅ ⲑⲓ̅ⲗⲏⲙ̅· ⲛ̅-

ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ϫⲉ ⲙⲁⲕⲇⲁⲗⲓⲁ̅· Ⲛⲉⲩⲛ̅ ⲟⲩⲕⲟⲩⲓ̅
ⲛ̅ ϯⲙⲉ ⲛ̅ϩⲏⲧϥ̅ ⲉⲩⲙⲟⲩⲧⲉ ⲉ̅ ⲣⲟϥ ⲉ̅ ⲡⲉⲓ̅ ⲣⲁⲛ· ⲉⲩϣⲟⲟⲡ
ⲛ̅ϩⲏⲧϥ̅ ⲛ̅ϭⲓ̅ ϩⲛ̅ⲕⲟⲩⲓ̅ ⲛ̅ ⲏⲡⲉ ⲛ̅ⲣⲱⲙⲉ ⲉ̅ ϩⲛ̅ⲓ̅ⲟⲩⲇⲁⲓ̅ ⲛⲉ·
Ⲛⲉⲩⲛ̅ ⲟⲩⲁ̅ ⲇⲉ ⲉ̅ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲟⲩ ⲛ̅ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ̅ ⲣⲟϥ
ϫⲉ ⲇⲁⲇ̅· ⲉⲛⲉ ⲟⲩⲣⲙ̅ⲙⲁⲟ ⲙ̅ⲙⲁⲧⲉ ⲡⲉ ϩⲛ̅ ϩⲱⲃ ⲛⲓ̅ⲙ
ⲛ̅ⲁⲅⲁⲑⲟⲛ· ⲉϥϯ ⲛ̅ϩⲏⲧϥ̅ ⲉ ⲡⲛⲟⲙⲟⲥ ⲙ̅ ⲙⲱⲩⲥⲏⲥ· ⲙⲛ̅
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲩϩⲟⲗϭ̅ ⲛⲁϥ ⲙ̅ ⲡⲁⲣⲁ ⲡⲉⲃⲓⲱ̅· ⲉϥⲉⲓ̅ⲣⲉ
ⲛ̅ϩⲁϩ ⲙ̅ⲙⲛ̅ⲧⲛⲁ ⲛ̅ ⲛⲉⲧ ⲣ̅ ⲭⲣⲓⲁ̅· ⲉ̅ⲛⲉϥϭⲱϣⲧ̅ ⲉ̅ ⲃⲟⲗ
Fol. 6 a ϩⲏⲧϥ̅ ⲉ ⲡⲥⲱⲧⲉ ⲙ̅ ⲡⲓⲏⲗ̅· ϫⲉ ⲉϥⲛⲏⲩ ϩⲛ̅ | ⲁϣ ⲛ̅
ⲓⲁ̅ ⲟⲩⲟ̅ⲉⲓ̅ϣ· Ⲡⲁⲓ̅ ⲇⲉ ⲛⲉϥⲛ̅ⲕⲟⲧⲕ̅ ⲛ̅ ⲟⲩⲟⲩϣⲏ· ⲁϥϣⲱⲡ
ⲉ̅ ϩⲛ̅ ⲟⲩⲉⲕⲥ̅ⲧⲁⲥⲓ̅ⲥ· ⲛ̅ⲑⲉ ⲉϣϫⲉ ⲉ̅ⲣⲉ ⲟⲩⲁ̅ ϫⲱ ⲙ̅ⲙⲟⲥ
ⲛⲁϥ· ϫⲉ ⲱ̅ ⲁⲁ̅ⲣⲱⲛ· ⲉ̅ⲣⲉ ⲡⲥⲱⲧⲉ ⲙ̅ ⲡⲓⲏⲗ̅ ⲛⲁϣⲱⲡⲉ
ϩⲙ̅ ⲡⲉⲕⲕⲉⲛⲟⲥ· ⲉ̅ ⲃⲟⲗ ϫⲉ ⲁ ⲡⲉⲩⲟⲉⲓ̅ϣ ϣⲱⲡⲉ· ⲛ̅ⲧⲉ
ⲧⲛⲟⲩⲛⲉ ⲧⲁⲩⲉ ⲕⲁⲣⲡⲟⲥ ⲉ̅ ⲃⲟⲗ· Ⲛ̅ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ
ϩⲣⲁⲓ̅ ⲛ̅ϩⲏⲧϥ̅· ϫⲉ ⲟⲩ ⲁⲣⲁ ⲡⲉ ⲡⲉⲓ̅ ϩⲟⲣⲟⲙⲁ· ⲛ̅ⲧⲁⲓ̅ⲛⲁⲩ
ⲉ̅ ⲣⲟϥ· Ⲡⲗⲏⲛ ⲛ̅ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡϫⲟⲉⲓ̅ⲥ ⲟⲩⲱϣⲥ̅· ⲙⲁⲣⲉ-
ⲥϣⲱⲡⲉ· Ⲛⲉⲩⲛ̅ⲧⲁϥ ⲇⲉ ⲙ̅ⲙⲁⲩ ⲛ̅ ⲟⲩⲥϩⲓ̅ⲙⲉ ⲙ̅ ⲡⲓ̅ⲥⲧⲏ
ⲉ̅ ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲥⲁⲣⲁ· ⲁⲥϫⲡⲟ ⲛⲁϥ ⲛ̅ ⲟⲩϣⲏⲣⲉ ⲛ̅ ϩⲟⲟⲩⲧ·
ⲁ ⲡⲉϥⲉⲓ̅ⲱⲧ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲓ̅ⲱⲁ̅ⲕⲓ̅ⲙ· Ⲧⲉϥⲙⲁⲁⲩ
ϩⲟⲟⲥ ⲱⲥ (*sic*)· ⲁⲥⲙⲟⲩⲧⲉ ⲉ̅ ⲣⲟϥ ϫⲉ ⲕⲗⲉⲱⲡⲁ· Ⲁⲡⲉϥⲉⲓ̅ⲱⲧ
ⲇⲁⲇ̅ ϯ ⲛⲁϥ ⲛ̅ ⲁⲛⲛⲁ ⲧϣⲉⲉⲣⲉ ⲙ̅ ⲡⲉϥⲥⲟⲛ ⲁⲙⲓ̅ⲛⲁⲇⲁⲃ·
ⲉ ⲧⲣⲉ ⲥϣⲱⲡⲉ ⲛⲁϥ ⲛ̅ ⲥϩⲓ̅ⲙⲉ· ⲉⲛⲉ ⲛⲁⲛⲟⲩⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ
ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡϫⲟⲉⲓ̅ⲥ· ⲁⲩⲱ ⲙⲛ̅ⲛ̅ⲥⲁ ⲟⲩⲟ̅ⲉⲓ̅ϣ
Fol. 6 b ⲁⲩϯ ⲙ̅ ⲡⲉⲧⲛ̅ⲧⲁⲩ ⲧⲏⲣⲥ̅ ⲛ̅ ⲓ̅ⲱⲁ̅ⲕⲓ̅ⲙ ⲡⲉⲩ|ϣⲏⲣⲉ· ⲙⲛ̅
ⲓⲃ̅ ⲁⲛⲛⲁ ⲧⲉϥⲥϩⲓ̅ⲙⲉ· ϩⲙ̅ ⲡ̅ϯⲙⲉ ⲧⲏⲣϥ̅ ⲙⲁⲅⲇⲁⲗⲓⲁ̅·
Ⲁⲛⲛⲁ ϩⲱⲱⲥ ⲉⲛⲉ ⲟⲩⲁϭⲣⲏⲛ ⲧⲉ· ⲙ̅ⲡⲉ ⲥϫ̅ⲡⲉ ϣⲏⲣⲉ
ⲉ̅ⲛⲉϩ· ⲉⲛⲉⲣⲉ ⲡ̅ϩⲱⲃ ⲟⲛ ⲣⲟⲟⲩϣ ⲛⲁⲩ ⲡⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ·
ϫⲉ ⲛⲓ̅ⲙ ⲁ̅ⲣⲁ ⲡⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̅ ⲙ̅ⲙⲟⲛ· Ⲡⲉϫⲉ
ⲓ̅ⲱⲁ̅ⲕⲓ̅ⲙ ⲛ̅ ⲁⲛⲛⲁ· ⲙⲛ̅ⲛ̅ⲥⲁ ϩⲛ̅ ϩⲟⲟⲩ ϫⲉ ⲙⲁⲣⲉⲛⲃⲱⲕ
ⲉ̅ ⲡⲉⲣⲡⲉ ⲙ̅ ⲡ̅ϫⲟⲉⲓ̅ⲥ· ⲛ̅ⲧⲉⲛⲥⲟⲡⲥ̅ ⲙ̅ ⲡϫⲟⲉⲓ̅ⲥ· ⲧⲁⲣⲉϥⲛⲁ
ⲛⲁⲛ ϩⲱⲱⲛ· ⲛϥ̅ϯ ⲛⲁⲛ ⲙ̅ ⲡⲉⲛⲁⲓ̅ⲧⲏⲙⲁ· ⲉ̅ ⲧⲉⲛⲁⲓ̅ⲧⲉⲓ̅
ⲙ̅ⲙⲟϥ ⲛ̅ⲧⲟⲟⲧϥ̅· ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲃⲱⲕ ⲉ̅ ⲡⲣ̅ⲡⲉ
ⲙ̅ ⲡϫⲟⲉⲓ̅ⲥ· ⲁⲩⲱ ⲁⲩⲥⲟⲡⲥ̅ ⲙ̅ⲙⲟϥ· ⲁⲩϯ ⲛ̅ ⲛⲉⲩⲉⲣⲏⲧ
ⲉ ⲡⲟⲩⲏⲏⲃ· ⲁⲩϣⲗⲏⲗ ⲉ̅ ϩⲣⲁⲓ̅ ⲉ̅ ⲡϫⲟⲉⲓ̅ⲥ· ⲉ̅ⲣⲉ ⲡⲉⲩϩⲟ

παρ̄ ε̄ πεσητ εῖχ̄ιῑ πκαρ· ερτωβϩ̄ ⲛ̄ⲥⲓ ⲓⲱⲁ̄ⲕ̄ⲓⲏ ερχω ⲙ̄ⲙⲟⲥ· Χε ⲡⲭⲟⲉ̄ⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲡⲉⲛⲧⲁⲩⲥⲱⲧ̄ⲙ̄ ⲉ ⲡⲉⲛⲉ̄ⲱⲧ ⲁⲃⲣⲁϩⲁⲙ ϩ̄ⲛ̄ τεϥⲙ̄ⲛ̄ⲧϩ̄ⲗⲗⲟ· ⲁϥⲭⲁⲣ̄ⲓⲍⲉ ⲛⲁϥ ⲛ̄ ⲓⲥⲁⲁⲕ ⲡⲉϥϣⲏⲣⲉ ⲛⲉⲣⲛⲧ ⲉ̄ⲕⲉⲥⲱⲧ̄ⲙ̄ ε̄ ⲣⲟⲛ· ϩⲱⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ⲧ̄ϯ ⲛⲁⲛ ⲛ̄ ⲟⲩⲥⲡⲉⲣⲙⲁ ⲛ̄ⲣⲱⲙⲉ· Ϭⲣϣⲁⲛ ⲡⲁⲓ ϣⲱⲡⲉ ⲛ̄ⲧ̄ ⲧⲁⲁϥ ⲛⲁⲛ ⲉ̄ⲓⲧⲉ ϩⲟⲟⲩⲧ | ⲉ̄ⲓⲧⲉ ⲥⲣⲙⲉ· ⲧⲉⲛⲁⲧⲁⲁϥ ε̄ ϩⲟⲧⲛ ε̄ ⲡⲉⲕⲣ̄ⲡⲉ· Fol. 7 a
ⲛ̄ ⲛⲉⲥϩⲟⲟⲩ ⲧⲛⲟⲩ· ⲛⲧ̄ϣⲁϣⲉ ⲛⲁⲕ· Ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϣⲱⲡⲉ ϣⲁ ⲣⲟⲟⲩ· ⲛ̄ⲥⲓ ⲟⲩⲥⲙⲏ ε̄ ϧⲟⲗ ϩ̄ⲛ̄ ⲡⲉⲟⲩ-ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲓⲱⲁ̄ⲕ̄ⲓⲏ ⲕⲗⲉ̄ⲡⲁ· ⲡⲉⲕⲧⲱⲃϩ̄ ⲛ̄ⲧⲁⲕⲁⲁϥ ⲁ ⲡⲭⲟⲉ̄ⲥ ⲥⲱⲧ̄ⲙ̄ ε̄ ⲣⲟϥ· ⲁⲧⲱ ⲁϥϫⲱⲕ ε̄ ϧⲟⲗ ⲙ̄ ⲡⲉⲕⲁⲓⲧⲏⲙⲁ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲧⲱⲟⲩⲛ ⲛ̄ⲧ̄ⲉ ϧⲱⲕ ε̄ ϩⲣⲁⲓ ε̄ ⲡⲉⲕⲛ̄ⲓ· ϫⲉ ⲡⲉⲣⲙⲟⲩ ⲛ̄ⲧⲁϣⲱⲡⲉ ⲙ̄ⲙⲟⲕ ⲙ̄ⲡⲉ ϥⲱⲡⲉ ⲛ̄ ⲡⲁⲣⲭⲁⲓⲟⲛ· Ⲉⲣⲉ ⲓⲱⲁ̄ⲕ̄ⲓⲏ ⲙⲉⲉⲧⲉ ϫⲉ ⲡⲟⲩⲛⲏ ⲡⲉ ⲉϣⲱⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁϥ· ε̄ ⲣⲟⲛ ε̄[ⲡⲉ]ⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲁϥⲟⲩⲱϣ[ϧ̄ ⲉϥ]ⲭⲱ ⲙ̄ⲙⲟⲥ [ⲛⲁϥ]· ϫⲉ ⲥⲉϣⲱ[ⲡⲉ] ⲛ̄ⲙ̄ⲙⲁⲓ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁϫⲉ ⲡⲁ ϫⲟⲉ̄ⲥ· Ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩϧⲱ[ⲕ] ε̄ ϧⲣⲁⲓ ⲡⲉⲩⲛ̄ⲓ· ⲁⲩⲱ ⲙ̄ⲡⲛⲥⲁ ϧ̄ⲣⲟⲟⲩ· ⲁ ⲓⲱⲁ̄ⲕ̄ⲓⲏ ⲥⲙ̄ ⲡϣⲓⲛⲉ ⲛ̄ ⲁⲛⲛⲁ ⲁⲥⲱ̄· ⲁⲩ-ϩⲁϣⲉ ⲛ̄ⲙ̄ⲙⲁⲥ ⲧⲛⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲟⲥ ⲧⲛⲟⲩ· Ⲁⲧⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲉϫⲱⲕ ε̄ ϧⲟⲗ ⲛ̄ⲥⲓ ⲛⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲙ̄ⲥⲉ· ⲁⲥϩⲡⲟ ⲛ̄ ⲟⲩϣⲉⲉⲣⲉ ⲛⲥ̄ⲣⲓⲙⲉ ϰⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲧⲱ̄ ⲛⲉⲣⲉ ⲧⲉϫⲁⲣⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϭⲓⲣⲁ̄ ⲡⲉⲥϭⲟ· Ⲗ ⲛⲉⲥⲓⲟⲧⲉ ϫⲉ | ⲙⲟ[ⲩ]ⲧⲉ ε̄ ⲣⲟⲥ ε ⲡ▨ⲛϩⲉ Fol. 7 b
ⲙⲁ[ⲣⲓⲁ]· ⲁⲧⲱ̄ ε▨ⲉⲥϯ[ε][1] ⲡⲁⲛⲁⲓ [ⲙ̄]ⲙⲛⲛⲉ· ⲁⲧⲱ̄ ⲛⲉⲧ ⲛⲁⲧ ε̄ ⲣⲟⲥ ⲧⲛⲟⲩ ⲛⲉⲧⲣ̄ ϣⲡⲛⲣⲉ ⲙ̄ⲙⲟⲥ· ε̄ ⲧⲃⲉ ⲡⲉⲃⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ̄ⲧ ⲕⲱⲧⲉ ε̄ ⲣⲟⲥ ⲛ̄ ⲛⲁⲧ ⲛⲓⲙ· Ⲁⲧⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ϣⲟⲙⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ ϫⲱⲕ ε̄ ϧⲟⲗ· ⲁⲧⲱ̄ⲙⲁϫ ⲛⲧ̄ϣⲉⲉⲣⲉ ϣⲛⲓ ε̄ ϧⲟⲗ ϧ̄ⲛ̄ ⲧⲉⲣⲱⲧⲉ ⲛ̄ⲧⲉⲥⲙⲁⲁⲩ· Ⲡⲉϫⲉ ⲓⲱⲁ̄ⲕ̄ⲓⲏ ⲛ̄ ⲁⲛⲛⲁ ⲧⲉϥⲥⲟⲓⲙⲉ· ϫⲉ ⲙⲁⲣⲉⲛϯ ⲙ̄ ⲡⲉⲛⲧⲁ-ⲛ̄ⲉⲣⲛⲧ ⲙ̄ⲙⲟⲩ ε ⲡⲭⲟⲉ̄ⲥ· ϫⲉ ⲛ ⲛⲉⲩⲥⲱⲙⲧ̄ ε̄ ⲣⲟⲛ· Ⲁⲧⲱ̄ ⲁⲥⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲙ̄ⲡ̄ ⲛⲉⲧⲁⲡⲁⲣⲭⲏ· ⲁⲧⲉⲛ-ⲧⲟⲩ ε̄ ϧⲣⲁⲓ ⲡⲣ̄ⲡⲉ ⲙ̄ⲡ̄ ⲙⲁⲣⲓⲁ ⲧⲉⲧϣⲉⲉⲣⲉ· Ⲁϯ ⲛ̄

[1] Reading doubtful.

ⲛⲉⲩⲁⲡⲁⲣⲭⲏ ⲛ̄ ⲛⲉⲟⲩⲏⲏⲃ ⲉ̄ⲧ ⲁⲣⲭⲉⲓ̄ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓ̄ϣ
ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ· ⲉⲧⲉ ⲥⲉⲙⲉⲱⲛ ⲡⲉ· ⲙⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· Ⲁⲩⲁ̄-
ⲙⲁϩⲧⲉ ⲛ̄ ⲧⲉⲩϣⲉⲉⲣⲉ ⲙⲁⲣⲓ̄ⲁ̄· ⲁⲩⲧⲁⲁⲥ ⲉ ⲛⲉϭⲓ̄ϫ ⲛ̄
ⲛⲉⲟⲩⲏⲏⲃ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲓ̄ⲥ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲭⲁⲣⲓ̄ⲍⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲛ· ⲧⲉⲛϯ ⲙ̄ⲙⲟϥ (*sic*) ⲛⲉⲣⲏⲧ ⲉ̄ ϩⲟⲩⲛ
ⲉ̄ ⲡⲉⲣⲡⲉ ⲙ̄ ⲡϫⲟⲉⲓ̄ⲥ· ⲉ ⲧⲣⲉ ⲥϣⲙ̄ϣⲉ ⲛⲁϥ ⲛ̄ ⲛⲉⲥϩⲟⲟⲩ
Fol. 8 *a* ⲧⲏⲣⲟⲩ· Ⲁⲩⲱ̄ ⲁ ⲛⲉⲟⲩⲏⲏⲃ | ⲥⲙⲟⲩ ⲉ̄ ⲓ̄ⲱⲁ̄ⲕⲓ̄ⲙ ⲙⲛ̄
[ⲓ̄ⲉ̄] ⲁⲛⲛⲁ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· Ϫⲉ ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ⲉⲣⲏⲧ· ⲁⲧⲉ-
ⲧⲛ̄ⲧⲟⲩⲓ̄ⲱ ⲙ̄ ⲡϫⲟⲉⲓ̄ⲥ· ⲉϥⲉⲧⲟⲩⲓ̄ⲱ ⲛⲏⲧⲛ̄ ⲛ̄ ⲛⲉϥⲁⲅⲁⲑⲟⲛ·
ⲛ̄ⲧⲉ ϩⲛ̄ ⲕⲉ ϣⲏⲣⲉ ϣⲱⲡⲉ ⲛⲏⲧⲛ̄· ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲓ̄· ⲛ̄ⲧⲁ
ⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ⲉ ⲡϫⲟⲉⲓ̄ⲥ· Ⲙⲁⲣⲓ̄ⲁ̄ ⲇⲉ ϩⲱⲱⲥ ⲛ̄ⲧⲉ ⲡⲉⲥⲣⲁⲛ
ⲣ̄ ⲥⲟⲉⲓ̄ⲧ ϣⲁ ⲉⲛⲉϩ· ⲡⲉϫⲁⲩ ϫⲉ ϩⲁⲙⲏⲛ· ⲙⲁⲣⲉⲥϣⲱⲡⲉ·
ⲁⲩⲱ̄ ⲁⲩⲕ̄ⲧⲟⲟⲩ ⲉ̄ ϩⲣⲁⲓ̄ ⲉ̄ ⲡⲉⲩⲏⲓ̄· Ⲏⲉ ⲛ̄ϣⲁⲩϭⲙ̄ ⲡ̄ϣⲓ̄ⲛⲉ
ⲇⲉ ⲛ̄ ⲧⲉⲩϣⲉⲉ̄ⲣⲉ ⲛ̄ ⲟⲩⲥⲟⲡ ⲕⲁⲧⲁ ⲉⲃⲟⲧ· ⲛ̄ⲥⲉⲉⲓ̄ⲛⲉ ⲛⲁⲥ
ⲙ̄ ⲡⲉⲧ ⲉⲥⲣ̄ ⲭ̄ⲣⲓ̄[ⲁ̄] ⲙ̄ⲙⲟⲟⲩ Ⲁⲩⲱ̄ ⲉⲛⲉⲥϯⲁ̄ⲕⲟⲛⲉⲓ̄ ϩⲙ̄
ⲡⲣ̄ⲡⲉ ⲛ̄ϭⲓ̄ ⲧ̄ⲕⲟⲩⲓ̄ ⲛ̄ ϣⲉⲉ̄ⲣⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̄ ϩⲛ̄
ⲕⲉ ϩⲗ̄ⲗⲱ ⲛ̄ⲥϩⲓ̄ⲙⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲩⲧⲁⲙⲙⲟ ⲙ̄ⲙⲟⲥ
ⲉ ⲣ̄ ϩⲱⲃ ⲛ̄ϭⲓ̄ϫ· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲥⲣ̄ ⲡⲉⲥϫⲟⲉⲓ̄ⲥ ⲛ̄ ⲟⲩⲕⲟⲩⲓ̄·
ⲁⲥⲃⲱⲕ ⲉ̄ ϩⲟⲩⲛ ⲉⲩⲙⲁ ⲙⲁⲩⲁⲁⲥ ϩⲙ̄ ⲡⲣ̄ⲡⲉ· ⲉ̄ⲙ ⲛ̄-
ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ̄ ⲣⲟⲥ ⲉ̄ ⲡⲧⲏⲣϥ̄ ⲉⲓ̄ ⲙⲏ ⲧⲉⲓ̄ ⲛ̄ ⲟⲩⲏⲏⲃ·
ⲙⲛ̄ ⲛⲉⲥⲓ̄ⲟⲧⲉ· Ⲧⲉⲥⲧⲣⲟⲫⲏ ⲡⲉ ⲟⲩⲟ̄ⲉⲓ̄ⲕ· ⲙⲛ̄ ⲟⲩⲙⲟⲩ·
ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ̄ ⲛ̄ ⲟⲩⲟ̄ⲟ̄ⲧⲉ· ⲉ̄ⲛⲉⲥⲛⲏⲥⲧⲉⲩⲉ̄ ϩⲛ̄ ⲟⲩⲙⲟⲩⲛ
Fol. 8 *b* ⲉ̄ ⲃⲟⲗ· Ϩⲁⲡⲗⲱⲥ ⲉ̄ⲛⲉ▒ | ⲙⲛ̄ϣ▒▒ⲟⲟⲡ ⲙ̄ ⲡⲉⲥⲁ̄ⲛⲁⲓ̄·
[ⲓ̄ⲉ̄] ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ· ⲙⲛ̄ ⲧⲉⲥⲯⲩⲭⲏ ⲙⲛ̄ ⲡⲉⲥⲡⲛ̄ⲁ̄· Ϩⲙ̄
ⲡ̄ⲧ̄ⲣⲉⲩϫⲱⲕ ⲛⲁⲥ ⲉ̄ ⲃⲟⲗ ⲛ̄ϭⲓ̄ ⲙⲛ̄ⲧⲁϥⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲁ
ⲡϣⲱⲥ ⲣ̄ϩⲛⲁϥ ⲉ ⲧⲣⲉ ϥⲉⲓ̄ ⲛϥ̄ϣⲓ̄ⲛⲉ ⲛ̄ⲥⲁ ⲛⲉϥⲉⲥⲟⲟⲩ·
ⲛϥ̄ϥⲓ̄ⲧⲟⲩ ⲛ̄ⲧⲟⲟⲧϥ̄ ⲉ ⲡⲟⲩⲱⲛϣ̄· Ⲁ ⲡⲣ̄ⲣⲟ ⲣ̄ϩⲛⲁϥ
ⲉ̄ ⲥⲱⲧⲉ ⲛ̄ ⲧⲉϥⲁⲓ̄ⲭⲙⲁⲗⲱⲥⲓ̄ⲁ̄· ⲛ̄ⲧⲟⲟⲧϥ̄ ⲉ ⲡⲧⲩⲣⲁⲛⲟⲥ·
Ⲁⲩϫⲟⲟⲩ ⲛ̄ ⲅⲁⲃⲣⲓ̄ⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ ⲃⲟⲗ ϩⲓ̄ⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ· ϣⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓ̄ⲁ̄· ⲁϥⲉⲩ-
ⲁⲅⲅⲉⲗⲓ̄ⲍⲉ ⲛⲁⲥ ⲛ̄ⲧ̄ϭⲓ̄ⲛⲉⲓ̄ ϣⲁ ⲣⲟⲥ ⲙ̄ ⲡⲥⲱⲧⲏⲣ· ⲁⲗⲗⲁ
ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ̄ ϫⲉ ϩⲛ̄ ⲁϣ ⲛⲭ̄ⲣⲟⲛⲟⲥ· ⲏ̄ ϩⲛ̄ ⲁϣ ⲛ̄
ϩⲉⲡⲁϯⲁ̄ ⲛ̄ⲧⲁ ⲛⲁⲓ̄ ϣⲱⲡⲉ· ϫⲉ ⲕⲁⲥ ⲛⲁⲧⲁϫⲣⲟⲛ ⲉⲓ̄ϫⲙ̄
ⲡ̄ϣⲁϫⲉ ⲉ̄ⲧ ⲉⲕϫⲱ ⲙ̄ⲙⲟϥ· ϯⲛⲁⲧⲓ̄ⲅⲛⲉⲩⲉ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ

κατα πεcραφη· ñτα πχοεῖc χοοc ñ cαβριηλ· ñ coc cαϣϥ̄ ⲙ̄ⲙ̄ⲟ pεβοτ ⲭαπⲟϊκοc· ετε pεβοτ ñ ⲃ̄ⲣ̄ⲣε πε παρθενε· ⲉⲣⲏ̄ ⲡⲁⲉϥ ϯοτ ϭαc ñϣⲟ ⲡⲣⲟⲙⲡε· παϊ ⲟⲛ ñτⲁⲩⲱⲱ ñⲛⲧⲏϥ ⲙ̄ⲙ̄ⲟ pεⲛⲱⲛϥ̄ τηⲣ̄ⲛ̄· Ⲁⲩϫⲡⲟϥ ñ coc | χοⲩϣⲓⲥ ⲙ̄ⲙ̄ⲟ pεβοτ χαϭⲓⲗⲉⲩε· ετε χⲟⲓⲁⲕ̄ Fol. 9 a
πε· ⲉⲣⲏ̄ ⲧⲁⲁϥ ϥ̄ⲧⲟ ⲡⲣⲟⲙⲡε ñ ⲁⲩⲕⲟⲩⲥⲧⲟⲥ ⲡ̄ⲣⲣⲟ ñ ⲛ̄ⲓ
ⲡⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲉⲣⲏ̄ ⲧⲁⲁϥ ⲙ̄ⲡ̄ⲧⲛ ⲡⲣⲟⲙⲡε ⲙ̄ⲙ̄ⲟ pεⲛⲱⲛϥ̄ ⲙ̄ⲙ̄ⲟ ⲙⲁⲣⲓⲁ· Ⲡⲓⲁ ñτⲁⲩϫⲡⲟϥ ⲛ̄ⲧⲏϥ̄ πε Ⲭⲁⲃⲣⲁⲱⲁ· ⲉ̄ⲧⲉ ⲃⲉⲱⲗⲉⲉⲓ· [ⲙ̄]πε ñϫⲁϥ ñ ⲓⲟⲩⲇⲁ· ⲉⲣⲏ̄ ⲧⲁⲁϥ ⲣⲟⲙⲡε cⲛ̄ⲧε ñ ⲫⲛⲣⲱⲁⲛⲥ ⲡⲣⲣⲟ· ñ ϯⲟⲩⲇⲁⲓⲁ· ñτⲁⲉⲓⲙⲉ ⲙ̄ⲙ̄ⲟ pεϫ̄c̄ ⲉ̄ ⲕⲛⲁⲉ ⲉⲩⲣ̄ⲛ̄ ⲣⲟⲙⲡε cⲛ̄ⲧε ⲙ̄ⲡ̄ ϥ̄ⲧⲟⲟⲩ ñ ⲉⲃⲟⲧ· Ⲁⲗⲗⲁ πⲁⲛⲧⲟⲥ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ñ ⲁⲩ ñ ⲣⲉ ⲇ̄ ⲓ̈ⲱⲥⲏⲫ ⲃⲱⲕ ⲉⲣⲏ̄ ⲡ̄ⲓⲛⲟⲩ ñ ⲁⲓⲁⲥⲧⲏⲙⲁ ⲙ̄ⲡ̄ ⲙⲁⲣⲓⲁ· ϫ̄ⲙ̄ⲡε ⲧⲡⲁⲗⲉ̄ϯⲛⲓⲛ· ϣⲁⲛⲧ ⲟⲩⲉⲓ ⲉ̄ ⲣⲣⲁⲓ ⲉ̄ ⲕⲛⲁⲉ ⲙⲁⲗⲁⲁⲧ· ⲁⲩⲱ ⲥⲉϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲉⲓ̈ ϫⲟⲩⲱⲧⲉ ⲙ̄ⲙⲱⲛⲓ ⲙ̄ⲙⲁⲩ· ϣⲁⲛⲧ ⲟⲩⲉⲓ ⲉ̄ ⲕⲛⲁⲉ· Ⲥⲓⲉ ⲁⲩⲁⲕ ϯⲛⲟⲩ ñ ⲣⲓⲛ ⲙ̄ ⲙⲟⲟϣⲉ ⲉ̄ ⲃⲟⲗ ñ ϯⲥⲟⲧ ñ ⲟⲩⲏⲣ ⲡⲣⲟⲟⲩ ñ ñτⲁⲩⲥⲱ ⲧ̄ⲣⲟⲫⲛ ⲧⲱⲛ ⲁⲅⲟⲧⲱⲙ· ϯⲛⲁϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ τεⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ· ⲙ̄ⲡ̄ τεⲕⲗⲏⲣⲟⲥⲟⲛⲛⲓⲥ· ⲛⲉⲧ ϯ ⲙ̄ⲙⲁ ⲡⲉⲣ ⲡⲙⲉⲉⲧⲉ ⲛⲁⲕ· Ⲁⲛⲟⲕ ⲇⲉ ϯⲛⲁϣⲁϫⲉ ⲙ̄ⲡ̄ⲙⲁⲕ ⲉ̄ ⲃⲟⲗ ⲉⲣⲏ̄ ⲡⲉⲥⲣⲁⲫⲏ· | Ⲁⲣⲁ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲁ Fol. 9 b
ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲓ̈ ñ ⲁⲃⲁⲕⲟⲩⲙ ⲉ̄ ⲧⲃⲁⲃⲗⲱⲛ ϫⲓ̈ⲙⲉ ⲙ̄ⲡ̄
ⲟ̈ⲩⲗⲏⲙ· ⲉⲣⲉ ⲧⲉⲣⲓ̈ⲛ ⲉ̈ⲓⲣⲉ ⲛ̄ϣⲃⲉ ⲙ̄ⲙⲟⲛⲏ ñ ⲟⲩⲏⲣ ñ ⲟⲩⲟⲉⲓ̈ϣ· Ⲗ ⲁⲃⲁⲕⲟⲩⲙ ⲡⲉϫⲁϥ ⲡⲱϣ ⲡ̄ⲣ̄ⲡⲟⲉⲓⲕ ⲉⲧⲕⲱⲧ· ⲁϥⲧⲁⲗⲟⲟⲩ ⲙ̄ⲡ̄ ⲡⲛⲣ̄ⲡ̄· ⲙ̄ⲡ̄ ñ ⲥ̈ⲓⲛⲟⲧⲱⲙ· ⲁϥⲙⲟⲟⲩⲉ ⲉ̄ ⲧⲥⲱⲩⲉ ⲉ̄ ⲧⲣⲉ ⲫ̄ⲧⲟⲩ ñ ⲛⲉⲩϫⲁⲓⲟⲩⲥ· Ⲗ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲁⲩⲧⲏϥ̄ ⲛ̄ⲥⲁ ⲡⲃⲱ ñⲧⲉϥⲁⲡⲉ· ⲉⲣⲏ̄ ⲡⲟⲩⲟⲓ ⲙ̄ ⲡⲉⲩⲡⲛⲁ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ϫⲉ ⲉⲣⲏ̄ ⲧⲥⲟⲙ ñ ⲧⲉϥⲁⲙⲣⲱⲗ· Ⲗⲫⲉⲛⲧⲉϥ ñⲧⲉⲩⲛⲟⲩ ⲉⲓϫⲓ̈ ⲡⲱⲛⲓ ñ ⲛⲉⲙⲟⲩ· ⲉⲣⲏ̄ ⲧⲃⲁⲃⲗⲱⲛ ⲁϥⲧ ⲙ̄ ⲡⲁⲣⲓⲥⲧⲟⲛ ñ ϩⲁⲡⲏⲗ· ⲁϥⲟⲩⲱϣ ⲛ̄ⲧⲏϥ̄· ⲁⲩⲟⲩⲱϣ ⲭⲟⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ϫⲁⲓⲟⲩⲥ ⲙ̄ⲙ̄ⲟ pεⲟⲟⲩ ñ ⲟⲩⲱⲧ· Ⲥⲱϣⲉ ⲧⲥⲟⲙ ñ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲟ ñ ⲛⲟⲥ ñⲧⲣⲉ· ⲉⲓ̈ⲉ̄ ⲡⲭⲟⲉⲓⲥ ñ ⲡⲁⲥⲥⲉⲗⲟⲥ ñⲧⲁⲥⲉⲓ ⲉ̄ ⲕⲛⲁⲉ· ⲉⲩϯⲁⲗⲏⲩ ⲉⲓ̈ⲭⲉⲛ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲉ̄ⲧ ⲁⲥⲟⲟⲩ· ⲉⲣⲏ̄ ⲟⲩⲁⲉ

тесасоот ⲛ̄ⲥⲓ теклоолє ⲛ̄та пноутє ⲉⲓ ⲉ̄ кнне
ⲛ̄ⲛⲧⲥ̄· Ⲗ пⲱнре ⲱнн ⲉⲓ ⲉ̄ кнне· ачапакалеї
Fol. 10a ⲛ̄ нєⲣⲃнтє ⲛ̄ кнне· єⲩталнт|є ⲉ̄ⲭєн теклоолє,
ⲓⲑ єсасоот ⲛ̄са ⲃол ⲉ̄ нетпонⲏ ⲙ̄ⲡⲧє пноⲃє· Ⲗ
тєⲣіаⲓⲃє ⲛ̄ ат толⲙ̄ ⲙ̄ⲙ̄ ⲡ̄ⲣⲗⲗо ⲓⲱснф ⲉⲓ ⲉ̄ ⲣраї
ⲉ̄ кнне· ката ⲑє ⲛ̄та пет талнт є рос оїкономї
ⲙ̄ⲙос· Ⲗⲧ̄ⲱ єпере ⲛ̄тоот ⲙ̄ⲙ̄ нєпєзара ⲱнⲱ ⲉ̄
ⲃол ⲣⲓⲱн ⲙ̄ⲙоот· єтⲉⲓре ⲛ̄ ⲣⲛ̄ⲣⲓн ⲙ̄ⲙооⲱє·
єтⲱнⲱ ⲉ̄ ⲃол ⲉ̄ нєтоⲩєрнте· Нєⲧ✝ ⲭ̄пєран нєлот
нⲓооⲩє· ⲭωрⲓс ⲭої ⲣⲓ нєєч· Лоіпон а пенсωтнр
ⲉⲓ ⲉ̄ кнне ⲣⲓтєн ⲧ̄ⲥом ⲙ̄ пєчеⲓωт· ачєр ⲱоⲙте
ⲛ̄проⲙпе ⲙ̄ⲙат· єчєтаⲩⲭⲉлⲓссе нат ⲛ̄ нет ⲫⲱⲉ
є ⲁⲁт· єчⲣⲙ̄ пралнр ⲛ̄ тєчⲙⲁⲁт ⲙаріа· Ⲏ тере
ⲣнрωанс ⲭї ⲛ̄ тєчⲭⲙорⲓа ⲉⲧ єчⲙ̄ⲫа ⲙ̄ⲙос· ⲉ̄
тⲃе ⲛ̄ ⲱнре кот ⲛ̄таⲭⲙоотот ⲛ̄ ат ноⲃє· а
пⲱаⲭе ет сн̄ⲣ ⲣⲙ̄ пепрофнтнс ⲭωк ⲉ̄ ⲃол· ⲭе
ⲁⲙоотє ⲉ̄ па ⲱнре ⲉ̄ ⲃол ⲣⲛ̄ кнне· Ⲗ пноутє
Fol. 10b ⲭоот ⲙ̄ пєⲕⲱнре ⲙ̄ меріт ⲙ̄ⲙ̄ | тєⲙⲁⲁт ⲙаріа
ⲛ̄ ⲙ̄ⲙ̄ ⲓⲱснф· пара ⲑтнофⲓлαⲝ ⲁⲩєнтот ⲉ̄ ⲃол
ⲣⲛ̄ кнне· ⲁⲩоⲧⲱⲩ ⲣⲛ̄ ⲛαⲝαρєⲑ· Ⲏт аїтатⲉ̄ наї
тнрот є тетⲛ̄ⲥⲁпн· ⲉ̄ тⲃе нєраїреⲓкос ⲛ̄ ат
ноутє· наї ет ⲭω ⲙ̄ⲙос ⲭе отⲁтнаⲙїс те маріа·
Сїс ⲣнтє аїтїкнєтє ⲙ̄ⲙос нтⲛ̄ ⲣⲙ̄ ⲡⲱаⲭе
ⲣⲓтєн не ⲛ̄т аїⲭоот тенот· ⲭе отсарⲝ ⲣωос те
маріа ⲛ̄ⲟⲉ ⲡ̄рωⲙе кⲙ̄· ⲛ̄та перⲉⲓⲃ ⲙ̄ пноутє
пентаⲩⲭ̄ ⲙ̄ ⲡ̄ноⲃе ⲙ̄ пкосⲙос· ⲭї сарⲝ ⲛ̄рнтⲉ̄·
✝ⲫотωⲙ ⲭе є ⲭω ⲉ̄ рωтⲛ̄ ⲛ̄ отⲁїатаⲩⲙа ⲉ̄ ⲁⲩⲱⲙпе
ⲣⲓωот· Нєⲧⲛ̄ отⲙоноχос ⲭе єчоτнⲍ ⲣⲙ̄ пкωте
ⲙ̄ ⲡⲙаїωⲙа ⲛ̄ каⲍа· ⲛ̄таⲩⲭⲓ сⲃω ⲛ̄ тоⲃтот ⲛ̄-
ⲟєрнсїс ⲛ̄ ⲃⲓωн ⲙ̄ⲙ̄ арпократоос пєчсаⲍ· ⲉ̄ ⲁⲩкω
нач ⲛ̄ нєⲩⲭⲱⲙⲙе· ⲁⲩⲱⲙ ⲣⲓωот· єтⲙⲛ̄ⲍ ⲛ̄ⲫла-
сфⲏⲙⲓа· ⲙ̄ ⲙ̄ⲡтсоѕ· ⲁⲧⲱ нєⲩⲫантасїасⲑаї ⲣⲛ̄
отноѕ ⲙ̄ ⲙ̄ⲡтхасї ⲣнт· ⲣⲙ̄ пкωте ⲉⲧ ⲙⲁⲁт·
ⲉ̄ ⲃол ⲣⲓтєн нет ннт ⲱа нетопос ⲉⲧ отⲁаⲃ ⲉⲧ

ϣⲗⲏⲗ ⲛ̄ϩⲏⲧⲟⲩ· Ⲁⲩϫⲱ ⲉ̄ ⲣⲟⲓ̄ ⲛ̄ ⲛⲉⲧ ⲉϥⲧⲁⲩⲟ̄ ⲙ̄-
ⲙⲟⲟⲩ | ϩⲛ̄ ⲧⲉϥⲕⲁⲕⲟⲇⲟⲝⲓ̄ⲁ̄ ⲙ̄ ⲡ̄ⲗⲁⲛⲏ· ⲁⲩⲱ̄ ⲁⲓ̄ϫⲟⲟⲩ Fol. 11 a
ⲛ̄ ⲥⲛⲁⲩ ⲛ̄ϩⲩⲡⲉⲣⲉⲧⲏⲥ ϣⲁ ⲡⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲁⲍⲁ· Ⲉⲓ̄ϫⲱ ⲕ̄ⲁ̄
ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲧⲉⲕⲙⲛ̄ⲧϣⲓ̄ⲛⲉ ⲛⲁⲓ̄ ⲛ̄ⲥⲁ ⲡⲓ̄-
ⲙⲟⲛⲟⲭⲟⲥ ⲉⲧ ϩⲙ̄ ⲡⲕⲟⲧⲉ ⲙ̄ⲙⲁⲓ̄ⲱⲙⲁ· ⲛⲅ̄ ⲧⲛ̄ⲛⲟⲟⲩϥ
ⲛⲁⲓ̄ ⲙⲛ̄ ⲛⲉϥϫⲱⲱⲙⲉ· Ⲧⲟⲧⲉ ⲡⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲉⲣⲉ
ϥϫⲓ̄ ⲛ̄ ⲛⲉⲥϩⲁⲓ̄· ⲁϥⲱϣⲟⲩ ⲁϥⲧ̄ⲣⲉⲩ ϯⲟⲩⲟⲓ̄ ⲛ̄ⲥⲱϥ ϩⲙ̄
ⲙⲁ ⲛⲓ̄ⲙ· Ⲏ̄ ⲧⲉⲣ ⲟⲩⲛ̄ⲧϥ̄ ⲇⲉ ϣⲁ ⲡⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲡⲁ ϣⲏⲣⲉ· ⲧⲱⲟⲩⲛ ⲛⲅ̄ ⲃⲱⲕ ⲉ̄ ⲑⲓ̄ⲗⲏⲙ̄·
ϣⲁ ⲡⲁⲣⲭⲏⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ· ⲙ̄ⲙⲟⲛ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱⲕ·
ⲙⲛ̄ ⲛⲉⲕϫⲱⲱⲙⲉ· ⲛϥ̄ⲉⲓ̄ⲙⲉ ⲉ̄ ⲧⲉⲕⲥ̄ⲃⲱ· ⲉ̄ ⲧⲉⲕⲧⲁϣⲉ-
ⲟⲉⲓ̄ϣ· ⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲁ ⲛⲓ̄ⲙ ⲧⲉ· Ⲡⲙⲟⲛⲟⲭⲟⲥ ⲇⲉ
ⲁϥⲟⲩⲱϣⲃ̄· ϫⲉ ϯⲛⲁϥⲓ̄ ⲛ̄ ⲛⲁϫⲱⲱⲙⲉ· ⲧⲁ ⲃⲱⲕ ϣⲁ
ⲣⲟϥ ⲉ̄ ⲑⲓ̄ⲗⲏⲙ̄· Ⲡϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲇⲉ ⲥⲛⲁⲩ ⲁⲩⲉⲛⲧϥ̄ ⲉ
ⲑⲓ̄ⲗⲏⲙ̄ ϣⲁ ⲡⲁⲣⲭⲏⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ
ⲁⲛⲥⲱⲧⲙ̄ ⲡ̄ⲥⲟⲛ· ϫⲉ ⲕⲧⲓ̄ⲥⲃⲱ ϩⲛ̄ ⲟⲩⲥⲃⲱ ⲛ̄ ϣⲙ̄ⲙⲟ·
ⲉⲕⲡⲱⲱⲛⲉ ⲛ̄ ⲛⲉⲫⲟⲛⲟⲟⲩⲉ̄ ⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓ̄ⲟⲛ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
Ⲡⲉϫⲉ ⲁⲛⲛⲁⲣⲓ̄ⲭⲟⲥ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ ⲟⲩⲥⲃⲱ
ⲛ̄ ϣⲙ̄|ⲙⲟ ⲁⲛ ⲧⲉ ⲧⲁ ⲥⲃⲱ· ⲁⲗⲗⲁ ⲧⲁ ⲛⲉⲛⲓ̄ⲟⲧⲉ ⲛ̄- Fol. 11 b
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲉ· ⲉⲁ̄ ⲛⲉⲛⲓ̄ⲟⲧⲉ ⲧⲓ̄ⲥⲃⲱ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲟⲩⲉⲩ- ⲕ̄ⲃ̄
ⲇⲟⲝⲓ̄ⲁ̄ ϩⲙ̄ ⲙⲁ ⲛⲓ̄ⲙ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲩⲣⲓ̄ⲗⲗⲟⲥ ⲛⲁϥ·
ϫⲉ ⲛⲓ̄ⲙ ⲛⲉ ⲛⲉⲕⲓ̄ⲟⲧⲉ· Ⲡⲉϫⲁϥ ϫⲉ ⲡⲛⲟϭ ⲛ̄ ⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ
ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲧⲱⲣ· ⲙⲛ̄ ⲉ̄ⲃⲓ̄ⲱⲛ· ⲡⲉⲛⲧⲁϥⲉⲓ̄ ⲙⲛ̄ⲛ̄ⲥⲱϥ·
Ⲡⲉϫⲉ ⲡⲁⲣⲭⲏⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ⲧⲁⲕⲙⲁⲑⲉⲧⲉⲩⲉ·
ⲁⲩⲱ ⲁⲕⲉⲣ ⲙⲟⲩⲗⲓ̄ⲁⲣⲏⲥ ⲙ̄ ⲡⲥⲟⲉⲓ̄ϣ ⲛ̄ ⲥⲏϭ ⲙ̄ ⲡϩⲁⲣⲙⲁ
ⲙ̄ ⲡⲇⲓ̄ⲁ̄ⲃⲟⲗⲟⲥ· Ⲡⲉϫⲉ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛⲁϥ· ϫⲉ ⲁ ⲁⲣⲡⲟ-
ⲕⲣⲁⲇⲓ̄ⲟⲥ ⲛⲉϫ ⲇⲁⲓ̄ⲙⲟⲛⲓ̄ⲟⲛ ⲉ̄ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓ̄ⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϫⲉ ⲧⲁⲙⲟⲓ̄ ϫⲉ ⲕⲛⲉϫ ⲇⲁⲓ̄ⲙⲟⲛⲓ̄ⲟⲛ
ⲉ̄ ⲃⲟⲗ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲉⲓ̄ ⲉⲕⲧⲁϣⲉⲟⲉⲓ̄ϣ ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓ̄ⲟⲛ
ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· Ⲏ̄ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩ ⲉ̄ ⲧⲃⲉ ⲡⲉⲭ̄ⲥ̄
ⲙⲛ̄ ⲡⲉϥϫ̄ⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲏ̄ ϫⲉ ⲛⲓ̄ⲙ ⲧⲉ ⲧⲉϥⲙⲁⲁⲩ
ⲛ̄ⲧⲁⲥϫⲡⲟϥ· ⲙⲛ̄ ⲡⲉϥⲙⲟⲩ ⲉ̄ⲧ ⲙⲉϩ ⲛ̄ ⲟⲩϫⲁⲓ̄· ⲙⲛ̄
ⲡⲉϥⲧⲱⲟⲩⲛ ⲉ̄ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲙ̄ ⲡⲉϥⲙⲉϩ ϣⲟⲙⲛ̄ⲧ Fol. 12 a
ⲛ̄ϩⲟⲟⲩ· Ⲡⲉϫⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ ϫⲉ ϥⲥⲏϩ ϩⲙ̄ ⲡ|ⲕⲁⲧⲁ ⲕ̄ⲅ̄

ϩⲃ̅ⲣⲁⲓ̅ⲟⲥ· ϫⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲭ̅ⲥ̅ ⲟⲩⲱϣ ⲉ̅ ⲉⲓ̅ ⲉ̅ϫⲙ̅ ⲡⲕⲁϩ
ϣⲁ ⲛ̅ⲣⲱⲙⲉ· ⲁ ⲡⲉⲉⲓ̅ⲱⲧ ⲛ̅ ⲁⲅⲁⲑⲟⲥ ⲙⲟⲩⲧⲉ ⲉⲩⲛⲟϭ
ⲛ̅ ⲇⲩⲛⲁⲙⲓ̅ⲥ· ϩⲛ̅ ⲛ̅ ⲙ̅ⲡⲏⲩⲉ· ⲛ̅ ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ̅ ⲣⲟⲥ
ϫⲉ ⲙⲓ̅ⲭⲁⲏⲗ· ⲁϥϭⲁⲗⲱ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ̅ ⲣⲟⲥ· ⲁⲥⲉⲓ̅ ⲉ̅
ⲡⲉⲥⲏⲧ ⲉ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ̅ ⲣⲟⲥ· ϫⲉ ⲙⲁⲣⲓⲁ̅·
ⲁϥϣⲱⲡⲉ ϩⲛ̅ ⲧⲉⲥⲕⲁⲗⲁϩⲏ ⲛ̅ⲥⲁϣϥ̅ ⲛ̅ⲉⲃⲟⲧ· Ⲡⲛ̅ⲛ̅ⲥⲱⲥ
ⲁⲥⲙⲓ̅ⲥⲉ ⲙ̅ⲙⲟϥ· ⲁϥⲁⲓ̅ⲁⲓ̅ ϩⲛ̅ ⲑⲩⲗⲏⲅⲓ̅ⲁ̅· ⲁϥⲥⲟⲧⲡ̅ ⲛ̅
ϩⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲧⲁ ϣⲉⲟ̅ⲉⲓ̅ϣ ⲙ̅ⲙⲟϥ ϩⲙ̅ ⲙⲁ ⲛⲓⲙ·
ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓ̅ⲁ̅· ⲉⲧ ⲧⲏϣ ⲛⲁϥ· ⲁ
ⲛⲓⲟⲩⲇⲁⲓ̅ ⲕⲱϩ ⲉ̅ ⲣⲟϥ· ⲁⲩⲙⲉⲥⲧⲟϥ· ϫⲉ ⲁϥϣⲓ̅ⲃⲉ ⲛ̅
ⲛⲉⲥⲩⲛⲏⲑⲓ̅ⲁ̅ ⲙ̅ ⲡⲉⲩⲛⲟⲙⲟⲥ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲉ̅ ϩⲣⲁⲓ̅
ⲉ̅ ϫⲱϥ ⲁⲩϭⲱⲡϥ̅· ⲁⲩⲡⲁⲣⲁⲇⲓ̅ⲇⲟⲩ ⲙ̅ⲙⲟϥ ⲉ̅ ⲡϩⲏⲅⲉ-
ⲙⲱⲛ· ⲁϥⲧⲁⲁϥ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅ⲙⲟϥ· Ⲏ̅ ⲧⲉⲣ
ⲟⲩⲧⲁⲗⲟϥ ϩⲓ̅ϫⲙ̅ ⲡϣⲉ ⲙ̅ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲁ ⲡⲉⲓ̅ⲱⲧ ϥⲓ̅ⲧϥ̅ ⲉ̅
ⲧⲡⲉ ϩⲁϩⲧⲓⲛⲓ· Ⲡⲉϫⲉ ⲡⲡⲁⲧⲣⲓ̅ⲁⲣⲭⲏⲥ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ· ϫⲉ
ⲛⲓ̅ⲙ ⲁϥⲧⲛ̅ⲛⲟⲟⲩⲕ· ϫⲉ ⲧⲓ̅ⲥⲃⲱ ⲛⲁⲓ̅· Ⲡⲉϫⲉ ⲡⲏ ⲛⲁϥ·
Fol. 12 b ϫⲉ ⲡⲉⲭ̅ⲥ̅ ⲁϥϫⲟⲟⲥ ϫⲉ ⲉ̅ ⲙⲟⲟϣⲉ | ⲉ̅ ⲃⲟⲗ ⲉ̅ ⲡⲕⲟⲥⲙⲟⲥ
ⲕ̅ⲇ̅ ⲧⲏⲣϥ̅· ⲛ̅ⲧⲉⲧⲛ̅ⲧⲓ̅ⲥⲃⲱ ⲛ̅ ⲛⲓϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ϩⲙ̅ ⲡⲁ
ⲣⲁⲛ ϩⲙ̅ ⲙⲁ ⲛⲓ̅ⲙ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ ⲛⲁϥ· ϫⲉ
ⲕϫⲓ̅ ⲣⲱ ⲛ̅ ⲛⲉⲩⲁⲅⲅⲉⲗⲓ̅ⲟⲛ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲥⲉ·
ⲧⲱⲛⲟⲩ ⲡⲁ ϫⲟⲉⲓ̅ⲥ ⲛ̅ ⲉⲓ̅ⲱⲧ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓ̅ⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲁϣ ϩⲙ̅ ⲡⲉϥⲧⲟⲟⲩ ⲛ̅ⲉⲩⲁⲅⲅⲉⲗⲓ̅ⲟⲛ
ⲡⲉⲛⲧⲁϥϫⲟⲟⲥ· ϫⲉ ⲟⲩⲇⲩⲛⲁⲙⲓ̅ⲥ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̅ⲧ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓ̅ⲁ̅ ⲧⲙⲁⲁⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ
ⲡⲏ ϫⲉ ⲡⲕⲁⲧⲁ ϩⲃ̅ⲣⲁⲓ̅ⲟⲥ ⲡⲉ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲁⲡⲁ ⲕⲩⲣⲓ̅ⲗ-
ⲗⲟⲥ· ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁϫⲉ ⲟⲩⲉⲛ ϯⲟⲩ ⲛ̅ⲉⲩ-
ⲁⲅⲅⲉⲗⲓ̅ⲟⲛ ⲙ̅ⲙⲁⲩ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ̅ ⲡ̅ⲙⲟⲛⲟⲭⲟⲥ ⲉ̅ⲧ
ⲙ̅ⲙⲁⲩ· ϫⲉ ⲥⲉ ⲥⲉ ⲙ̅ⲙⲁⲩ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ̅ ⲁⲡⲁ
ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ ϫⲉ ⲛⲓ̅ⲙ ⲡⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡⲙⲉϩ ϯⲟⲩ ⲛ̅ⲉⲩ-
ⲁⲅⲅⲉⲗⲓ̅ⲟⲛ ⲧⲁⲣⲉⲛ ⲉⲓ̅ⲙⲉ ϫⲉ ⲟⲩⲉ ⲉ̅ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ ⲧⲉⲥⲃⲱ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲧⲉⲛⲉⲓ̅ⲙⲉ ⲉ ⲣⲟⲥ· Ⲡⲉϥⲧⲟⲟⲩ ⲛ̅ⲉⲩⲁⲅⲅⲉⲗⲓ̅ⲟⲛ
ⲥⲉⲥⲏϩⲉ ⲉ̅ ϫⲱⲟⲩ· Ⲡⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ· ⲡ̅ⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ·
Fol. 13 a ⲡ̅ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲥ· ⲡ̅ⲕⲁⲧⲁ ⲓ̅ⲱϩⲁⲛⲛⲏⲥ· | ⲛⲓ̅ⲙ ϩⲱⲱϥ ⲡⲉ
ⲕ̅ⲉ̅ ⲡ̅ⲙⲉϩ ϯⲟⲩ· Ⲡⲉϫⲉ ⲡⲏ ⲛⲁϥ ϫⲉ ⲛⲉϩⲃ̅ⲣⲁⲓ̅ⲟⲥ· ⲁⲩⲥⲁϩϥ̅·

Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ̅ ⲡϩⲁⲅⲓ̅ⲟⲥ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ· ϫⲉ ⲁⲕϫⲉ ⲧⲙⲏ
ⲙ̅ ⲡⲓ̅ⲥⲟⲡ· Ⲟⲩⲕ ⲟⲩⲛ ⲉⲛⲛⲁⲕⲱ ⲛ̅ⲥⲱⲛ ⲉ̅ ⲧⲉⲥⲃⲱ ⲙ̅
ⲡⲉⲭ̅ⲥ̅· ⲉⲛⲧⲛ̅ⲟⲩⲁ̅ϩⲛ̅ ⲛ̅ⲥⲁ ⲛⲉϩⲃ̅ⲣⲁⲓ̅ⲟⲥ· ⲉⲩⲡⲗⲁⲛⲁ· ⲛ̅ⲛⲉ
ⲥϣⲱⲡⲉ· Ⲉ̅ⲣⲉ ⲛ̅ϩⲃ̅ⲣⲁⲓ̅ⲟⲥ ⲟⲩⲉϣⲟⲩ ⲛ̅ⲥⲁ ⲡⲁⲓ̅ ⲙ̅ⲙⲁⲧⲉ·
ⲉ ⲧⲣⲉ ⲩϯ ⲛ̅ ⲟⲩⲧⲱⲗⲙ̅ ⲉ̅ ⲡⲉⲛⲧⲃ̅ⲃⲟ· ⲁⲩⲱ ⲡⲉⲛⲧⲁⲓ̅ⲟ
ⲛ̅ⲑⲉ ⲛ̅ⲧⲁⲩϫⲟⲟⲥ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲙ̅ ⲡⲓ̅ⲟⲩⲟ̅ⲉⲓ̅ϣ ϫⲉ ⲉⲕⲛⲉϫ
ⲇⲁⲓ̅ⲙⲟⲛⲓ̅ⲟⲛ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲃⲉⲣⲍⲉⲃⲟⲩⲗ· Ⲙⲏ ⲛϥ̅ⲥⲏϩ ⲁⲛ·
ϫⲉ ⲡⲉⲧ ⲛϥ̅ϩⲟⲙⲟⲗⲟⲅⲓ̅ ⲁⲛ· ϫⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁϥⲉⲓ̅ ϩⲛ̅
ⲧⲥⲁⲣⲝ̅· ⲡⲁⲓ̅ ⲡⲉ ⲡⲉⲡⲗⲁⲛⲟⲥ· ⲁⲩⲱ ⲡⲁⲛⲧⲓ̅ⲭⲣⲓ̅ⲥⲧⲟⲥ ⲛ̅
ⲧⲉⲕϩⲉ ϩⲱⲱⲕ· ⲁⲩⲱ̅ ⲟⲛ ϫⲉ ⲡⲉⲧ ⲛⲏⲩ ϣⲁ ⲣⲱⲧⲛ̅ ⲛϥ̅ⲧ-
ⲙ̅ ⲉⲓ̅ⲛⲉ ⲛⲏⲧⲛ̅ ⲛ̅ ⲧⲓ̅ⲥⲃⲱ· ⲙ̅ⲡⲉⲣ ϫⲓ̅ⲧϥ̅ ⲉ̅ ϩⲟⲩⲛ ⲉ̅ ⲡⲉⲧⲛ̅ⲏⲓ̅·
ⲟⲩⲇⲉ ⲙ̅ⲡⲉⲣϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲭⲁⲓ̅ⲣⲉ· ⲁⲩⲱ̅ ⲟⲛ ϫⲉ ⲉⲛⲉ
ϩⲛ̅ ⲉ̅ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ ⲛⲉ ⲛⲉⲩⲛⲁⲉⲓ̅ⲛⲉ ⲙ̅ⲙⲟⲛ ⲡⲉ· ⲛ̅ⲧⲁⲩⲉⲓ̅
ⲉ̅ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲛ̅· Ⲁⲗⲗⲁ ϩⲛ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲛ̅ ⲁⲛ ⲛⲉ· ⲉⲧⲉ
ⲡⲁⲓ̅ ⲡⲉ ϫⲉ ⲥⲉϫⲱ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲣⲱⲟⲩ·
ⲉⲩϩⲩⲡⲟⲕⲣⲓ̅ⲛⲉ ϩⲙ̅ ⲡⲉⲩϩⲏⲧ ⲛ̅ⲁⲧⲉⲣϩ̅ⲧⲏⲉⲩ|ⲥⲉⲩϩ̅ ϭⲱⲛⲧ̅ Fol. 13 b
ⲛⲁⲩ ⲉ̅ ϩⲟⲩⲛ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡϩⲁⲡ ⲙ̅ ⲙⲉ· ⲙⲛ̅ ⲡ̅ϭⲱⲛⲧ̅ ⲕ̅ⲥ̅
ⲉ ⲃⲟⲗ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· Ⲙⲉⲣⲉ ⲧⲉⲥⲃⲱ ⲛ̅ ⲛ̅ⲓⲟⲩⲇⲁⲓ̅ ϣ̅ϩⲱⲧⲉⲣ
ⲙⲛ̅ ⲧⲉⲥⲃⲱ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· Ⲁϣ ⲡⲉ ⲡϣⲟⲛϥ̅ ⲛ̅ ⲛⲉϩⲃ̅ⲣⲁⲓ̅ⲟⲥ·
ⲙⲛ̅ ⲡϣⲟⲛϥ̅ ⲛ̅ ⲛ̅ⲉⲩⲁⲅⲅⲉⲗⲓ̅ⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲁ[ⲓ] ϯ ⲅⲁⲣ
ⲛ̅ϩⲁⲓ̅ⲣⲉⲥⲓ̅ⲥ ϣⲱⲡⲉ· ⲛⲁⲓ̅ ⲛ̅ⲧⲁ ⲁⲡⲁ ⲉ̅ⲡⲓ̅ⲫⲁⲛⲓ̅ⲟⲥ ϣⲁϫⲉ
ϩⲁ ⲣⲟⲟⲩ· ϩⲙ̅ ⲡⲉϥⲉⲩⲁⲅⲅⲉⲣⲟⲇⲟⲥ· ⲟⲩⲉⲧ ⲧⲉⲡⲗⲁⲛⲏ
ⲛ̅ⲧⲟⲩⲉⲓ̅ ⲧⲟⲩⲉⲓ̅ ⲙ̅ⲙⲟⲟⲩ ⲧⲟⲕ ϩⲟⲟⲩ ⲡⲁⲣⲁ ⲧⲟⲟⲩ ⲧⲏⲣⲟⲩ·
Ⲡⲉϫⲉ ⲁⲛⲛⲁⲣⲓ̅ⲭⲟⲥ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛ̅ ⲁⲡⲁ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ· ϫⲉ
ⲙⲛ̅ ϭⲟⲙ ⲛ̅ⲧⲉⲩϣⲏ ⲉ ϯⲧⲟⲛ ⲙⲛ̅ ⲡⲉϩⲟⲟⲩ· ⲟⲩⲇⲉ ⲙⲉⲣⲉ
ⲡⲕⲁⲕⲉ ⲉϣⲁϩⲉ ⲣⲁⲧϥ̅ ϩⲓ̅ ⲑⲏ ⲙ̅ ⲡⲟⲩⲟⲉⲓ̅ⲛ· Ⲁⲓ̅ϭⲱⲧⲡ̅
ⲛⲁϩⲣⲉⲛ ⲧⲉⲕⲛⲟϭ ⲛ̅ⲥⲟⲫⲓⲁ· ⲁⲩⲱ ⲁⲓ̅ⲉⲓ̅ⲙⲉ ϩⲱⲱⲧ ϫⲉ
ϯϣⲟⲃⲧ̅· ⲙⲁⲣⲉ ⲧⲉⲕⲙⲛ̅ⲧⲓ̅ⲱⲧ· ϯ ⲙⲉⲧⲁⲛⲟⲓ̅ⲁ̅ ⲛⲁⲓ̅ ϩⲱⲱⲧ·
ⲁⲩⲱ̅ ⲛⲁⲓ̅ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲓ̅ϣⲣ̅ϣⲟⲣⲟⲩ ϯⲛⲁⲕⲟⲧⲟⲩ· Ⲁⲗⲗⲁ
ϫⲓ̅ ⲛ̅ ⲛⲁϫⲱⲱⲙⲉ ⲛⲅ̅ ⲣⲟⲕϩⲟⲩ· ⲁⲩⲱ ⲛⲁ ⲭ̅ⲣⲏⲙ[ⲁ]·
ⲛⲅ̅ ⲧⲁⲁⲩ ⲛ̅ ⲛⲉϩⲏⲕⲉ· ϫⲉ ⲁ̅ ⲡⲁ ϩⲏⲧ ⲟⲩⲁϩϥ̅ ⲛ̅ⲥⲁ
ⲛⲉⲕϣⲁϫⲉ· ⲙⲛ̅ ⲛⲉⲩⲁⲅⲅⲉⲗⲓ̅ⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ̅ ⲛ̅
ⲧⲉⲣ ⲓ̅ⲣⲱⲕϩ̅ ⲛ̅ ⲛⲉϥϫⲱⲱⲙⲉ· ⲡⲉϫⲁⲓ̅ ⲛⲁϥ ϫⲉ ⲛⲓ̅ⲙ| Fol. 14 a
ⲕ̅ⲑ̅

[One leaf wanting]

Пет ⲙ̅ⲡ ⲟⲩϯ ⲥⲭⲏⲙⲁ ⲉ ⲣⲟϥ ⲟⲩϫⲡⲟ ⲛ̅ ϣⲏⲣⲉ ⲡⲉ·
ⲟⲩⲁⲣⲭⲏ̅ ⲇⲉ ⲡⲉ· ⲁⲩϫⲡⲟϥ ⲉⲧⲉ ⲙⲛ̅ⲧϥ̅ ⲁⲣⲭⲏ· Ⲧⲁⲣⲭⲏ
ⲙⲛ̅ ⲁⲥϣⲱⲡⲉ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ· ⲧⲙⲛ̅ⲧⲛⲟⲩⲧⲉ ⲇⲉ ⲙⲛ̅ⲧⲥ̅
ⲁⲣⲭⲏ· ⲡⲉⲓ̅ ⲁⲧ ⲙⲟⲣⲫⲏ· Ⲁⲩⲱ̅ ⲙ̅ⲡⲉ ⲡⲣⲟⲥⲑⲩⲕⲏ
ϣⲱⲡⲉ ϩⲛ̅ ⲧⲉⲧⲣⲓ̅ⲁⲥ· ⲉ ⲧⲣⲉ ⲥϣⲱⲡⲉ ⲛ̅ ⲧⲉⲧⲣ[ⲓ̅]ⲁⲥ· ⲉⲧⲉ
ⲡⲁⲓ̅ ⲡⲉ ϫⲉ ⲛ̅ⲧⲉ ϣⲟⲙⲛ̅ⲧ ⲣ̅ ϥ̅ⲧⲟⲟⲩ· Ⲟⲩⲥⲩⲛϩⲟⲇⲟⲥ ⲛ̅
ⲟⲩⲱⲧ· ⲟⲩϭⲓ̅ⲛⲓ̅ ⲉ ϩⲟⲩⲛ ⲛ̅ ⲟⲩⲱⲧ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲫⲩⲥⲓ̅ⲥ ⲥⲛ̅ⲧⲉ·
ⲁⲩⲱ̅ ⲟⲩϫⲡⲟ ⲛ̅ ⲟⲩϣⲏⲣⲉ ⲛ̅ ⲟⲩⲱⲧ ⲟⲩⲙⲛ̅ⲧⲟⲩⲁ̅ ⲛ̅ ⲧⲥⲁⲣⲝ̅·
ⲁϫⲛ̅ ⲗⲁⲁⲩ ⲛ̅ϫⲣⲟⲡ· Ⲡⲉϥϣⲓ̅ⲃⲉ ⲅⲁⲣ ϩⲛ̅ ⲧⲉϥⲫⲩⲥⲓ̅ⲥ·
ⲟⲩⲇⲉ ⲙⲉϥϭⲟϫϥ̅ ϩⲛ̅ ⲧⲉϥϭⲟⲙ· ⲟⲩⲇⲉ ⲙⲉϥⲡⲱⲣϫ̅ ⲥⲁ
ⲃⲟⲗ ⲉ̅ ⲡⲉⲛⲧⲁϥϫⲡⲟϥ ⲛ̅ ⲁⲣⲭⲁⲓ̅ⲟⲥ· ⲉⲧⲉ ⲡⲁⲓ̅ ⲡⲉ ⲛ̅
ⲁⲣⲭⲏ· ⲁⲗⲗⲁ ⲟⲩⲙⲛ̅ⲧⲟⲩⲁ̅ ⲇⲉ ⲛ̅ ⲧⲥⲁⲣⲝ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲉⲩϫⲓ̅ ⲛ̅ ⲟⲩⲫⲩⲥⲓ̅ⲥ ⲛ̅ ⲟⲩⲱⲧ· ⲛ̅ⲧⲉⲧϭⲓ̅ⲛⲓ̅ ϣⲁ ⲣⲟⲛ ⲙ̅
ⲡⲉϫⲡⲟ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ⲙ̅ ⲡ̅ⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲧⲉ ϣⲡⲏⲣⲉ
ⲉⲧ ϩⲏⲡ ϩⲙ̅ ⲡⲛⲟⲩⲧⲉ ϫⲓ̅ⲛ ⲉⲛⲉϩ· ⲉⲓ̅ϣⲁϫⲉ ⲉ̅ ⲧⲉϣⲡⲏⲣⲉ
ⲙ̅ ⲡ̅ⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁϥⲣ̅ ⲣⲱⲙⲉ· Ⲡⲙⲩⲥⲧⲏⲣⲓ̅ⲟⲛ ⲛ̅ ⲁⲧ ⲡⲟϣϥ̅·
ⲧⲉ ⲫⲩⲥⲓ̅ⲥ· ⲡⲉⲛⲧⲁϥⲃⲱⲗ ⲉ̅ ⲃⲟⲗ ⲉ̅ ⲡⲥⲁϩⲟⲩ· ⲁϥⲧⲁⲕⲟ
ⲛ̅ ⲧⲁⲡⲟⲫⲁⲥⲓ̅ⲥ ⲙ̅ ⲡⲙⲟⲩ· Ⲡⲉⲛⲧⲁϥ̅ⲧⲥⲁⲃⲟⲛ ⲉ ⲑⲩⲡⲟ-
ⲥⲧⲁⲥⲓ̅ⲥ ⲉ̅ⲧⲉ ⲙⲛ̅ⲧⲥ̅ ⲁⲣⲭⲏ· ⲛ̅ⲧⲉ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙⲁⲩⲁⲁϥ
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓ̅ⲥ· Ⲡⲉϫⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̅ ϩⲛ̅ ⲧⲉⲧⲟ ⲙ̅
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲟⲩⲟⲉⲓ̅ϣ ⲛⲓ̅ⲙ ⲑⲁⲅⲓ̅ⲁ̅ ⲙⲁⲣⲓ̅ⲁ̅· ⲧⲁⲓ̅ ⲉ̅ⲧ
Fol. 14 b ⲉⲛⲥⲱⲟⲩϩ ⲉ̅ ϩⲟⲩⲛ | ⲉ̅ ⲡⲉⲥⲏⲓ̅ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲡⲟⲟⲩ· ⲉⲛⲉⲓ̅ⲣⲉ
ⲗ̅ ⲙ ⲡ̅ⲙⲉⲉⲩⲉ̅ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲛ̅ⲕⲟⲧⲕ̅· Ⲉϣϫⲉ ⲕ̅ⲛⲁϩⲟ-
ⲙⲟⲗⲟⲅⲉⲓ̅ ⲛ̅ ⲛⲁⲓ̅· ⲛ̅ⲟⲩⲡⲓ̅ⲥⲧⲓ̅ⲥ ⲛ̅ ⲁⲧⲁ̅ⲣⲓ̅ⲕⲉ· ⲉⲓ̅ⲉ ⲧⲉⲛⲥⲃ̅-
ⲧⲱⲧ ⲉ̅ ϫⲓ̅ⲕ̅ ⲉ̅ ϩⲟⲩⲛ ⲉ̅ ⲧⲁⲩⲗⲏ ⲛ̅ ⲛⲉⲥⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲙ̅
ⲡ̅ϣⲱⲥ ⲙ̅ⲙⲉ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲙⲏ ⲉⲕⲟ ⲛ̅ϩⲏⲧ ⲥⲛⲁⲩ· ⲉⲕⲟⲩⲏϩ
ⲛ̅ⲥⲁ ⲛⲉϣⲁϫⲉ ⲛ̅ⲧⲁⲩⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲟⲩ· ⲉⲓ̅ⲉ ⲁ̅ⲛⲁⲭⲱⲣⲉⲓ̅
ⲛⲁⲕ ⲥⲁ ⲃⲱⲗ ⲉ̅ ⲡⲓ̅ⲙⲁ· Ⲁϥⲟⲩⲱⲛ ⲉ̅ ⲣⲟϥ ⲛ̅ϭⲓ ⲁⲛⲛⲁⲣⲓ̅-
ⲭⲟⲥ· ⲁϥⲁⲛⲁⲑⲏⲙⲁϯϫⲉ ⲉ̅ ⲑⲁⲓⲣⲏⲥⲓ̅ⲥ ⲛ̅ ⲉⲃⲓ̅ⲱⲛ· ⲙⲛ̅
ⲁⲣⲡⲟⲕⲣⲁⲧⲓ̅ⲥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁ̅ⲛⲁⲑⲩⲙⲁ ⲉ̅ ϩⲩⲣⲏ-
ⲥⲓ̅ⲥ ⲛⲓ̅ⲙ· ⲉ̅ⲧⲛ̅ⲥⲉⲡⲓ̅ⲥⲧⲉⲩⲉ̅ ⲁⲛ ⲉ̅ ⲛⲉⲛⲧⲁⲕϫⲟⲟⲩ ⲛⲁⲓ̅·
Ⲧⲉⲛⲟⲩ ⲧⲉ ⲡⲁ ⲉⲓ̅ⲱⲧ· ϣⲟⲡⲧ̅ ⲉ̅ ⲣⲟⲕ ⲉⲩⲁ̅ⲅⲁⲑⲟⲛ ⲛⲁⲕ·
Ⲏ̅ ⲧⲉⲣ ⲓ̅ⲉⲓ̅ⲙⲉ ⲇⲉ· ϫⲉ ⲁ ⲡⲉϥⲛⲟⲩⲥ ϫⲓ̅ ⲟⲩⲟⲉⲓ̅ⲛ· ⲁⲓ̅ⲃⲁⲡ-
ϯϫⲉ ⲙ̅ⲙⲟϥ ϩⲙ̅ ⲡ̅ⲣⲁⲛ ⲛ̅ ⲧⲉⲛϫⲟⲉⲓ̅ⲥ· ⲧⲏⲣⲉⲛ ⲑⲁⲅⲓ̅ⲁ̅

ⲙⲁⲣⲓⲁ· ⲉⲧⲉ ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲡⲉ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲃⲱⲕ ⲉⲧ-
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲣ̄ⲙ̄ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ ⲛⲉϫⲟⲉⲓⲧ· ⲉⲩⲕⲱⲧ ⲉⲓϫⲉⲛ
ⲧ̄ⲥⲛⲧⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲯⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲩⲙⲟⲩ·
Ⲛ̄ⲧⲁⲓϫⲱ ⲉ̄ ⲣⲱⲧⲛ̄ ⲙ̄ ⲡⲓ ⲁⲓⲛⲓⲙⲓⲁ ⲧⲏⲣⲟ̄ ⲉ̄ ⲧⲃⲉ ⲑⲁⲓⲣⲛ-
ⲥⲓⲥ ⲛ̄ ⲉⲃⲓⲱⲛ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲧⲉ
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲉⲓⲥ· Ⲡⲁⲣⲉⲡⲕⲧⲟⲛ ⲧⲉⲛⲟⲩ
ⲉⲓϫⲉⲛ | ⲡⲉⲛⲧⲁⲛⲉⲣⲛⲧ ⲙ̄ⲙⲟⲩ ⲙⲛⲧ̄ⲣ̄ ⲁⲩⲡⲟⲟⲩⲥⲓⲥ ⲛ̄ Fol. 15a
ⲧⲉ̄ⲍⲛⲥⲓⲥ· ⲉⲧⲉ ⲡϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲡⲉ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲗⲁ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ϯⲟⲩⲱϣ ϫⲉ ⲟⲛ ⲉ ⲧⲣⲁⲕⲧⲟⲩ ⲉ̄ ⲣⲁⲓ
ⲉⲓϫⲙ̄ ⲡⲉⲛⲧⲁⲛⲉⲣⲛⲧ ⲙ̄ⲙⲟⲩ ⲙⲛⲧ̄ⲣ̄· ϫⲓⲙⲉ ϣⲟⲣⲡ̄ ⲧⲁ
ϣⲁϫⲉ ⲉ̄ ⲣⲟⲩ· Ⲗϫⲓⲥ ⲉ̄ ⲣⲟⲓ ⲱ ⲥⲁⲃⲣⲏⲗ· ⲛ̄ϯⲁⲧⲟϫⲟⲥ
ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲯⲁ ⲛⲉⲣϣⲙⲉ· ϫⲉ ⲧⲥⲛⲧⲥⲛⲛⲓⲥ ⲙ̄ ⲙⲁⲣⲓⲁ·
ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲛ̄ ⲁϣ ⲛ̄ ⲣⲉ· ϯⲥⲱⲧⲙ̄ ⲥⲁⲣ ⲉ̄ ⲣⲟⲕ ⲉⲕⲧⲁ-
ϣⲉⲟⲉⲓϣ ⲛⲁⲥ· ϫⲉ ⲉⲓⲥ ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲧⲟⲧⲥⲧⲥⲛⲛⲓⲥ·
ⲁⲥⲱⲱ ⲛ̄ ⲟⲩϣⲛⲣⲉ ⲣ̄ⲙ̄ ⲧⲉⲥⲙⲛ̄ⲧⲣⲗⲗⲟ· ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲙ̄ ⲡⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ· Ⲛⲉⲓⲟⲧⲉ ⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲣ̄ⲙ̄ ⲉ̄
ⲃⲟⲗ ⲛⲉ ⲣ̄ⲙ̄ ⲧⲉⲫⲩⲗⲏ ⲛ̄ ⲓⲟⲩⲇⲁ· ⲉⲗⲓⲥⲁⲃⲉⲧ ⲣⲱⲟⲥ ⲟⲩⲉ
ⲉ̄ ⲃⲟⲗ ⲧⲉ ⲣ̄ⲙ̄ ⲡⲉϣⲉⲉⲣⲉ ⲛ̄ ⲁⲁⲣⲱⲛ· Ⲗⲁⲣⲱⲛ ⲁⲉ ⲣⲱⲟⲩ
ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲛⲉ ⲣ̄ⲙ̄ ⲧⲉⲫⲩⲗⲏ ⲛ̄ ⲗⲉⲩⲓ· ⲡⲉⲓ ⲯⲁϫⲉ ⲛ̄ⲧⲣⲉ
ⲟⲛ ⲧⲓⲡⲗⲟⲧⲓ· ⲁⲧⲱ ⲧ̄ⲙⲛⲧ ⲉⲓϫⲉⲛ ⲣⲱ (?) ⲥⲛⲁⲩ· Ⲓⲟⲩⲇⲁⲁⲥ
ⲙ̄ⲡ̄ ⲗⲉⲩⲓ· ⲣ̄ⲥⲛⲛⲧ ⲛⲉ· ⲙ̄ⲡ̄ ⲛⲉⲧⲉⲣⲛⲧ· ⲟⲩⲉⲓⲱⲧ
ⲙ̄ⲡ̄ ⲟⲩⲙⲁⲁⲩ ⲛⲉ ⲛ̄ⲧⲁⲩϫⲡⲟⲟⲩ· ⲉⲧⲉ ⲓⲁⲕⲱⲃ ⲡⲉ· Ⲥⲱϣⲉ
ⲧ̄ⲙⲉⲉⲣⲉ ⲛ̄ ⲗⲉⲩⲓ ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲁⲧⲱ̄ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲣ̄ⲙ̄
ⲓⲟⲩⲇⲁ ⲡⲉ ⲙⲁⲣⲓⲁ· ⲉⲓⲉ ⲛ̄ⲙⲉⲉⲣⲉ ⲛⲉ ⲛ̄ⲥⲟⲛ ⲥⲛⲁⲩ· ⲟⲩⲛ
ⲟⲩⲛ ⲉⲧⲟ ⲛ̄ ⲥⲧⲥⲛⲛⲓⲥ ⲉ ⲛⲉⲧⲉⲣⲛⲧ· | Ⲗⲓϯ ⲟⲛ ⲉ̄ⲣⲉ Fol. 15b
ⲧⲕⲟⲩⲓ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲣ̄ⲙ̄ ⲡⲣⲡⲉ· ⲉⲡⲉⲥⲍⲉⲉⲧ ⲗⲃ
ⲙⲁⲧⲁⲁⲥ ⲡⲉ ⲫⲁ ⲟⲛ ⲉ ⲧⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲏⲗ
ⲃⲱⲕ ⲯⲁ ⲣⲟⲥ ⲙ̄ⲡ̄ ⲡⲯⲏ ⲛⲟⲩⲃⲉ· Ⲗ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲛⲏⲃ
ⲡⲣⲁⲓ ⲛ̄ ⲉⲗⲓⲍⲁⲃⲉⲧ· ϫⲱ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲛⲉⲡⲁⲓⲛⲟⲥ ⲛ̄ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲁⲓϯ ⲉⲥⲣⲏ ⲡⲣⲡⲉ ⲙ̄ⲡⲁⲧ ⲟⲩⲧⲁⲁⲥ ⲛ̄ ϩⲱⲣⲟⲛ ⲉ̄
ⲡϫⲟⲉⲓⲥ· ⲉⲛⲉ ⲙ̄ⲡ̄ ⲩⲓ ⲩⲟⲟⲛ ⲛ̄ ⲡⲉⲥⲁⲛⲁⲓ· Ⲥⲛⲉ ⲛ̄
ϣⲁⲣⲉ ⲡⲣⲡⲉ ⲧⲏⲣⲟ̄ ⲙⲟⲧⲟ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉ̄ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲡⲉⲥϯ
ⲡⲟⲩⲃⲉ· ⲉⲧⲙⲛⲧ ⲯⲁ ⲣⲟⲥ ⲉⲧⲥⲓⲛⲉ ⲛ̄ ⲡⲉⲥⲯⲓⲛⲉ· ⲉ̄ ⲧⲃⲉ
ⲛⲉⲥⲡⲟⲗⲧϯⲁ· Ⲏ ⲧⲉⲣⲉ ⲥⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲛ̄ⲥⲓ ⲉⲗⲓⲍⲁⲃⲉⲧ·

ⲁⲥⲧⲱⲟⲩⲛ· ⲁⲥⲕⲁ ⲣⲁⲧⲥ̄ ⲉ̄ ⲃⲟⲗ ϫⲓ̄ⲛⲉ ⲇⲱⲣⲓ̄ⲛⲏ· ⲁⲥⲃⲱⲕ
ⲉ̄ ⲑⲓ̄ⲗⲏⲙ̄· ⲁⲥⲃⲱⲕ ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲡⲣ̄ⲡⲉ ⲙ̄ ⲡϫⲟⲉⲓ̄ⲥ· Ⲏ̄ ⲧⲉⲣⲉ
ⲥⲛⲁⲩ ⲉ̄ ⲙⲁⲣⲓ̄ⲁ̄· ⲁⲥⲉⲣ ϣⲡⲏⲣⲉ· ⲛ̄ ⲧⲉⲭⲁⲣⲓⲥ ⲙ̄ ⲡ̄ϫⲟⲉⲓ̄ⲥ
ⲉ̄ⲧ ϩⲓ̄ⲣⲙ̄ ⲡⲉⲥϩⲟ· ⲁⲩⲱ̄ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩ-
ϩ̄ⲙⲟⲟⲥ· Ⲡⲉϫⲉ ⲉ̄ⲗⲓ̄ⲍⲁⲃⲉⲧ ⲙ̄ ⲙⲁⲣⲓ̄ⲁ̄· ϫⲉ ⲁⲣⲧⲟϭⲉ
ⲛ̄ⲧⲟⲩⲯⲩⲭⲏ ⲙⲛ̄ ⲡⲟⲩⲥⲱ̄ⲙⲁ ⲉ̄ ⲡϫⲟⲉⲓ̄ⲥ· ϫⲓ̄ⲛⲉ ⲧⲟⲩ-
ⲙⲛ̄ⲧ̄ⲕⲟⲩⲓ̄· ⲁⲣⲟⲩⲁϩⲉ ⲛ̄ⲥⲱϥ ϩⲙ̄ ⲡⲟⲩϩⲏⲧ ⲧⲏⲣⲉϥ· ⲛ̄ⲑⲉ
ϫⲉ ⲉ̄ⲣⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲏⲗ̄ ⲛⲏⲩ ⲉ̄ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲉ· Ⲡⲉϫⲉ
ⲙⲁⲣⲓ̄ⲁ̄· ϫⲉ ϥⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲓⲏⲗ̄· ⲡⲉⲛⲧ-
Fol. 16 a ⲁϥⲧⲁϩⲙⲉⲧ ⲛⲁϥ· ϫⲓ̄ⲛⲉ ⲧⲁ ⲙⲛ̄ⲧ̄ⲕⲟⲩⲓ̈· | ⲉ ⲧⲣⲁ ϣⲙ̄ϣⲉ
[ⲗⲅ] ⲛⲁϥ ϩⲙ̄ ⲡⲣ̄ⲡⲉ ϩⲛ̄ ⲟⲩϫⲱⲕ ⲉ̄ ⲃⲟⲗ· Ⲁⲩⲱ̄ ⲛⲉⲩⲥⲟⲗⲥⲗ̄ ⲛ̄
ⲛⲉⲩⲉⲣⲏⲩ· ⲛ̄ⲧⲥⲛ̄ⲧⲉ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲛⲟⲙⲟⲥ· ⲙⲛ̄ ⲛⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ϩⲟⲟⲩ· Ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁ̄ ⲉⲗⲓ̄ⲍⲁⲃⲉⲧ
ⲕⲟⲧⲥ̄ ⲉ̄ ϩⲣⲁⲓ̄ ⲉ̄ ⲇⲱⲣⲓ̄ⲛⲏ ⲛ̄ ⲧⲉⲥϩⲉ· ⲉ̄ⲛⲉⲛϣⲁⲥϭⲛ̄ ⲡϣⲓ̄ⲛⲉ
ⲛⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲥⲟⲡ ⲛ̄ⲧⲉⲣⲟⲙⲡⲉ· ⲁⲥϯⲁ-
ⲕⲟⲛⲓ̄ ⲛⲁⲥ ⲙ̄ ⲡⲉⲧ ⲉⲥⲣ̄ ⲭⲣⲓ̄ⲁ̄ ⲙ̄ⲙⲟϥ· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲁ
ⲅⲁⲃⲣⲓ̄ⲏⲗ ⲉⲓ̄ ϣⲁ ⲣⲟⲥ· ⲁϥϫⲟⲟⲥ ⲛⲁⲥ ⲉⲓ̄ⲥ ⲉ̄ⲗⲓ̄ⲍⲁⲃⲉⲧ
ⲧⲟⲩⲥⲩⲅⲅⲉⲛⲏⲥ ⲁⲥⲱⲱ̄· Ⲗⲟⲓ̄ⲡⲟⲛ ⲉⲓ̄ⲥ ⲡϩⲱⲃ ⲁϥⲟⲩⲱ̄ⲛϩ̄
ⲉ̄ ⲃⲟⲗ· ϫⲉ ⲛ̄ⲥⲩⲅⲅⲉⲛⲏⲥ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲡⲉ ⲙⲁⲣⲓ̄ⲁ̄ ⲙⲛ̄
ⲉ̄ⲗⲓ̄ⲍⲁⲃⲉⲧ· ⲡⲣⲟⲥ ⲡⲉⲧ ⲥⲏϩ ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓ̄ⲟⲡ· ⲛⲉ
ⲛ̄ⲧⲁⲓ̄ϣⲉⲣⲡ̄ ϫⲟⲟⲥ· Ⲁⲩⲉⲓ̄ⲥ ⲧⲉⲛⲟⲩ· ⲛ̄ⲧⲉⲛⲕ̄ⲧⲟⲛ ⲉ ϩⲣⲁⲓ̄
ⲉⲓ̄ϫⲙ̄ ⲡⲉⲡⲣⲟⲕⲓ̄ⲙⲉⲛⲟⲛ· ⲉ̄ⲧ ⲕⲏ ⲛⲁⲛ ⲉ̄ ϩⲣⲁⲓ· ⲉ̄ ⲧⲃⲉ
ⲧⲣ̄ⲣⲱ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲛ̄ ⲟⲩϩⲓ̄ⲥⲉ ⲁⲛ ⲡⲉ ⲙ̄ ⲡⲉⲧ
ϣⲁϫⲉ ⲉ̄ ⲣⲟⲥ· ⲛ̄ⲟⲩⲉⲧ̄ⲡⲟ ⲁⲛ ⲧⲉ ⲙ̄ ⲡⲉⲧ ⲥⲱⲧⲙ̄· ⲙ̄
ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩⲁ̄ ⲉϥⲛⲁϫⲱⲗϩ̄ ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲉ̄ ⲃⲟⲗ ϩⲛ̄
ⲟⲩⲡⲩⲅⲏ· ϩⲙ̄ ⲡⲧⲣⲉ ϥϩⲓ̄ ⲧⲟⲟⲧϥ̄ ⲅⲁⲣ ⲉ̄ ϫⲱⲗϩ̄ ⲉ̄ ⲃⲟⲗ·
ϣⲁⲣⲉ ⲧⲡⲩⲅⲉⲓ ⲃⲉⲉⲃⲉ ⲉ̄ ⲡⲉϩⲟⲩⲟ̄· ⲧⲁⲓ̄ ⲧⲉ ⲧⲁ ϩⲉ ϩⲱ ϩⲙ̄
ⲡⲧⲣⲁ ⲁⲣⲭⲉⲓ̄ ⲉ̄ ⲡⲃⲓⲟⲥ ⲛⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ· ϣⲁⲣⲉ ⲧⲡⲩⲅⲏ
ⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲃⲉⲉⲃⲉ ⲉ̄ ⲡⲉϩⲟⲩⲟ· ϯⲛⲁ ⲱϣ ⲉ̄ ⲃⲟⲗ ϩⲱ ⲙⲛ̄
Fol. 16 b ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲇ̄ⲁ̄ⲇ̄· ⲧⲁϫⲓ̄ⲥⲉ ⲛ̄ ⲧⲁ ⲥⲙⲏ· | ϫⲉ ⲁⲕⲧⲥⲁⲃⲟⲓ̄
[ⲗⲇ] ⲛ̄ ϩⲟⲩ ⲉ̄ ⲛⲉⲧ ⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟⲓ ⲧⲏⲣⲟⲩ· Ⲁⲩⲱ̄ ⲟⲛ ϫⲉ
ⲡⲟⲩⲱⲛϩ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ ⲛⲉⲕϣⲁϫⲉ· ⲡⲉⲧ ⲣ̄ ⲟⲩⲟ̄ⲉⲓⲛ ⲉ̄ ⲣⲟⲛ·
Ⲉⲓ̄ⲙⲟⲩϣⲧ̄ ⲅⲁⲣ ⲙ̄ⲙⲟⲓ̄· ϫⲉ ⲉⲓ̄ⲛⲁⲁⲣⲭⲉⲓ̄ ⲛ̄ϣⲁϫⲉ ⲉ̄ ⲃⲟⲗ
ⲧⲱⲛ· ⲁⲓ̄ⲉⲣ ⲡ̄ⲙⲉⲉⲩⲉ ⲅⲁⲣ ⲛ̄ ⲛⲉϣⲁϫⲉ ⲙ̄ ⲡⲥⲱⲧⲏⲣ·

ⲛ̄ⲧⲁϥϫⲟⲟⲩ ⲛ̄ⲧⲉϥⲙⲁⲁⲩ· ⲉϥⲧⲁⲗⲏⲩ ⲉ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ϫⲉ
ⲧⲉⲥϩⲓ̄ⲙⲉ ⲉⲓ̄ⲥ ⲡⲟⲩϣⲏⲣⲉ· ⲉϥϣⲁϫⲉ ⲉ̄ ⲓ̄ⲱϩⲁⲛⲛⲏⲥ· Ⲁϥ-
ⲕⲟⲧϥ̄ ⲟⲛ ⲉ ⲓ̄ⲱϩⲁⲛⲛⲏⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲓ̄ⲥ ⲧⲉⲕ-
ⲙⲁⲁⲩ· ϫⲓ̄ⲛⲉ ⲡⲉϩⲟⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ ⲁ ⲡⲙⲁⲑⲏⲧⲏⲥ ϫⲓ̄ⲧⲥ̄
ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲡⲉϥⲏⲓ̄· ⲛⲉϥⲇⲓⲁ̄ⲕⲟⲛⲉⲓ̄ ⲛⲁⲥ ϩⲛ̄ ⲇⲓⲁ̄ⲕⲟⲛⲓⲁ̄·
ⲛⲓ̄ⲙ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϩⲙ̄ϩⲁⲗ· ⲉϥⲇⲓⲁ̄ⲕⲟⲛⲓ̄ ⲉ ⲡⲉϥϫⲟⲉⲓ̄ⲥ·
ⲛⲉⲥⲙⲉ ⲙ̄ⲙⲟϥ· ϩⲱⲱϥ· ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲙⲁⲁⲩ ⲙⲛ̄ ⲛⲉⲥ-
ϣⲏⲣⲉ· ⲉ̄ⲛⲉⲥⲉⲓ̄ⲣⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ϭⲟⲙ· ⲙⲛ̄ ϩⲛ̄ⲧⲁⲗϭⲟ
ϩⲙ̄ ⲡ̄ⲗⲁⲟⲥ· ⲉⲩⲧⲛ̄ⲧⲟⲛ ⲉ ⲛⲁ ⲓ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ
ⲛⲉⲥⲕⲱ ⲁⲛ ⲛ̄ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲓ̄ⲙⲉ· ϫⲉ ⲛⲉⲥⲡⲏⲧ ⲉ̄ ⲃⲟⲗ
ⲉ̄ ⲡⲉⲟⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· Ⲏⲉⲣⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲏⲣ ⲉ̄ ⲣⲟⲥ
ⲛ̄ⲛⲁⲩ ⲛⲓ̄ⲙ· ⲉ̄ ⲃⲟⲗ ϩⲓ̄ ⲧⲟⲟⲧⲥ̄ ⲙⲡ̄ⲧⲁϣⲉⲟ̄ⲉⲓ̄ϣ· Ⲁⲥ-
ⲥⲱⲟⲩϩ ⲇⲉ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲥⲡ̄ⲣ̄ⲟ-
ⲉⲓ̄ⲥⲧⲁ ⲉ̄ ϫⲟⲟⲩ ⲉⲥϯ ⲟⲩⲣⲟⲧ ⲛⲁⲩ· ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲡⲁⲅⲁⲑⲟⲛ
ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲓⲁ̄· ⲛ̄ϭⲓ ⲧⲉ ⲛ̄ⲧⲁⲥⲥⲟⲕ ϣⲁ ⲣⲟⲥ· ⲙ̄ ⲡ̄ⲛⲟⲩⲧⲉ·
ϣⲁⲛⲧ ⲉϥⲉⲓ̄ ⲧ ⲉϥ | ⲟⲩⲱϩ ϩⲛ̄ ⲧⲉⲥⲕⲁⲗⲁϩⲏ· ⲙ̄ ⲯⲓ̄ⲥ ⲛ̄ⲉⲃⲟⲧ· Fol. 17 a
ⲛⲥ̄ϯ ⲧⲉϩⲓ̄ⲏ· ⲛⲁⲛⲉ ⲧϭⲓ̄ⲛⲃⲱⲕ ⲉ̄ ϩⲣⲁⲓ̄ ⲉ̄ ⲧⲡⲉ· ϣⲁ ⲡⲉⲥ- ⲗ̄ⲉ̄
ⲙⲉⲣⲓ̄ⲧ ⲛ̄ ϣⲏⲣⲉ ⲁ̄ϫⲛ̄ ϫⲣⲟⲡ· Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙⲛ̄ⲛ̄ⲥⲁ
ⲙⲏⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ϫⲓ̄ⲛ ⲛ̄ⲧⲁ ⲡⲉⲛϫⲟⲉⲓ̄ⲥ ⲧⲱⲟⲩⲛ ⲉ̄ ⲃⲟⲗ
ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲕⲁⲧⲁ ⲛ̄ ⲁⲣⲭⲏⲟ̄ⲗⲟⲅⲓⲁ̄ ⲛ̄ ⲓ̄ⲱⲥⲏⲡⲡⲟⲥ·
ⲙⲛ̄ ⲉⲓ̄ⲉ̄ⲣⲓ̄ⲛⲁⲓ̄ⲟⲥ· ⲛ̄ ⲁⲡⲟ ϩⲃ̄ⲣⲁⲓ̄ⲟⲥ· Ⲁⲩϫⲟⲟⲩ· ϫⲉ
ⲛⲉⲣⲉ ⲓ̄ⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲙⲁⲣⲓ̄ⲁ̄· ⲟⲩⲏϩ ϩⲛ̄ ⲟⲩⲏⲓ̄ ⲛ̄ ⲟⲩⲱⲧ
ϩⲛ̄ ⲑⲓ̄ⲗⲏⲙ̄· Ⲁϥϣⲱⲡⲉ ⲛ̄ϭⲓ̄ ⲟⲩϩⲟⲟⲩ ⲛ̄ϯϩⲉ ⲡⲉϫⲁϥ· ⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓ̄ⲁ̄· ⲙⲟⲩⲧⲉ ⲉ̄ ⲉⲓ̄ⲱϩⲁⲛⲛⲏⲥ·
ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲃⲱⲕ· ⲙⲟⲩⲧⲉ ⲛⲁⲓ̄ ⲉ̄ ⲡⲉⲧⲣⲟⲥ ⲙⲛ̄
ⲓ̄ⲁⲕⲕⲟⲃⲟⲥ· ⲙⲁⲣⲟⲩⲉⲓ̄ ⲛⲁⲓ̄ ⲙ̄ ⲡⲓ̄ ⲙⲁ· Ⲁϥⲃⲱⲕ ⲇⲉ ϩⲛ̄
ⲟⲩϭⲉⲡⲏ· ⲁϥⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲟⲩ· ⲁⲩⲉⲓ̄ ⲁⲩϩ̄ⲙⲟⲟⲥ ϩⲁϩ-
ⲧⲏⲥ· ⲙ ⲡ̄ϣⲟⲙⲛ̄ⲧ· Ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ ⲥⲱⲧⲙ̄ ⲉ̄ ⲣⲟⲓ̄ ⲛⲉ
ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡⲟⲩ ⲉ ⲧⲣⲉ ⲩⲧⲁϣⲉⲟ̄ⲉⲓ̄ϣ ⲙ̄ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓ̄ⲟⲛ ϩⲛ̄ ⲧⲟⲓ̄ⲕⲟⲩⲙⲩⲛⲏ ⲧⲏⲣⲥ̄· Ⲏ̄ⲧⲉⲧⲛ̄ ⲇⲉ ⲁⲧⲉⲧⲛ̄-
ⲛⲁⲩ ϩⲉⲛ ⲛⲉⲧⲛ̄ⲃⲁⲗ· ⲉⲛϭⲟⲙ ⲙⲛ̄ ⲛⲉϣⲡⲏⲣⲉ· ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲁⲁⲩ· ⲙ̄ ⲡⲉⲩⲟ̄ⲉⲓ̄ϣ ⲉϥϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲙ̄ⲙⲏⲧⲛ̄·
ⲁⲩⲱ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲭⲣⲓ̄ⲁ̄ ⲁⲛ ⲛ̄ ⲟⲩⲁ̄· ⲉ ⲧⲣⲉ ϥⲣ̄ ⲙⲛ̄ⲧⲣ̄ⲉ- Fol. 17 b
ⲛⲏⲧⲛ̄ | ⲛ̄ⲧⲟⲧⲛ ⲛ̄ ⲙ̄ ⲡϣⲟⲙⲛ̄ⲧ· ⲁϥϫⲓ̄ ⲧⲏⲩⲧⲛ̄ ϩⲓϫⲙ̄ ⲗ̄ⲉ̄

ⲡⲉⲧⲟⲟⲩ ⲛ̄ ⲛⲉϫⲟⲉⲓⲧ· ⲁⲩⲱ̄ ⲁ ⲛⲉⲧⲛ̄ⲙⲁⲁϫⲉ ⲥⲱⲧⲙ̄ ⲉ̄
ⲧⲉⲫⲟⲛⲏ ⲙ̄ ⲡⲉⲓ̄ⲱⲧ ⲉⲥⲉⲣ ⲙⲛ̄ⲧⲣⲉ ϩⲁ ⲣⲟϥ· ϫⲉ ⲡⲁⲓ̄ ⲡⲉ
ⲡⲁ ϣⲏⲣⲉ ⲡⲁ ⲙⲉⲣⲓ̄ⲧ· ⲡⲉⲛⲧⲁ ⲡⲁ ⲟⲩⲱϣ ϣⲱⲡⲉ ⲛ̄ϩⲏⲧϥ̄·
Ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉⲛϩⲓ̄ⲥⲉ ⲛ̄ⲧⲁ ⲛⲓ̄ⲟⲩⲇⲁⲓ̄ ⲧⲁⲁⲩ ⲛⲁϥ· ⲉϥⲁ-
ⲗⲏⲩ (*sic*) ⲥ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄· ⲁⲩⲱ̄ ⲁⲩⲙⲟⲟⲩⲧϥ̄· ⲁ ⲡⲉϥⲉⲓ̄ⲱⲧ
ⲧⲟⲩⲛⲟⲥϥ̄ ⲉ̄ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̄ ⲡⲉϥⲙⲉϩ ϣⲟⲙⲛ̄ⲧ̄
ⲛ̄ϩⲟⲟⲩ· Ⲁⲩⲱ ⲁⲓ̄ⲃⲱⲕ ⲉ̄ ⲃⲟⲗ ⲉ̄ ⲡⲧⲁⲫⲟⲥ· ⲁϥⲟⲩⲱ̄ⲛϩ̄ ⲉ̄
ⲣⲟⲓ· ⲁϥϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲓ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲃⲱⲕ ⲧⲁⲙⲙⲉ
ⲛⲁⲥⲛⲏⲩ· ⲉ ⲛⲉⲛⲧⲁⲣⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲛⲁⲓ̄ ⲛ̄ⲧⲁ ⲡⲁ ⲉⲓ̄ⲱⲧ
ⲙⲉⲣⲓ̄ⲧⲟⲩ· ⲙⲁⲣⲟⲩⲉⲓ̄ ⲉ̄ ⲧⲅⲁⲗⲓ̄ⲗⲉⲁ· Ⲁⲩⲱ ⲁϥⲉⲓ̄ ⲉ̄ ϩⲟⲩⲛ
ϣⲁ ⲣⲟⲧⲛ̄ ⲉ̄ⲣⲉ ⲛ̄ ⲣⲟ ϣⲟⲧⲙ̄· ⲁϥϣⲁϫⲉ ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲉ̄
ⲧⲃⲉ ⲧⲙⲛ̄ⲧⲣⲣⲟ ⲛⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲁⲩⲱ̄ ⲡ̄ϫⲱⲕ ⲛ̄ ϩ̄ⲙⲏ
ⲛ̄ϩⲟⲟⲩ ⲉ̄ⲧⲉⲧⲛ̄ⲥⲟⲟⲩϩ ⲧⲏⲣⲧⲛ̄· ⲉⲩⲙⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲛⲉ ⲙ̄-
ⲙⲁⲩ ⲅⲁⲣ ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲡⲉ ϩⲓ̄ϫⲙ̄ ⲡ̄ⲧⲟⲟⲩ ⲛ̄ ⲛⲉϫⲟ̄ⲉⲓ̄ⲧ·
Ⲁϥⲉⲓ̄ ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̄ ⲛ̄ϭⲓ̄ ⲡ̄ϫⲟⲉⲓ̄ⲥ· ⲡⲉϫⲁϥ ⲛⲏⲧⲛ̄· ϫⲉ
ⲁⲓ̄ϫⲉⲕ ⲧⲟⲓ̄ⲕⲟⲛⲟⲙⲓⲁ̄ ⲉ̄ ⲃⲟⲗ ⲉ̄ⲧ ⲕⲏ ⲛⲁⲓ̄ ⲉ̄ ϩⲣⲁⲓ̄· ϩⲙ̄
ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ ⲉⲓ̄ⲛⲁⲃⲱⲕ ⲉ ϩⲣⲁⲓ̄ ϣⲁ ⲡⲁ ⲉⲓ̄ⲱⲧ·
Fol. 18 *a* Ⲁⲧⲉⲧⲛ̄ⲟⲩⲱϣⲃ̄· ϫⲉ ⲉⲕⲛⲁⲃⲱⲕ ⲛⲅ̄ ⲕⲁⲁⲛ ⲉⲛⲉ|ⲛⲟⲣ-
ⲗ̄ⲍ̄ ⲫⲁⲛⲟⲥ· Ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲉⲓ̄ϣⲁⲛⲃⲱⲕ· ϯⲛⲁⲧⲛ̄-
ⲛⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲉ ⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ· ⲡⲉⲡⲛ̄ⲁ̄ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
ⲛ̄ ⲧⲁ ϣⲃ̄ⲃⲓ̄ⲟ· ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲁϩ ⲁⲛ ⲛ̄ϩⲟⲟⲩ· ⲁⲗⲗⲁ ϣⲁ
ⲧⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ· Ⲁⲗⲗⲁ ⲉⲓ̄ⲥ ⲧⲉⲛⲧ ⲁⲥϣⲱⲡⲉ ⲛⲁⲓ̄ ⲙ̄ ⲙⲁ
ⲛ ⲟⲩⲱϩ· ⲁⲓ̄ϣⲱⲡⲉ ⲛⲁⲥ ⲛ̄ ϣⲏⲣⲉ ϩⲛ̄ ⲧⲉⲥⲁⲣⲝ̄· ⲥϣⲟⲟⲡ
ϩⲁⲧⲛ̄ ⲧⲏⲩⲧⲛ̄ ⲧⲉⲛⲟⲩ· Ⲁⲗⲗⲁ ⲁⲛⲟⲕ ϯϣⲟⲟⲡ ⲛⲙ̄ⲙⲏⲧⲛ̄
ϣⲁ ⲧⲥⲩⲛⲧⲉⲗⲉⲁ̄ ⲙ̄ ⲡⲁⲓ̄ⲱⲛ· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ̄
ⲛⲁⲛ· ⲁϥⲡⲟⲣϫ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲛ· ⲛ̄ ⲟⲩⲕⲟⲩⲓ̄· ⲁϥⲁⲗⲉ
ⲉⲓ̄ϫⲙ̄ ⲡⲧⲟⲟⲩ ⲙ̄ ⲡⲓ̄ⲏⲃⲧ̄· ⲁϥⲁⲗⲉ ⲉⲓ̄ϫⲉⲛ ⲛⲉⲭⲁⲓ̄ⲣⲟⲩ-
ⲃⲓ̄ⲛ· ⲁϥⲃⲱⲕ ⲉ̄ ⲡϫⲓ̄ⲥⲉ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲛ̄ⲧⲁϥϫⲓ̄ⲧⲥ̄ ⲛ̄ϩⲏⲧ·
ⲁⲩⲱ̄ ⲁⲩϩⲩⲙⲛⲉⲩⲉ ⲉ̄ ⲣⲟϥ· ⲛ̄ϭⲓ̄ ϩⲛ̄ϣⲟ ⲛ̄ϣⲟ· ⲙⲛ̄ ϩⲛ̄-
ⲧⲃⲁ ⲛ̄ⲧⲃⲁ· ⲁⲩⲱ̄ ⲛⲉⲩϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ· ϣⲁⲛⲧ ⲉϥⲃⲱⲕ ⲉ̄
ϩⲣⲁⲓ̄ ⲉ̄ ⲧⲡⲉ· Ⲁⲩⲱ̄ ⲁⲛⲛⲁⲩ ⲟⲛ ⲉ̄ ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲩⲁϩⲉ
ⲣⲁⲧⲟⲩ ϩⲓ̄ⲧⲟⲩⲱϥ· ⲡⲉϫⲁⲩ· ϫⲉ ⲛ̄ⲣⲱⲙⲉ ⲁϩⲣⲱⲧⲛ̄
ⲉⲧⲉⲧⲛ̄ϭⲱϣⲧ̄ ⲉ̄ ϩⲣⲁⲓ̄ ⲉ̄ ⲧⲡⲉ· ⲡⲁⲓ̄ ⲡⲉ ⲓ̄ⲥ̄ ⲡⲉⲛⲧⲁⲩⲥ̄ⲫⲟⲩ̄
ⲙ̄ⲙⲟϥ· ⲉⲩⲛⲁϥⲓ̄ⲧϥ̄ ⲉ̄ ϩⲣⲁⲓ̄ ⲉ̄ ⲧⲡⲉ· ⲁⲩⲱ̄ ⲧⲁⲓ̄ ⲧⲉ ⲑⲉ ⲉⲧ

ⲉϥⲛⲏⲩ ⲙ̅ⲙⲟⲥ ⲉ ⲕⲣⲓ̅ⲛⲉ ⲛ̅ ⲛⲉⲧ ⲟⲛϩ̅· ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ·
Ⲁⲩⲱ̅ ⲙⲛ̅ⲛ̅ⲥⲁ ⲡϫⲱⲕ ⲙ̅ ⲙⲏⲧ ⲛ̅ϩⲟⲟⲩ· ⲁϥⲧⲛ̅|ⲧⲟⲟⲩ Fol. 18 b
ⲉⲓ̅ϫⲉⲛ ⲛ̅ⲧⲏⲩⲧⲛ̅ ⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ̅ ⲉⲛⲉϥ- ⲗ̅ⲏ̅
ⲉ̅ⲛⲉⲣⲅⲓ̅ ⲛⲏⲧⲛ̅ ⲛ̅ ⲛⲓ̅ϭⲟⲙ· ⲡⲣⲟⲥ ⲑⲉ ⲉⲧⲉⲧⲛ̅ⲁϣ̅ϭⲙ̅ϭⲟⲙ
ⲙ̅ⲙⲟⲥ· ⲁⲩⲱ̅ ⲙ̅ⲡⲉⲣ ⲕⲱ ⲛ̅ⲥⲱⲧⲛ̅ ⲉ̅ⲛⲉⲛⲧⲟⲗⲏ ⲙ̅ ⲡ̅ϣⲏⲣⲉ
ⲙ̅ ⲡ̅ⲛⲟⲩⲧⲉ· Ⲡ̅ⲡⲉⲣ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧⲥ̅ ⲉ̅ ⲧⲁⲡⲓ̅ⲗⲏ ⲛ̅ ⲛ̅ⲣ̅ⲣⲱⲟⲩ
ⲙⲛ̅ ⲛ̅ⲁⲣⲭⲱⲛ ⲙ̅ ⲡⲕⲁϩ· ⲛ̅ⲧⲉⲧⲛ̅ⲕⲱ ⲛ̅ ⲥⲱⲧⲛ̅ ⲉ̅ ⲛⲉⲡⲁⲣ-
ⲁⲅⲅⲉⲗⲓⲁ̅ ⲙ̅ ⲡⲉⲧⲛ̅ϫⲟⲉⲓ̅ⲥ· ⲁⲩⲱ ⲡⲉⲧⲛ̅ⲥⲁϩ· Ⲧⲉⲛⲟⲩ ϭⲉ
ⲙ̅ⲡⲉⲣ ⲗⲩⲡⲏ ϩⲙ̅ ⲡⲉⲧⲛ̅ϩⲏⲧ ϩⲙ̅ ⲡⲉ ϯⲛⲁϫⲟⲟϥ ⲛⲏⲧⲛ̅·
Ⲁϥϩⲱⲛ ⲉ̅ ϩⲟⲩⲛ ⲉ̅ ⲣⲟⲓ̅ ⲛ̅ϭⲓ ⲡⲉⲩⲟ̅ⲉⲓ̅ϣ ⲙ̅ ⲡⲁ ϭⲙ̅
ⲡ̅ϣⲓ̅ⲛⲉ· ⲧⲁⲕⲱ ⲉ̅ ϩⲣⲁⲓ̅ ⲙ̅ ⲡⲁ ⲥⲱⲙⲁ ⲛ̅ⲧⲉ ⲧⲁ ⲯⲩⲭⲏ
ⲙⲛ̅ ⲡⲁ ⲡⲛ̅ⲁ̅ ⲃⲱⲕ ⲉ̅ ϩⲣⲁⲓ̅ ϩⲁⲧⲙ̅ ⲡ̅ϫⲟⲉⲓ̅ⲥ· ϫⲉ ⲕⲁⲥ
ⲉϥⲉϯ ⲛⲁⲓ̅ ⲛ̅ ⲛⲉⲛⲧⲁϥⲉ̅ⲣⲏⲧ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲓ̅· Ⲕⲁⲓ̅ ⲅⲁⲣ
ⲁϥⲉⲓ̅ ϣⲁ ⲣⲟⲓ̅ ⲛ̅ϭⲓ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̅ ⲧⲉⲩϣⲏ ⲛ̅ ⲥⲁⲃ (*sic*)· ⲉⲓ̅-
ⲁ̅ϩⲉ ⲣⲁⲧ ⲉ̅ ϣⲗⲏⲗ· ⲡⲉϫⲁϥ ⲛⲁⲓ̅· ϫⲉ ⲁⲣⲥⲟⲩⲱ̅ⲛⲧ̅·
ⲡⲉϫⲁⲓ̅ ⲛⲁϥ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁ ϫⲟⲉⲓ̅ⲥ· ⲁⲩⲱ̅ ⲡⲁ ϣⲏⲣⲉ
ⲙ̅ ⲙⲉⲣⲓ̅ⲧ· ⲟⲩ ⲡⲉ ⲡⲉⲧ ⲉⲕⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̅ⲙⲟϥ ⲛⲁⲓ̅·
Ⲡⲉϫⲁϥ ⲛⲁⲓ̅· ϫⲉ ⲧⲁⲙⲙⲉ ⲡⲉⲧⲣⲟⲥ ⲙⲛ̅ ⲓ̅ⲱϩⲁⲛⲛⲏⲥ ⲉ̅
ⲛⲁⲓ̅· ϫⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉ ⲛ̅ϣⲁⲩⲕⲱ ⲛ̅ ⲛⲉⲩϭⲓ̅ϫ ⲉⲓ̅ϫⲛ̅ ⲛ̅ ⲟⲩ-
ⲃⲁⲗ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲕⲉ ϣⲟⲙⲛⲧ ⲛ̅ϩⲟⲟⲩ ⲛⲉ ϣⲁⲛⲧⲁⲉⲓ̅|
ⲛ̅ⲥⲱ ⲧⲁϫⲓ̅ ⲧⲟⲩⲯⲩⲭⲏ ⲙⲛ̅ ⲡⲟⲩⲥⲱⲙⲁ ⲉ̅ ϩⲟⲩⲛ ⲉ̅ ⲧⲁ Fol. 19 a
ⲡⲟⲗⲓⲥ ⲑⲓ̅ⲗⲏⲙ̅ ⲛ̅ ⲧⲡⲉ· ⲛ̅ⲧⲉ ⲛⲁⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲣ̅ ⲗ̅ⲑ̅
ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲉⲟⲟⲩ ⲉ ϯⲛⲁⲧⲁⲁϥ ⲛⲏ ϩⲙ̅ ⲡ̅ⲙⲁ ⲉ̅ⲧ ⲙ̅ⲙⲁⲩ·
ϫⲉ ⲛ̅ⲧⲟ ⲡⲉ ⲛ̅ⲧⲁⲣ̅ ϩⲱⲧⲡ̅ ⲉ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ·
ⲉ̅ ⲧⲙ̅ⲛ̅ⲧⲣⲱⲙⲉ· Ⲁⲩⲱ̅ ⲧⲉⲣⲛⲁϣⲱⲡⲉ ⲉⲣ ϫⲟⲥⲉ ⲉ̅ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ϯⲛⲁⲧⲣⲉ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ϣⲱⲡⲉ· ⲉⲩϩⲩⲙ-
ⲛⲉⲩⲉ̅ ⲉ̅ⲣⲟ ⲛ̅ⲛⲁⲩ ⲛⲓ̅ⲙ· ϫⲉ ⲉⲣⲧⲛ̅ⲧⲱⲛ ⲉ ⲣⲟⲟⲩ ϩⲙ̅
ⲡⲟⲩⲧⲃ̅ⲃⲟ ⲙⲛ̅ ⲧⲟⲩⲁⲓ̅ ⲛ̅ ⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲥⲉⲛⲁⲣⲁϣⲉ ⲛ̅ϭⲓ
ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲙⲛ̅ ⲛⲉⲧⲁⲅⲙⲁ ⲛ̅ ⲧⲡⲉ· ⲉⲓ̅ϫⲛ̅ ⲧⲟⲩ-
ϭⲓ̅ⲛⲁⲡⲁⲛⲧⲁ ⲉ̅ ⲣⲟⲟⲩ· Ⲡ̅ⲡⲁⲧⲣⲓ̅ⲁⲣⲭⲏⲥ ⲙⲛ̅ ⲛⲉⲡⲣⲟⲫⲏ-
ⲧⲏⲥ ⲛⲁⲉⲓ̅ ⲉ̅ ⲃⲟⲗ ⲉ̅ⲧ ⲟⲩⲁ̅ⲡⲁⲛⲧⲏ· ⲉⲩⲧⲉⲗⲏⲗ ⲙ̅ⲙⲟⲟⲩ·
ϫⲉ ⲁ ⲧⲙⲁⲁⲩ ⲙ̅ ⲡϫⲟⲉⲓ̅ⲥ ⲉⲓ̅ ϣⲁ ⲣⲟⲛ· Ⲕⲁⲓ̅ ⲅⲁⲣ ⲙ̅-
ⲡⲟⲩϣϭⲙ̅ϭⲟⲙ ⲛ̅ ⲛⲁⲩ ⲉ̅ ⲣⲟⲥ ϩⲛ̅ ⲧ̅ⲥⲁⲣⲝ̅· ⲉⲓ̅ⲥ ϩⲏⲏ̅ⲧⲉ
ⲁⲩⲛⲁⲛ (*sic*) ⲉ̅ ⲣⲟⲥ· ⲉⲩϯ ⲉ̅ⲟⲟⲩ ⲛⲁⲥ ϩⲓ̅ⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡ̅ⲉⲓ̅ⲱⲧ·

Ⲡ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̅ⲛ̅ ⲙ̅ⲡⲏⲩⲉ̅· ⲥⲉⲛⲁⲣⲁϣⲉ ⲛⲙ̅ⲙⲏ
ϩⲛ̅ ⲟⲩϭⲓ̅ⲛⲁⲡⲁⲛⲧⲁ ⲉ̅ ⲣⲟⲟⲩ· ⲛⲁⲓ̅ ⲛ̅ⲧⲁⲩϩⲁⲣⲉϩ ⲉ̅ ⲧⲉⲩ-
ⲡⲁⲣⲑⲉⲛⲓⲁ̅· ⲥⲉⲛⲏⲩ ⲉ ⲃⲟⲗ ϩⲁ ϫⲱ· ⲉⲩⲡ̅ⲣⲟⲥⲕⲩⲛⲏ
ⲙ̅ⲙⲟ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲣⲉⲓ̅ ⲧ̅ⲙⲁⲁⲩ ⲛ̅
Fol. 19 b ⲛⲉ|ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲗⲟⲓ̅ⲡⲟⲛ ⲁ ⲡⲉⲩⲟⲉⲓ̅ϣ ϣⲱⲡⲉ ⲉ̅
ⲙ̅ ⲧⲣⲉ ⲣ ⲉⲓ̅ ϩⲁϩⲧⲏⲛ ⲱ̅ ⲧⲁ ⲙⲁⲁⲩ· Ⲡ̅ⲡⲉⲣ ⲗⲩⲡⲏ ⲱ̅ ⲧⲁ-
ⲙⲁⲁⲩ ⲉ̅ ⲧⲃⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲟⲩ ⲡⲉⲧ
ⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲟϥ· Ⲏ̅ ⲉⲩⲛⲁⲕⲁⲁϥ ⲧⲱⲛ· Ⲛⲓ̅ⲙ ⲛ̅ ⲣⲱⲙⲉ
ϩⲱⲗⲟⲥ ⲛ̅ ϫⲡⲟ ⲛ̅ ⲥⲁⲣⲝ̅· ⲡⲉⲧⲉ ⲙⲉϥϫⲓ̅ ϯⲡⲉ ⲙ̅ ⲡ̅ⲙⲟⲩ·
ⲁⲩⲱ ⲛ̅ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲕⲟⲧϥ̅ ⲉ ⲡⲕⲁϩ· ⲛ̅ⲧⲁϫⲓ̅ⲧϥ̅ ⲛ̅ϩⲏⲧϥ̅·
Ⲁⲛⲟⲕ ⲁⲓ̅ϫⲓ̅ ϯⲡⲉ ⲙ̅ ⲡⲙⲟⲩ· ⲁⲗⲗⲁ ⲁⲓ̅ⲧⲱⲟⲩⲛ ⲉ̅ ⲃⲟⲗ
ϩⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̅ ⲡ̅ⲙⲉϩ ϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ϩⲟⲟⲩ· ⲁⲓ̅ⲃⲱⲗ
ⲉ̅ ⲃⲟⲗ ⲙ̅ ⲡⲉⲧ ⲉⲩⲉⲛⲧϥ̅ ⲡⲁⲙⲁϩⲧⲉ ⲙ̅ⲙⲁⲩ ⲙ̅ ⲡⲙⲟⲩ·
ϯⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲙ̅ ⲡⲟⲩⲥⲱⲙⲁ ϩⲙ̅ ⲡⲕⲁϩ· ⲧⲁⲧⲣⲉ ⲛⲁⲁⲅ-
ⲅⲉⲗⲟⲥ ⲥⲕⲩⲡⲁⲍⲉ ⲙ̅ ⲡⲟⲩⲥⲱⲙⲁ ϩⲙ̅ ⲡⲕⲁϩ ⲛ̅ⲛⲁⲩ ⲛⲓ̅ⲙ·
Ⲏ̅ⲛⲉ ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲙⲉ ϭⲛ̅ ⲡⲟⲩⲥⲱⲙⲁ ϩⲙ̅ ⲡⲕⲁϩ ϩⲙ̅ ⲡⲙⲁ
ⲉϯⲛⲁⲕⲁⲁϥ ⲛ̅ϩⲏⲧϥ̅· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲉ ϯⲛⲁⲧⲟⲩⲛⲟⲥϥ̅ ⲉϥⲟ
ⲛ̅ ⲁⲧ ⲧⲁⲕⲟ· Ⲁⲗⲗⲁ ⲟⲩⲉⲛ ⲟⲩⲥϯ ⲛⲟⲩⲃⲉ ⲛⲁϣⲟⲩϣⲟⲩ
ⲉ̅ ⲃⲟⲗ ϩⲙ̅ ⲡⲟⲩⲥⲱⲙⲁ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲉ̅ⲧ ⲉϥⲛⲁⲧⲱⲟⲩⲛ
ⲛ̅ϩⲏⲧϥ̅· Ⲥⲉⲛⲁⲕⲱⲧ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲉⲕⲕⲗⲏⲥⲓⲁ̅ ⲉⲓ̅ϫⲙ̅
ⲡⲟⲩⲥⲱⲙⲁ ⲉ̅ⲧ ⲧⲁⲓ̅ⲛⲩ· ⲁⲩⲱ̅ ⲉ̅ⲧ ⲥⲟⲧⲡ̅· ⲙ̅ ⲡⲁⲣⲁ ⲡⲡⲁⲗ-
ⲗⲁϯⲟⲛ ⲛ̅ ⲛ̅ⲣ̅ⲣⲱⲟⲩ· ϭⲉⲡⲏ ⲙ̅ⲙⲟ ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̅
Fol. 20 a ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· | ϯ ⲡⲧⲱϣ ⲛ̅ ⲛⲉⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲛⲟⲕ
ⲙ̅ⲁ̅ ϯⲛⲏⲩ ⲙⲛ̅ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ· ⲧⲁⲥⲕⲉⲡⲁⲍⲉ ⲙ̅ ⲡⲟⲩⲥⲱⲙⲁ·
ⲙⲛ̅ ⲧⲟⲩⲯⲩⲭⲏ· ⲛ̅ⲧⲉ ⲧⲙ̅ ⲣ̅ ϩⲟⲧⲉ ⲉ ϩⲏⲧϥ̅ ⲉ̅ ⲡⲙⲟⲩ ⲉ̅ⲧ
ⲛⲏⲩ ⲛ̅ⲥⲱ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲙⲟⲩⲧⲉ ⲛⲁⲛ ⲛ̅ ⲛⲉⲡⲁⲣⲑⲉⲛⲟⲥ
ⲧⲏⲣⲟⲩ· ⲧⲁϯ ⲡⲧⲟϣ ⲛⲁⲩ· Ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲉⲓ̅ⲣⲉ ⲕⲁⲧⲁ
ⲑⲉ ⲛ̅ⲧⲁⲥϫⲟⲟⲥ ⲛⲁⲩ· Ⲏ̅ ⲧⲉⲣ ⲟⲩⲉⲓ̅ ⲇⲉ ϣⲁ ⲣⲟⲥ· ⲁⲩⲁⲥ-
ⲡⲁⲍⲉ ⲙ̅ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁⲩ· ϫⲉ ϯϣⲓ̅ⲛⲉ ⲉ̅ ⲣⲱⲧⲛ̅ ⲙ̅-
ⲙⲟⲛ ⲉⲓ̅ⲃⲏⲕ ⲉ̅ ⲑⲓ̅ⲗⲏⲙ̅ ⲛ̅ ⲧⲡⲉ· ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲙ̅ⲡ ⲟⲩϯ
ϩⲧⲏⲩ ⲉ̅ ⲡϣⲁϫⲉ· Ⲁⲥⲁⲙⲁϩⲧⲉ ⲛ̅ ⲧϭⲓϫ ⲛ̅ ⲟⲩⲉⲓ̅ ⲛ̅ϩⲏⲧⲟⲩ
ⲉ̅ ⲁⲥⲣ̅ ϩⲗ̅ⲗⲱ ⲙ̅ⲙⲁⲧⲉ· ⲉⲧⲉ ⲙⲁⲣⲓⲁ̅ ⲧⲉⲧ ⲙⲁⲕⲧⲁⲗⲓ̅ⲛⲏ·
ⲧⲉ ⲛ̅ⲧⲁ ⲡⲉⲭ̅ⲥ̅ ⲛⲉϫ ⲥⲁϣϥ̅ ⲛ̅ ⲇⲁⲓ̅ⲙⲱⲛⲓⲟⲛ ⲉ̅ ⲃⲟⲗ
ⲛ̅ϩⲏⲧⲥ̅· Ⲡⲉϫⲁⲥ ⲛ̅ ⲛⲉⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲉⲓ̅ⲥ ⲧⲉⲧⲛ̅ⲙⲁⲁⲩ

ϫⲓ̅ⲛⲉ ⲧⲉⲩⲛⲟⲩ· ϯ ⲙ̅ⲧⲟⲛ ⲉ ⲡⲉⲥⲡⲛ̅ⲁ̅· ⲛ̅ⲑⲉ ⲛ̅ⲧⲁⲥϯ ⲙ̅-
ⲧⲟⲛ ⲉ̅ ⲡⲟⲓ ϩⲱ ⲛ̅ⲛⲁϩⲟⲟⲩ· ϩⲁⲣⲉϩ ⲉⲛⲥⲩⲛⲏⲑⲓⲁ̅ ⲛ̅ⲧⲁⲧⲉ-
ⲧⲛ̅ⲥⲙⲛ̅ⲧⲟⲩ ⲙⲛ̅ ⲡⲉⲭ̅ⲥ̅· ⲧⲁⲣⲉⲧⲉⲧⲛ̅ϣⲱⲡⲉ ⲛⲙ̅ⲙⲁϥ·
Ⲛⲁⲓ̅ ⲇⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ⲡⲉ ⲥⲧⲁⲙⲟⲟⲩ ⲉ̅ ⲡⲉⲥⲛ̅ⲕⲟⲧⲕ̅·
Ⲁⲩⲱ̅ ⲁⲥⲕⲟⲧⲥ̅ ⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲡⲉϫⲁⲥ ⲛ̅ ⲥⲓ̅ⲙⲱⲛ
ⲡⲉⲧⲣⲟⲥ· ϫⲉ ⲥⲓ̅ⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ· ⲡⲉⲛⲧⲁ ⲡϫⲟⲉⲓ̅ⲥ
ⲙⲉⲣⲓ̅ⲧϥ̅· ⲁϥⲧⲁⲛ | ϩⲟⲩⲧϥ̅ ⲉ̅ ⲧⲙⲛ̅ⲧⲣ̅ⲣⲟ ⲛⲛ̅ ⲙ̅ⲡⲏⲩⲉ· Fol. 20 b
ϣⲱⲡⲉ ⲛ̅ ϣⲉⲛϩⲧⲏϥ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲉⲧⲛ̅ⲉⲓ̅ⲱⲧ ⲉ̅ⲧ ϩⲛ̅ ⲙ̅ⲡⲏⲩⲉ· ⲙⲃ̅
ⲉⲩϣⲉⲛϩ̅ⲧⲏϥ ⲡⲉ· Ⲓ̅ⲁⲕⲕⲱⲃⲟⲥ ⲙⲛ̅ ⲓ̅ⲱϩⲁⲛⲛⲏⲥ ⲣⲟⲉⲓ̅ⲥ ⲉ̅
ⲡⲉⲧⲛ̅ⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲉϥⲟⲩⲁⲁⲃ· ϣⲱⲡⲉ ⲛ̅ⲣⲙ̅ⲣⲁϣ ⲉ ϩⲟⲩⲛ
ⲉ̅ ⲣⲱⲙⲉ ⲛⲓ̅ⲙ· Ⲛ̅ⲧⲟⲕ ⲇⲉ ⲱ̅ ⲡⲉⲧⲣⲟⲥ· ⲃⲱⲕ ⲉ̅ ⲡⲏⲓ̅
ⲃⲓⲃⲣⲟⲥ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ· ⲛⲅ̅ ϫⲓ̅ ⲛ̅ ⲛⲓ̅ⲥⲩⲛⲇⲟⲛⲓ̅ⲟⲛ ⲛ̅ⲧⲁⲕ-
ϭⲁⲗⲟⲟⲩ ⲉ̅ ⲣⲟϥ· ⲛⲅ̅ ⲛ̅ⲧⲟⲩ ⲛⲁⲓ̅ ⲉ̅ ⲡⲓ̅ ⲙⲁ· ⲁⲩⲱ̅ ⲁϥⲉⲓ̅ⲣⲉ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲥϫⲟⲟⲥ ⲛⲁϥ· ⲁϥⲉⲓ̅ⲛⲉ ⲛ̅ ⲛⲉⲥⲩⲛⲧⲟⲛⲓ̅ⲟⲛ
ⲛ̅ⲧⲁϥϭⲁⲗⲟⲟⲩ ⲉ ⲃⲓϥⲣⲟⲥ· ⲁⲩⲱ̅ ⲡⲉϫⲁⲥ ⲛ̅ ⲓ̅ⲁⲕⲕⲟⲃⲟⲥ·
ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲅ̅ ϫⲓ̅ ⲛ̅ ϯⲥⲁⲧⲉⲉⲣⲉ· ⲛⲅ̅ ⲃⲱⲕ ϣⲁ ⲛⲉⲧ
ϯ ϣⲟⲩϩⲏⲛⲉ ⲉ̅ ⲃⲟⲗ· ⲛⲅ̅ ϫⲓ̅ⲧⲥ̅ ⲛ̅ ⲥⲧⲟⲓ̅ ⲛⲅ̅ ⲛ̅ⲧⲟⲩ ⲛⲁⲓ̅ ⲉ̅
ⲡⲓ̅ ⲙⲁ· ⲁⲩⲱ̅ ⲁϥⲉⲓ̅ⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲥϫⲟⲟⲥ ⲛⲁϥ· ⲛ̅
ⲧⲉⲣⲉ ⲛⲉϩⲟⲟⲩ ⲛ̅ ⲧⲉⲥⲁ̅ⲛⲁⲗⲩⲯⲓⲥ ϣⲱⲡⲉ· ⲡⲉϫⲉ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲙⲁⲣⲓ̅ⲁ̅ ⲛⲁϩⲣⲉⲛ ⲓ̅ⲱϩⲁⲛⲛⲏⲥ· ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲅ̅
ϫⲉⲣⲟ ⲛ̅ ⲟⲩⲙⲏⲛϣⲉ ⲛ̅ ⲗⲁⲙⲡⲁⲥ· ⲙⲛ̅ ϩⲛ̅ⲫⲁⲛⲟⲥ· ϫⲉ
ⲛⲉ ⲁ̅ ⲣⲟⲩϩⲉ ⲅⲁⲣ ϣⲱⲡⲉ· ⲁⲥϫⲓ̅ ⲛ̅ ⲛⲉⲥⲩⲛⲇⲟⲛⲓ̅ⲟⲛ·
ⲁⲥⲡⲟⲣϣⲟⲩ ϩⲙ̅ ⲡⲕⲁϩ· ⲁⲥⲡⲱϩⲧ̅ ⲛ̅ ⲛⲉⲥϯ ⲛⲟⲩⲃⲉ ⲉⲓ̅ϫⲉⲛ
ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲓ̅ϫⲉⲛ ⲛⲉⲥⲩⲛⲇⲟⲛⲓ̅ⲟⲛ· ⲁⲥⲁϩⲉ ⲣⲁⲧⲥ̅ ⲉ̅
ϫⲟⲟⲩ· ⲡⲉϫⲁⲥ ⲛ̅ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲙⲁⲣⲉⲛϣⲗⲏⲗ ⲉ̅
ϩⲣⲁⲓ̅ ⲉ̅ ⲡ|ϫⲟⲉⲓ̅ⲥ· ⲧⲁⲣⲉϥⲛⲁ ⲛⲁⲛ· ⲁⲩⲱ̅ ⲁⲥⲡⲱⲣϣ̅ ⲛ̅ Fol. 21 a
ⲛⲉⲥϭⲓϫ ⲉ̅ ⲃⲟⲗ· ⲉ̅ ⲡⲥⲁ ⲛ̅ ⲧⲁⲛⲁⲧⲟⲗⲏ· ⲁⲥⲥⲟⲡⲥⲡ̅ ⲉ̅ ⲙⲅ̅
ⲡϫⲟⲉⲓ̅ⲥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· Ϫⲉ ϯϣⲡ̅ ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧⲕ̅
ⲡϫⲟⲉⲓ̅ⲥ ⲡⲛⲟⲩⲧⲉ· ⲡ̅ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲙⲛ̅ ⲡⲉⲕⲙⲟⲛⲟ-
ⲅⲉⲛⲏⲥ ⲛ̅ ϣⲏⲣⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡ̅ⲗⲟⲅⲟⲥ· ⲙ̅ ⲡⲉⲓ̅ⲱⲧ· ϫⲉ
ⲁϥⲉⲓ̅ ϣⲁ ⲣⲟⲛ· ⲁϥⲕⲱⲧ ⲛⲁϥ ⲟⲩⲁ̅ⲁϥ ⲛ̅ ⲟⲩⲙⲁ ϩⲛ̅ ⲧⲁ
ⲕⲁⲗⲁϩⲏ· ⲛ̅ⲑⲉ ⲛ̅ⲧⲁϥⲟⲩⲁϣⲥ̅· ⲁⲓ̅ϫ̅ⲡⲟϥ ⲁϫⲛ̅ ϫⲱϩⲙ̅
ⲁϫⲛ̅ ϩ̅ⲧⲟⲡ· ⲁⲓ̅ⲥⲁⲛⲟⲩⲱϣϥ̅ ⲁϫⲛ̅ ⲣⲟⲟⲩϣ ⲛ̅ⲧⲟϥ ⲡⲉⲧ
ⲥⲁⲁ̅ⲛϣ̅ ⲙ̅ⲙⲟⲓ̅· ϯϣⲡ̅ ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲧⲉ ⲡⲉⲕⲡⲛ̅ⲁ̅ ⲉ̅ⲧ

ⲟⲩⲁⲁⲃ ⲉⲓ̅ ⲉ̅ ϩⲣⲁⲓ̅ ⲉ̅ ϫⲱⲓ· Ⲧⲉⲛⲟⲩ ⲇⲉ ⲡⲁ ϫⲟⲉⲓ̅ⲥ· ⲁ
ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲛⲅ̅ ⲉⲓ̅ ϣⲁ ⲣⲟⲓ̅ ⲛⲅ̅ ⲛⲁ ⲛⲁⲓ̅· ⲛⲟⲩϫ ⲉ̅ ⲃⲟⲗ
ⲛ̅ ⲛ̅ⲱⲛⲉ ⲧⲏⲣⲟⲩ· ⲛ̅ϫⲣⲟⲡ ⲉ̅ⲧ ϩⲁⲧⲁϩⲏ· ⲙⲛ̅ ⲛⲉϣⲁ-
ⲃⲉϩⲟ· Ⲡⲁⲣⲟⲩ ⲡⲱⲧ ⲉ̅ ⲃⲟⲗ ϩⲁⲧⲁϩⲏ· ⲛ̅ϭⲓ̅ ⲛⲉⲧ ϩⲓ̅
ϩⲃⲟⲩⲣ· ⲛ̅ⲧⲉ ⲛⲉⲧ ϩⲓ̅ ⲟⲩⲛⲁⲙ· ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲛⲙ̅ⲙⲁⲓ ϩⲛ̅
ⲟⲩⲣⲁϣⲉ· Ⲡⲁⲣⲉ ⲛⲉⲝⲟⲩⲥⲓⲁ̅ ⲙ̅ ⲡ̅ⲕⲁⲕⲉ ϫⲓ̅ ϣⲓⲡⲉ· ϫⲉ
ⲙ̅ⲡ ⲟⲩϭⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲧⲁⲩ ⲛ̅ϩⲏⲧ· Ⲁⲟⲩⲱⲛ ⲛⲁⲓ̅ ⲙ̅ⲡⲩⲗⲏ
ⲛ̅ ⲧⲇⲓ̅ⲕⲁⲓ̅ⲟ̅ⲥⲩⲛⲏ· ⲧⲁⲉⲓ̅ ⲉ̅ ϩⲟⲩⲛ ⲛ̅ϩⲏⲧⲟⲩ· ⲧⲁⲟⲩⲱⲛϩ̅
ⲉ̅ ⲃⲟⲗ ⲉ̅ ⲡⲉⲕⲣⲁⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲡⲁ ⲛⲟⲩⲧⲉ· Ⲡⲁⲣⲉ ⲡⲉ-
ⲇⲣⲁⲕⲱⲛ ⲡⲱⲧ ϩⲁⲧⲁϩⲏ· ϫⲉ ⲉⲓ̅ⲉⲡⲁⲣⲣⲏⲥⲓⲁ̅ⲍⲉ ⲙ̅ⲙⲟⲓ̅
ⲛⲁϩⲣⲁⲕ· Ⲡⲁⲣⲉ ⲡⲓ̅ⲉⲣⲟ ⲛ̅ ⲕⲱϩⲧ̅ ϩⲣⲁⲕ ⲉⲓ̅ⲛⲏⲩ ⲉ ⲣⲁⲧⲕ̅
Fol. 21 b ϥϣⲁⲛϯ ⲡⲁⲣⲁⲅⲉ ⲙ̅ⲙⲟⲓ· | ϫⲉ ⲧⲟⲕ ⲧⲉ ⲧϭⲟⲙ· ⲙⲛ̅
ⲙ̅ⲇ̅ ⲡⲉ̅ⲟⲟⲩ ϣⲁ ⲉⲛⲉϩ ⲛ̅ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· Ⲁⲩⲱ̅ ⲛ̅ ⲧⲉⲣⲉ ⲥϫⲉ
ⲛⲁⲓ̅· ⲁⲥⲛ̅ⲕⲟⲧⲕ̅ ⲉⲓ̅ϫⲉⲛ ⲛⲉⲥⲩⲛⲇⲟⲛⲓ̅ⲟⲛ ⲙⲛ̅ ⲛⲉϣⲟⲩ-
ϩⲏⲛⲉ· ⲉⲣⲉ ⲡⲉⲥϩⲟ ⲕⲧⲏⲩ ⲉ̅ ⲡⲥⲁ ⲛ̅ ⲧⲁⲛⲁⲛⲧⲟⲗⲏ (*sic*)·
Ⲁⲩⲱ̅ ⲉⲓ̅ⲥ ⲡϫⲟⲉⲓ̅ⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁϥⲉⲓ̅ ϣⲁ ⲣⲟⲥ· ⲉⲓ̅ϫⲉⲛ
ⲛⲉⲭⲁⲓ̅ⲣⲟⲩⲃⲓ̅ⲛ· ⲉ̅ⲣⲉ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ϩⲓ̅ⲑⲏ ⲙ̅ⲙⲟϥ· ⲁϥⲉⲓ̅
ⲁϥⲁϩⲉ ⲣⲁⲧϥ̅ ϩⲁϩⲧⲛ̅ ⲧⲁⲡⲉ ⲛ̅ ⲧⲉϥⲙⲁⲁⲩ· ⲡⲉϫⲁϥ ⲛⲁⲥ
ϫⲉ· ⲙ̅ⲡⲉⲣ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅· ⲙ̅ ⲡ̅ⲙⲟⲩ· ⲉ̅ⲣⲉ ⲡⲱⲛϩ̅
ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ ϩⲁⲧⲏ· ϩⲁⲡⲥ̅ ⲡⲉ ⲉ̅ ⲧⲣⲉ ⲛⲁⲩ ⲉ̅
ⲣⲟϥ· ϩⲛ̅ ⲛ̅ⲟⲩⲃⲁⲗ ⲙ̅ⲙⲁⲧⲉ· ⲙ̅ⲙⲟ̅ ⲉⲓ̅ ⲧⲙ̅ ⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲛⲁϥ· ⲛⲉϥⲛⲁϣⲉⲓ̅ ⲁⲛ ⲡⲉ· Ⲁⲩⲱ̅ ⲡⲉϫⲉ ⲓ̅ⲥ̅ ⲛⲁϥ· ϫⲉ
ⲁⲙⲟⲩ ⲡⲉⲧ ϩⲛ̅ ⲛⲉⲧⲁⲙⲓ̅ⲟⲛ ⲙ̅ ⲡⲣⲏⲥ· ⲁⲩⲱ̅ ⲛ̅ ⲧⲉⲣⲉ
ⲥⲛⲁⲩ ⲉ̅ ⲣⲟϥ· ⲁⲥϥⲟϭⲥ̅ ⲛ̅ϭⲓ̅ ⲧⲉⲥⲯⲩⲭⲏ ⲉ̅ ⲡϩⲁⲙⲏⲣ ⲙ̅
ⲡⲉⲥϣⲏⲣⲉ· ⲁϥⲥ̅ⲕⲩⲡⲁⲍⲉ ⲙ̅ⲙⲟⲥ ϩⲛ̅ ⲛ̅ⲉⲛⲇⲏⲙⲁ ⲙ̅
ⲡⲟⲩⲟⲉⲓⲛ· Ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲁⲗⲟ ⲛ̅ ⲛⲉⲩϭⲓϫ ⲉⲓ̅ϫⲛ̅
ⲛⲉⲥⲃⲁⲗ· ⲁⲥⲛ̅ⲕⲟⲧⲕ̅ ϩⲛ̅ ⲟⲩⲛ̅ⲕⲟⲧⲕ̅ ⲉ̅ⲛⲁⲛⲟⲩϥ· ⲛ̅ⲧⲉⲩϣⲏ
ⲛ̅ ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲛ̅ ⲧⲱⲃⲉ· ϩⲛ̅ ⲟⲩⲉⲓ̅ⲣⲏⲛⲏ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ
ϩⲁⲙⲏⲛ· Ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲛ̅ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫⲉ
ⲱⲗ ⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ ⲕⲁⲗⲱⲥ· ϫⲓ̅ⲧⲥ̅ ⲉ̅ ⲡⲓⲁ̅ ⲛ̅ ⲓ̅ⲱⲥⲁⲫⲁⲧ·
ⲡⲉⲧ ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ̅ ⲃⲟⲗ ⲙ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲛⲉϫⲟⲉⲓⲧ· ⲡ̅ⲙⲁ ⲛ̅ⲧ
ⲁⲓ̅ⲡⲱϣ ⲙ̅ⲡⲟⲉⲓⲕ· ⲙ̅ ⲡⲓ̅ⲟⲩⲟⲉⲓ̅ϣ· Ⲕⲱ ⲙ̅ ⲡ̅ⲙⲁ ⲛ̅ ⲉⲛ-
ⲕⲟⲧⲕ̅ ⲉ̅ ⲡⲉⲥⲏⲧ· ⲉ̅ⲧ ⲉ̅ⲣⲉ ⲡⲥⲱⲙⲁ ϩⲓ̅ϫⲱϥ· ⲁⲛⲁⲭⲱⲣⲓ̅
ⲛⲏⲧⲛ̅ ⲉ̅ ⲧⲃⲉ ⲧⲁⲡⲓ̅ⲗⲏ ⲛ̅ ⲛⲓ̅ⲟⲩⲇⲁⲓ̅· ϫⲉ ⲥⲉⲛⲁⲡⲱⲧ

ⲛ̄ⲥⲱⲧⲛ̄· ⲉⲩⲟⲩⲱϣ ⲉ̄ ϩⲱⲧϥ̄ ⲙ̄ⲙⲱⲧⲛ̄· Ⲁⲛⲟⲕ ⲇⲉ
ϯⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲑⲉ ⲉ̄ⲧ ⲉϩⲛⲁⲓ̄· Ⲁⲩⲱ ⲛ̄ϯϩⲉ
ⲁⲛⲁ|ⲡⲟⲥⲧⲟⲗⲟⲥ ⲱⲗ ⲙ̄ ⲡⲥⲱⲙⲁ· ⲁⲩⲧⲁⲗⲟϥ ⲉⲓ̄ϫⲉⲛ Fol. 22 a
ⲟⲩⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ϩⲧⲟⲟⲩⲉ ϣⲱⲡⲉ· ⲁⲩ- [ⲙ̄ⲉ̄]
ⲛⲟϭ ⲙ̄ⲙⲏⲏϣⲉ ⲥⲱⲟⲩϩ ϩⲛ̄ ⲧ̄ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ϩⲛ̄ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲩⲱϣ· Ⲏ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲙ̄ⲙⲟⲥ· ⲛ̄ϭⲓ̄ ⲡⲉⲧⲣⲟⲥ
ⲙⲛ̄ ⲓ̄ⲱϩⲁⲛⲛⲏⲥ· ⲉ ⲧⲣⲉⲩϫⲓ̄ⲧⲥ̄ ⲉ̄ ⲃⲟⲗ ⲉ̄ ⲡⲙⲁ ⲛ̄ⲧⲁ
ⲡⲥⲱⲧⲏⲣ ϫⲟⲟⲥ ⲛⲁⲩ· ⲛⲉⲩⲯⲁⲗⲗⲓ̄ ϩⲓ̄ⲑⲏ ⲙ̄ⲙⲟⲥ· ⲛ̄ϭⲓ ⲟⲩ-
ⲛⲟϭ ⲙ̄ⲙⲏⲏϣⲉ· ϫⲉ ⲡϫⲟⲉⲓ̄ⲥ ▒▒ⲛⲉϥⲟ ⲛⲡⲉ▒▒ⲙⲟⲥ·
ⲙⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲩϩⲩⲙⲛⲉⲩⲉ ϩⲁ ⲧⲉⲥϩⲏ·
Ⲏ̄ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲇⲉ ⲉ̄ ⲡⲣ̄ⲡⲉ ⲛ̄ ⲛⲓ̄ⲟⲩⲇⲁⲓ̄· ⲉⲣⲉ ⲡⲥⲩⲛ-
ϩⲩⲇⲣⲓ̄ⲟⲛ ⲧⲏⲣⲉϥ ⲥⲟⲟⲩϩ ⲉ̄ ⲡⲣ̄ⲡⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ·
ⲁⲩⲥⲱⲧⲙ̄ ⲉ̄ ⲛⲉⲯⲁⲗⲗⲓ̄ ϩⲁ ϫⲱϥ ⲙ̄ ⲡⲉⲥⲗⲓ̄ⲯⲁⲛⲟⲛ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ· ⲡⲉϫⲁⲩ ϫⲉ ⲛⲓ̄ⲙ ⲡⲉ ⲡⲁⲓ̄ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲙ̄ⲡⲟⲟⲩ
ϩⲛ̄ ϯⲡⲟⲗⲓⲥ· Ⲡⲉϫⲁⲩ ϫⲉ ⲧⲙⲁⲁⲩ ⲧⲉ ⲙ̄ ⲡ̄ⲛⲁⲍⲱⲣⲁⲓ̄ⲟⲥ·
ϫⲉ ⲓ̄ⲥ̄· ⲛ̄ⲧⲁⲥⲙⲟⲩ· ⲉⲩϫⲓ̄ ⲙ̄ⲙⲟⲥ ⲉ̄ ⲃⲟⲗ ⲉ̄ ⲧⲱⲙⲥ̄
ⲙ̄ⲙⲟⲥ· Ⲁⲩⲱ̄ ⲁⲩⲉⲣ ⲟⲩϣⲟϫⲛⲉ ⲛ̄ ⲟⲩⲱⲧ ϩⲓ̄ ⲟⲩⲥⲟⲡ·
ϫⲉ ⲙ̄ⲡⲉⲣ ⲧ̄ⲣⲉⲛⲕⲁⲁⲩ ⲉ̄ ⲧⲱⲙⲥ̄ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ϯⲡⲟⲗⲓⲥ·
ⲙⲏ ⲡⲟⲧⲉ ⲛ̄ⲥⲉⲉⲓ̄ⲣⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ϭⲟⲙ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁ ⲡⲉⲥ-
ϣⲏⲣⲉ ⲁⲁⲩ· ⲛ̄ⲥⲉⲡⲓ̄ⲥⲧⲉⲩⲉ ⲉ̄ ⲣⲟⲥ ⲛ̄ⲥⲉϣⲓ̄ⲃⲉ ⲙ̄ ⲡⲉⲛⲛⲟ-
ⲙⲟⲥ· Ⲡ[ⲉ]ϫⲉ ⲛ̄ⲁⲣⲭⲓ̄ⲉ̄ⲣⲉⲩⲥ [ⲙ]ⲛ̄ ⲛⲉⲥⲁϩ· ϫⲉ ⲙⲁ[ⲣⲉ]ⲛ-
ⲃⲱⲕ ⲧⲉⲛⲣⲱⲕϩ̄ ⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ· ϩⲛ̄ ⲟⲩⲕⲱϩⲧ̄· ϫⲉ ⲛ̄ⲛⲉ
ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ϭⲛ̄ⲧϥ̄ ⲉ ⲡⲧⲏⲣϥ̄· Ⲁⲩⲱ̄ ⲁⲩϫⲉⲣⲟ ⲛ̄
ⲟⲩⲕⲱϩⲧ̄ ⲛ̄ϭⲓ̄ ⲛ̄ⲓ̄ⲟⲩⲇⲁⲓ̄· ⲁⲩⲡⲱⲧ ⲛ̄ⲥⲱⲟⲩ ⲙⲛ̄ ⲧ̄ⲙⲁ ⲛ̄
ⲛ̄ⲕⲟⲧⲕ̄· ⲉ̄ⲣⲉ ⲡⲥⲱⲙⲁ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ ϫⲱϥ· Ⲏ̄ ⲧⲉⲣ
ⲟⲩⲃⲱⲕ ⲇⲉ ⲉ̄ ⲡⲓ̄ⲁ̄ ⲛ̄ ⲓ̄ⲱⲥⲁⲫⲁⲧ ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϭⲱϣⲧ̄ ⲉ̄
ⲡⲁϩⲟⲩ· | ⲁⲩⲛⲁⲩ ⲉ̄ ⲛⲓ̄ⲟⲩⲇⲁⲓ̄· ⲉⲩⲡⲏⲧ ⲛ̄ⲥⲱⲟⲩ· ⲁⲩⲕⲱ Fol. 22 b
ⲙ̄ ⲡⲉϭⲗⲟϭ ⲉ̄ ⲡⲉⲥⲏⲧ· ⲉⲩⲣ̄ ϩⲟⲧⲉ· ϫⲉ ⲛ̄ ⲛ̄ⲟⲩϩⲟⲧⲃⲟⲩ· [ⲙ̄ⲅ̄]
ⲛ̄ϭⲓ̄ ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛ̄ⲓ̄ⲟⲩⲇⲁⲓ̄· Ⲏ̄ ⲧⲉⲣ ⲟⲩⲡⲱⲧ ⲇⲉ ⲉ̄
ϩⲣⲁⲓ̄ ⲉ̄ ϫⲱⲟⲩ· ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲱⲧ ⲁⲩⲛⲟⲩϩⲙ̄· ⲁⲩⲱ̄
ⲡ̄ⲥⲱⲙⲁ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡ ⲟⲩϩⲉ ⲉ̄ ⲣⲟϥ·
ⲁⲗⲗⲁ ⲡⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ ϣⲉ ⲙ̄ⲙⲁⲧⲉ· ⲡⲉⲛⲧ ⲁⲩϩⲉ ⲉ
ⲣⲟϥ· ⲁⲩⲱ̄ ⲁⲩϫⲉⲣⲱ ⲙ̄ ⲡ̄ⲕⲱϩⲧ̄· ⲁⲩⲧⲁⲁϥ ⲉ̄ ⲣⲟϥ ⲙ̄
ⲡⲉϥⲣⲱ[ⲕϩ̄] Ⲉⲛⲉⲩϯ ⲟⲩⲟⲓ̄ ϩⲙ̄ ⲙ[ⲁ] ⲛⲓ̄ⲙ· ϫⲉ ⲙⲏϣⲁ̀ⲕ

ⲛ̄ⲧⲁⲩϥⲓ̄ⲧⲥ̄ ⲛ̄ϫⲓ̄ⲟⲩⲉ̄· ⲁⲩⲱ̄ ⲙ̄ⲡ ⲟⲩϩⲉ ⲉ̄ ⲣⲟϥ· ⲁⲩⲱ̄
ⲁⲩϫⲉⲣⲱ ⲙ̄ ⲡ̄ⲕⲱϩⲧ̄· ⲁⲩⲧⲁⲁϥ ⲉ̄ ⲣⲟϥ ⲙ̄ ⲡⲉϥⲣⲟⲕϩ̄·
Ⲉⲛⲉⲩϯ ⲟⲩⲟⲓ̄ ϩⲙ̄ ⲙⲁ ⲛⲓ̄ⲙ· ϫⲉ ⲙⲏϣⲁⲕ ⲛ̄ⲧⲁⲩϥⲓ̄ⲧⲥ̄
ⲛ̄ϫⲓ̄ⲟⲩⲉ̄· ⲁⲩⲱ̄ ⲙ̄ⲡ ⲟⲩϩⲉ ⲉ ⲣⲟⲥ·[1] Ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̄ ⲥϯ
ⲛⲟⲩⲃⲉ ϣⲱϣ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲕⲱ ⲙ̄ ⲡ̄ⲥⲱ[ⲙ]ⲁ ⲛ̄
ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ϩⲏⲧϥ̄· Ⲁⲩⲱ̄ ⲁⲩⲛⲟϭ ⲛ̄ ⲥⲙⲏ ϣⲱⲡⲉ ϣⲁ
ⲣⲟⲟⲩ ⲉ̄ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ· ⲉⲥϫⲱ̄ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲙ̄ⲡⲉⲣ
ⲧⲣⲉ ⲗⲁⲁⲩ ϯ ϩⲓ̄ⲥⲉ ⲛⲁϥ ⲉ̄ ⲕⲱⲧⲉ ⲛ̄ⲥⲁ ⲡⲥⲱⲙⲁ ⲛ̄ ⲧ̄ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧ̄ⲛⲟϭ ⲙ̄ ⲡⲁⲣⲣⲟⲩⲥⲓⲁ̄ ⲙ̄ ⲡⲥⲱ-
ⲧⲏⲣ· ⲁⲩⲱ ⲁⲩⲡⲱⲧ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ϣⲓ̄ⲡⲉ ⲛ̄ϭⲓ̄ ⲛ̄ⲓ̄ⲟⲩⲇⲁⲓ̄·
ⲁⲩⲉⲓ̄ ⲉ ⲧⲡⲟⲗⲓ̄ⲥ· ⲉⲩϫⲱ ⲙ̄ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲉ̄ ⲛⲉⲩ-
[ϣⲃ]ⲉⲉⲣ· ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲩ· ϫⲉ ⲙ̄ⲡⲉⲣ ϫⲱ ⲙ̄
ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲉ̄ ⲗⲁⲁⲩ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛⲁⲓ̄
ⲛⲉ ⲛⲉⲛⲧⲁⲛⲉϣⲡⲱϩ ϣⲁ ⲣⲟⲟⲩ· ⲉⲛϣⲁϫⲉ ⲉ̄ ⲡⲃⲓ̄ⲟⲥ ⲛ̄
ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁ̄ⲁⲃ ⲙⲁⲣⲓⲁ̄· Ⲡⲉⲩⲟ̄ⲉⲓ̄ϣ ⲅⲁⲣ ⲧⲏⲣⲉϥ
Fol. 23 a ⲙ̄ ⲡⲉⲥⲁ̄ϩⲉ | ⲡⲉ ⲥⲉ ⲛ̄ⲣⲟⲙⲡⲉ· Ⲁⲥϫⲡⲟ ⲙ̄ ⲡⲉⲛϫⲟⲉⲓ̄ⲥ ⲓ̄ⲥ̄
ⲙ̄ⲍ̄ ⲡⲉⲭ̄ⲥ̄ ⲉⲥϩⲛ̄ ⲙⲛ̄ⲧⲏ ⲛ̄ⲣⲟⲙⲡⲉ· Ⲁⲥⲙⲟⲟϣⲉ ⲛ̄ⲥⲁ ⲡⲥⲱ-
ⲧⲏⲣ ⲉϥⲧⲁϣⲉⲟⲉⲓ̄ϣ ⲛ̄ ϣⲟⲙⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲟⲩϭⲁⲥ ⲙⲛ̄-
ⲛ̄ⲥⲁ ⲧⲣⲉⲥϫⲡⲟϥ· Ⲁⲩⲱ̄ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲥⲱⲧⲏⲣ· ⲧⲱⲟⲩⲛ
ⲉ̄ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲥⲱⲛϩ̄ ⲛ̄ ⲕⲉ ⲙⲛ̄ⲧⲟⲩⲉ̄
ⲛ̄ⲣⲟⲙⲡⲉ ⲟⲩϭⲁⲥ· Ⲛ̄ⲧⲁⲥϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄ ⲡⲉⲥⲃⲓⲟⲥ ⲛ̄
ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲙ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲉ̄ⲣⲉ ⲡⲉⲛϫⲟⲉⲓ̄ⲥ ⲓ̄ⲥ̄
ⲡⲉⲭ̄ⲥ̄ ⲟⲛ ⲣ̄ⲣⲟ ⲉ̄ ϩⲣⲁⲓ ⲉ̄ ϫⲱⲛ· Ⲁⲩⲱ̄ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉⲩ-
ⲧⲱⲟⲩⲛ ⲛ̄ϭⲓ̄ ⲛ̄ⲣ̄ⲣⲱⲟⲩ ⲛ̄ⲇⲓ̄ⲕⲁⲓ̄ⲟⲥ ⲕⲟⲥⲧⲁⲛϯⲛⲟⲥ· ⲙⲛ̄
ⲛⲉϥϣⲏⲣⲉ· ⲛ̄ⲧⲁⲛⲕⲱⲧ ⲛ̄ ϯϩⲁⲅⲓⲁ̄ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ̄· ϩⲙ̄
ⲡⲣⲁⲛ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ̄· ⲧⲙⲁⲁⲩ ⲙ̄
ⲡϫⲟⲉⲓⲥ· ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
Ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ ⲙⲁⲣⲉⲛⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲥ ⲉ̄ ϩⲣⲁⲓ̄ ⲛ̄ ⲟⲩ-
ϣⲡ̄ ϩⲙⲟⲧ· ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁ̄ⲣⲓ̄ ⲡⲉⲛⲙⲉⲉⲩⲉ ⲉ̄ ⲧⲣ̄ⲣ̄ⲱ
ⲛ̄ ⲁⲗⲏⲑⲓ̄ⲛⲏ· ⲛ̄ ⲧⲉⲣⲡⲣⲉⲥⲃⲉⲩⲉ̄ ϩⲁ ⲣⲟⲛ ⲛⲁϩⲣⲉⲙ
ⲡ̄ⲛⲟⲩⲧⲉ· ϫⲉ ⲕⲁⲥ ⲉϥⲉ̄ⲛⲁ ⲛⲁⲛ· ⲛ̄ⲧⲉⲛⲣ̄ ϣⲁ ⲛⲁϥ
ⲛ̄ ⲟⲩⲟ̄ⲉⲓ̄ϣ ⲛⲓ̄ⲙ· Ⲡⲁⲣⲉⲛϯ ⲙⲛ̄ⲧⲛⲁ ⲛ̄ ⲛⲉϩⲏⲕⲉ ϩⲙ̄
ⲡ̄ⲣⲁⲛ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲥ̄ⲛⲁⲕⲁⲁⲛ ⲁⲛ ⲛ̄ⲥⲱ ⲉ ϩⲙ̄ ⲡ̄ⲙⲁ

[1] The text is confused; several words have been repeated.

ⲉ̄ⲧⲉⲛⲛⲁⲃⲱⲕ ⲉ̄ ⲣⲟϥ· Ⲡⲁⲣⲉⲛϯ ⲉ̄ⲟⲟⲩ ⲛⲁⲥ ϩⲓ̄ⲧⲙ̄ ⲡ̄ⲕⲱ ⲛ̄ ⲛⲉⲛⲥⲡⲟⲧⲟⲩ· ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲩϫⲱ ⲛ̄ ϩⲛ̄ⲧⲁⲓ̄ⲟ ⲉ ⲧⲃⲏⲏⲧ ⲉ ⲧⲡⲟⲗⲓ̄ⲥ· ⲙ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ· Ⲁⲩⲱ̄ ⲟⲛ ϫⲉ ⲉ̄ⲣⲉ ⲡⲙⲟⲩ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡ̄ϫⲟⲉⲓ̄ⲥ ⲧⲁⲓ̄ⲏⲩ· | ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ Fol. 23 b
ⲉ̄ ⲃⲟⲗ· Ⲁⲩⲱ̄ ⲟⲛ ϫⲉ ⲡⲉϩⲣⲟⲟⲩ ⲙ̄ ⲡ̄ⲧⲉⲗⲏⲗ· ⲙⲛ̄ ⲡⲟⲩ- ⲙⲏ
ϫⲁⲓ̄ ϩⲛ̄ ⲛⲉⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲉⲇⲓ̄ⲕⲁⲓ̄ⲟⲥ· Ⲧⲉⲛⲟⲩ ⲇⲉ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲛ̄ⲧⲉⲛⲧⲁⲗⲟ ⲉ ϩⲣⲁⲓ̄ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓ̄ⲥ· ⲁⲩⲱ̄ ⲛⲁⲛⲟⲩ ⲡϣⲓ̄ ϩⲛ̄ ϩⲱⲃ ⲛⲓ̄ⲙ· ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲛⲛⲁⲧⲉ ⲙ̄ ⲡⲥⲉⲉⲡⲉ ⲛ̄ ϯⲉⲝⲏⲅⲏⲥⲓ̄ⲥ ϩⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· Ⲡⲁⲣⲉⲛϯ ⲛ̄ ⲟⲩϫⲱⲕ ⲉ̄ ⲡϣⲁϫⲉ ϣⲁ ⲡⲓ̄ ⲙⲁ· ⲧⲉⲛϯ ⲉ̄ⲟⲟⲩ ⲛ̄ ⲧⲉⲧⲣⲓ̄ⲁⲥ ⲉ̄ⲧ ⲟⲩⲁ̄ⲁⲃ ⲡⲉⲓ̄ⲱⲧ ⲙⲛ̄ ⲡ̄ϣⲏⲣⲉ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣⲉϥⲧⲁⲛϩⲟ· ⲁⲩⲱ̄ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓ̄ⲱⲛ· Ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̄ ⲛ̄ ⲟⲩⲟⲉⲓ̄ϣ ⲛⲓ̄ⲙ ϣⲁ ⲉⲛⲉϩ· ⲛ̄ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

———···———···———···———
———···———···———···———
———···———···———···———

COLOPHON

ϯ ⲡⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲓⲁⲗⲑⲏ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲉϥⲉⲥⲙⲟⲩ ⲉ ⲡⲱⲛϩ̄ ⲛ̄ ⲛ̄ⲧⲁⲩϥⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲓ̄ ⲇⲱⲣⲟⲛ ⲉⲧ ⲥⲟⲧⲡ̄ ⲉ ⲇⲱⲣⲟⲛ ⲛⲓⲙ· ⲛ̄ ⲉⲡⲟⲩⲣⲁⲛⲓ̄ⲟⲛ· ⲁⲩⲕⲁⲁϥ ϩⲛ̄ ⲛⲉⲕⲕⲗⲏⲥⲓ̄ⲁ̄ ⲙ̄ ⲡ̄ϭⲟⲗⲡϥ̄ ϩⲙ̄ ⲡⲧⲟϣ ⲡⲙ̄ϫⲏ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲧⲡⲁⲑⲣ ⲙⲁⲣⲓ̄ⲁ̄ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲉⲥϣⲏⲣⲉ ⲉ ϩⲣⲁⲓ̄ ⲉ ϫⲱⲟⲩ ⲧⲉϥⲡⲱϩ ⲙ̄ ⲡⲉⲭⲓⲗⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ· ⲧⲉϥⲥϩⲁⲓ̄ ⲙ̄ ⲡⲉⲩⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ̄ ⲡⲱⲛϩ̄ ϩⲁⲙⲏⲛ ⲉⲥⲉϣⲱⲡⲉ·

Below this is written in smaller letters:

ⲉⲣⲉ ⲡⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭⲣ̄ⲥ̄ ⲡⲉ ⲁⲗⲓ▒ⲑⲛⲟⲥ ⲛ̄ ⲛⲟⲩⲧⲉ ⲟⲩⲙⲉ ⲉϥⲉⲥⲙⲟⲩ ⲡⲱⲛϩ̄ ⲛ̄ ⲛ̄ⲧⲁⲩϥⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲓⲇⲱⲣⲟⲛ ▒▒ⲡⲉⲛⲧⲁϥ ϣⲏⲡ (?) ⲡⲓϫⲱⲱⲙⲉ· ⲁⲛⲟ[ⲕ] ⲙⲁⲣⲓⲁⲕⲟⲩ [the text of the two remaining lines is much broken].

DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 b ⲙⲃ ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ϭⲓ ⲁⲡⲁ
ⲇⲩⲙⲏⲧⲣⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟ-
ⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲏⲧⲁϥⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲡ̄
ⲡⲛⲟϭ ⲓ̅ⲱ̅ⲥ̅· ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲡ̄ ⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁϥⲧⲁⲩⲟϥ ⲉ ⲡⲉϫⲡⲟ·
ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· ⲡ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲛ̄
ⲥⲟⲩ ϫⲟⲩ ⲯⲓⲥ ⲡ̄ ⲡⲉⲃⲟⲧ ⲭⲟⲓⲁⲭ· ⲁⲩⲱ
ⲉ ⲧⲃⲉ ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ· ⲡ̄ ⲡⲁⲣⲑⲉ-
ⲛⲟⲥ ⲧⲛ̄ⲧ ⲁⲥϫⲡⲟϥ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ϥ̄ⲑ̄·

Ⲧⲁⲣⲭⲏ ⲅⲁⲣ ⲙ̄ ⲡⲉⲃⲟⲧ ⲭⲟⲓⲁϩⲕ̄ ⲟⲩⲣⲁϣⲉ ⲛⲁⲛ ⲡⲉ |
Fol. 22 a ⲙⲅ ⲁⲩⲱ ⲧⲉϥϩⲁⲏ· ⲟⲩⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲧⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ
ⲧⲏⲣ̄ⲥ̄ ⁘—ⲉⲛϣⲁⲛⲉⲓ ⲅⲁⲣ ⲉ ⲧⲁⲣⲭⲏ· ⲙ̄ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲧⲉ
ⲣⲟⲙⲡⲉ· ϣⲁⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲧⲏⲣϥ̄ ⲉⲩⲫⲣⲁⲛⲉ ⲉϥⲥⲩ-
ⲙⲁⲛⲉ ⲛⲁⲛ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣⲉϥⲣ̄ϣⲁ ⁘—ϩⲙ̄ ⲡⲉⲓ ⲉⲃⲟⲧ ⲅⲁⲣ
ⲛ̄ⲧⲁ ⲡⲇⲓⲁⲃⲟⲩⲗⲟⲥ ⲣ̄ ϭⲱⲃ ⲁⲩⲱ ⲁϥϫⲓ ϣⲓⲡⲉ ⁘—ⲧⲁⲣ-
ⲭⲏ ⲙⲉⲛ· ⲙ̄ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲡⲣⲱⲧ ⲡⲉ ⲛ̄ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲛ̄
ⲧⲥⲱϣⲉ· ⲁⲩⲱ ⲧⲉϥϩⲁⲏ ⲡⲉ ⲡⲧⲁϩⲟ ⲉ ⲣⲁⲧϥ̄ ⲛ̄ ⲛⲉⲛ-
ⲯⲩⲭⲏ· ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣⲉϥϣⲁ· ⲧⲁⲣ-
ⲭⲏ ⲅⲁⲣ ⲙ̄ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲉϥⲥⲩⲙⲁⲛⲉ· ⲛⲁⲛ ⲙ̄ ⲡⲉϫⲡⲟ
ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲧⲉϥϩⲁⲏ ⲇⲉ· ⲉϥⲥⲩ-

ⲙⲁⲛⲉ ⲛⲁⲛ ⲫⲁⲛⲉⲣⲱⲥ· ϫⲉ ⲁⲩϫⲡⲟ ⲙ̅ ⲡⲗⲟⲅⲟⲥ ⲙ̅
ⲡⲉⲓⲱⲧ·:—ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲥⲩⲙⲁⲛⲉ ⲛⲁⲛ ϩⲛ̅ ⲧⲁⲣⲭⲏ
ⲙ̅ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣϥ̅ⲣϣⲁ· Ⲡⲁⲓ ⲡⲉ ⲇ̅ⲁ̅ⲇ̅ ⲡⲉⲓⲱⲧ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲕⲁⲧⲁ ⲥⲁⲣ̅ⲝ̅· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲥⲁⲗⲡⲓⲍⲉ
ⲛ̅ ⲛⲉⲧⲛ̅ⲥⲁⲗⲡⲓⲅ̅ⲍ̅ ϩⲛ̅ ⲛ̅ⲉⲧⲛ̅ⲥⲟⲩⲁ· ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲟⲩⲟⲛϩ̅
ⲉ ⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲛϣⲁ ⲡⲉ· ϫⲉ ⲟⲩⲡⲣⲟⲥⲇⲁⲅⲙⲁ ⲡⲉ ⲙ̅
ⲡⲓⲏ̅ⲗ̅· | ⲁⲩⲱ ⲟⲩϩⲁⲡ ⲡⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲓⲁⲕⲱⲃ·:—ⲁϥ- Fol. 22 b
ⲟⲩⲉⲛϩ̅ ⲡϩⲱⲃ ⲉ ⲃⲟⲗ· ϫⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁϫ- ⲙ̅ⲇ̅
ⲡⲟϥ· ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲛⲁϣⲱⲡⲉ ⲙ̅ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ ⲧⲙⲛ̅ⲧ-
ⲣⲱⲙⲉ ⲧⲏⲣ̅ⲥ̅· ⲕⲁⲓ ⲅⲁⲣ ϥϫⲱ ⲟⲛ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲉ-
ⲯⲁⲗⲙⲟⲥ ⲛ̅ ⲇ̅ⲁ̅ⲇ̅ ⲛ̅ⲥⲟⲩⲁ ⲛ̅ ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ· Ⲁⲩⲱ ⲟⲛ
ϫⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲛ̅ ⲇ̅ⲁ̅ⲇ̅ ⲉⲩⲣ̅ ⲡⲙⲉⲉⲩⲉ· ⲉ ⲧⲃⲉ ⲡⲥⲁⲃⲃⲁ-
ⲧⲟⲛ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲛ̅ⲧⲁϥϣⲱⲡⲉ ⲛ̅ϭⲓ ⲡⲉⲓ ⲛⲟϭ ⲙ̅
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉ ⲧⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲡⲟ ⲛⲁⲛ
ⲙ̅ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲓⲱⲧ· ⲥⲟⲩⲁ ⲛ̅ ⲭⲟⲓⲁϩ̅ⲕ̅ ⲡⲉ· ⲛ̅ ⲧⲉ
ⲣⲟⲙⲡⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲛⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲛⲧ
ⲁⲛϩⲉ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲥⲏϩ ϩⲛ̅ ⲧⲃⲩⲃⲗⲓⲟⲑⲩⲕⲏ ⲙ̅ ⲡⲉⲭⲣⲟ-
ⲛⲟⲥ· ⲛ̅ⲧⲁⲩϫⲡⲟϥ ⲛ̅ϩⲏⲧϥ̅· ⲡⲉϫⲁϥ ϫⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲛ̅
ⲇ̅ⲁ̅ⲇ̅ ⲉⲩⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲉ ⲧⲃⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ϩⲱⲥ ⲧⲉ ϥⲡⲁⲣⲁⲅ-
ⲅⲉⲗⲉ ⲙ̅ ⲡⲥⲱⲛ̅ⲧ̅ ⲧⲏⲣ̅ϥ̅· ϫⲉ ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ· ⲛ̅ ⲧⲉⲓ ⲛⲟϭ
ⲙ̅ ⲡⲁⲛⲏⲅⲏⲣⲓⲥ· ⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ ⲡⲟⲟⲩ | ⲙ̅ⲡⲣ̅ ⲣ̅ Fol. 23 a
ⲡⲉⲥⲱⲃϣ̅· ⲡⲉϫⲁϥ ϫⲉ ⲙ̅ ⲡϯⲟⲩ ⲙ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ·:— [ⲙ̅ⲉ̅]
ϯⲟⲩⲱϣ ⲅⲁⲣ ⲱ̅ ⲛⲉⲥⲛⲏⲩ ⲉ ⲟⲩⲱⲛϩ̅ ⲛⲏⲧⲛ̅ ⲉ ⲃⲟⲗ ⲛ̅
ⲟⲩⲛⲟϭ ⲙ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ϣⲡⲏⲣⲉ· ⲉϣϫⲉ ⲟⲩⲥⲟⲉⲓⲧ·
ⲉ ⲛⲁⲛⲟⲩϥ ⲡⲉ ⲡⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲉⲓⲉ ⲟⲩⲛ̅
ⲟⲩⲏⲏⲣ· ⲛ̅ ⲁⲅⲁⲑⲟⲛ· ⲛⲁϣⲱⲡⲉ· ϩⲓ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ
ⲛⲓⲙ ϩⲙ̅ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ· ⲙ̅ ⲡⲉⲛⲧⲁ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ·
ϣⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅· Ⲡⲁⲣⲛ̅ ⲕⲱ ϭⲉ ⲛ̅ⲥⲱⲛ ⲙ̅
ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁⲛⲁⲣⲭⲉⲓ ⲉ ⲣⲟϥ ⲛ̅ ϯⲉⲟⲟⲩ ⲛ̅ϩⲏⲧϥ̅ ⲙ̅
ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲓⲱⲧ·:—ⲧⲁⲣⲛ̅ⲉⲓⲛⲉ ⲟⲛ ⲉ ⲧⲙⲏⲏⲧⲉ
ⲙ̅ ⲡⲉϫⲡⲟ ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲧⲕⲓⲃⲱⲇⲟⲥ· ⲛ̅ⲣⲉϥⲣ̅
ϩⲙ̅ⲙⲉ· ⲛ̅ⲧⲁϥϣⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̅ ⲛ̅ϭⲓ ⲡⲗⲟⲅⲟⲥ ⲙ̅
ⲡⲉⲓⲱⲧ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ·
Ⲏⲉⲩⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲉϥϣⲟⲟⲡ ϩⲛ̅ ⲑⲓⲉⲗ̅ⲏ̅ⲙ̅ ⲉ ⲡⲉϥⲣⲁⲛ

ⲡⲉ ⲓⲱⲁⲕⲓⲙ· ⲉ ⲟⲩⲟⲛⲧⲁϥ ⲟⲩⲥϩⲓⲙⲉ ⲙ̅ⲙⲁⲩ· ⲉ ⲡⲉⲥⲣⲁⲛ
Fol. 23 b ⲡⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ· ⲁⲩⲱ ⲛ̅ⲧⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ | ⲛⲉ ⲁⲩⲣ̅
ⲙ̅ⲥ̅ ϩⲗ̅ⲗⲟ· ⲁⲩⲁⲓⲁⲓ ϩⲛ̅ ⲛⲉⲩϩⲟⲟⲩ· ⲁⲩⲱ ⲛⲉⲩϩⲏⲛ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲉⲩϣⲟⲟⲡ ⲇⲉ ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲩⲥⲟⲡⲥⲡ̅
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ· ⲡⲛⲟⲩⲧⲉ ⲡⲁⲅⲁⲑⲟⲥ·
ⲁⲩⲱ ⲡⲙⲁⲓⲣⲱⲙⲉ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲩⲙⲟⲩⲧⲉ ⲉ ⲧⲁ ⲥϩⲓⲙⲉ
ϫⲉ ⲧⲁϭⲣⲏⲛ· ⲁⲗⲗⲁ ⲉⲕⲉϯ ⲛⲁⲛ ⲛ̅ ⲟⲩⲥⲡⲉⲣⲙⲁ ⲛ̅
ⲣⲱⲙⲉ ⁘—ⲛ̅ⲧⲟⲕ ⲅⲁⲣ ⲡⲉ ⲛ̅ⲧⲁⲕϫⲟⲟⲥ· ϩⲛ̅ ⲧⲧⲁⲡⲣⲟ· ⲙ̅
ⲙⲱⲩⲥⲏⲥ· ⲡⲉⲕϩⲙ̅ϩⲁⲗ· ϫⲉ ⲛ̅ⲛⲉ ⲁϭⲣⲏⲛ· ⲟⲩⲇⲉ ⲟⲩ
ⲁⲧ ϣⲏⲣⲉ ϣⲱⲡⲉ ϩⲙ̅ ⲡⲓⲏⲗ̅· Ⲏⲁⲓ̈ ⲇⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ·
ⲉⲓⲥ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲁϥⲟⲩⲱⲛϩ̅ ⲛⲁϥ ⲉ ⲃⲟⲗ ⲛ̅
ⲧⲉⲩϣⲏ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲓⲱⲁⲕⲓⲙ· ⲓⲱⲁⲕⲓⲙ· ⲟⲩ
ⲡⲉⲧ ϣⲟⲟⲡ ⲙ̅ⲙⲟⲕ· ⲉⲕⲙⲟⲕϩ̅ ⲛ̅ϩⲏⲧ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲧⲏⲣ̅ⲥ̅·
ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲡⲁ ϫⲥ̅· ⲁⲓⲁⲓⲁⲓ ϩⲛ̅ ⲛⲁϩⲟⲟⲩ· ⲁⲛⲟⲕ
ⲙⲛ̅ ⲧⲁ ⲥϩⲓⲙⲉ ⲙ̅ⲡⲉ ϣⲏⲣⲉ· ϣⲱⲡⲉ ⲛⲁⲛ· ⲛ̅ⲧⲟϥ ⲇⲉ
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲓⲥ ⲧⲉⲕⲥϩⲓⲙⲉ ⲛⲁⲱ̅ⲱ ⲛⲉⲥϫⲡⲟ ⲛ̅ ⲟⲩ-
Fol. 24 a ϣⲉⲉⲣⲉ ⲛ̅ ⲥϩⲓⲙⲉ· ⲧⲁⲓ ⲉⲧⲉ ⲙ̅ⲡⲉ ⲥ|ϩⲓ̈ⲙⲉ ⲙⲓ̈ⲥⲉ ⲛ̅ ⲧⲉⲥϩⲉ
ⲙ̅ⲍ̅ ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲟⲛ ⲛ̅ⲛⲉⲩⲙⲓⲥⲉ ⲛ̅ ⲧⲉⲥϩⲉ ϣⲁ ⲉⲛⲉϩ· ϯϩⲧⲏⲕ
ϭⲉ ⲉ ⲣⲟⲕ· ⲡⲉϩⲟⲟⲩ ⲅⲁⲣ ⲉⲧ ⲟⲩⲛⲁⲙⲁⲥⲧⲥ̅ ⲛ̅ϩⲏⲧϥ̅·
ⲟⲩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲣⲁϣⲉ ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ· ⲁⲩⲱ ⲉⲕⲉϯ ⲙ̅-
ⲙⲟⲥ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲣ̅ⲡⲉ ⲙ̅ ⲡϫ̅ⲥ̅· ⲁⲩⲱ ⲉⲕⲉⲙⲟⲩⲧⲉ ⲉ
ⲡⲉⲥⲣⲁⲛ ϫⲉ ⲙⲁⲣⲓⲁ ⁘—Ⲏ ⲧⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲇⲉ ⲗⲟ· ⲉϥ-
ϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ· ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲛⲉϩⲥⲉ ⲛ̅ ⲁⲛⲛⲁ ⲧⲉϥ-
ⲥϩⲓⲙⲉ· ⲁϥⲧⲁⲙⲟⲥ· ⲉⲛϣⲁϫⲉ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲩϫⲟⲟⲩ
ⲛⲁϥ ⁘—ⲛ̅ⲧⲟⲥ ⲇⲉ ⲁⲥⲟⲩⲱⲃϣ̅ ⲛ̅ϭⲓ ⲧϥ̅ⲥϩⲓⲙⲉ· ⲡⲉϫⲁⲥ
ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲡⲟⲩⲱϣ ⲙ̅ ⲡϫ̅ⲥ̅ ϣⲱⲡⲉ ⁘—ⲙⲛ̅ⲛ̅ⲥⲁ
ⲛⲁⲓ ⲁⲥⲱ̅ⲱ ⲛ̅ϭⲓ Ⲁⲛⲛⲁ ⲧⲉϥⲥϩⲓⲙⲉ· ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲉⲓ̈ ⲛⲟϭ
ⲛ̅ ⲇⲱⲣⲟⲛ· ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲛ̅ⲧⲁⲩϫⲡⲟⲥ ⲛ̅ϩⲏⲧϥ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ
ⲡⲉ· ⲛ̅ⲥⲟⲩ ⲙⲛ̅ⲧⲏ ⲙ̅ ⲡⲉⲃⲟⲧ ⲁⲑⲱ̅ⲣ· ⲉⲛⲉⲩⲣ̅ ϣⲁ ⲅⲁⲣ
ⲡⲉ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲙ̅ ⲡϩⲉⲑⲛⲟⲥ ⲛ̅ ⲛⲓⲟⲩⲇⲁⲓ·
ⲡⲉⲥ ⲙⲉϩ ϣⲙⲟⲩⲛ ⲛ̅ϩⲟⲟⲩ ⲟⲛ ⲡⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲁⲩⲥⲉϩ
ⲡⲉⲥⲣⲁⲛ ⲙⲛ̅ ⲡⲉⲥⲇⲱⲣⲟⲛ· ⲁⲩⲧⲁⲁϥ (*sic*) ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲡⲉ
Fol. 24 b ϫⲉ ⲛⲉ ⲟⲩϣⲁ ⲙⲓⲥⲉ ⲧⲉ· ⲡⲁⲓ ⲅⲁⲣ | ⲡⲉ ⲡⲛⲟⲙⲟⲥ· ⲛ̅
ⲙ̅ⲏ̅ ⲛ̅ϩⲉⲃⲣⲁⲓⲟⲥ· ⲉⲩϯ ⲣⲁⲛ ⲅⲁⲣ ⲉ ⲡⲉⲧ ⲟⲩⲛⲁⲙⲁⲥⲧϥ̅· ϩⲙ̅

ⲡϥ̅ ⲙⲉϩ ϣⲙⲟⲩⲛ ⲛ̅ϩⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲉⲓⲣⲉ ϩⲁ ⲣⲟⲥ ϩⲓ
ⲛⲁⲓ· Ⲛ̅ ⲧⲉⲣⲉ ⲥⲁⲓⲁⲓ ⲇⲉ ⲛⲉⲥⲉⲓ ⲉ ⲡϫⲱⲕ ⲛ̅ ϣⲟⲙⲧⲉ ⲛ̅
ⲣⲟⲙⲡⲉ· ⲁⲩⲧⲁⲁⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲡⲉ ⲙ̅ ⲡϫⲥ̅ ⲟⲩⲛⲟϭ ⲛ̅
ϣⲡⲏⲣⲉ ⲁⲥϣⲱⲡⲉ· ⲧⲁⲓ ⲉⲧⲉ ⲙ̅ⲡⲉ ⲟⲩⲟⲛ ⲛ̅ ⲧⲉⲥϩⲉ ϣⲱⲡⲉ·
ϫⲓⲛ ⲡϣⲁⲥⲱⲛⲧ̅ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ϣⲁ ⲉⲛⲉϩ· ⲛ̅ ⲟⲩⲟⲉⲓϣ ϩⲙ̅
ⲡⲧⲣⲉ ⲁⲛⲛⲁ ⲧⲉⲥⲙⲁⲁⲩ· ⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲏⲧ· ϩⲓϫⲛ̅ ⲛⲉⲥϭⲃⲟⲓ
ⲙ̅ ⲡϩⲟⲩⲛ ⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲣ̅ⲡⲉ· ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ ⲛ̅ ⲛ̅ⲟⲩⲏⲏⲃ·
ⲁⲥⲙⲟⲟϣⲉ ⲙⲁⲩⲁⲁⲥ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲡⲉ ϣⲁⲥⲧ ⲉⲥⲃⲱⲕ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲥⲁ ⲛ̅ ϩⲟⲩⲛ ⲙ̅ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲙ̅ ⲡⲉⲑⲩ-
ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲡⲁⲓ ⲉⲧⲟⲩⲧⲁⲗⲟ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ ⲛ̅ ⲛⲉⲑⲩⲥⲓⲁ
ⲙ̅ ⲡϫⲥ̅· ⲁⲩⲱ ϩⲙ̅ ⲡ ⲧⲣⲉ ⲥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲙ̅ⲡⲉ ⲥⲕⲧⲟⲥ
ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲛ̅ ⲕⲉ ⲥⲟⲡ· ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲛⲉⲥ-
ⲉⲓⲟⲟⲧⲉ· ⲁⲗⲉ | ⲉ ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲉⲥϩⲏⲧ· ⲟⲩⲇⲉ ⲗⲁⲁⲩ Fol. 25 a
ⲙ̅ ⲙⲉⲉⲩⲉ ⲛ̅ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲉⲛⲉⲥⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲙ̅ ⲙ̅ⲑ
ⲙⲏⲏⲛⲉ· ⲁⲩⲱ ⲉⲛⲉⲥϯ ⲉⲡⲁⲛⲁⲓ ⲡⲁⲣⲁ ⲡ ⲕⲉ ⲥⲉⲉⲡⲉ ⲛ̅
ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ϩⲙ̅ ⲡⲣ̅ⲡⲉ ⁘—ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲥⲁⲓⲁⲓ ⲇⲉ
ⲛⲉⲥⲣ̅ ⲁϣⲙⲟⲩⲛⲉ ⲛ̅ ⲣⲟⲙⲡⲉ ⲏ̅ ⲙⲏⲏⲧⲉ· ⲛⲉⲥϣⲟⲟⲡ ⲛ̅
ⲧⲩⲡⲟⲥ ⲛ̅ ⲛ̅ⲟⲩⲏⲏⲃ· ⲁⲩⲱ ⲛⲉⲩⲣ̅ ϩⲟⲧⲉ ⲉ ⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲥ·
ⲛⲉⲣⲉ ⲡⲉⲥⲥⲱⲙⲁ ⲅⲁⲣ ⲧⲏⲣϥ̅ ⲧⲃ̅ⲃⲏⲩ ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲥϩⲏⲧ
ⲧⲁϫⲣⲏⲩ ϩⲙ̅ ⲡϫⲥ̅· Ⲛⲉⲟⲩⲕⲁⲑⲁⲣⲟⲥ ⲧⲉ ϩⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ
ⲙⲛ̅ ⲧⲉⲥⲯⲩⲭⲏ ⲙ̅ⲡⲉ ⲥϯ ⲙ̅ⲡⲉ. ⲥϩⲟ ⲙ̅ ⲡⲃⲟⲗ ⲙ̅ ⲡⲣⲟ
ⲙ̅ ⲡⲣ̅ⲡⲉ· ϫⲉ ⲛ̅ⲛⲉ ⲥⲛⲁⲩ ⲉ ϩⲟⲟⲩⲧ ⲛ̅ ϣⲙ̅ⲙⲟ· ⲙ̅ⲡⲉ
ⲥⲁⲛⲉⲭⲉ ⲉⲛⲉϩ ⲉ ⲛⲁⲩ ⲉ ⲡϩⲟ ⲛ̅ ⲟⲩϩⲣ̅ϣⲉⲉⲣⲉ· ⲛⲉⲥ-
ϣⲟⲟⲡ ⲇⲉ ϩⲛ̅ ⲟⲩϩⲁⲅⲛⲓⲁ ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣϥ̅ϣⲙ̅ϣⲉ ⲛⲟⲩⲧⲉ
ⲙⲛ̅ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ⲛⲉⲣⲉ ⲧⲉⲥϩⲃ̅ⲥⲱ ⲇⲉ ϣⲟⲟⲡ ϩⲛ̅
ⲟⲩⲙⲛ̅ⲧⲁⲥϯⲟⲥ· ⲉⲣⲉ ⲧⲉⲥϣⲧⲏⲛ ⲛⲏⲩ· ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲛ̅
ⲛⲉⲥⲧⲃ̅ⲥ̅· ⲉⲣⲉ ⲡⲉⲥⲡⲁⲗⲗⲏⲛ ⲛⲏⲩ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲛ̅ ⲛⲉⲥⲃⲁⲗ·
ⲉⲥⲙⲏⲣ ⲛ̅ ⲟⲩⲫⲁⲥ|ⲕⲓⲁ ⲉϫⲛ̅ ⲧⲉⲥϣⲧⲏⲛ· ⲙ̅ⲡⲉ ⲧⲥ̅ϣⲧⲏⲛ Fol. 25 b
ⲗⲱⲙ ⲉⲛⲉϩ ⲟⲩⲇⲉ ⲙ̅ⲡⲉ̅ ⲡⲱϩ· ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ⲥϯ ⲛ̅ ⲟⲩ- ⲛ̅
ⲥⲧⲏⲙ ⲉ ⲛⲉⲥⲃⲁⲗ ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲟⲩⲕⲣⲟⲅⲟⲥ ⲉ ⲛⲉⲥ-
ⲟⲩⲟⲓϭⲉ (*sic*)· ⲙ̅ⲡⲉ ⲥϯ ⲛ̅ ⲟⲩⲧⲟⲟⲩⲉ ⲉ ⲛⲉⲥⲟⲩⲣⲏⲏⲧⲉ ϩⲛ̅
ⲟⲩⲁⲡⲁⲧⲏ· ⲟⲩⲇⲉ ϩⲉⲛⲕⲟⲥⲙⲏⲥⲓⲥ ⲙⲛ̅ ϩⲉⲛⲯⲉⲗⲓⲟⲛ ⲉ
ⲛⲉⲥϭⲓϫ· ⲙ̅ⲡⲉ ⲥⲉⲡⲉⲓⲑⲩⲙⲉⲓ ⲉ ϩⲉⲛⲛⲟϭ ⲛ̅ϭⲓⲛ ⲟⲩⲱⲙ
ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲙ̅ ⲡⲉⲥⲙⲟⲟϣⲉ ϩⲛ̅ ⲧⲁⲅⲟⲣⲁ ⲛ̅ ⲧⲉⲥⲡⲟⲗⲓⲥ

ⲉⲛⲉϩ· ϫⲉ ⲛ̄ⲛⲉ ⲥⲉⲡⲉⲓⲑⲩⲙⲉⲓ ⲉ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥ-
ⲙⲟⲥ· ⲙ̄ⲡⲉ ⲥⲕⲁⲁⲥ ⲕⲁ ϩⲏⲩ ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲥϫⲱ-
ⲕⲙ̄ ϩⲛ̄ ⲟⲩⲥⲓⲟⲟⲛ· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲥϭⲱϣⲧ̄ ⲉϫⲛ̄ ⲙⲉⲗⲟⲥ
ⲛ̄ⲧⲁⲁⲥ ⲉⲛⲉϩ· ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ ϩⲛ̄ ⲟⲩϯ ϩⲧⲏϥ· ⲛⲉⲥϣⲟⲟⲡ
ⲇⲉ ϩⲛ̄ ⲟⲩⲉⲡⲉⲓⲥϯⲙⲏ· ϩⲛ̄ ⲟⲩϩⲟⲧⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ
ⲡⲉⲭ̄ⲥ̄ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁⲥ ⲉϥⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲥ ⲛ̄ ⲥⲁ ⲥⲁ ⲛⲓⲙ·
ϥ̄ⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲛ̄ⲧⲁϥⲧⲁⲙⲓⲟⲥ ⲉ ⲧⲣⲉ ⲥϣⲱⲡⲉ ⲛⲁϥ ⲛ̄
ⲟⲩⲕⲓⲃⲱⲧⲟⲥ· ⲁⲩⲱ ⲙ̄ ⲙⲁ ⲛ̄ ⲟⲩⲟϩ· ⲛⲉⲥϣⲟⲟⲡ ⲇⲉ ⲛ
Fol. 26 a ϩⲟⲩ ⲙ̄ ⲡⲣ̄ⲡⲉ· ϩⲛ̄ ⲛⲉⲓ ⲥⲙⲟⲧ ⲉⲧ ⲟⲩⲁ|ⲁⲃ ϣⲁⲛⲧⲉ ⲥϫⲉⲕ
ⲛ̄ⲁ̄ ⲙⲛ̄ⲧ̄ⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲣⲟⲙⲡⲉ· Ⲛ̄ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟⲥ ⲛ̄ϭⲓ
ⲛ̄ ⲟⲩⲏⲏⲃ ⲉⲧ ϩⲙ̄ ⲡⲣ̄ⲡⲉ ϫⲉ ⲁⲥⲣ̄ ⲛⲟϭ ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ
ⲁⲩⲣ̄ ϩⲟⲧⲉ· ϫⲉ ⲙⲏ ⲡⲟⲧⲉ ⲛ̄ⲧⲉ ⲛ̄ ⲥⲱⲛ̄ⲧ̄ ⲛ̄ ⲛⲉϩⲓⲟⲟⲙⲉ
ϣⲱⲡⲉ ⲙ̄ⲙⲟⲥ ϩⲙ̄ ⲡⲣ̄ⲡⲉ· ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ ⲧⲟⲓⲕⲟⲛⲟ-
ⲙⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲟⲥ· ⲉⲓⲧⲁ ⲁⲩϫⲓ
ⲛ̄ ⲟⲩϣⲟϫⲛⲉ ⲛ̄ϭⲓ ⲛ̄ⲟⲩⲏⲏⲃ ⲉ ⲧⲣⲉⲩ ⲧⲁⲁⲥ ⲉ ⲧⲟⲟⲧϥ̄ ⲛ̄
ⲟⲩⲣⲱⲙⲉ ⲛϥ̄ϩⲁⲣⲉϩ ⲉ ⲣⲟⲥ ϣⲁⲛⲧ ⲟⲩⲛⲁⲩ ⲉ ⲛⲉⲧ
ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲟⲥ· Ⲁⲩϩⲙⲟⲟⲥ ϫⲉ ⲉⲩⲛⲁⲛⲉϫ ⲕⲗⲏⲣⲟⲥ·
ⲁ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲏⲓ ⲛ̄ ⲇ̄ⲁ̄ⲇ̄· ⲁⲩⲛⲉϫ
ⲕⲗⲏⲣⲟⲥ ⲉϫⲛ̄ ⲛⲁ ⲡⲏⲓ ⲧⲏⲣϥ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ
ϣⲱⲡⲉ ⲉϫⲛ̄ ⲓⲱⲥⲏⲫ· Ⲡⲁⲓ ⲇⲉ ⲛⲉ ⲟⲩϩⲗ̄ⲗⲟ ⲛ̄ ϩⲁⲙϣⲉ
ⲡⲉ ϩⲛ̄ ⲧⲉϥⲧⲉⲭⲛⲏ· ⲉϥⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ
ⲉⲙ ⲉϥⲟⲩⲱⲙ ⲛ̄ ⲟⲩⲟⲉⲓⲕ ⲉⲛⲉϩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ̄ⲣⲉϥϫⲛⲁⲁⲩ·
ⲁⲩⲱ ⲛⲉ ⲙⲛ̄ⲧⲁϥ ⲥϩⲓⲙⲉ ⲙ̄ⲙⲁⲩ ⲡⲉ· ⲛⲉ ⲁ ⲧⲉϥⲥϩⲓⲙⲉ
ⲅⲁⲣ ⲙⲟⲩ· ⲁⲥⲕⲱ ⲛⲁϥ ⲛ̄ ϩⲉⲛϣⲏⲣⲉ ⲛ̄ ⲥⲁⲃⲉ· ⲙⲛ̄
Fol. 26 b ϣⲉⲉⲣⲉ ⲥⲛ̄ⲧⲉ ⲛ̄ ⲥϩⲓⲙⲉ· ⲁⲩⲱ ⲁⲩ|ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲛ̄ϭⲓ ⲛ̄
ⲛ̄ⲃ̄ ⲟⲩⲏⲏⲃ· ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲧϣⲉⲉⲣⲉ
ⲛ̄ ⲓⲱⲁⲕⲓⲙ ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ϫⲱⲕ· ⲉ ⲧⲣⲉ ⲥϣⲱⲡⲉ
ⲛⲁⲕ ⲛ̄ ⲥϩⲓⲙⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲛ̄ϯ ⲙ̄ⲙⲟⲥ ⲉ ϩⲣⲁⲓ ⲉ
ⲛⲉⲕϭⲓϫ· ϩⲁⲣⲉϩ ⲉ ⲣⲟⲥ ϣⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲛ̄ⲣ̄ ⲧϣⲉ-
ⲗⲉⲉⲧ· Ⲡϩⲗ̄ⲗⲟ ⲇⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲉⲣⲉ ⲛϥ̄ⲥⲕⲓⲙ ⲧⲛ̄ⲧⲱⲛ·
ⲉⲛⲉⲕⲗⲁⲇⲟⲥ ⲙ̄ ⲡϣⲏⲛ ⲙ̄ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲉⲧⲉ ⲡϣⲏⲛ ⲙ̄
ⲡⲱⲛϩ̄ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲁϥⲥⲱⲕ ϩⲁ ϫⲱⲥ
ⲛ̄ⲧⲥⲱϣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲱⲛⲉ ⲙ̄ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ· ϩⲏⲡ ⲛ̄-
ϩⲏⲧⲥ̄· ⲁϥϥⲓⲧⲥ̄ ⲉ ⲛⲁⲍⲁⲣⲉⲑ· ⲁϥϫⲓⲧⲥ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡϥ̄ⲏⲓ·

ⲁⲥⲣ̅ ⲡϥ̅ⲏⲓ ⲙ̅ ⲙⲁ ⲛ̅ ϣⲗⲏⲗ ⲁⲩⲱ ⲙ̅ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ·
Ⲁϥϫⲓ ⲛ̅ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡϥ̅ⲏⲓ ⲉ ⲧⲣⲉ ⲥϣⲱⲡⲉ
ⲛⲁϥ ⲛ̅ ⲥϩⲓⲙⲉ· ⲁⲥⲣ̅ ⲡϥ̅ⲏⲓ ⲛ̅ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁ ϩⲉⲛ-
ⲯⲁⲗⲙⲟⲥ ϣⲱⲡⲉ ⲛ̅ϩⲏⲧϥ̅· ⲙⲛ̅ ϩⲉⲛϣⲗⲏⲗ ⲙⲛ̅ ϩⲉⲛⲱ̅ⲇⲏ
ⲙ̅ ⲡ̅ⲛ̅ⲓ̅ⲕⲟⲛ· ⲁϥϫⲓ ⲛ̅ ⲟⲩⲥϩⲓⲙⲉ· ⲁⲥϣⲱⲡⲉ ⲛⲁϥ ⲛ̅
ⲥⲱⲧⲏⲣⲓⲁ· ⲙⲛ̅ⲛ̅ⲥⲁ | ⲧⲣϥ̅ϫⲓⲧⲥ̅ ⲇⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥⲏⲓ Fol. 27 a
Ⲁⲥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉⲩⲕⲟⲓⲧⲟⲛ ⲁⲥϩⲙⲟⲟⲥ ⲙ̅ⲙⲁⲩ· ⲙ̅ⲡⲉ ⲛ̅ⲅ̅
ⲥⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲥ̅· ⲉ ⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲙ̅ ⲡⲧⲱⲣⲧⲣ̅ ϣⲁ ⲡⲉ-
ϩⲟⲟⲩ ⲛ̅ⲧ ⲁⲥⲃⲱⲕ ⲉⲧⲟⲣⲓⲛⲏ· ⲙⲛ̅ ⲡⲉϩⲟⲟⲩ ⲛ̅ⲧⲁ ⲓⲱⲥⲏⲫ
ϫⲓⲧⲥ̅ ⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲉ ⲧⲣⲉⲩ ⲥϩⲁⲓ ⲙ̅ ⲡⲉϥⲣⲁⲛ ⲙⲛ̅ ⲡⲱⲥ
ⲙⲛ̅ ⲡⲁ ⲡⲉⲥϣⲏⲣⲉ· ⲛ̅ⲧⲁⲩⲥϩⲁⲓ ⲛ̅ϯϩⲉ ϫⲉ ⲓⲱⲥⲏⲫ
ⲡϣⲏⲣⲉ ⲛ̅ ⲇ̅ⲁ̅ⲇ̅ ⲙⲛ̅ ⲙⲁⲣⲓⲁ ⲧⲉϥⲥϩⲓⲙⲉ· ⲙⲛ̅ ⲓ̅ⲥ̅
ⲡⲉⲩϣⲏⲣⲉ· ⲁⲛⲁⲩ ϭⲉ ⲉ ϯ ⲛⲟϭ ⲛ̅ ϣⲡⲏⲣⲉ· ⲱ̅
ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⁘—Ⲟⲩⲥϩⲓⲙⲉ ⲉⲥⲉⲉⲧ ⲉⲥⲟ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛ̅ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲟⲩ ⲡⲉⲧ ϩⲓ ϩⲟⲩⲛ ⲙ̅ⲙⲟⲥ· ϯⲣ̅ ϣⲡⲏⲣⲉ
ⲙ̅ⲙⲟⲕ ⲱ̅ ⲡϩⲗ̅ⲗⲟ ⲛ̅ ϩⲁⲙϣⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ϫⲉ ⲟⲩ
ⲡⲉ ⲛⲧⲁϥⲉⲓ ⲉ ⲡⲉⲕϩⲏⲧ ⲛ̅ⲧⲁⲕⲥϩⲁⲓ ⲡⲉⲓ̅ ϣⲏⲣⲉ ϣⲏⲙ
ⲛ̅ⲥⲱⲕ· ⲛⲅ̅ ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ· ⲟ̅ⲡⲥ̅ ϫⲉ
ⲁⲕⲥϩⲁⲓ ⲧⲉⲥϩⲓⲙⲉ ⲛ̅ⲥⲱⲕ ϫⲉ ⲉⲥϭⲁⲗⲱⲟⲩ ⲉ ⲣⲟⲕ· ⲉⲕ-
ⲥⲟⲟⲩⲛ ⲧⲱⲛ ϫⲉ ⲟ̅ⲩ̅ ⲡⲉⲧ ⲉⲥⲉⲓⲉⲧ ⲙ̅ⲙⲟϥ· Ⲟⲩⲡⲓⲥⲧⲟⲥ ⲅⲁⲣ
ⲡⲉ ⲡⲉⲛⲧ ⲁϥϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲓ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ϫⲓ ⲙ̅
ⲙⲁⲣⲓⲁ ⲧⲉⲕⲥϩⲓⲙⲉ | ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕⲏⲓ· ⲡ ⲉⲧ ⲟⲩⲛⲁϫ- Fol. 27 b
ⲡⲟϥ· ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲥ̅ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ· ϩⲛ̅ ⲟⲩⲡⲛ̅ⲁ̅ ⲛ̅ⲇ̅
ⲉϥⲟⲩⲁⲁⲃ ⁘—Ⲉⲓⲧⲁ ϫⲉ ⲛ̅ⲛⲉ ⲛⲕⲧⲉ ⲡϣⲁϫⲉ ⲉ ⲕⲉ ⲥⲁ· ⲁ
ⲡϩⲗ̅ⲗⲟ ⲛ̅ ϩⲁⲙϣⲉ ϥⲓ ⲛ̅ ⲧⲡⲩⲗⲏ ⲉⲧ ϣⲟⲧⲙ̅ ⲉ ϩⲟⲩⲛ ⲉ
ⲡϥ̅ⲏⲓ· ⲁ ⲡⲉⲛⲧ ⲁϥϫⲓ ϯⲡⲉ ⲙ̅ ⲡⲅⲁⲙⲟⲥ ⲣⲟⲉⲓⲥ· ⲉⲧ ⲉⲧⲉ
ⲙ̅ⲡⲉ ⲥⲥⲟⲩⲛ̅ ϩⲟⲟⲩⲧ ⲉⲛⲉϩ· ⲁ ⲡⲉⲓ̅ⲱⲧ ⲛ̅ ϩⲉⲛϣⲏⲣⲉ
ϣⲱⲡ ⲉ ⲣⲟϥ ⲙ̅ ⲡⲗⲟⲅⲟⲥ ⲙ̅ ⲡⲓⲱⲧ ⁘—Ⲁ ⲡⲉⲛⲧ ⲁϥϫⲓ
ⲡⲉⲓⲣⲁ ⲙ̅ ⲡⲅⲁⲙⲟⲥ ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ϣⲱⲡⲉ ⲛ̅ ϩⲩⲡⲉⲣ-
ⲉⲧⲏⲥ ⲛ̅ ⲧⲉϩⲓⲉⲓⲃ ⲛ̅ ⲁⲧⲧⲱⲗⲙ̅· ⲉⲧ ⲧⲱⲟⲩⲛ ϩⲁ ⲡⲙⲟ-
[ⲛⲟ]ⲅⲉⲛⲏⲥ· ⲛ̅ ϣⲏⲣⲉ· ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲓⲱⲥⲏⲫ ϫⲓ ⲙ̅
ⲙⲁⲣⲓⲁ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥⲏⲓ· ⲁ ⲡⲣⲱⲙⲉ ϣⲱⲡ ⲉ ⲣⲟϥ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛϥ̅ⲥⲟⲟⲩⲛ ⲁⲛ· ⲛⲉⲥϩⲙⲟⲟⲥ ⲇⲉ ⲡⲉ ϩⲙ̅
ⲡⲥ̅ⲏⲓ· ⲉⲥⲣ̅ ϩⲱⲃ ⲉ ⲡϫⲏϭⲉ ⲙ̅ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲕⲁⲧⲁ

пноллос ⲛ ⲧⲡарθенос· несна† ан е ⲗⲁⲁ† ⲛ
Fol. 28 a ⲣⲱⲙⲉ· ⲁⲗⲗⲁ пере | ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲛ† ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ̈
ⲛⲉ̄ ⲉ ⲣⲟⲥ· ⲉⲧⲉⲓⲣⲉ ⲧⲛ ⲡⲉⲣⲟⲟ† ⲧⲏⲣⲟ̄· ⲉⲧⲁⲣⲉ ⲣⲁⲧⲟ† ⲧⲛ
песлⲧⲟ е ⲃⲟⲗ· ⲧⲛ песлⲱⲧ ⲛ̄ ⲣⲉⲙⲙⲁⲥ ⲛ̄ ⲥⲣⲟⲙⲡⲉ·
ⲉⲧ† ⲧⲱⲕ ⲛ̄ⲣⲛ† нас· ⲁⲧⲱ ⲉⲧⲥⲟⲗⲥⲗ̄ ⲧⲙⲛⲟⲥ·
несⲣⲙⲟⲟс ⲁⲉ пе ⲣⲧⲛ пеⲭⲏ̈ ⲛ̄ ⲱⲟⲙⲧⲉ ⲛ̄ ⲣⲟⲙⲡⲉ·
ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ е рос ⲛ̄ⲥⲓ ⲛ̄ⲧ̄ⲱⲟⲛⲣⲉ ⲉⲣⲉ ⲛ̄ ⲁⲩⲭⲉⲗⲟⲥ
ⲧⲛ пескⲱⲧⲉ ⲛ̄ нⲁⲩ ⲙⲙⲁ· ⲉⲧⲉⲡⲉⲓⲟⲩⲙⲉⲓ е ⲥⲱ ⲣⲁⲣ-
тнс· е ⲧⲃⲉ пестⲃⲃⲟ· ⲉⲧⲟ ⲧⲛ песлⲱⲧ ⲛ̄ ⲣⲉⲛⲥⲣⲟⲙⲡⲉ·
ⲛ̄ ⲣⲉⲛкоⲟⲩⲉ ⲛ̄ ⲣⲁⲗⲁⲁⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ· ⲉⲥⲛⲗ ⲧⲛ пес-
кⲱⲧⲉ ⲣⲧⲛ ⲡⲙⲁ ⲉⲛⲉⲥⲣⲙⲟⲟс ⲛ̄ⲣⲛⲧⲟ̄· ⲉⲥⲉⲓⲣⲉ ⲧⲛ пес-
ⲣⲱⲃ ⲛ̄ ⲥⲓⲭ ⲁⲧⲱ ⲛⲉⲩ ⲣⲓⲭⲏ̈ ⲛ̄ ⲱⲟⲩⲱⲧ̄ ⲧⲛ пескоι-
тон· ⲉⲧⲉⲡⲉⲓⲟⲩⲙⲉⲓ е сⲱⲧⲧⲛ̄ е тесⲙⲏ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲧⲱ ⲉⲧⲣⲟⲗⲥ̄ ⲉⲧ ⲛⲟⲧⲧⲛ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲥⲙⲟⲩ е ⲡⲛⲟⲩⲧⲉ
ⲉⲛⲉскⲱ ⲛ̄ тоотⲥ̄ е ⲃⲟⲗ ⲁⲛ ⲧⲛ пероо† ⲙⲙⲏ̈ тетⲱⲛ·
Fol. 28 b ⲉⲥⲙⲟⲩ е песⲁⲛⲛⲓⲟⲩⲣⲣⲟс | ⲉⲣⲉ ⲟⲩⲛⲟⲩ ⲛ̄ сⲃⲣⲁⲣ⳿ⲧ̄
ⲛⲉ̄ ⲙⲙⲏ̈ ⲟⲩⲣⲟⲧⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲱⲟⲟⲡ ⲧⲛ ⲡⲕⲱⲧⲉ· ⲧⲛ ⲡⲙⲁ
ⲉⲧ ⲉⲥⲛⲍⲩⲭⲁⲍⲉ (*sic*) ⲛ̄ⲣⲛⲧⲟ̄· ⲉⲣⲉ ⲛ̄ ⲁⲧⲙⲁⲓⲥ ⲧⲛⲣⲟⲩ ⲉⲧ
ⲣⲙ̄ ⲙⲙⲛⲧⲉ ⲟ ⲛ̄ ⲱⲡⲛⲣⲉ ⲧⲛ пестⲃⲃⲟ ⲙⲙⲏ̈ тесⲣⲁⲥⲙⲁ·
ⲉⲧⲭⲱ ⲙⲙⲟс ⲁⲉ ⲙⲙⲉⲛ нⲁⲩ е ⲟⲩⲟⲛ ⲛ̄ тⲉⲓ ⲣⲉ ⲉⲛⲉⲣ·
Сарра ⲁⲉ тесⲣⲙⲉ ⲛ̄ ⲁⲃⲣⲁⲣⲁⲙ ⲛⲉ ⲟⲩⲥⲣⲙⲉ те ⲉⲛⲉс-
ⲉⲣⲣⲁⲥ ⲁⲧⲱ несⲱⲟⲟⲡ ⲁⲛ ⲣⲙ̄ ⲛⲉⲣⲃⲛⲧⲉ ⲛ̄ тⲉⲓ ⲙⲙⲛⲉ·
Зревекка тесⲣⲙⲉ ⲛ̄ ⲓсаⲕ ⲛⲉ ⲟⲩⲥⲣⲙⲉ ⲉⲛⲉⲥⲱⲥ
ⲉⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲛⲥⲧⲛ̄ⲧⲱⲛ ⲁⲛ ⲉ тⲉⲓ парθенос·⁝—
Лⲓⲁ ⲙⲙⲏ̈ раχⲏⲗ ⲉⲛⲥⲣⲙⲉ ⲛⲉ ⲉⲧⲱⲟⲟⲡ ⲣⲙ̄ ⲡⲥⲁⲗ-
лос· ⲉⲧⲭⲡⲉ ⲱⲛⲣⲉ ⲁⲗⲗⲁ ⲙⲙⲡ ⲟⲩⲱⲱⲡⲉ ⲣⲙ̄ ⲡⲧⲁⲓ̈ⲟ
ⲛ̄ тⲉⲓ парθенос·⁝—анна тⲙⲁⲁⲧ ⲛ̄ самоⲩⲏⲗ ⲟⲩ-
ⲣⲟⲟⲧ ⲛ̄ ⲟⲩⲱⲧ· пе нтасⲁⲁϥ· еспⲱⲣⲧ̄ ⲛ̄ несрⲙⲉ-
ⲉⲟⲟⲩⲉ· ⲙ̄ ⲡⲙⲁⲧⲟ е ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲭⲁⲣⲓⲍⲉ нас
Fol. 29 a ⲙ̄ песаⲓⲧⲙⲁ· те парθенос ⲁⲉ | ⲛ̄тос· ⲭⲓⲛ ⲙ̄
ⲛⲍ̄ пероо† ⲛ̄ⲧⲁⲩⲧⲁⲁⲥ е ⲣⲟⲩⲛ е ⲡⲣⲡⲉ ⲙⲙⲉⲥ ⲕⲁ тоотⲥ̄
е ⲃⲟⲗ ⲣⲙ̄ песлⲱⲧ ⲛ̄ ⲟⲩⲱⲧ· ⲣⲙ̄ несⲱⲗⲛⲗ ⲙⲙⲏ̈ несⲛⲏ-
ⲛⲥϯⲁ ⲙⲙⲏ̈ несполⲧϯⲁ ⲙⲙⲏ̈ несаскⲏсⲓс ⲉⲧ ⲟⲩ·
Шⲛⲛса ⲛⲁⲓ ⲁ пеⲟⲩⲟⲉⲓⲱ ⲱⲟⲡⲉ е тре пⲭⲥ ⲣ̄ ⲡⲁⲉⲉⲩⲉ

ⲛ̄ ⲛ̄ϣⲁϫⲉ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲁϥϫⲓ ϣⲟϫⲛⲉ ⲛ̄ϭⲓ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϥ̄ⲗⲟⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲡⲉⲛⲧⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄· ⲡⲉⲧ ⲟ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲙ̄-
ⲙⲁϥ· ⲡⲉⲧ ϣⲟⲟⲡ ⲛⲙ̄ⲙⲁϥ· ϩⲙ̄ ⲡⲉⲓ ⲧⲁⲓⲟ· ⲛ̄ ⲟⲩⲱⲧ
ϫⲓⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ· ⲙⲛ̄ ⲡⲉⲓ ⲉⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ· ⲙⲛ̄ ⲧⲉⲓ ϭⲟⲙ
ⲛ̄ ⲟⲩⲱⲧ· ⲙⲛ̄ ⲧⲉⲓ ⲉⲛⲉⲣⲅⲓⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲙⲛ̄ ϯⲫⲩⲥⲓⲥ
ⲛ̄ ⲟⲩⲱⲧ· ⲉⲓϣⲁϫⲉ ⲉ ⲡϥ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ· ⲉⲧⲟ
ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ ⲛⲙ̄ⲙⲁϥ ϩⲛ̄ ⲧⲟⲩⲥⲓⲁ ⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ·
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄
ϣⲏⲣⲉ· ⲙ̄ ⲙⲉⲣⲓⲧ ⲉ ⲧⲣⲉ ⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛⲅ̄ ϣⲓ̄|ⲛⲉ· Fol. 29 b
ⲛ̄ⲥⲁ ⲡⲉⲕⲉⲥⲟⲟⲩ ⲛ̄ⲧⲁϥⲥⲱⲣⲙ̄ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ ⲧⲃⲉ ⲛ̄ⲏ̄
ⲡⲛⲟⲃⲉ· ϯⲟⲩⲱϣ ⲉ ⲧⲣ ⲕ̄ϣⲛ̄ ϩⲧⲏⲕ ϩⲁ ⲁⲇⲁⲙ ⲛⲅ̄ ⲟⲩⲱⲛ
ⲛⲁϥ ⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ· ⲡⲁϣⲏⲣⲉ·
ϫⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ ⲉ ⲧⲣⲉ ⲕϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ
ⲛ̄ ⲓⲥⲁⲕ· ϫⲉ ⲙ̄ⲡⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ ⲣⲱϣⲉ ⲉ ⲧⲟⲩϫⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲁⲩⲧⲁⲗⲟ ⲙⲉⲛ ⲉ ϩⲣⲁⲓ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲛ̄ ⲓⲉⲫⲑⲁⲉ· ⲁⲗⲗⲁ
ⲡⲉⲥⲥⲛⲟϥ· ⲡⲉⲛⲧ ⲁϥⲧⲟⲩϫⲟⲥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ· Ⲡⲉⲥⲛⲟϥ
ⲅⲁⲣ ⲛ̄ ⲁⲃⲉⲗ ⲱϣ ⲉ ⲃⲟⲗ· ⲉϥϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧⲕ̄ ⲉ
ⲧⲣⲉ ⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲛⲅ̄ ⲡⲱϩⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲉⲕⲥⲛⲟϥ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲱⲕ ⲱϣ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉ ⲡⲱϥ ⲕⲁ
ⲣⲱϥ· ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̄ ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ϣⲁ ⲧⲛⲁⲩ ⲡϫ̄ⲥ̄· ⲉⲕⲛⲁⲕⲧⲟⲕ ⲛⲅ̄ ⲉⲓ ⲉ ⲡⲉⲥⲏⲧ
ⲛⲅ̄ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲡⲣⲟⲫⲏϯⲁ ⲙⲛ̄ | ⲛⲉⲛϩⲟⲣⲁⲥⲓⲥ· Fol. 30 a
ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲡⲁϣⲏⲣⲉ· ⲙ̄ⲡ ⲣ̄ ⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ ⲛ̄ⲑ̄
ϫⲉ ⲛ̄ⲛⲉ ϥⲧⲁⲕⲟ ⁘—ⲉⲓⲥ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ· ⲥⲃ̄ⲧⲱⲕ ⲛⲁⲕ· ⲱ̄
ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ· ϣⲁⲛⲧ ⲕ̄ϭⲱⲧⲡ̄ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲩⲗⲟⲥ·
ⲉⲓⲥ ⲡⲉⲕⲙⲁ ⲛ̄ ϣⲱⲡⲉ· ⲥⲃ̄ⲧⲱⲧ ⲛⲁⲕ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲉⲧⲉ
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ· ⲧⲁⲓ ⲛ̄ⲧⲁⲕⲧⲁⲙⲓⲟⲥ· ϩⲛ̄ ⲛⲉⲕ-
ϭⲓϫ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̄
ⲟⲩⲉⲓⲱⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲉⲧⲉ ⲓⲱⲥⲏⲫ ⲡⲉ ⲡϩⲗ̄ⲗⲟ ⲛ̄ ϩⲁⲙϣⲉ·
ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲡⲁⲓ̄ ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ ⲇⲓⲁⲕⲱⲛⲓⲧⲏⲥ·
ⲁⲩⲱ ⲛ̄ ϩⲩⲡⲉⲣⲉⲧⲏⲥ· Ⲉⲕϣⲁⲛⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ̄ ⲡⲕⲁϩ
ϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ ϣⲁ ⲛⲉϥⲥⲛ̄ⲧⲉ· ⲁⲩⲱ ⲡⲇⲓⲁⲃⲟⲩⲗⲟⲥ ⲛⲁ-
ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲱⲧ ⁘—ⲃⲱⲕ ⲡⲁϣⲏⲣⲉ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲛⲅ̄

ⲉⲓ ⲟⲛ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̄ⲙⲟⲕ ⲉ
ⲃⲱⲕ· ⲁⲛⲟⲕ ⲡⲉⲧ ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲕ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁ
Fol. 30 b ⲟⲩⲉϩⲥⲁϩⲛⲉ· ⲙ̄ⲡⲣ̄ ⲁⲙⲉ|ⲗⲉⲓ ⲉ ⲡϩⲱⲃ ⲛ̄ ⲛⲉⲕϭⲓϫ· ⲛϥ̄-
ⲍ̄ ⲧⲁⲕⲟ· ⲁⲓϫⲟⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ ϫⲉ ⲛ̄ⲛⲉ ⲕⲁⲧⲁ-
ⲕⲗⲩⲥⲙⲟⲥ ⲙ̄ⲙⲟⲟⲩ ϣⲱⲡⲉ· ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲁ ⲡ-
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲙ̄ ⲡⲛⲟⲃⲉ ⲁϣⲁⲓ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲁϥⲟⲙ-
ⲥⲟⲩ ⲧⲏⲣⲟⲩ· ϩⲛ̄ ⲙ̄ⲙⲟⲩ ⲛ ⲉⲓⲟⲟⲩⲉ ⲛ̄ ⲧⲁⲛⲟⲙⲓⲁ· Ⲁ
ⲧⲕⲓⲃⲱⲇⲟⲥ ⲛ̄ ⲛⲱϩⲉ ϣⲱϫⲡ̄ ⲛ̄ ⲟⲩⲥⲡⲣ̄ⲙⲁ ϩⲓϫⲙ̄ ⲡⲕⲁϩ·
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̄ ⲧⲕⲁⲗⲁϩⲏ ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲉ ⲧⲣⲉ ⲕϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲥ̄ ⲙ̄ ⲯⲓⲥ ⲛ̄ ⲉⲃⲟⲧ· ϫⲉ
ⲉⲕⲉⲧⲟⲩϫⲟ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̄·
Ⲁⲛⲧⲁⲕⲉ ⲥⲟⲇⲟⲙⲁ ⲙⲛ̄ ⲅⲟⲙⲟⲣⲣⲁ ⲙⲛ̄ ⲙ̄ ⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ̄ ϣⲁ ⲧⲉⲛⲟⲩ ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲛⲟⲃⲉ· ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄
ϣⲏⲣⲉ ϭⲉⲡⲏ ⲛⲅ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛⲅ̄ ⲧⲟⲩϫⲟ ⲙ̄ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· Ⲁⲛϫⲟⲟⲩ ⲛ̄ ⲓⲱⲛⲁⲥ ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉ ⲛⲓⲛⲉⲩⲏ ⲧⲛⲟϭ ⲙ̄ ⲡⲟⲗⲓⲥ ⲁϥⲧⲁϣⲉⲟⲉⲓϣ
ⲛⲁⲥ· ⲛ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲡⲉϥⲧⲁϣⲉ[ⲟⲉⲓϣ] |
Fol. 31 a ⲣⲱϣⲉ ⲉ ⲧⲟⲩϫⲟⲟⲩ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲩⲙⲉⲧⲁⲛⲟⲓ· ⲁⲩⲧⲁⲕⲟ
ⲍ̄ⲁ̄ ⲟⲛ· ⲁⲩⲙⲉⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲧⲁⲕⲟ· ϫⲉ ⲉⲣⲉ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛⲁⲣ̄ ϩⲟⲧⲉ ⲛ̄ⲥⲉⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲛⲟⲃⲉ·
ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲣ̄ ϩⲟⲧⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲓ ⲟⲛ ⲥⲉⲙⲏⲛ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲛⲉⲩⲛⲟⲃⲉ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ· ⲁⲙⲟⲩ
ⲛⲅ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲅ̄ ⲧⲟⲩϫⲉ ⲡⲕⲉ ⲥⲉⲉⲡⲉ
ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲁⲓϯ ⲛⲁⲩ ⲙ̄ ⲡⲛⲟⲙⲟⲥ ϩⲓⲧⲙ̄ ⲙⲱⲩⲥⲏⲥ·
ⲁⲗⲗⲁ ϣⲁⲛⲧ ⲕ̄ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲅ̄ ⲇⲉⲗⲓⲟⲩ
ⲙ̄ⲙⲟϥ· ⲛϥ̄ⲛⲁϫⲱⲕ ⲉ ⲃⲟⲗ ⲁⲛ·:—ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϩⲁ ⲣⲟⲕ ⲁⲗⲗⲁ ϩⲉⲛ ⲗⲁⲁⲩ ⲛⲉ
ⲛⲉⲩⲡⲣⲟⲫⲏⲧⲓⲁ ϣⲁⲛⲧ ⲉⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ· ⲛⲅ̄ ⲧⲁϩⲟⲟⲩ
ⲉ ⲣⲁⲧⲟⲩ· ⲧⲟⲓ̈ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̄ ⲁ
ⲡⲕⲁϩ ⲧⲏⲣϥ̄ ϫⲱϩⲙ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲡⲗⲁⲛⲏ ⲛ̄ ⲛ̄ⲉⲓⲇⲱⲗⲟⲛ·
ⲉⲕ ⲧⲙ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛⲅ̄ ⲡⲱϩⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲥⲛⲟϥ ϩⲓ
Fol. 31 b ϫⲱϥ ⲛϥ̄ⲛⲁⲧⲃ̄ⲃⲟ ⲁⲛ· ⲛⲉⲧ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ ⲙ̄ ⲡⲉⲥⲏⲧ ϭⲱϣⲧ̄
ⲍ̄ⲃ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̄ ϫⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲃⲱⲕ ⲛⲅ̄ | ϯ ⲛⲁⲩ ⲛ̄ ⲟⲩ-

сωτε·:—а пеоуоеιщ щωпе· е тре коγωп ⲙ прⲟ ⲙ ппараѯісос· нⲛ̄ кте ѧѧш е роγн е роϥ ⲛ̄ ке сοп· етра· тшѧѧγ ⲛ̄ нет онⲟ̄ тнроγ· сѯωщⲧ̄ е роγ ρнтⲛ̄ е тре кѳωк е ρнтⲥ̄ ⲙ ⲙаріа нⲛ̄ ⲭ ⲛ̄ отсωшма ⲛ̄ рωме ρⲙ̄ тескаλаρн· нⲛ̄ ⲭарιζе ⲛ̄ отелеуѳеріа ⲙ пνеиос тнрⲩ̄ ⲛ̄ неріоѳ̄ме· екщаѵѳωк па щнре· кна† ⲙ̄ⲧоп ⲛ̄ ⲡрεѳиос тнроγ· ѳωк па щнре нⲛ̄ † ρтнк е паша ⲛ̄ єλοολε ⲭε ⲛ̄ нⲉⲣ̄ ⲭερсος·:—Ипса наι ⲭε а ⲡлοиοѵеннс сωтⲙ̄ ⲡса поуερсαρне ⲙ пеуеιωт· ⲁтω ρⲙ̄ пеуοтωщ ⲙⲙⲁ ⲙⲙοу· ⲁсуєѳтωтⲩ̄ е ει е песнт ехⲙ̄ пκаϥ· е ѳωк е роγ ⲛ̄ ρωѳ ⲛ̄ⲧⲁⲩⲭοογ е тѳннтⲩ̄· ρⲙ̄ пноиос ⲙⲙ̄ непрофнтнс· пехаϥ ϭар ⲛ̄ⲥι пескеγос ⲛ̄ сωтⲛ̄ паγλος ⲭε ⲛ̄ тере пⲭωк ⲙ пеоγо|ειщ ει· а пноγте тⲙ̄ноογ ⲙ пⲩ̄щнре· ⲁщщωпе е роγ ρⲙ̄ отсρⲓⲙе· ⲁщщωпе ρа пноиос· ⲭε ечещωп ⲛ̄ нет ρа пноиос·:—ⲛⲓⲙ пет насωтⲙ̄ е нει ноⲥ ⲛ̄ щаⲭε ⲛ̄ ѳаγмасια нⲩ̄ тⲙ̄ ρ щнре е перογο· анок ϭар ещаⲛⲓєєγте е роγ· е пент ⲁщщωпе ⲛ̄ тει парѳенос· щаⲓρρа ⲛ̄ⲧащтортρ̄ ⲛ̄така тоот е роγ· ем ειⲥⲛ̄ ειнаρ̄ ⲟγ· каї ϭар ⲁγⲓⲛⲛщε отωщ е роγϫ ⲛ̄ⲥа нει ⲁ†λοгια ⲛ̄ † ⲙⲉⲙе· ⲁγϫε е ϫраι ετⲙⲙⲛ̄тρєчєια тоотоγ ⲛ̄ⲥωоγ ⲙⲡ̄ отеⲙе· Отρωѣ ϭар пе ечхοсе е тефѵсις ⲛ̄ тⲙⲙ̄тρωⲙе ρⲙ̄ п тре ⲥщⲙе ⲭε ⲛ̄ ащ ⲛ̄ ρе а плοгос ρ̄ сарⲝ̄· ⲙ̄ ⲭε ⲛ̄тащщωпе ⲛ̄ рωме ⲛ̄ ащ ⲛ̄ ρе· пωп ⲙⲙⲁте пе пⲓстеγе етноγте ⲛ̄ телⲓос нⲛ̄ⲥωхѵ̄ ан е пеуеιωт· отлοпοченнс пе е роγ | ρⲙ̄ пноγте п[е]ιωт·:—отщρ̄п ⲙ ⲙісе он пе· е роγ ρⲙ̄ тκаλаρн ⲙ ⲙаріа тесⲙⲙαγ ⲙ парѳенос· отноγте ϭар пе ащρ̄ рωме· ⲁтω ечхнк е роγ ⲛ̄ⲥωѣ ⲙⲙа· ⲛ̄ тⲙⲙ̄тρωⲙе щант ⲛ̄ пноβе· отϭοлοογсιос пе ⲙⲙ̄ пеуеιωт· Ⲗтω нⲛ̄ⲣорⲝ̄ ан е пеуеιωт· κата тоγсια ⲛ̄ тⲙⲙ̄тноγте· отρωⲙе

Fol. 32 a

Fol. 32 b

пе ецо ⲛ̄ ноуте· е аупрокопте ⲟⲩⲛ̄ ⲣⲱⲃ ⲙ̄ⲙ· ⲛ̄ тмнтнот ецсωтⲙ̄ ⲛ̄ⲥа ⲛ̄ⲉⲓооте· ⲛ̄ тер ⲧ̄ⲫоωщ оуи е ⲉⲓ ⲱа рои аущахе ⲙⲙ̄ гаврил парχаггелос ецхω ⲙ̄ⲙос нас же аиот ⲛ̄ⲧ̄ ⲭωк е ⲃол ⲙ̄ поуесдоуе ⲙ̄ пекхⲥ̄· аиот ⲛ̄ⲧ̄ ⲟⲩнперетн ⲛ̄ та ⲍiакωниа· ⲃωк ⲱа тпарⲑенос ет отаав маріа· ⲛ̄ⲧ̄ сⲧⲙаае нас ⲛ̄ та паротсіа· ⲛ̄ⲧ̄ таиос же

Fol. 33 a ⲍⲉ ✝наотωщ ⲣⲣаі ⲛ̄ⲣⲛⲧⲥ̄· | ✝ ⲣтнк е рос екщанщахе ⲙ̄ⲙⲁас· ⲙⲡⲣ̄ ✝ ⲣоте нас ⲟⲩⲛ̄ тⲕⲥⲓноуωнⲝ̄ е рос ⲙⲡⲣ̄ щтр̄тωрс̄ ⲟⲩⲛ̄ текⲥⲓщахе·:—ⲙⲡⲣ̄ тарассе ⲙ̄ песноус· отщеере щиа сар те песнащі ан ра тⲕ̄роте· относ ⲛ̄ щпире те е тре рωме· сωтⲙ̄ же оуⲛ̄ отпарⲑенос ⲛⲁⲓсе ахⲛ̄ спр̄ⲙа ⲛ̄ ⲣоооуⲧ· ⲙⲡ ⲣ̄ апофане е ⲭωс ⲛ̄ отⲧⲙⲛщрια ⲛ̄ⲑⲉ ⲛ̄ ⲍа[ха]ріас· отонⲟⲩⲕ̄ е рос ⲟⲩⲛ̄ отоуроⲧ· щахе ⲙ̄ⲙⲁас ⲟⲩⲛ̄ отмнтр̄ⲙращ· таиос е па еоот ет нащωпе ⲙ̄ⲙос· пⲙⲩстнрюн ⲙ̄ пр̄ро наиот ⲣоⲡⲫ̄· неⲣⲛте же ⲙ̄ пиоуте наиот отонⲟⲩⲕ̄ е ⲃол ⲟⲩⲛ̄ отеооуⲧ· Ⲏ тере ⲫⲉі же ща рос ⲛ̄ⲥі гаврил· ⲙ̄ⲙе ⲫоⲩонⲟⲩⲕ̄ е рос ⲟⲩⲙ̄ пеⲫеооуⲧ· отде ⲙ̄ⲙе ⲫⲱк

Fol. 33 b ⲍⲥ̄ е роуи ща рос ⲣωс рωме· ⲫсооуи | сар же тесснноїа ан пе нат ⲉ̄ рωме ⲛ̄ щⲙⲙо· ауаре ратⲫ̄ ⲙ̄ ⲡⲃωл ⲙ̄ про ⲙ̄ пескоітωи· ауиоуте е рос ецхω ⲙ̄ⲙос· же ⲭаіре тⲙ̄т асⲥⲛ̄ ⲣиот пⲭ̄с̄ ⲙⲙⲁе· ⲛ̄ тере ссωтⲙ̄ де е тесин ⲛ̄ щⲙⲙо· асщтортр̄ ецхω ⲙ̄ⲙос же отащ ⲙ̄ ⲙⲙе пе пеї ас[пас]мос· есмокмек де ⲙ̄ⲙос ⲣі наі· ⲁⲧⲱ ⲉⲥⲣ̄ щпире ехⲛ̄ тесин ⲙ̄т ассотⲙес· Ⲗуиоуте он ⲙ̄ пиер сⲛ̄ снат же ⲭаіре тⲙ̄т асⲥⲛ̄ ⲣиот пⲭ̄с̄ ⲙⲙⲁе· ⲛ̄ тере пасⲧⲉⲗⲗос де нат е рос же асщтортр̄ ехⲙ̄ пщаже· ауархеі ⲙ̄ мооще· е роуи е рос ⲟⲩⲛ̄ отоуроⲧ· ⲙⲡ отоуроⲧ ецхω ⲙ̄ⲙос· же ⲙⲡⲣ̄ ⲣ̄ роте маріа· арⲥⲙе сар ⲛ̄ отⲣиот ⲛ̄ надрⲙ̄ пиоуте· еіс ⲣиите сар терашω ⲛ̄техпо̄ ⲛ̄ отщнре ⲛ̄те-

ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲓⲥ̅· ⲁⲥⲣ̅ϣⲡⲏⲣⲉ ⲇⲉ ⲛ̅ϭⲓ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· | ϫⲉ ⲁⲩⲱ ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ· ⲉⲣⲉ Fol. 34 a
ⲡⲁⲓ ⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲟⲓ· ⲙ̅ⲡ ⲉⲓⲥⲟⲩⲛ̅ ϩⲟⲟⲩⲧ ⲉⲛⲉϩ· ⲁⲛⲟⲕ ⲍ̅ⲍ̅
ⲅⲁⲣ ⲁⲛⲅ̅ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲏ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ ⲙⲁⲣⲓⲁ
ⲁⲣϭⲓⲛⲉ ⲅⲁⲣ ⲛ̅ ⲟⲩϩⲙⲟⲧ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ϭⲙ̅ϭⲟⲙ
ⲁⲩⲱ ⲛ̅ⲧⲉ ⲧⲁϫⲣⲟ ϫⲉ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟϥ· ϥⲟⲩⲁⲁⲃ ⲁⲩⲱ
ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⁘—ⲭⲁⲓⲣⲉ
ⲙⲁⲣⲓⲁ· ⲧⲉⲧ ⲉⲣⲉ ⲡⲉⲥⲕⲁⲣⲡⲟⲥ ⲛⲁϯ ⲛ̅ ⲟⲩⲟⲩϫⲁⲓ ⲙ̅
ⲡⲕⲟⲥⲙⲟⲥ· ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅ ⁘—ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ
ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ· ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉϭⲣⲟⲙⲡⲉ
ⲛ̅ ⲁⲧ ⲧⲱⲗⲙ̅ ⲉⲧⲉ ⲙⲛ̅ ϫⲃⲓⲛ ⲛ̅ϩⲏⲧⲥ̅· ⲛ̅ⲧⲁⲩϫⲟⲟⲩ
ϣⲁ ⲣⲟⲥ ⲙ̅ ⲡϣⲙ̅ ⲛⲟⲩϥⲉ ⲉⲧ ⲥⲟⲧⲡ̅ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ
ⲁⲛⲟⲕ ⲅⲁⲃⲣⲓⲏⲗ ⁘—ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅
ⲛⲙ̅ⲙⲉ· ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ· ⲧⲉⲧ ⲛⲁⲫⲟⲣⲉⲓ ⲛ̅ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ ⲧⲏⲣⲥ̅ ϩⲛ̅ ⲟⲩϩⲃ̅ⲥⲱ ⲛ̅ ⲟⲩϫⲁⲓ ⁘—ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ
ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ· ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲛ̅ⲧ ⲁ
ⲡⲟⲩϫⲁⲓ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ ϣⲱⲡⲉ | ϩⲓⲧⲛ̅ ⲧⲉⲥϭⲓⲛ- Fol. 34 b
ⲙⲟⲟϣⲉ ϩⲓ ϫⲱϥ· ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ· ⲡϫ̅ⲥ̅ ⲍ̅ⲏ̅
ⲛⲙ̅ⲙⲉ ⁘—ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲥⲟⲧⲡ̅ ⲡⲁⲣⲁ ⲧⲡⲉ ⲙⲛ̅
ⲡⲕⲁϩ· ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ ⁘—
ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲡⲡⲩⲣⲅⲟⲥ· ⲉⲧ ⲉⲣⲉ ⲡⲉⲑⲩⲥⲁⲩⲣⲟⲥ·
ⲙ̅ ⲡⲣ̅ⲣⲟ ⲛ̅ϩⲏⲧϥ̅ ⁘—ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅
ⲛⲙ̅ⲙⲉ ⁘—ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲛ̅ⲧ ⲁⲥϯ ⲛⲁⲛ ⲛ̅ ⲟⲩϩⲓⲏ
ⲛ̅ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅
ⲛⲙ̅ⲙⲉ ⁘—ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲛ̅ⲧ ⲁⲥⲟⲩⲱⲛ ⲛⲁⲛ ⲙ̅ ⲡⲣⲟ
ⲙ̅ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉⲩ ϣⲱⲧⲙ̅ ⲙ̅ⲙⲟϥ ϩⲓⲧⲛ̅
ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲛ̅ ⲁⲇⲁⲙ ⲙⲛ̅ ⲉⲩϩⲁ· ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅
ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ ⁘—ⲭⲁⲓⲣⲉ ⲧⲙⲉϩ ⲥⲛ̅ⲧⲉ ⲛ̅ ⲕⲓⲃⲱⲇⲟⲥ
ⲛ̅ⲧ ⲁⲥⲧⲟⲩϫⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲡⲧⲁⲕⲟ ⲛ̅ ⲧⲙⲛ̅ⲧⲁⲥⲉⲃⲏⲥ ⁘—
ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ· ⲭⲁⲓⲣⲉ ⲧⲉϩⲓⲉⲓⲃ
ⲉⲧ ⲛⲉⲥⲱⲥ· ⲛ̅ⲧⲁⲥϯ ⲟⲩⲱ ⲛⲁⲛ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ ⲡⲥⲟⲣ̅ⲧ̅· ⲛ̅ ⲕⲁ-
ⲑⲁⲣⲱⲛ ⲙⲛ̅ ⲑⲃ̅ⲥⲱ ⲛ̅ | ⲧⲙⲛ̅ⲧ ⲁⲧ ⲧⲁⲕⲟ ⁘—ⲭⲁⲓⲣⲉ ⲧⲛ̅ⲧ Fol. 35 a
ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲡϫ̅ⲥ̅ ⲛⲙ̅ⲙⲉ· ⲭⲁⲓⲣⲉ ⲡϭⲁⲗⲙⲁⲛ ⲛ̅ ⲛⲟⲩⲃ ⲍ̅ⲑ̅

ет ере пиаппа ⲛ̄ⲣⲛⲧⲉ̄ϥ :—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ· Χαιρε ⲧⲙ̄ⲧ ⲁⲥϥⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲧⲙ̄ⲛ̄ⲧⲭⲁⲭⲉ· ет ⲟⲩⲧⲱⲛ ⲙ̄ⲙⲏ̄ ⲡⲛⲟⲩⲧⲉ·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ·:—Χαιρε ⲙⲁⲣⲓⲁ ⲡⲉϥ† ⲛⲟⲩϥⲉ ет ⲟⲩⲧⲁⲗⲟ ⲙ̄ⲙⲟϥ ⲉ ϩⲣⲁⲓ ⲙ̄ⲙ̄ⲟ ⲉ ϧⲟⲗ ⲙ̄ⲙ̄ⲟ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛ-ⲧⲱⲕⲣⲁⲧⲱⲣ ϣⲁⲛⲧ ⲛ̄ϩⲱⲧⲡ̄· ⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙ̄ⲟ ⲡⲛ̄ⲡⲗⲁⲥⲙⲁ ⲛ̄ⲧⲁϥⲧⲁⲗⲓⲟϥ·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ·:—Χαιρε ⲧⲉⲥⲕⲩⲛⲏ ⲧⲙ̄ⲧⲁ ⲧⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ· ⲙ̄ⲙⲟ ⲛⲓⲟⲩⲟϩⲉⲛⲛⲉ ⲙ̄ⲙⲟ ⲛⲉⲓⲱⲧ ⲙ̄ⲙⲁⲟⲩ ⲛ̄ϩⲛⲧⲥ̄·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡⲭⲟⲉⲓⲥ ⲙ̄ⲙ̄ⲛⲉ·:—Χαιρε ⲙⲁⲣⲓⲁ ⲧⲕⲓⲃⲱⲧⲟⲥ ⲉⲧ ⲥⲟⲟⲗⲉ ⲛ̄ ⲛⲟⲩϧ ⲛ̄ ⲥⲁ ⲥⲁ ⲙⲓⲛ· ⲧⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲥ ⲙ̄ⲙ̄ⲟ ⲡⲉϥⲗⲟⲩⲟⲥ
Fol. 35 *b* ⲟ̄ ⲉⲧ ⲟⲩⲁⲁϧ· Χαιρε ⲙⲁⲣⲓⲁ ⲡⲟⲉⲓⲕ ⲛ̄ⲧⲁϥⲉⲓ | ⲉ ϧⲟⲗ ϧⲛ̄ ⲧⲡⲉ ⲉ ⲧⲥⲓⲟ ⲛ̄ⲛⲉⲧ ϩⲣⲟⲉⲓⲧ· ⲁⲧⲱ ⲉ ⲙⲟⲩϩ ⲛ̄ⲛⲉⲩⲯⲩⲭⲏ ⲛ̄ ⲁⲅⲁⲑⲟⲛ· Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲛ·:—Χαιρε ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲧⲟⲩⲭⲟ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉ ϧⲟⲗ ϧⲛ̄ ⲛ̄ ⲭⲉⲙⲱⲛ ⲙ̄ⲙⲟ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁⲧⲱ ⲉⲥⲉⲓⲛⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲗⲁⲓⲛⲏ ⲙ̄ⲙⲟ ⲡⲟⲩϫⲁⲓ·: Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ· Χαιρε ⲙⲁⲣⲓⲁ· ⲧⲛⲧⲙⲫⲏ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄· ⲛ̄ ⲁⲧ ϫⲃⲏⲛ ⲛ̄ⲧⲁⲥⲥⲟⲃⲧⲉ ⲛⲁⲓ [ⲛ̄ ⲧⲉⲣⲓⲛ ⲙ̄ⲙ̄ⲟ ⲡⲟⲩϫⲁⲓ]·[1] Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ· Χαιρε ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲧⲁ ⲛⲉϩⲓⲟⲟⲙⲉ ⲧⲛⲣⲟⲩ ⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲥⲓⲙⲉ ⲛ̄ ⲟⲩ-ⲡⲁⲣϩⲛⲥⲓⲁ· ϩⲓⲧⲙ̄ⲙ̄ ⲡⲉⲥ ϫ̄ⲥ̄ ⲁⲧⲱ ⲉ ⲧϧⲏⲛⲧⲉ̄·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ·:—Χαιρε ⲙⲁⲣⲓⲁ ⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ ⲟⲩⲁⲁϧ· ⲉⲧⲟⲩϣⲱⲟⲩⲧ ϩⲓ ϫⲱⲥ ⲛ̄ ⲧⲉⲟⲩⲥⲓⲁ ⲛ̄ ⲗⲟⲥⲓⲕⲏ·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ· Χαιρε ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲧⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄ⲙ̄ⲟ ⲡⲉϣⲛⲣⲉ ⲙⲉϩ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄
Fol. 36 *a* ⲟⲁ ⲙ̄ⲙ̄ⲛⲉ·:— | Χαιρε ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲉⲣⲉ ⲧⲡⲉ ⲙⲙⲏ ⲡⲕⲁϩ ⲥⲱϣⲧ̄ ⲉ ϧⲟⲗ ϧⲛ̄ⲧⲥ̄·:—ⲛ̄ⲧⲉⲥⲛⲁⲁⲕⲉ ⲉⲧ ⲟⲩⲁⲁϧ·:—Χαιρε ⲧⲙ̄ⲧ ⲁⲥⲥⲏ̄ ϩⲙⲟⲧ ⲡ̄ⲭ̄ⲥ̄ ⲙ̄ⲙ̄ⲛⲉ·:—Χαιρε ⲙⲁⲣⲓⲁ ⲧⲛⲟⲩⲛⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲧⲙ̄ⲧ ⲁⲥϯ ⲟⲩⲱ ⲛⲁⲛ ⲉ ϩⲣⲁⲓ ⲙ̄ⲙ̄ⲟ

[1] The words within brackets are badly written in red ink, the scribe having, presumably, omitted them.

пкарпос н таікаюсунн· хаіре тнт асѕн ρмот
пхс ннне·:—хаіре маріа песперма ет сма-
ааат нтач† отѡѡ нан є ρраі ѳ пкарпос н таі-
каюсунн· ѳ пшни ѳ пωнϩ·:—хаіре тнт асѕн
ρмот пхс ннне·:—хаіре маріа тлухна н
ноүв:—хаіре тнт асѕн ρмот пхс ннне·:—
хаіре маріа трпаріа н вρρе ет ере пеρмот н-
рнтс· нтач тре нет сαщε ρлоѕ·:—хаіре тнт
асѕн ρмот пхс ннне·:—Αλнѡѡс ρшан тоікоү-
меин тнрс ει ετма н отωт· Αλнѡѡс ειщанктоі
н са са ниа н †наѕн пхωк ан н ноүмакаріс-
мос·:— | ет тооүе ерο ѡ те σρѣпщан ет отаав· Fol. 36 b
нтасει є ρωλ ρѣ пієноүал ѳ пноѕ н ρρο те ος (sic)
нтасхпо ѳ пиүнфіос ѳ пкосмос тнрч· кан р
щан нсофос тнрот ѳ пкосмос тнрч· ин нес-
хоλαсτкос· ин неρрнтωр н тоікоүмеин тнрс
ετщансωоүс тнрот· є неτερнт· нсенаещѣѣѕоυ
ан ехѡ н ноүтаіо ет тооүе ерο· н ρωλѡѡс же
етнахοος же ο н наρρѣ пноѕ н εοοт нт ар-
маате ннноү ρітѣ поүщнре· ετщанхοος же тпе
хοοсе· аλλа несщнщ ан ннне· а тотнаλарн
сар сі ра пет моүс н тпе ин пкас· ετщанхοος
же отноѕ пе пкас· щаіхοος же пкас пе прпо-
поλοιоυ н несоүрннте·:—ετщантнтѡне нтасма
н ѣпнте· техοсе н ροτο | є роот ρѣ поүтѣѡо· Fol. 37 a
етнаноүте ерѡ же тκοівѡλος нта тκівѡλος· οε
ѳ пеоүбеіщ· ραρеρ є нщε ин нϣщнре· нто же
артολαο ѳ пκосмос тнрч ρѣ птако н тнптасе-
внс· етнаноүте ерο же тκівѡλος н таіаθκн·
аλλа тет ннат мен· ере теплаϫ сйте нρнтс·
етсно ρѣ нтннве· ѳ пноүте· Ηто же а петсі ра
птнрч ρѣ пщахе н тесѵοη· етнаноүте ерο
же псѣлнни н ноүв· пет ннат мен нтач-
щωпе є роч н отщни ѳ маννа етр ннеεе н

ⲛ̄ϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏ̅ⲗ̅· ⲛ̄ⲧⲟ ⲇⲉ ⲁⲣϣⲱⲡ ⲉⲣⲟ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲧ-
ⲥⲓⲟ ⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ϩⲙ̄ ⲡⲙⲁⲛⲛⲁ ⲛ̄ ⲛⲟⲏⲧⲟⲛ
ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲥⲱⲙⲁ ⲛ̄ ⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲥⲛⲟϥ ⲛ̄
ⲁⲗⲩⲑⲓⲛⲟⲛ· ⲛ̄ⲧⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ· ϣⲁⲛ ⲧⲉϥⲥⲟⲧⲛ̄· |
Fol. 37 b ϩⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ ⁘ Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲇⲉ ⲡⲉϫⲉ ⲙⲁⲣⲓⲁ ⲙ̄ ⲡⲁⲣ-
ⲟ̅ⲥ̅ ⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲕϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲓ ϩⲛ̄
ϩⲉⲛϣⲁϫⲉ ⲉⲩϫⲟⲥⲉ ⲡⲁⲣⲁ ⲡϣⲓ ⲛ̄ ⲧⲙⲛⲧ̄ⲣⲱⲙⲉ ⲧⲏⲣⲥ̄·
ⲁⲩⲱ ⲕⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲓ ⲛ̄ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ ϣⲡⲏⲣⲉ·
ⲁⲛⲅ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲅⲁⲣ ⲁⲩⲱ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⲉⲣⲉ ⲡⲁⲓ
ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲙ̄ⲡⲉ ⲓ̈ⲥⲟⲩⲛ̄ ϩⲟⲟⲩⲧ· ⲁ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲇⲉ ⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁϥ ϫⲉ ⲉϣⲱⲡⲉ· ⲧⲣ̄ ⲟⲩⲱϣ ⲉ ⲧⲁⲛϩⲉⲧ·
ⲛ̄ϣⲁϫⲉ ⲛ̄ⲧ ⲁⲓϫⲟⲟⲩ ⲛⲉ· ⲧⲱⲟⲩⲛ ⲛ̄ⲧⲉⲃⲱⲕ ϣⲁ ⲉⲗⲩⲥⲁ-
ⲃⲉⲧ ⲧⲉⲥϩⲓⲙⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲏⲃ· ⲧⲁⲓ ⲉⲧ ϣⲟⲟⲡ ϩⲛ̄
ⲧⲟⲣⲓⲛⲏ ⲧⲟⲩⲥⲩⲛⲅⲉⲛⲏⲥ ⲅⲁⲣ ⲧⲉ· ⲁⲩⲱ ⲧⲣ̄ ⲛⲁⲉⲓⲙⲉ
ⲉ ⲧⲙⲉ ⲛ̄ ⲛ̄ϣⲁϫⲉ· ⲛ̄ⲧ ⲁⲓϫⲟⲟⲩ ⲛⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̄·
ⲕⲁⲓ ⲅⲁⲣ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲧ ϣⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲡⲉⲥϩⲁⲓ ϩⲁ ⲑⲉ
ⲛ̄ ⲛⲉϩⲟⲟⲩ ⲁϥⲧⲁϣⲉⲟⲉⲓϣ (*sic*) ⲛⲁϥ ϩⲱⲱϥ ⲛ̄ ⲟⲩⲣⲁϣⲉ·
Fol. 38 a ϫⲉ ⲉⲓⲥ ⲉⲗⲩⲥⲁⲃⲉⲧ | ⲧⲉⲕⲥϩⲓⲙⲉ ⲛⲁϫⲡⲟ ⲛⲁⲕ ⲛ̄ ⲟⲩϣⲏⲣⲉ
ⲟ̅ⲍ̅ ⲛⲅ̄ ⲙⲟⲩⲧⲉ ⲉ ⲡⲉϥⲣⲁⲛ ϫⲉ ⲓⲱϩⲁⲛⲛⲏⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣ̄ ⲁⲧ ⲛⲁϩⲧⲉ ⲉ ⲛⲁ ϣⲁϫⲉ· ⲁⲓϩⲟⲣⲓⲍⲉ ⲉ ϫⲱϥ
ⲛ̄ ⲟⲩⲧⲏⲙⲱⲣⲓⲁ ⲉⲧⲉ ⲧⲙⲛ̄ⲧⲙ̄ⲡⲟⲧⲉ· Ⲉⲗⲩⲥⲁⲃⲉⲧ ⲙⲉⲛ
ⲁⲥⲱ̄ⲱ̄ ⲙ̄ ⲡϣⲏⲣⲉ· ⲍⲁⲭⲁⲣⲓⲁⲥ ϩⲱⲱϥ ⲁϥϣⲱⲡⲉ ⲉϥⲟ ⲛ̄
ⲙ̄ⲡⲟ ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ· Ⲁⲩⲛⲟϭ ⲇⲉ ⲛ̄
ⲣⲁϣⲉ ϣⲱⲡⲉ ϩⲙ̄ ⲡⲏⲓ̈ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲩⲱ ⲡⲙⲉϩ ⲥⲟⲟⲩ
ⲛ̄ ⲉⲃⲟⲧ ⲡⲉ ⲡⲁⲓ̈ ϫⲓⲛ ⲛ̄ⲧⲁ ⲉⲗⲩⲥⲁⲃⲉⲧ ⲱ̄ⲱ̄ ⲙ̄ ⲡϣⲏⲣⲉ
ϣⲏⲙ ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲛ̄ⲧ ⲁⲓⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ ⲙ̄ⲙⲟϥ ⲛⲉ·
ⲛ̄ⲧⲟ ⲇⲉ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲥⲁⲃⲏ· ⲧⲉϫⲟⲥⲉ ⲡⲁⲣⲁ ⲡⲥⲱⲛⲧ̄
ⲧⲏⲣϥ̄ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓ̈ⲟϥ ⲁⲩⲱ ⲙⲛ̄ϭⲟⲙ ⲙ̄ⲙⲟⲓ ⲉ
ⲁⲡⲟⲫⲁⲛⲉ ⲉϫⲱ ⲛ̄ ⲟⲩⲕⲁⲧⲁⲇⲓⲕⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧ ⲁⲓⲁⲁⲥ
ⲙ̄ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ ⲉ ⲃⲟⲗ· ϫⲉ ⲛ̄ⲧⲟ ⲡⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ
Fol. 38 b ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⁘— | ⲙ̄ ⲡⲁ ϫⲥ̄ (*sic*)· ⲕⲁⲓ ⲅⲁⲣ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲟ̅ⲏ̅ ⲛ̄ⲧⲁϥϣⲱⲡⲉ· ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁϥϣⲱⲡⲉ ⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ
ϩⲁ ⲧⲉϥϩⲏ· Ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲇⲉ ⲛ̄ⲧⲟϥ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄-
ⲙⲁⲩ ⲙ̄ⲡⲉ ϥϣⲱⲡⲉ ⲉⲛⲉϩ ϫⲓⲛ ⲙ̄ ⲡϣⲁ ⲥⲱⲛⲧ̄ ⲙ̄ ⲡⲕⲟⲥ-

ⲙⲟⲥ· ⲟⲩⲇⲉ ⲟⲛ ⲛ̄ⲛⲉ ϥϣⲱⲡⲉ· Ⲡⲁⲣⲓⲁ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲡⲉϫⲁⲥ ⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ϩⲛ̄ ⲟⲩϩⲟ ⲉϥⲛⲟⲧⲙ̄·
ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ· ⲁⲛⲅ̄ ϩⲙ̄ϩⲁⲗ ⲙ̄ ⲡϫ̄ⲥ̄· ⲙⲁⲣⲉⲥϣⲱⲡⲉ ⲛⲁⲓ
ⲕⲁⲧⲁ ⲡⲉⲕϣⲁϫⲉ· ⲁⲩⲱ ⲁ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲃⲱⲕ ϩⲓ ⲧⲟⲟⲧⲥ̄·
ⲙⲁⲣⲓⲁ ⲇⲉ ⲙ̄ⲡⲉ ⲥⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲧⲏⲣϥ̄ ⲉ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲛⲧ
ⲁⲩϫⲟⲟϥ ⲛⲁⲥ· ⲁⲗⲗⲁ ⲁⲥⲧⲱⲟⲩⲛ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ ⲉ ⲧⲣⲉ
ⲥⲃⲱⲕ ⲉ ⲧⲟⲣⲓⲛⲏ· ⲉⲥⲟⲩⲏⲏϩ ⲉⲥⲟⲩⲏⲏϩ (*sic*) ⲛ̄ⲥⲱⲥ ⲛ̄ϭⲓ
ⲧϣⲉⲉⲣⲉ ⲛ̄ ⲓⲱⲥⲏⲫ ⲉⲥⲟ ⲛⲁⲥ ⲛ̄ ⲣⲙ̄ⲛ̄ϩⲓⲏ· ⲁⲥⲧⲁⲁⲥ ⲇⲉ
ⲉ ⲧⲉϩⲓⲏ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲇⲓⲁⲥⲧⲏⲙⲁ ⲛ̄ ⲧⲉⲓ ϭⲟⲧ· ϫⲓⲛ
ⲛⲁⲍⲁⲣⲉⲑ ϣⲁ ⲧⲟⲣ̄ⲓⲛ̄ⲏ· ⲁⲥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲏⲓ ⲛ̄
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲥⲡⲁⲍⲉ ⲛ̄ ⲉⲗⲩⲥⲁ|ⲃⲉⲧ· ϯⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄ⲙⲟ Fol. 39 *a*
ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲣ̄ ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ ⲛ̄ ⲧⲟⲣⲓⲛⲏ· ⲏ̄ ⲛⲓⲙ ⲟ̄ⲑ̄
ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲟ ⲉ ⲡⲏⲓ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲛ̄ⲧⲉⲙⲟⲟϣⲉ ⲁⲛ
ϩⲛ̄ ⲧⲟⲩⲡⲟⲗⲓⲥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟ· ⲟⲩⲇⲉ ⲏⲓ ⲛ ϣ̄ⲙⲙⲟ· ⲛ̄ⲧⲉ-
ⲧⲥⲁⲃⲏⲩ ⲁⲛ ⲉ ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲉ ⲡⲧⲏⲣϥ̄ ⲉ ⲃⲟⲗ ϫⲉ
ⲧⲟⲩⲥⲩⲛⲏⲑⲓⲁ ⲁⲛ ⲧⲉ ⁘ ⲉⲓⲃⲏⲕ ⲡⲉϫⲁⲥ ⲛ̄ϭⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉ ⲧⲣⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ ϣⲡⲏⲣⲉ ⲛ̄ⲧⲁⲩ-
ⲥⲏⲙⲁⲛⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲓ ⁘—ⲉⲓϣⲁⲛϭⲛ̄ ⲉⲗⲩⲥⲁⲃⲉⲧ ⲉⲥⲉⲉⲧ
ⲛ̄ⲧⲁⲛⲁⲩ ϩⲛ̄ ⲛⲁ ⲃⲁⲗ ⲉ ⲧⲕⲁⲗⲁϩⲏ ⲛ̄ⲧ ⲁϭⲣⲏⲛ ⲉⲥⲃⲟⲟⲣ
ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲉϩⲣⲟϣ ⲛ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲉⲧ ⲉⲥϥⲓ̄ ϩⲁ
ⲣⲟϥ· ⲁⲩⲱ ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲛⲉⲥⲉⲕⲓⲃⲉ· ⲛ̄ⲧ ⲁⲩϣⲟⲟⲩⲉ ⲉⲁⲩ-
ϫⲱⲥ ⲛ̄ ⲉⲣⲱⲧⲉ· ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲁϣⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲣϥ̄ⲙⲓⲥⲉ
ϩⲙ̄ ⲡⲏⲓ ⲛ̄ ⲧⲁϭⲣⲏⲛ· ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉϥⲟ ⲛ
ⲙ̄ⲡⲟ· ⲉϥⲕⲱ ⲛ̄ ⲣⲱϥ ⲟ̄ⲛⲧⲱⲥ· ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲡⲓⲥⲧⲉⲩⲉ |
ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲡⲓⲥⲧⲉⲩⲉ (*sic*) ⲉ ⲛⲉⲓ̈ ϣⲁϫⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲓ Fol. 39 *b*
ϫⲉ ϩⲉⲛⲙⲉ ⲛⲉ· ⲕⲁⲓ ⲅⲁⲣ ϯϣⲡⲏⲣⲉ ⲁⲛⲟⲕ ⲙ̄ ⲡⲉⲓ· ϣⲁϫⲉ ⲡ̄
ϫⲉ ϯⲛⲁⲙⲓⲥⲉ ⲛ̄ ⲟⲩϣⲏⲣⲉ ⲁϫⲛ̄ ⲛ̄ ϩⲟⲟⲩⲧ· ⲡϩⲱⲃ ⲙⲉⲛ
ⲉ ⲧⲣⲉ ⲟⲩⲁϭⲣⲏⲛ ⲱ̄ⲱ̄ ⲛ̄ ⲟⲩϣⲡⲏⲣⲉ ⲁⲛ ⲧⲉ· ⲕⲁⲓ ⲅⲁⲣ
ⲁⲩϯ ⲓⲥⲁⲕ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ ⲉϥ ϩⲛ̄ ϣⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲉⲣⲉ
ⲥⲁⲣⲣⲁ ϩⲱⲱⲥ ϩⲙ̄ ⲡⲉⲥⲧⲁⲓⲟⲩ ⲛ̄ⲣⲟⲙⲡⲉ· ⲉϥ ϩⲛ̄ ⲥⲉ ⲛ̄-
ⲣⲟⲙⲡⲉ ⲛ̄ϭⲓ ⲓⲥⲁⲁⲕ· ⲉϥⲛⲁϫⲡⲟ ⲛ̄ ⲓⲁⲕⲱⲃ ⲙⲛ̄ ⲏⲥⲁⲩ·
ⲉⲣⲉ ϩⲣⲉⲃⲉⲕⲕⲁ ϩⲛ̄ ⲧⲁⲓⲟⲩ ⲛ̄ⲣⲟⲙⲡⲉ· ϩⲣⲁⲭⲏⲗ ⲟⲩ
ⲁϭⲣⲏⲛ ⲧⲉ ⲁⲥⲙⲓⲥⲉ ⲛ̄ ⲃⲉⲛⲉⲁⲙⲓⲛ ⲙⲛ̄ ⲓⲱⲥⲏⲫ· ⲁⲛⲛⲁ
ⲧⲙⲁⲁⲩ ⲛ̄ ⲥⲁⲙⲟⲩⲏⲗ ⲟⲩⲁϭⲣⲏⲛ ⲧⲉ· ⲁⲥϫⲡⲟ ⲛ̄ ⲟⲩ-

προφητης· ε τρε ογπαρθενος μιςε αχη ρωογτ·
ογωωπρε πε πει μυστηριον·:—Λςμοοωε δε ησι
μαρια αςβωκ ε ρωτη ε πηι η ζαχαριας αςπαζε η
ελιςαβετ· αγω αςρε ε ελιςαβεετ αςωω αγω |
Fol. 40 a αςσιπε η ζαχαριας ερο η ιηο· ιιη ιμμαειη
πα τηρογ ετζωηρις τα· αςηαγ ον ε ζαχαριας· ε αγει
η ογκαταλικη· ετε τμητμητοτε αγω ηζρηιοος
ερκω η ρωϥ·:—Λςηαγ ον ε τρλλω η αςρηι· ε
ας̄ρ̄ ββρε· ριτη πεδρος ιι πωηρε ωηι· αςηαγ
ον ε ηεκιβε ητατωοοτε ριτιι πε χρονος· ετ ογ
αγω ε αγλωωμε ε αγωοτε ε ρωτε ε πεςητ· αγω
αςσιπε η τκαλαδη ητασλωωμε αγω αςωοοτε
αςβωωρε ε βολ εστωοτη δα πωηρε ωηι· Λςηαγ
ετετφροςτηη ιιη ογμητρ̄ρ̄ρ̄ωα· ρι ηηι η ζαχα-
ριας· ητετηοτ ητασμοοωε ε ρωτη ε ελιςαβετ
αςαςπαζε ιιηος· αςρογκ̄ ε ρραι ηοε η ογωεερε
ωηι ριτιι πεπηα ετ ογααβ ητατει ε ρραι ε χως·
η τερε ςαϥ δε ε ρατ̄ α ῑω̄ς κμε ρη ογτελη ρραι
Fol. 40 b ηρητ̄·:· Ητετηοτ | αςωω ε βολ ρη ογνος η ςμη
πβ πεχας δε τε ςμμαατ ητο ρη ηερισοωε· αγω
ϥςμμαατ ησι πκαρπος η ρητε δε αν̄ κμε
ανοκ δε ερε τμαατ ιι πα χ̄ς̄ ει ε ρατ· εις ρηητε
η τερε τεςμη ιι ποταςπαςμος ταϥ ε παμαδε
α πωηρε ωηι κμε ρη ογτελη ηρητ αγω ναιατ̄
ητ ητασπιστευε· δε ογη ογχωκ ε βολ ναωωπε·
η ηε ητατχοοτ νας ριτιι πχ̄ς̄·:—ω ελιςαβετ ρ̄
ςοογη τωη· δε ογωηρε πετ ρ̄εετ ιμμος ερ̄ ρ̄μητρε
ιμμος· δε αϥκιμ ηρητ· ιιη ες̄ωωπε η †ρε·
ενεϥ ε τρε ογςρίμε ειμε ε πετ ηρητ̄ ραοη ιι-
πατε ςμμςε ιμμος ηεςηαγ ε πετ ες̄ηαμαςτ̄ϥ δε
οτοτ πε· Αλλα παντως ζαχαριας πεητ αϥτα-
μιος ε ηεητα παρθελος χοοτ νας· ακμ τεηοτ
Fol. 41 a ϥαρ ητα ζαχαριας ρ̄ ατ ναρτε ηωαχε ιι πα-
πδ ρθελος· αϥαποφαμε | ε χωϥ η ογμητμηο· ακμ

ⲉϥ ϩⲛ̄ ⲡⲣ̄ⲡⲉ ⲙ̄ⲡⲉ ϥⲕⲧⲟϥ ⲉ ϣⲁϫⲉ ⲙⲛ̄ ⲉⲗⲩⲥⲁⲃⲉⲧ ⁘—
ⲱ̄ ⲉⲗⲩⲥⲁⲃⲉⲧ ⲟⲡⲥ̄ ϫⲉ ⲁⲣϥⲓ ⲣⲟⲟⲩϣ ⲉ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟϥ·
ⲣ̄ ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ ⲛ̄ ⲛⲉ ⲛⲧⲁ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲟⲟⲩ ⲙ̄ ⲙⲁⲣⲓⲁ
ⲣ̄ ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲩⲱ ⲛⲁⲓⲁⲧⲥ̄ ⲛ̄ⲧ ⲛ̄ⲧⲁⲥⲡⲓⲥⲧⲉⲩⲉ ϫⲉ
ⲟⲩⲛ̄ ⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲁϣⲱⲡⲉ ⲛ̄ ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲥ
ϩⲓⲧⲙ̄ ⲡϫⲥ̄ ⁘—Ⲁⲣⲁ ⲉⲥϩⲁϩⲧⲏⲥ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲅⲁⲃⲣⲓⲏⲗ
ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲥ· ⲙ̄ⲙⲟⲛ ⲁⲗⲗⲁ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉ
ⲛ̄ⲧⲁϥⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϩⲣⲁⲓ (*sic*) ⲉ ϫⲱⲥ· ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϩⲁ
ⲛⲉⲧ ϩⲏⲡ· ⲁⲩⲱ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲥⲛⲁⲩ ⲁⲩⲥⲟⲩⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ
ϫⲓⲛ ⲉⲩϩⲛ̄ ⲧⲕⲁⲗⲁϩⲏ ⲛ̄ ⲛⲉⲩⲙⲁⲁⲩ· ⲁⲩⲛⲁⲩ ⲉ ⲛⲉⲩⲉⲣⲏⲩ
ⲁⲩⲣⲁϣⲉ ⲁⲩⲱ ⲁⲩⲧⲉⲗⲏⲗ ⲁⲩⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲁⲧⲉ
ⲡⲟⲩⲟⲉⲓϣ ϣⲱⲡⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓ ⲉ
ⲡⲉⲥⲏⲧ ⲉ ϫⲱⲥ ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ⁘ Ⲡⲁⲣⲓⲁ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲥⲧⲁϫⲣⲟⲥ ⲉϫⲛ̄ ⲛ̄ϣⲁϫⲉ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉϫⲁⲥ ϫⲉ
Ⲁ ⲧⲁ ⲯⲩⲭⲏ ϫⲓⲥⲉ ϩⲙ̄ ⲡϫⲥ̄· ⲁⲩⲱ ⲁ ⲡⲁ ⲡⲛⲁ̄ ⲧⲉⲗⲏⲗ
ⲉϫⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁ ⲥⲏⲣ̄· ϫⲉ ⲁϥϭⲱϣⲧ̄ | ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ Fol. 41 *b*
ⲡⲉⲑⲃ̄ⲃⲓⲟ ⲛ̄ ⲧϥ̄ϩⲙ̄ϩⲁⲗ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ ϫⲓⲛ ⲧⲉⲛⲟⲩ· ⲡⲇ̄
ⲥⲉⲛⲁⲧⲙⲁⲉⲓ̈ⲟⲓ ⲛ̄ϭⲓ ⲅⲉⲛⲉⲁ ⲛⲓⲙ· ϫⲉ ⲁϥⲉⲓⲣⲉ ⲛⲙ̄ⲙⲁⲓ̄
ⲛ̄ ϩⲉⲛⲙⲛ̄ⲧⲛⲟϭ ⲛ̄ϭⲓ ⲡⲉⲧⲉ ⲟⲩⲛ̄ϭⲟⲙ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ
ⲡⲉϥⲣⲁⲛ ⲟⲩⲁⲁⲃ· ⲡⲉϥⲛⲁ ϫⲓⲛ ⲟⲩϫⲱⲙ ϣⲁ ⲟⲩϫⲱⲙ·
ⲉϫⲛ̄ ⲛⲉⲧ ⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄· ⲁϥⲉⲓⲣⲉ ⲛ̄ ⲟⲩϭⲟⲙ ϩⲙ̄ ⲡϥ̄-
ϭⲃⲟⲓ· ⲁϥϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ϫⲁⲥⲓ ϩⲏⲧ ϩⲙ̄ ⲡⲙⲉⲉⲩⲉ
ⲛ̄ ⲛⲉⲩϩⲏⲧ· ⲁϥϣⲟⲣϣⲣ̄ ⲛ̄ ⲛ̄ⲇⲩⲛⲁⲥⲧⲏⲥ· ϩⲓ ⲛⲉⲩⲑⲣⲟ-
ⲛⲟⲥ ⲁⲩⲱ ⲁϥϫⲓⲥⲉ ⲛ̄ⲛⲉⲧ ⲑⲃ̄ⲃⲓⲏⲩ· ⲁϥⲧⲥⲓⲉ ⲛⲉⲧ ϩⲕⲟⲉⲓⲧ
ⲛ̄ⲁⲅⲁⲑⲟⲛ ⲁⲩⲱ ⲁϥϫⲉⲩ ⲛ̄ⲣⲙ̄ⲙⲁⲟ ⲉⲩϣⲟⲩⲉⲓⲧ· ⲁϥϯ
ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲓⲏ̄ⲗ ⲡⲉϥϩⲙ̄ϩⲁⲗ· ⲉⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲛⲁ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϣⲁϫⲉ ⲙⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̄
ⲡⲉϥⲥⲡⲉⲣⲙⲁ ϣⲁ ⲉⲛⲉϩ ⁘—Ⲁ ⲙⲁⲣⲓⲁ ⲇⲉ ϭⲱ ϩⲁϩⲧⲏⲥ
ⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ ⲉⲃⲟⲧ· ⲁⲩⲱ ⲁⲥⲕⲟⲧⲥ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲉⲥⲏⲓ ⁘—
ⲡϩⲱⲃ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥϭⲱ ϩⲁϩⲧⲏⲥ· ⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄
ⲉⲃⲟⲧ· | ⲟⲩⲕ ⲟⲩⲛ ⲁⲥϭⲱ ϩⲁϩⲧⲏⲥ ϣⲁⲛⲧ ⲉⲥⲙⲓⲥⲉ· ⲁⲩⲱ Fol. 42 *a*
ⲕⲁⲛ ⲉϣϫⲉ ⲙ̄ⲡⲉ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟⲛϩ̄ ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲡⲉ̄
ϩⲣⲏⲧⲟⲥ· ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲡⲉⲧ ⲛⲏⲩ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲧⲁⲙⲟ
ⲙ̄ⲙⲟⲛ ⁘—ⲁ ⲛⲉϩⲟⲟⲩ ⲇⲉ ⲛ̄ ⲉⲗⲩⲥⲁⲃⲉⲉⲧ ϫⲱⲕ ⲉ ⲃⲟⲗ

ⲉ ⲧⲣⲉ ⲥⲙⲓⲥⲉ ⲡⲉϩⲁⲩ· ⲡⲣⲱⲃ ⲟⲩⲟⲛϩ ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉ-
ⲛⲁⲕⲁⲁⲥ ⲉ ⲃⲟⲗ ⲁⲛ ⲙⲡⲉ ⲥⲛⲁⲩ ⲉ ⲡⲣⲁⲩⲉ ⲙ ⲡⲩⲛⲣⲉ
ⲕⲟⲩⲓ ⲉⲧ ⲉⲥⲛⲁϩⲣⲟϥ· ⲛⲧⲁⲥⲃⲱⲕ ⲣⲱ ⲉ ⲧⲏⲉ ⲡⲉⲓ ⲣⲱⲃ ⁘—
ⲟⲩⲣⲱⲙⲉ ⲅⲁⲣ ⲉⲧⲧⲱⲣϫ ⲙⲙⲟϥ· ⲉⲧⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ⲉⲧⲁ-
ⲣⲓⲥⲧⲟⲛ· ⲏ ⲟⲩⲟⲟϥ ⲙⲓⲥⲉ ⲏ ⲛⲉ ⲣⲟⲟϥ ⲛ ⲣⲁⲩⲉ ⲣⲁⲡⲗⲱⲥ
ⲛ ⲁⲩ ⲛ ϫⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲩⲧⲁⲣⲙⲉϥ ⲉ ⲡⲉⲭⲁⲣⲓⲥⲧⲟⲛ
ⲛⲁⲕⲁⲁϥ ⲉ ⲃⲟⲗ ⲯⲁⲛⲧ ⲉⲩⲛⲁϩ ⲉ ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ
ⲡⲣⲁⲩⲉ ⁘—ⲙⲡ ⲧⲉⲧⲫⲣⲟⲥⲩⲛⲏ ⁘—Ⲥⲓⲉ ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ
ⲧⲙⲁⲁϩ ⲙ ⲡⲉⲧ ⲟⲛϩ· ⲁⲧⲱ ⲉⲧ ⲙⲟⲩϩ ⲛ ⲧⲡⲉ ⲙⲡ ⲡⲕⲁϩ·
ⲥⲉⲛⲁⲕⲁⲁⲥ ⲉ ⲃⲟⲗ ⲯⲁⲛⲧ ⲉⲥⲙⲁⲧⲉ ⲙ ⲡⲣⲱⲃ ⲛⲧⲁⲥⲉⲓ
ⲉ ⲧⲃⲏⲛⲧϥ· ⲁⲥⲥⲱ ϩⲁⲣⲧⲏⲥ ⲡⲁⲛⲧⲱⲥ ⲯⲁⲛⲧ ⲉⲥⲛⲁϩ
Fol. 42 b ⲉ ⲡⲩⲛⲣⲉ ⲕⲟⲩⲓ· ⲁⲧⲱ ⲛⲉⲥ|ⲯⲁϫⲉ ⲙⲡ ⲍⲁϫⲁⲣⲓⲁⲥ·
ⲡⲥ ⲙⲡⲡⲥⲁ ⲛⲁⲓ ⲁⲉ ⲡⲉϩⲁⲩ ϫⲉ ⲁⲥⲕⲟⲧⲉ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲉⲥⲛⲓ·
ⲛⲉⲥϩⲙⲟⲟⲥ ⲁⲉ ϩⲙ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ⲏ ⲧⲉⲓ ⲙⲡⲛⲉ ⲯⲁⲛⲧ
ⲉⲥϫⲉⲕ ⲩⲙⲟⲟⲩⲛ ⲛⲉⲃⲟⲧ ⲉ ⲃⲟⲗ· ⲙⲡⲡⲥⲁ ⲛⲁⲓ ⲟⲩ ⲡⲉⲛⲧ
ⲁϥⲱⲱⲡⲉ· ⲁⲥⲱⲱⲡⲉ· ⲡⲉϩⲁⲩ ϩⲙ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ
ⲁⲧⲁⲟⲩⲱⲁ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ ⲡⲣⲣⲟ· ⲁⲩⲱⲟⲩⲥⲧⲟⲥ ⲉ ⲧⲣⲉ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲥⲣⲁⲓⲥ ⲛⲥⲁ ⲛⲉⲥⲧⲙⲉ· ⲧⲁⲓ ⲧⲉ
ⲧⲱⲟⲣⲡ ⲏ ⲁⲡⲟⲕⲣⲁⲫⲏ ⲛⲧⲁⲥⲱⲱⲡⲉ· ⲉⲣⲉ ⲕⲩⲣⲓⲁⲕⲟⲥ
ⲟ ⲛ ⲟⲩⲉⲗⲗⲱⲛ ⲉ ⲧⲥⲧⲣⲓⲁ· ⲁⲩⲱ ⲛⲉⲧⲃⲏⲕ ⲧⲏⲣⲟⲩ ⲡⲉ·
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲥϩⲁⲓ ⲛⲥⲁ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲁⲩⲃⲱⲕ ⲉ ϩⲣⲁⲓ
ϩⲱⲟⲩ ⲛⲥⲓ ⲓⲱⲥⲏⲫ· ⲁⲩⲱⲱⲡⲉ ⲁⲉ ⲙⲡ ⲙⲁⲣⲓⲁ· ϫⲉ
ⲟⲩ ⲡⲉ ⲧⲙⲛⲁⲁϥ· ⲉⲓⲥ ⲟⲩⲛⲧⲉ ⲥⲉⲙⲁⲣⲧⲉ ⲙⲙⲟⲛ ⲉ ⲧⲣ
ⲛⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲃⲛⲟⲩⲉⲉⲙ ⲉ ⲧⲣⲉ ⲧⲥⲁⲓ ⲙ ⲡⲉⲡⲣⲁⲛ
ϩⲱⲟⲩ ⁘—ⲉ ⲧⲁⲡⲟⲥⲣⲁⲫⲏ· ⲛⲧⲟⲥ ⲁⲉ ⲡⲉϩⲁⲥ ⲛⲁϥ ϫⲉ
Fol. 43 a ⲁⲩⲱ ⲛⲛⲁ|ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲛ ⲁⲩ ⲛ ϩⲉ· ⲉⲓⲥ ⲛⲉϩⲟⲟⲩ
ⲛⲍ ⲅⲁⲣ ⲁⲧϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲣⲁ ⲙⲓⲥⲉ· ⲡⲉϩⲁⲩ ⲛⲁⲥ ⲛⲥⲓ
ⲡⲗⲗⲟ ⲉⲧ ⲛⲁⲛⲟⲩϥ· ϫⲉ ⲫⲡⲓⲥⲧⲉⲩⲉ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲓ
ⲙⲟⲉⲓⲧ ⲛⲁⲛ· ⲁⲧⲧⲱⲟⲩⲛ ⲁⲉ ⲉ ⲃⲟⲗ ϩⲙ ⲛⲁⲍⲁⲣⲉⲑ
ⲁⲧⲁⲁϥ ⲉ ⲧⲉⲣⲓⲛ ⲉ ⲧⲣⲉ ϯⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲃⲛⲟⲩⲉⲉⲙ·
ⲁⲧⲕⲁⲧⲁⲛⲧⲁ ⲉ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ϩⲙ ⲡⲉϩⲟⲟⲩ ⲛ ⲧⲡⲁ-
ⲣⲁⲥⲕⲉⲩⲏ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲛⲟⲩ ⲛ ⲙⲛⲥϥⲁ ⲙⲡ ⲟⲩⲱⲓⲛⲉ
ⲛⲥⲱⲟⲩ ⲙ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲡ ⲟⲩⲱⲓⲛⲉ
ⲛⲥⲁ ⲙⲁ· ⲙ ⲡⲱⲧ ⲉ ⲣⲟϥ· ⲁⲧⲣⲉ ⲁⲉ ⲉⲧⲙⲁ ⲛ ⲥⲟⲓⲗⲉ

ⲛ̄ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲉϣⲁⲣⲉ ⲛ̄ϣⲙ̄ⲙⲟ ϭⲟⲓⲗⲉ ⲉ ⲣⲟϥ·
ⲛ̄ⲧⲟⲟⲩ ϩⲱⲟⲩ ⲟⲛ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲁⲩϭⲟⲓⲗⲉ ⲉ ⲣⲟϥ·
ⲟⲩⲇⲉ ⲙ̄ⲡ ⲟⲩϭⲛ̄ ⲙⲁ ⲛ̄ ⲙ̄ⲧⲟⲛ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϭⲟⲓⲗⲉ
ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲩⲟ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· Ϩⲧⲟⲟⲩⲉ ⲇⲉ ⲙ̄ ⲡⲉϥⲣⲁⲥⲧⲉ
ⲉⲛⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲛ̄ ⲥⲟⲩⲁ ⲛ̄ ⲭⲟⲓⲁⲕ· ⲁⲩⲥⲟⲕⲟⲩ
ⲉⲩϭⲗ̄ϫⲉ ϩⲁϩⲧⲛ̄ ⲟⲩⲟⲙ̄ϥ̄ ⲛ̄ ⲧⲃ̄ⲛⲏ ⁘— | ⲁ ⲡⲉϩⲟⲟⲩ Fol. 43 b
ⲧⲏⲣϥ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲟⲩⲉⲓⲛⲉ ⲙ̄ⲡⲁⲧⲉ ⲡⲉⲟⲣⲇⲓⲛⲟⲛ ⲧⲁϩⲟⲟⲩ ⲡ̄ⲏ̄
ⲛ̄ⲥⲉⲥϩⲁⲓ ⲙ̄ ⲡⲉⲩⲣⲁⲛ· ⲛ̄ⲧⲉⲣⲟⲩⲥϩⲁⲓ ⲇⲉ ⲛ̄ϭⲓ ⲛⲉⲧ ⲁⲡⲟ-
ⲅⲣⲁⲫⲉ ⲛ̄ⲧⲁⲩⲥϩⲁⲓ ⲛ̄ ⲧⲉⲓ ϩⲉ· ϫⲉ ⲓⲱⲥⲏⲫ ⲡϩⲁⲙϣⲉ
ⲡⲉⲃⲟⲗ ϩⲙ̄ ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲇⲁ̄ⲇ̄ ⲙⲛ̄ ⲙⲁⲣⲓⲁ ⲧⲉϥⲥϩⲓⲙⲉ
ⲙⲛ̄ ⲓⲥ̄ ⲡⲉⲩϣⲏⲣⲉ· ⲛⲁⲓⲁⲧⲕ̄ ⲛ̄ⲧⲟⲕ ⲱ̄ ⲓ̄ⲱⲥⲏⲫ ϫⲉ ⲡⲉⲧⲉ
ⲙ̄ⲡⲉ ⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲙ̄ⲙⲟϥ ⲉⲛⲉϩ· ⲁⲕⲙⲁⲧⲉ ⲛ̄ⲧⲟⲕ
ⲙ̄ⲙⲟϥ ⲉ ⲧⲣⲉ ⲕⲥϩⲁⲓ ⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲛ̄ⲥⲱⲕ·
ϩⲱⲥ ϣⲏⲣⲉ· ϫⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ϫⲓⲛ ⲉⲣⲉ ⲛⲉⲕⲥⲕⲉⲩⲉ
ⲧⲁⲗⲏⲩ ⲉ ⲣⲟⲕ ⲉⲕⲣ̄ ϩⲱⲃ ⲉ ⲧⲕ̄ⲧⲉⲭⲛⲏ· ⲙ̄ ⲙⲛ̄ⲧϩⲁⲙϣⲉ
ϣⲁⲛⲧ ⲉⲕⲣ̄ ⲉⲓⲱⲧ ⲙ̄ ⲡⲉ ⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄·
ⲣ̄ϣⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲣⲟ· ⲏ̄ ⲛϥ̄ⲫⲟⲣⲉⲓ ⲛ̄
ⲟⲩϭⲣⲏⲏⲡⲉ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲟⲩⲟⲉⲓϣ ⲇⲉ ϣⲁϥⲡⲁⲣⲁⲅⲉ ⲛ̄ⲧⲉ
ⲧⲉϥ ⲕⲉ ⲧⲁⲝⲓⲥ ⲡⲁⲣⲁⲅⲉ ⲛⲙ̄ⲙⲁϥ ⁘—Ⲛ̄ⲧⲟⲕ ⲇⲉ ⲟⲩ
ⲙⲟⲛⲟⲛ ϫⲉ ⲧⲉⲕⲙⲛ̄ⲧⲉⲣⲟ ⲛⲁⲡⲁⲣⲁⲅⲉ ⲁⲛ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ
ⲕⲙⲟⲩ· ⲁⲗⲗⲁ ⲥⲛⲁⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· ⲁⲛⲟⲛ ⲇⲉ
ϩⲱⲱⲛ | ⲛⲉⲧ ϩⲙⲟⲟⲥ ϩⲓ ⲛⲉⲑⲣⲟⲛⲟⲥ ⲉⲧ ϫⲟⲥⲉ ⲣ̄ ϣⲁⲛ Fol. 44 a
ⲛⲉⲛϩⲟⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲣ ⲛ̄ⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲡ̄ⲑ̄
ϣⲁⲣⲉ ⲡⲉⲛⲧⲁⲓⲟ ⲙⲛ̄ ⲡⲉⲛⲣⲁⲛ ϩⲱⲃⲥ̄ ϩⲓ ⲟⲩⲥⲟⲡ· ⲛ̄ⲧⲟⲕ
ⲇⲉ ⲱ̄ ⲡϩⲗ̄ⲗⲟ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ ⲡⲉⲕⲣⲁⲛ ⲛⲁϭⲱ ⲉϥⲙⲏⲛ ⲉ
ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· ⲉⲕⲛⲁϩⲱⲡ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⲉⲕⲟ ⲛ̄ ⲉⲓⲱⲧ·
ⲁⲩⲱ ⲛ̄ ⲇⲓⲁⲕⲱⲛⲓⲧⲏⲥ ⲙ̄ ⲡⲉ ⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄
ϩⲛ̄ ⲛϥ̄ϭⲓϫ ⁘—ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲥϩⲁⲓ ⲙ̄
ⲡⲉⲩⲣⲁⲛ ⲛ̄ ⲥⲟⲩ ϫⲟⲩⲧ ⲥⲁϣϥⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲥⲓⲱⲥ·
ⲥⲟⲩ ϫⲟⲩⲧ ϣⲙⲏⲛ ⲇⲉ ⲧⲉ ⲧⲛⲟϭ ⲛ̄ ⲛⲏⲥϯⲁ ⲙ̄ⲡ ⲟⲩⲉϣ-
ⲙⲟⲟϣⲉ ⲇⲉ ϣⲁⲛⲧⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲩⲉⲓⲛⲉ· ϩⲛ̄ ⲧⲡⲁϣⲉ
ⲇⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲥⲟⲩ ϫⲟⲩⲧ ϣⲏⲙ (*sic*) ⲁϥϭⲱϣⲧ̄ ⲉ ϩⲟⲩⲛ
ⲉ ϩⲣⲁⲥ ⲛ̄ϭⲓ ⲓⲱⲥⲏⲫ ⲁϥⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉ ⲁⲥⲣ̄ ⲟⲩⲟⲉⲓⲛ
ⲧⲏⲣⲥ̄ ⲛⲉⲥϣⲧⲣ̄ⲧⲱⲣ ⲅⲁⲣ ⲡⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ· ϩⲛ̄ ⲟⲩⲙⲛⲧ̄-

ⲣⲙ̅ⲣⲁϣ· ϫⲉ ⲁϩⲣⲱ ⲣ̅ ϣⲧⲣ̅ⲧⲱⲣ ⲙ̅ⲡⲟⲟⲩ· ⲛ̅ⲧⲟⲥ ⲇⲉ
ⲡⲉϫⲁⲥ ⲛⲁϥ ϩⲛ̅ ⲟⲩϩⲟⲧⲉ ϫⲉ ⲃⲟⲏⲑⲉⲓ̅ ⲉ ⲣⲟⲓ· ϫⲉ ⲉⲓⲥ
Fol. 44 b ⲡⲕⲁⲣⲡⲟⲥ ⲛ̅ ϩⲏⲡ ⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ· ⲛ̅ⲧⲟϥ ⲇⲉ | ⲡⲉϫⲁϥ
ϥ̅ ⲛⲁⲥ ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ ⲁⲗⲗⲁ ϭⲙ̅ϭⲟⲙ ϫⲉ ⲡⲉⲧ ⲛⲏⲩ ⲉ
ⲃⲟⲗ ⲛ̅ϩⲏⲧⲉ ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲛⲁⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ
ⲟⲛ ⲛⲉⲥϣⲧⲣ̅ⲧⲱⲣ ⲉ ⲡⲉϩⲟⲩⲟ· ⲉⲡⲉⲓ ⲇⲏ ⲟⲩϣⲁ ⲙⲏⲥⲉ
ⲧⲉ· ⲁⲩⲱ ⲟⲩϣⲙ̅ⲙⲟ ⲧⲉ· ⲛⲉ ⲙⲛ̅ ⲣⲙ̅ⲛ̅ⲥⲟⲟⲩⲛ̅ ⲇⲉ
ϩⲁϩⲧⲏⲥ· ⲟⲩⲇⲉ ⲥⲩⲛⲅⲉⲛⲏⲥ· ⲟⲩⲇⲉ ⲙ̅ⲡ ⲉⲥⲛⲁⲩ ⲉ ⲥϩⲓⲙⲉ
ⲉⲥⲙⲓⲛⲉ ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲛⲉⲥⲧⲥⲁⲃⲏⲩ ⲁⲛ· ⲉ ϩⲱⲃ ⲛ̅ ⲧⲉⲓ
ⲙⲓⲛⲉ· Ⲛⲉⲩⲛ̅ ⲟⲩⲛⲟϭ ⲇⲉ ⲛ̅ ⲥⲓⲟⲩ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ⲧⲡⲉ
ⲉϥⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̅
ⲑⲉⲱⲣⲓⲁ ϣⲟⲟⲡ ⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲉⲧ ϩⲛ̅ ⲃⲏⲑⲗⲉⲉⲙ· ⲉⲩϣⲁϫⲉ
ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲟⲩⲥⲓⲟⲩ ⲛ̅ⲣ̅ⲣⲟ ⲡⲉ ⲡⲁⲓ
ⲉⲧⲟⲩⲛⲁϫⲡⲟϥ· ⲙⲁⲣⲓⲁ ⲇⲉ ⲙⲛ̅ ⲓⲱⲥⲏⲫ ⲛⲉⲩⲥⲱⲧⲙ̅ ⲉ
ⲣⲟⲟⲩ ⲉⲩϣⲁϫⲉ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ϩⲱⲃ· ⲛ̅ⲧⲟⲥ ⲇⲉ ⲛⲉⲩ-
ⲣⲁϣⲉ ⲉⲩⲣ̅ ϣⲡⲏⲣⲉ· ⲛⲉⲣⲉ ⲡⲙⲁ ⲛ̅ ϭⲟⲓⲗⲉ ⲅⲁⲣ ϣⲟⲟⲡ
ⲙ̅ ⲡⲉ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲏϩ ⲛ̅ϩⲏⲧϥ̅·
ⲁⲥⲣ̅ ⲧⲉⲩϣⲏ ⲧⲏⲣⲥ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲥϣⲧⲣ̅ⲧⲱⲣ· ⲁⲩⲱ ⲉⲥⲟ
Fol. 45 a ⲛ̅ ϩⲃⲁ· ⲙ̅ ⲡⲛⲁⲩ ⲇⲉ | ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲥⲟⲩ ϫⲟⲩⲧⲯⲓⲥ·
ϥ̅ⲁ̅ ⲛ̅ ⲭⲟⲓⲁϩⲕ̅· ⲡⲉϫⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲛ̅ ⲟⲩⲟⲉⲓⲛ ⲉⲧ ⲁⲥⲱⲟⲩ ⲙ̅
ⲡϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲉⲧ ⲛⲁⲛⲟⲩϥ· ϫⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ̅ ϣⲓⲛⲉ
ⲛⲁⲓ ⲛ̅ⲥⲁ ⲟⲩⲥϩⲓⲙⲉ ⲛⲉⲥⲥⲕⲉⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲧ ⲛⲏⲩ ⲉ ⲃⲟⲗ ⲛ̅-
ϩⲏⲧ· ⲡⲉϫⲁϥ ⲛⲁⲥ ⲛ̅ϭⲓ ⲓⲱⲥⲏⲫ ϫⲉ ⲙ̅ⲡⲣ̅ ϩⲟⲧⲉ ⲡⲉⲛⲧ ⲁϥ-
ϣⲁϫⲉ ⲛⲙ̅ⲙⲉ ϫⲉ ⲧⲉⲣⲁϫⲡⲟ ⲛ̅ ⲟⲩϣⲏⲣⲉ ⲟⲩⲡⲓⲥⲧⲟⲥ ⲡⲉ·
ⲛ̅ⲧⲟϥ ⲅⲁⲣ ⲁϥϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲓ ϩⲱ ϫⲉ ⲡⲉⲧⲟⲩⲛⲁϫⲡⲟϥ
ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲥ̅ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲛ̅ ⲟⲩⲡⲛ̅ⲁ̅ ⲉϥⲟⲩⲁⲁⲃ·
Ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ ⲛⲁⲥ ⲁϥⲙⲟⲟϣⲉ ⲉ ⲃⲟⲗ ϩⲙ̅
ⲡⲙⲁ ⲛ ϭⲟⲓⲗⲉ· ⲛϥ̅ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉϥⲙⲟⲟϣⲉ ⲉ ⲧⲱⲛ·
ⲁϥϭⲱϣⲧ̅ ⲇⲉ ⲁϥⲛⲁⲩ ⲉⲩⲥⲕⲩⲛⲏ ⲛ̅ ⲥⲁ ⲃⲟⲗ ⲛ̅ ⲧⲡⲟⲗⲓⲥ·
ⲉⲣⲉ ϩⲉⲛⲣⲱⲙⲉ ⲟⲩⲏϩ ⲛ̅ϩⲏⲧⲥ̅· ⲁϥⲙⲟⲟϣⲉ ⲉ ⲣⲟⲥ ⲁϥ-
ϭⲱϣⲧ̅ ⲉ ϩⲣⲁⲓ ⲁϥⲛⲁⲩ ⲉⲩⲥϩⲓⲙⲉ ⲉⲥⲁⲁϩ ⲉ ⲣⲁⲧⲥ̅ ⲉϫⲛ̅
ⲧⲉⲥϫⲉⲛⲉⲡⲱⲣ ⲉⲥϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ· ⲁϥⲙⲟⲩⲧⲉ ⲟⲩⲃⲏⲥ ⲛ̅ϭⲓ
ⲓⲱⲥⲏⲫ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ϯⲱ̅ⲣⲕ̅ ⲉⲣⲟ ⲱ̅ ⲧⲉ ⲥϩⲓ̅ⲙⲉ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲩⲥϩⲓⲙⲉ ϩⲙ̅ ⲡⲉⲓ ⲙⲁ ⲉⲥⲥⲟⲟⲩⲛ ⲙ̅ ⲙⲉⲥⲓⲱ· |

нєсєі нєсршоос ⲙⲙⲛ тєі ⲱєєре ⲱⲛⲁ ⲱⲁⲛⲧ єсⲁⲓсє· Fol. 45 b
ⲁⲩⲱ ϯⲛⲁϥ нас ⲙ̅ пєсвєєкє·⁘ ⲛ̅тєⲧⲛⲟⲩ ⲁ пєⲡⲛⲁ ⲥⲃ̅
єⲧ ⲟⲩⲁⲁⲃ єⲓ є ⲣⲣⲁⲓ є ϫⲱс· пєϫⲁс нⲁϥ ⲍє ⲛ̅ⲧⲟⲕ
пє ⲓⲱсⲏϥ ⲡⲣⲗ̅ⲗⲟ ⲛ̅ ⲇⲓⲕⲁⲓ̈ⲟⲥ єⲧ ⲥⲙⲁⲙⲁⲁⲧ ⲣⲣⲁⲓ
ⲙ̅ ⲙⲁⲣⲓⲁ тєⲧ єрє ⲡⲗⲟⲩⲟⲥ ⲙ̅ пєⲓⲱⲧ ⲙⲛⲧ є ⲃⲟⲗ
ⲛ̅ⲣⲟⲛⲧⲉ̅· ⲛ̅ⲧⲟϥ ⲍє пєϫⲁϥ нас ⲍє ⲁⲙⲏⲛ є пєсⲛⲧ
ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲣⲓⲧ̅ⲛ̅ пєⲡⲛⲁ̅ єⲧ ⲟⲩⲁⲁⲃ ⲛ̅ⲧⲁϥⲉⲓ є ⲣⲣⲁⲓ є
ϫⲱс· ⲁⲥⲥєⲡⲏ ⲁⲥⲉⲓ є пєсⲛⲧ· ⲁⲥⲫⲟⲣⲉⲓ ⲛ̅ нєсⲣⲟⲓⲧⲉ
єⲧ ⲛⲁⲓⲱⲟⲩ ⲣⲱⲥ ⲉⲥⲥⲟⲟⲩⲛ ⲍє ⲉⲥⲃⲏⲕ є ⲁⲡⲁⲛⲧⲁ є
пⲛⲟⲩⲧⲉ· ⲁⲥⲉⲓ ⲍє є пⲥⲁ ⲛ ⲃⲟⲗ ⲙ̅ про· ⲁⲥⲡⲱⲣⲡ̅
є ⲃⲟⲗ ⲛ̅ нєⲥⲓϫ є ⲣⲣⲁⲓ є тⲡⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ⲍє ⲓ̅ⲥ
ⲡⲗⲟⲩⲟⲥ ⲙ̅ пⲉⲓⲱⲧ ⲛ̅ⲑⲟⲉ ⲛ̅ⲧⲁⲓⲕⲁ ⲡⲁ ⲣⲟ· ⲉⲩⲟⲩⲱⲛ·
ⲁⲓⲟⲩⲁⲣⲧ̅ ⲛ̅ⲥⲱⲕ· ⲉⲕⲉⲟⲩⲱⲛ· ⲛⲁⲓ ⲣⲱ ⲛ̅ ⲟⲩⲁⲁ ⲛ̅ ⲱⲱⲡⲉ
ⲣⲙ̅ ⲧⲉⲕⲙⲛ̅ⲧⲉⲣⲟ· ⲉϯ ⲍє ⲉⲩ ⲛ̅ ⲃⲟⲗ ⲛ̅ⲥⲓ ⲓⲱсⲏϥ ⲁ
тⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲙⲙⲉ· ⲙ̅ пес|ⲱⲛⲣⲉ Fol. 46 a
песⲱⲣⲡ̅ ⲙ̅ ⲙⲙⲉ· ⲁⲥⲃⲟⲟⲗⲉ̅ ⲛ̅ ⲣⲉⲛⲧⲟⲉⲓⲥ· ⲁⲥϫⲧⲟϥ ⲥⲇ
ⲣⲙ̅ ⲟⲩⲟⲙⲉ̅ ⲛ̅ ⲧⲃ̅ⲏⲙ· ⲍє ⲛⲉ ⲙⲙⲁ ⲙⲁ ⲱⲟⲟⲡ ⲛⲁⲩ ⲣⲙ̅
ⲡⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ· Ⲙ̅ пⲉⲓ ⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲉⲧ ⲱⲟⲟⲡ ⲛ̅
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲁ пⲉϫ̅ⲥ̅ ⲟⲩⲟ ⲛⲣⲟⲛⲧⲉ̅·⁘—ⲱ̅ пⲉⲓ [ⲟⲩ]-
ⲟⲙⲉ̅ ⲡⲱⲟⲣⲡ̅ ⲛ̅ ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲁ пⲉϫ̅ⲥ̅ ⲧⲁⲗⲟ ⲉ
ⲣⲣⲁⲓ ⲛ̅ ⲧⲉⲭⲣⲟⲧⲓⲁ ⲛ̅ⲣⲟⲛⲧⲉ̅· ⲱ̅ ⲛⲉⲓⲧⲟⲉⲓⲥ ⲑⲃ̅ⲥⲱ ⲛ̅
ⲧⲁⲓⲛⲧ̅ ⲁⲧ ⲧⲁⲕⲟ· ⲧⲁⲓ ⲛ̅ⲧⲁϥⲫⲟⲣⲉⲓ ⲙ̅ⲙⲟⲥ ⲛ̅ⲥⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲗⲟⲩⲟⲥ ⲱⲁⲛⲧ̅ⲕ̅ ⲣⲟⲧⲡⲛ̅ ⲉ ⲣⲟϥ ⲙ̅ⲙ̅ пⲉⲭⲉⲓⲱⲧ· ⲱ̅ пⲉⲓ
ⲟⲩⲟⲙⲉ̅· ⲱ̅ пⲉⲓ ⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲛ̅ⲧⲁϥⲱⲱⲡⲉ ⲣⲓⲭ̅ⲙ̅ ⲡⲕⲁϩ
ⲁⲩⲱ ⲛ̅ ⲟⲩⲣⲡⲉ· ⲉⲩⲟⲩⲁⲁⲃ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ·⁘—
ⲱ̅ пⲉⲓ ⲟⲩⲟⲙⲉ̅ ⲛ̅ⲧⲁϥⲱⲱⲡⲉ ⲙ̅ ⲙⲁ ⲛ̅ ⲙⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲙⲙⲛ̅ ⲛ̅ ⲣⲱⲙⲉ ⲣⲓⲧ̅ⲛ̅ ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̅ⲧⲁϥⲁⲁⲥ ⲱⲁ ⲣⲟⲛ·
ⲱ̅ пⲉⲓ ⲧⲟⲉⲓⲥ ⲛ̅ⲧⲁⲩⲥⲕⲉⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲉ ⲡⲧⲁⲕⲟ ⲙ̅ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ· ⲍє ⲙⲛⲉ ⲧⲣⲱⲙ ⲉ ⲣⲟⲩ ⲉ ⲣⲟⲓ ⲛ̅ ⲕⲉ ⲥⲟⲩ·⁘—
ⲙⲙⲛ̅ⲥⲁ ⲛⲁⲓ ⲁⲫⲉⲓ ⲛⲥⲓ ⲓⲱсⲏϥ ⲉⲫⲙⲟⲟⲩⲉ ⲙ̅ⲙ̅ тесⲣⲙⲉ
ⲉⲧ ⲙⲙⲁⲩ | ⲧⲁⲓ ⲉ пєсⲣⲁⲓ пе ⲥⲁⲗⲱⲙⲱⲛ· ⲁⲩⲥⲱⲙⲧ̅ Fol. 46 b
ⲁⲩⲁⲩ ⲉ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲣⲙ̅ ⲡⲟⲩⲟⲙⲉ̅· ⲁⲣ̅ ⲱⲛⲣⲉ· ⲥⲁ
ⲁⲩⲁⲩ ⲟⲛ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲣⲙⲟⲟⲩ ⲣⲙ̅ ⲟⲩⲙⲛ̅ⲧⲣⲛⲕⲉ·
ⲉⲣⲉ пⲉⲥⲣⲟ ⲛⲉϫ ⲁⲕϫⲓ ⲛⲟⲩⲟⲉⲓⲙ ⲉ ⲃⲟⲗ ⲁⲩⲁⲩ ⲉⲃⲉⲣⲉ

ⲙⲛ̄ ⲉⲓⲟ ⲉϥⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ ⲡϣⲏⲣⲉ ⲕⲟⲩⲓ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲙⲁ
ⲛ̄ ϭⲟⲓⲗⲉ ⲧⲏⲣϥ̄ ⲉϥⲙⲉϩ ⲛ̄ ⲣⲁϣⲉ ⲉⲣⲉ ⲡϣⲏⲣⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲏⲧϥ̄· Ⲥⲁⲗⲱⲙⲏ ⲇⲉ ⲁⲥⲙⲟⲟϣⲉ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲟⲩⲟⲙϥ̄ ⲁⲥⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡϫⲥ̄ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁ ⲛⲁ
ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲡⲉⲕⲟⲩϫⲁⲓ ⲡϫⲥ̄ ⲡⲁⲓ ⲛ̄ⲧⲁϥⲉⲓ ⲉ ⲛⲟⲩϩⲙ̄
ⲛ̄ ⲛ̄ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲕⲁϩ· ⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲩ-
ϣⲟⲣⲡ̄· Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲟⲛ ⲁⲥⲙⲟⲟϣⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲁⲥⲟⲩⲱϣⲧ̄ ⲉ ⲛⲉⲥϭⲓϫ ⲙⲛ̄ ⲛⲉⲥⲟⲩⲣⲏⲏⲧⲉ· ⲉⲥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲧⲉ ⲛ̄ⲧⲟ ⲱ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲛ̄ⲧ
ⲁⲥⲣ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲣⲙ̄ϩⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲥⲁϩⲟⲩ
ⲉⲧ ϩⲓϫⲱⲛ ϩⲓⲧⲛ̄ ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲛ̄ ⲉⲩϩⲁ ⁘—Ⲱ̄ ⲙⲁⲣⲓⲁ
Fol. 47 a ⲧⲉⲧ ⲟⲩϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲥ̄ ϩⲁ ⲑⲏ ⲛ̄ⲛⲉ ⲭⲣⲟⲛⲟⲥ | ⲧⲏⲣⲟⲩ
ϥ̄ⲉ ⲛ̄ⲧ ⲁⲩⲟⲩⲉⲓⲛⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ϩⲱ ⲛ̄ ϯⲛⲁⲟⲩⲱϩ ⲁ ⲛⲉⲧⲟⲟⲧ
ⲉ ⲕⲧⲟⲓ ⲉ ⲡⲁ ⲏⲓ ϣⲁ ⲉⲛⲉϩ· ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲥⲁⲗⲱⲙⲏ ⲧⲉ
ⲛ̄ⲧⲟⲥ ⲧⲉⲧ ϣⲟⲣⲡ̄ ⲛ̄ⲧⲁⲥⲥⲟⲩⲛ̄ ⲡⲉⲭ̄ⲥ̄ ⲁⲥⲟⲩⲱϣⲧ̄ ⲛⲁϥ·
ⲁⲩⲱ ⲁⲥⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣⲉ ϥⲉⲓ ⲉϫⲙ̄ ⲡⲕⲁϩ ⲁⲩⲱ
ⲙ̄ⲡ ⲉⲥⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲥ̄ ⲉ ⲕⲧⲟⲥ ⲉ ⲡⲉⲥⲏⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄
ⲡⲉⲥⲙⲟⲩ· ⲁⲗⲗⲁ ⲙⲁ ⲛⲓⲙ ⲉϣⲁⲣⲉ ⲡⲉⲭ̄ⲥ̄ ⲃⲱⲕ ⲉ ⲣⲟϥ
ⲛϥ̄ⲧⲁϣⲉⲟⲉⲓϣ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲉⲥⲟⲩⲏϩ
ⲛ̄ⲥⲱϥ ⲡⲉ ⲙⲛ̄ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲁⲩⲥϯⲟⲩ
ⲙ̄ⲙⲟϥ ⲙⲛ̄ ⲧⲉϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⁘—ⲉⲛⲉⲓⲟⲩⲱϣ
ⲙⲉⲛ· ⲉ ⲟⲩⲱⲛϩ̄ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥϩⲓⲙⲉ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲙⲛ̄ ⲧⲉⲥⲡⲟⲗⲩϯⲁ· ⲁⲩⲱ ϫⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ
ⲧⲉ ϩⲙ̄ ⲡⲉⲥⲅⲉⲛⲟⲥ· ⲁⲗⲗⲁ ϫⲉ ⲛ̄ⲛⲉ ⲛϫⲱⲱⲣⲉ [ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥϩⲓⲙⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙⲛ̄ ⲧⲉⲥⲡⲟⲗⲩϯⲁ· ⲁⲩⲱ
ϫⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ϩⲙ̄ ⲡⲉⲥⲅⲉⲛⲟⲥ ⲁⲗⲗⲁ ϫⲉ ⲛ̄ⲛⲉ
Fol. 47 b ⲛϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲙ̄][1] ⲡϣⲁϫⲉ ⲉ ⲕⲉ ⲥⲁ ⲛ̄ⲧⲛ̄ⲣ̄ ⲡⲱ|ⲃϣ̄·
ϥ̄ⲥ̄ ⲙ̄ ⲡⲉⲧ ⲕⲏ ⲛⲁⲛ ⲉ ϩⲣⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲛⲁⲕⲧⲟⲛ ⲉϫⲙ̄
ⲡϣⲁϫⲉ ⲙ̄ ⲡⲉⲓ ϣⲁ ⲙ̄ⲡⲟⲟⲩ ⲉⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ·
ⲁⲙⲟⲩ ⲉ ⲧⲛ̄ⲙⲏⲏⲧⲉ ⲙ̄ⲡⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲱ̄ ⲡⲁ ⲡⲉⲓ ⲛⲟϭ
ⲛ̄ ϩⲣⲟⲟⲩ ϩⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲏ̄ⲥⲁⲓⲁⲥ ⲛⲅ̄ ⲧⲁⲙⲟⲛ ⲙ̄-

[1] The words within brackets are repeated inadvertently by the scribe.

ⲡⲟⲟⲩ ⲉ ⲡⲧⲱϣ ⲙ̄ ⲡⲉⲓ ⲟⲩⲟⲙϥ̄ ⲙⲛ̄ ⲛⲉⲓ ⲧⲟⲉⲓⲥ·
ⲙⲛ̄ ⲛⲉⲓ ⲧⲃ̄ⲛⲟⲟⲩⲉ· Ⲁⲩⲉϩⲉ ⲡⲉϫⲁϥ ⲥⲟⲩⲛ̄ ⲡⲉⲥϫⲟⲉⲓⲥ
ⲁⲩⲉⲓⲟ ⲥⲟⲩⲛ̄ ⲡⲟⲩⲟⲙϥ̄ ⲙ̄ ⲡϥ̄ϫⲥ̄· ⲡⲁ ⲗⲁⲟⲥ ⲇⲉ ⲙ̄-
ⲡⲉ ϥⲥⲟⲩⲱⲛⲧ̄ ⲁⲩⲱ ⲡⲓⲏⲗ̄ ⲙ̄ ⲡⲉϥϭⲛ̄ ⲁⲛⲅ̄ ⲛⲓⲙ· Ⲉⲓⲧⲁ
ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ϫⲉ ⲛⲉⲟⲩⲛ̄ ϩⲉⲛ-
ϣⲟⲟⲥ ⲇⲉ ⲡⲉ ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲩϣⲟⲟⲡ ϩⲛ̄
ⲧⲥⲱϣⲉ ⲉⲩϩⲁⲣⲉϩ ϩⲛ̄ ⲛ̄ⲟⲩⲉⲣϣⲉ ⲛ̄ ⲧⲉⲩϣⲏ ⲉ ⲡⲉⲩⲟ̄ϩⲉ
ⲛ̄ ⲉⲥⲟⲟⲩ: ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲉ ⲡⲓⲥⲓⲟⲩ ⲁⲩⲣ̄ ϩⲟⲧⲉ
ⲙⲉⲩⲛ̄ⲕⲟⲧⲕ̄ ⲅⲁⲣ ϩⲛ̄ ⲧⲉⲩϣⲏ ⲧⲏⲣⲥ̄· ⲁⲗⲗⲁ ⲛⲉⲩϣⲁϫⲉ
ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲛⲟϭ ⲙ̄ ⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲛ· ϩⲟⲥⲟⲛ ⲇⲉ ⲉⲩϫⲱ
ⲛ̄ ⲛⲁⲓ ⲉⲓⲥ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡϫⲥ̄ ⲁϥⲟⲩⲱⲛϩ̄ | ⲛⲁⲩ ⲉ Fol. 48 a
ⲃⲟⲗ· Ⲁⲩⲱ ⲁ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡϫ̄ⲥ̄ ⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲉ ⲣⲟⲟⲩ ⲁⲩⲣ̄ ϥ̄ⲍ̄
ϩⲟⲧⲉ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ϩⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ⲛⲓⲙ ⲡⲉⲧⲉ ⲛⲉϥ-
ⲛⲁⲣ̄ ϩⲟⲧⲉ ⲁⲛ· ⲉϥⲛⲁⲩ ⲉⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡϫ̄ⲥ̄ ⲉϥⲁϩⲉ
ⲣⲁⲧϥ̄ ⲙ̄ ⲡϥ̄ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙⲁⲗⲓⲥⲧⲁ ⲉϥⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ
ⲛ̄ ϣⲡⲏⲣⲉ· ⲉ ⲧⲃⲉ ⲧⲁⲡⲟⲇⲏⲙⲓⲁ ⲙ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲛ̄ⲧⲁϥⲁⲁⲥ
ϣⲁ ⲣⲟⲛ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϥⲓ ⲛ̄ⲑⲟⲧⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲟⲩ·
ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙ̄ⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ
ϯⲧⲁϣⲉⲟⲉⲓϣ ⲛⲏⲧⲛ̄ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲣⲁϣⲉ ⲡⲁⲓ ⲉⲧ ⲛⲁ-
ϣⲱⲡⲉ· ⲙ̄ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ϫⲉ ⲁⲩϫⲡⲟ ⲛⲏⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ
ⲙ̄ ⲡⲥⲏⲣ̄ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ ⲡϫⲥ̄ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲇⲁⲇ̄·
Ⲁⲩⲱ ⲟⲩⲙⲁⲉⲓⲛ ⲛⲏⲧⲛ̄ ⲡⲉ ⲡⲁⲓ ⲧⲉⲧⲛⲁϩⲉ ⲉⲩϣⲏⲣⲉ ϣⲏⲙ
ⲉϥϭⲟⲟⲗⲉ ⲛ̄ ϩⲉⲛⲧⲟⲉⲓⲥ· ⲉϥϭⲏ ϩⲛ̄ ⲟⲩⲟⲙϥ̄· Ⲏ̄ⲧⲉⲩⲛⲟⲩ
ⲁ ⲛⲉⲩⲃⲁⲗ ⲟⲩⲱⲛ ⲁⲩⲛⲁⲩ ⲉⲩⲙⲏⲏϣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ:—Ϫⲉ ⲡⲉⲟⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ | ⲛⲉⲧϫⲟⲥⲉ ⲁⲩⲱ ⲧⲉϥⲉⲓⲣⲏⲛⲏ ϩⲓϫⲙ̄ ⲡⲕⲁϩ Fol. 48 b
ϩⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲙ̄ ⲡⲉϥⲟⲩⲱϣ·:—ⲛ̄ ⲧⲉⲣ ⲟⲩϯ ⲇⲉ ⲛ̄ ⲧⲉⲓ- ϥ̄ⲏ̄
ⲉⲝⲟⲙⲟⲗⲟⲅⲏⲥⲓ̄ⲥ̄ ⲛ̄ϭⲓ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲃⲱⲕ
ⲉ ϩⲣⲁⲓ ⲧⲡⲉ· Ⲏ̄ ϣⲟⲟⲥ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉⲩϩⲏⲧ ⲉⲓ ⲉ ⲣⲟⲟⲩ·
ⲡⲉϫⲁⲩ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ϫⲉ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲛⲉ ⲛⲁⲓ ⲉⲧ
ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲛ· ⲧⲉⲛⲟⲩ ϭⲉ ⲙⲁⲣⲛ̄ ⲧⲱⲟⲩⲛ ⲛ̄ⲧⲛ̄ⲃⲱⲕ
ϣⲁ ⲃⲏⲑⲗⲉⲉⲙ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̄ⲧⲁ ⲡϫ̄ⲥ̄ ⲟⲩⲟⲛϩ̄ϥ̄ ⲉ ⲣⲟⲛ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁⲩⲉⲓ ⲉ ϩⲣⲁⲓ

ⲉ ⲃⲏⲑⲗⲉⲉⲙ· ⲉⲣⲉ ⲡⲥⲓⲟⲩ ⲥⲱⲕ ϣⲁ ϫⲱⲟⲩ ϣⲁⲛⲧ ⲟⲩⲉⲓ
ⲉ ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲙⲁ ⲉⲛ ⲉⲣⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛ̅ϩⲏⲧϥ̅·
ⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ ⲙⲛ̅ ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ· ⲙⲛ̅ ⲓⲱⲥⲏⲫ
ⲁⲩⲉⲓⲙⲉ ϫⲉ ϩⲉⲛⲙⲉ ⲛⲉ ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲩ· ⲁⲩⲕⲟⲧⲟⲩ
Fol. 49 a ⲇⲉ ⲛ̅ϭⲓ ⲛ̅ϣⲟⲟⲥ ⲉⲩⲥⲙⲟⲩ ⲁⲩⲱ ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̅ | ⲡⲛⲟⲩⲧⲉ
ϥ̅ⲑ̅ ⲉϫⲛ̅ ⲛⲉ ⲛⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲓⲁ ⲇⲉ ⲛⲉⲥ-
ϩⲁⲣⲉϩ ⲉ ⲛⲉⲓ ϣⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲉⲥⲕⲱ ⲙ̅ⲙⲟⲟⲩ ϩⲙ̅
ⲡⲉⲥϩⲏⲧ· Ⲏ̅ ⲧⲉⲣⲉ ϩⲏⲣⲱⲇⲏⲥ ⲇⲉ ⲛⲁⲩ ⲉ ⲡⲥⲓⲟⲩ· ⲁϥⲉⲓⲙⲉ
ϫⲉ ⲟⲩⲥⲓⲟⲩ ⲛ̅ ⲣ̅ⲣⲟ ⲡⲉ· ⲁϥϣⲧⲟⲣⲧⲣ̅ ⲉⲙⲁⲧⲉ ⲙⲛ̅
ⲑⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ ⲧⲏⲣⲥ̅ ⲛⲙ̅ⲙⲁϥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲟⲩ
ⲡⲉ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁϥϣⲱⲡⲉ ⁘—ⲧⲟⲧⲉ ⲉⲓⲥ ϩⲉⲛ-
ⲙⲁⲅⲟⲥ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅ ⲙⲁ ⲛ ϣⲁ ⲉⲩϣⲓⲛⲉ ϫⲉ
ⲉϥⲧⲱⲛ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲛⲓⲟⲩⲇⲁⲓ ⲛ̅ⲧⲁⲩϫⲡⲟϥ· ⲁⲛⲛⲁⲩ ⲅⲁⲣ
ⲉ ⲡⲉϥⲥⲓⲟⲩ ϩⲙ̅ ⲙ̅ ⲙⲁ ⲛ ϣⲁ ⲁⲛⲉⲓ ⲉⲟⲩⲱϣⲧ̅ ⲛⲁϥ ⁘—
Ⲏ̅ ⲧⲉⲣⲉ ϩⲏⲣⲱⲇⲏⲥ ⲇⲉ ⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ ⲁϥⲣ̅ ϣⲡⲏⲣⲉ ⲧⲟⲧⲉ
ⲁϥⲙⲟⲩⲧⲉ ⲙ̅ⲙⲁⲅⲟⲥ ⲛ̅ϫⲓⲟⲩⲉ ⲁϥϣⲓⲛⲉ ⲉ ⲃⲟⲗ ϩⲓ
ⲧⲟⲟⲧⲟⲩ ⲛ̅ⲥⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̅ ⲡⲥⲓⲟⲩ ⲛ̅ⲧⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ·
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲩ ϫⲉ ⲁⲙⲏⲓⲧⲛ̅ ⲛ̅ⲧⲉⲧⲛ̅ⲧⲁⲙⲟⲓ ϩⲛ̅
Fol. 49 b ⲧⲉⲧⲛ̅ | ⲧⲉⲭⲛⲏ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲣ̅ⲣⲟ ⲛ̅ⲧⲁⲩϫⲡⲟϥ· ⲁⲩ-
ⲣ̅ ⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲙ̅ⲙⲁⲅⲟⲥ ϫⲉ ⲟⲩⲣ̅ⲣⲟ ⲁⲛ ⲡⲉ ⲛ̅ⲧⲉ ⲡⲉⲓ
ⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲡⲁⲓ ⲡⲉ ⲡⲣ̅ⲣⲟ ⲛ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ
ϣⲁ ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ· ⲛⲁⲟⲩⲉⲓⲛⲉ ⲁⲛ ⲉ
ⲡⲧⲏⲣϥ̅· ⲡⲁⲓ ⲡⲉ ⲡⲣ̅ⲣⲟ ⲉⲧ ⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲛ̅ ⲛ̅ⲣ̅ⲣⲱⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲉϥⲡⲱⲛⲉ ⲙ̅ⲙⲟⲟⲩ· ⲡⲁⲓ ⲡⲉ ⲡⲣ̅ⲣⲟ
ⲉⲧ ⲉⲣⲉ ⲧⲡⲉ ⲙⲛ̅ ⲡⲕⲁϩ ⲛⲁⲡⲁⲣⲁⲅⲉ ϩⲙ̅ ⲡⲉϥⲟⲩⲉϩⲥⲁϩⲛⲉ·
ⲡⲁⲓ ⲡⲉ ⲡⲣ̅ⲣⲟ ⲉⲧ ⲛⲁϯ ϩⲁⲡ ⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̅ ϩⲛ̅
ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲡⲁⲓ ⲡⲉ ⲡⲣ̅ⲣⲟ ⲉⲧ ϫⲓⲥⲉ ⲛ̅ ⲟⲩⲁ·
ⲉϥⲑⲃ̅ⲃⲓⲟ ⲛ̅ ⲟⲩⲁ· ⲉϣϫⲉ ⲉⲕⲟⲩⲱϣ ⲇⲉ ⲉ ⲉⲓⲙⲉ ⲉⲓ̈ⲉ ⲁⲛⲟⲛ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲡⲁⲓ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲉ ⲛⲧⲁⲩⲥϩⲁⲓ ⲉ
ⲧⲃⲏⲏⲧϥ̅ ϫⲉ ⲉⲩⲛⲁϫⲡⲟϥ ϩⲛ̅ ⲃⲏⲑⲗⲉⲉⲙ ⲛ̅ⲧⲉ ϯⲟⲩⲇⲁⲓⲁ·
Ⲏ̅ ⲧⲉⲣ ϥ̅ⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ ⲛ̅ϭⲓ ϩⲏⲣⲱⲇⲏⲥ· ⲛ̅ ⲧⲟⲟⲧⲟⲩ ⲛ̅
ⲙ̅ⲙⲁⲅⲟⲥ· ⲁϥϣⲧⲟⲣⲧⲣ̅ ⲉⲙⲁⲧⲉ ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛ̅ ⲙ̅-
Fol. 50 a ⲙⲁⲅⲟⲥ ϫⲉ ⲟⲩⲁⲧϭⲟⲙ ⲡⲉ ⲛ̅ⲧⲉⲧⲛ̅ϩⲉ | ⲉⲙⲧⲟⲛ ϣⲁⲛ
ⲣ̅ⲁ̅ ⲧⲉⲧⲛ̅ϩⲉ ⲉ ⲣⲟϥ ϫⲓ ϭⲉ ⲛⲏⲧⲛ̅ ⲛ̅ ϩⲉⲛⲇⲱⲣⲟⲛ ϩⲛ̅ ⲟⲩ-

ϩⲱⲡ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲛⲉ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϩⲟⲧϩⲧ̄ ϩⲛ̄
ⲟⲩⲱⲣϫ̄· ⲛ̄ⲥⲁ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟϭ ⲛ̄ⲣ̄ⲣⲟ ⲛ̄ϩⲏⲧϥ̄
ⲛ̄ⲧⲁⲩϫⲡⲟϥ· ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲛⲁϥ ⲛ̄ ⲛ̄ⲇⲱⲣⲟⲛ ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄-
ϣⲁⲛϩⲉ ⲉ ⲣⲟϥ ⲙⲁⲧⲁⲙⲟⲓ ϩⲱ ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱϣⲧ̄
ⲛⲁϥ· ⲛ̄ⲧⲁϥϫⲉ ⲛⲁⲓ ⲇⲉ ⲛⲁⲩ ϩⲛ̄ ⲟⲩⲕⲣⲟϥ ⲉϥⲟⲩⲱϣ
ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· Ⲏ̄ ⲧⲉⲣ ⲩϫⲓ ⲇⲉ ⲛ̄ ϯⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ
ⲃⲟⲗ ϩⲓⲧⲛ̄ ϩⲏⲣⲱⲇⲏⲥ· ⲡⲣ̄ⲣⲟ ⲁⲩⲃⲱⲕ ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲣ̄
ⲡⲃⲟⲗ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲉⲓⲥ ⲡⲥⲓⲟⲩ ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟϥ
ϩⲛ̄ ⲙ̄ ⲙⲁ ⲛ̄ ϣⲁ· ⲁϥⲥⲱⲕ ϩⲁ ϫⲱⲟⲩ ϣⲁⲛⲧ ⲉϥⲉⲓ
ⲛϥ̄ⲁⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲙ̄ ⲡⲙⲁ ⲉⲛ ⲉⲣⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛ̄-
ϩⲏⲧϥ̄· ⲁⲩⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄·
ⲉϥⲛ̄ⲕⲟⲧⲕ̄ ϩⲛ̄ ⲟⲩⲟⲙϥ̄ ⲛ̄ ⲧⲃ̄ⲛⲏ ⲉϥϭⲟⲟⲗⲉ ⲛ̄ ϩⲉⲛⲧⲟⲉⲓⲥ
ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϩⲏⲕⲉ ⲛ̄ ⲣⲱⲙⲉ | ⲕⲁⲓ ⲅⲁⲣ ⲛⲉ ⲙⲛ̄ ⲙⲁ ϣⲟⲟⲡ Fol. 50 b
ⲛⲁⲩ ⲡⲉ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϭⲟⲓⲗⲉ ⲉ ⲧⲣⲉⲩ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ⲣ̄ⲃ̄
ⲛ̄ϩⲏⲧϥ̄· Ⲡⲁⲛⲧⲟⲥ ⲇⲉ ⲛⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲩⲛⲟϭ ⲛ̄
ⲕⲗⲏⲣⲟⲥ· ⲧⲁϩⲟⲛ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲉⲛⲡⲣⲁⲝⲓⲥ ⲉⲑⲟⲟⲩ· ⲁⲛⲟⲕ
ϩⲱ ϯⲟ ⲛ̄ ϣⲡⲏⲣⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲱ̄ ⲙ̄ⲙⲁⲅⲟⲥ ⲁⲩⲱ ϯⲛⲁ-
ϫⲟⲟⲥ ϫⲉ ϫⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ϫⲓⲛ ⲉⲧⲉⲧⲛ̄ⲧⲱⲟⲩⲛ ϩⲁϩⲁ ϩⲛ̄-
ϫⲱⲱⲙⲉ ⲙ̄ ⲙⲛ̄ⲧⲙⲁⲅⲟⲥ ⲉⲧⲉⲧⲛ̄ϯ ⲧⲱⲛ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲉⲧⲛ̄ϯ ⲛⲟⲩϭ̄ⲥ̄ ⲛⲁϥ ϣⲁⲛ ⲧⲉⲧⲛ̄ⲉⲓ ⲛ̄ ϣⲟⲣⲡ̄ ⲛ̄ⲧⲉⲧⲛ̄-
ⲟⲩⲱϣⲧ̄ ⲛⲁϥ· ϫⲓⲛ ⲉⲧⲉⲧⲛ̄ⲧⲁⲕⲟ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲛ̄ ⲛ̄ⲣ̄ⲣⲱⲟⲩ
ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲉⲧⲛ̄ⲥⲱⲣⲙ̄ ⲛ̄ ⲧⲉⲯⲩⲭⲏ
ⲛ̄ ϩⲉⲛⲙⲏⲏϣⲉ ϣⲁⲛ ⲧⲉⲧⲛ̄ⲣ̄ ϣⲟⲣⲡ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲱϣⲧ̄ ⲙ̄
ⲡⲣ̄ⲣⲟ ⲡⲉⲭ̄ⲥ̄· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̄ⲧⲉⲣ ⲟⲩⲙⲁⲧⲉ· ⲛ̄ ⲛⲉⲓ ⲛⲟϭ
ⲛ̄ ϣⲡⲏⲣⲉ ⲁⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲇⲱⲣⲟⲛ· ⲟⲩⲛⲟⲩⲃ ⲙⲛ̄
ⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲙⲛ̄ ⲟⲩϣⲁⲗ· | ϩⲛ̄ ⲧⲉⲩϣⲏ ⲇⲉ ⲉⲧ ⲛⲏⲩ Fol. 51 a
ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲩⲏⲓ̈:—Ⲡⲡⲉϥⲣⲁⲥⲧⲉ ⲉⲓⲥ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲣ̄ⲅ̄
ⲙ̄ ⲡϫⲥ̄ ⲁϥⲟⲩⲱⲛϩ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲣⲁⲥⲟⲩ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲧⲉⲧⲛ̄ⲃⲏⲕ ⲉ ⲧⲱⲛ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ϫⲉ
ⲛ̄ⲧⲟⲕ ⲡϫⲥ̄ ⲉⲧ ⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩ ⲡⲉⲧ ⲛ̄ⲛⲁⲁϥ· ⲡⲉϫⲉ ⲡⲁⲅ-
ⲅⲉⲗⲟⲥ ⲇⲉ ⲛⲁⲩ ϫⲉ ⲙ̄ⲡⲣ̄ ⲕⲧⲉ ⲧⲏⲩⲧⲛ̄ ⲛ̄ ⲕⲉ ⲥⲟⲡ ϣⲁ
ϩⲏⲣⲱⲇⲏⲥ ⲁⲗⲗⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲏⲧⲛ̄ ϩⲓⲧⲛ̄ ⲕⲉ ϩⲓⲏ ⲉ
ϩⲣⲁⲓ ⲉ ⲧⲉⲧⲛ̄ⲭⲱⲣⲁ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ϫⲉ ⲛ̄ⲧⲛ̄ⲥⲟⲟⲩⲛ̄
ⲁⲛ ⲛ̄ ⲧⲉϩⲓⲏ ⲉⲧ ⲛ̄ⲛⲁⲃⲱⲕ ⲛ̄ϩⲏⲧⲥ̄· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥϫⲓ

ⲙⲟⲉⲓⲧ ϩⲏⲧⲟⲩ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ̄ ⲁⲛ ϫⲉ ⲉⲩⲃⲏⲕ ⲉ ⲧⲱⲛ ϣⲁⲛⲧ
ϥ̄ϫⲓⲧⲟⲩ ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲙⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉⲣⲥⲓⲥ·
ⲟⲩⲛⲟϭ ⲇⲉ ⲛ̄ ϩⲟⲧⲉ ⲁⲥⲉⲓ ⲉϫⲛ̄ ϩⲏⲣⲱⲇⲏⲥ ⲙ̄ⲡ ⲉϥⲟⲩⲱϩ
ⲉ ⲧⲟⲟⲧϥ̄ ⲉ ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲉⲭ̄ⲥ̄ ⲟⲩⲇⲉ ⲙ̄ⲙⲁⲅⲟⲥ· Ⲏ̄ ⲧⲉⲣⲉ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲙ̄ⲙⲁⲅⲟⲥ ⲃⲱⲕ ⲉ ⲧⲉϥⲭⲱⲣⲁ ⲁⲩϭⲉⲡⲏ
Fol. 51 b ⲁⲩⲣⲱⲕϩ̄ ⲛ̄ ⲛ̄ϫⲱⲱⲙⲉ ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧ|ⲙⲁⲅⲟⲥ· ⲁⲩⲧⲁϣⲉ-
ⲣ̄ⲇ̄ ⲟⲉⲓϣ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲙⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲧⲏⲣⲥ̄
ⲛ̄ⲧⲉ ⲡⲉⲣⲥⲓⲥ· ⲧⲟⲧⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡϫⲥ̄ ⲁϥⲟⲩⲱⲛϩ̄ ⲉ
ⲃⲟⲗ ⲛ̄ ⲓⲱⲥⲏⲫ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲙ̄ⲙⲁⲅⲟⲥ ⲁⲛⲁⲭⲱⲣⲉⲓ
ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲅ̄ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲕⲏⲙⲉ· ⲛ̄ⲧⲟⲕ ⲙⲛ̄
ⲡϣⲏⲣⲉ ϣⲏⲙ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ϣⲁⲛⲧ ⲉⲓϫⲟⲟⲥ ⲛⲁⲕ ⁘—
ϩⲏⲣⲱⲇⲏⲥ ⲅⲁⲣ ⲛⲁϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲉ ⲧⲁⲕⲟϥ·
Ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ϭⲓ ⲓⲱⲥⲏⲫ ⲛ̄ ⲧⲉⲩϣⲏ ⲁϥϫⲓ ⲙ̄ ⲙⲁⲣⲓ̈ⲁ
ⲙⲛ̄ ⲓ̄ⲥ̄ ⲙⲛ̄ ⲥⲁⲗⲱⲙⲏ ⲁⲩⲙⲟⲟϣⲉ ⲉ ϩⲣⲁⲓ ⲁⲩⲃⲱⲕ ⲉ
ⲕⲏⲙⲉ· ⲉⲕⲃⲏⲕ ⲉ ⲧⲱⲛ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ⲛⲁϥ ⲛ̄ ⲉⲓⲱⲧ· ⲏ̄ ⲉⲕⲃⲏⲕ ⲉ ⲧⲱⲛ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ
ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ ⲥⲧⲱⲧ ϩⲁ ⲧⲉϥϩⲏ ⲙⲛ̄ ⲡⲥⲱⲛⲧ̄· ⲁϩⲣⲟⲕ
ⲉⲕⲡⲏⲧ ϩⲏⲧⲥ̄ ⲛ̄ ⲧⲉⲓ ⲃⲁϣⲟⲣ· ⲉⲓⲃⲏⲕ ⲡⲉϫⲁϥ ϫⲉ ⲕⲁⲥ
ⲉⲓⲉϫⲉⲕ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ϣⲁⲧ
Fol. 52 a ⲛ̄ⲛⲟⲃⲉ ⲙ̄ⲙⲁⲧⲉ ⁘— | Ⲡⲉⲧⲉ ϣⲁϥϭⲱϣⲧ̄ ⲉϫⲙ̄ ⲡⲕⲁϩ ⲉ
ⲣ̄ⲉ̄ ⲧⲣⲉϥⲥⲧⲱⲧ ϣⲁ ⲛⲉϥⲥⲛ̄ⲧⲉ· Ⲡⲉⲧⲉ ϣⲁϥϫⲱϩ ⲛ̄ⲧⲟⲟⲩ
ⲛ̄ⲥⲉϯ ⲕⲁⲡⲛⲟⲥ· ⲉϥⲡⲏⲧ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉϥⲛⲓϥⲉ
ϩⲛ̄ ⲛⲉϥϭⲓϫ· Ⲉⲓⲡⲏⲧ ⲁⲛ ⲡⲉϫⲁϥ ϩⲱⲥ ⲉⲓⲣ̄ ϩⲟⲧⲉ· ⲁⲗⲗⲁ
ϫⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲃⲱⲕ ⲉ ⲧⲉⲭⲱⲣⲁ ⲛ̄ ⲕⲏⲙⲉ· ⲛ̄ⲧⲁⲡⲱⲣⲕ̄
ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥϣⲙ̄ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ ⲛ̄ⲧⲁⲥⲟⲃⲧⲉ
ⲛⲁⲓ ⲛ̄ϩⲏⲧⲥ̄ ⲛ̄ ⲟⲩⲗⲁⲟⲥ ⲉϥⲧⲃ̄ⲃⲏⲩ· ⲁⲙⲟⲩ ⲉ ⲧⲛ̄ⲙⲏⲏⲧⲉ
ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲛⲟϭ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲏ̄ⲥⲁⲓⲁⲥ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ
ⲙ̄ ⲡⲉⲓ ϣⲁ ⲙ̄ⲡⲟⲟⲩ ⲛⲅ̄ ⲧⲁⲙⲟⲛ ⲉ ⲛⲉ ⲛⲧⲁⲕⲡⲣⲟ-
ⲫⲏⲧⲉⲩⲉ· ⲙ̄ⲙⲟⲟⲩ ϩⲁ ⲡⲉⲭ̄ⲥ̄ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄· ⲉⲓⲥ ⲡϫⲥ̄ ⲥⲁⲃⲁⲱⲑ ⲡⲉϫⲁϥ ⲛⲏⲩ
ⲉ ϩⲣⲁⲓ ⲉ ⲕⲏⲙⲉ ⲉϥϩⲙⲟⲟⲥ ϩⲓϫⲛ̄ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲉⲥⲁⲥⲱⲟⲩ·
ⲁⲩⲱ ⲙ̄ ⲙⲟⲩⲛⲅ̄ ⲛ̄ ϭⲓϫ ⲧⲏⲣⲟⲩ ⲛ̄ ⲕⲏⲙⲉ ⲛⲁⲕⲓⲙ ⲙ̄
ⲡϥⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲓⲧⲁ ⲡⲉϫⲁϥ ⲟⲛ ϫⲉ ⲁⲩⲱ ⲛ̄ⲣⲙ̄
ⲛ̄ⲕⲏⲙⲉ ⲛⲁⲣ̄ⲑⲉ ⲛ̄ ϩⲉⲛⲥϩⲓⲙⲉ ϩⲛ̄ ⲟⲩϩⲟⲧⲉ ⲙⲛ̄ ⲟⲩⲥⲧⲱⲧ

ϩ τϧε τσιϫ | ⲙ ⲡⲁϫ̄ ⲥⲁⲃⲁⲱⲑ ⲛⲧⲁⲩⲛⲧ̄ⲥ ϩ ϫⲱⲟⲩ· Fol. 52 b
ⲉⲡⲉⲓ ⲁⲛ ⲣⲁⲟⲛ ⲙ̄ⲡⲁⲧⲉ ⲡⲉϫ̄ⲥ ⲉⲓ ϩ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲉⲣⲉ ⲛ ⲥⲁ
ⲣⲛ̄ ⲛ̄ ⲕⲛⲓⲧⲉ ⲛⲁⲩⲧ̄ ⲉⲣⲉ ⲡⲉⲩⲥⲉⲣⲱⲃ ⲭⲓⲙ̄ ⲡⲁⲣⲁ
ⲛ̄ⲣⲉϩⲛⲟⲥ· ⲟⲩⲛ̄ ⲟⲩⲣⲉϩⲛⲟⲥ ⲥⲁⲣ ⲉⲩⲛⲁⲩⲧ̄ ⲛⲁⲣⲗ̄ⲡⲓⲍⲉ
ϩ ⲁⲩⲟⲃⲃⲓⲟ· ⲛⲉ ⲣⲉⲡⲣⲉⲥⲙ̄ⲙⲉ ⲉⲓⲁⲱⲗⲟⲛ ⲥⲁⲣ ⲛⲉ ⲛ̄
ⲣⲛ̄ ⲛ̄ ⲕⲛⲓⲧⲉ ⲁⲧⲱ ⲛⲉⲧⲣ̄ ⲣⲟⲧⲉ ⲁⲛ ⲣⲛⲧ̄ⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̄ ⲣⲉϩⲛⲟⲥ·:—Ⲏ ⲧⲉⲣⲉ ⲡⲉϫ̄ⲥ ϫⲉ ⲉⲓ ϩ
ⲡⲕⲟⲥⲙⲟⲥ ⲁⲭⲉⲓ ϩ ⲣⲁⲓ ϩ ⲕⲛⲓⲧⲉ ⲁ ⲧⲉⲩⲣⲟⲧⲉ ⲙ̄ⲙ
ⲡⲉⲩⲥⲧⲱⲧ ⲉⲓ ϩ ϫⲱⲟⲩ ⲁⲩⲧⲃⲃⲱⲟⲩ ⲛ̄ ⲟⲩⲗⲁⲟⲥ ⲉⲩⲟⲩⲁⲁⲩ·
ⲟⲩⲣⲉϩⲛⲟⲥ ⲉⲩⲧⲃⲃⲏⲏⲧ ⲁⲧⲱ ⲁⲩⲧⲣⲉ ⲡⲥⲉⲣⲱⲃ ⲛ̄ ⲛ̄ⲣⲉϩⲛⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲓ ϩ ⲣⲁⲓ ϩ ϫⲱⲟⲩ· ϩ ⲧϧε ⲡⲁⲓ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲁ ⲕⲛⲓⲧⲉ ⲣⲓⲥⲉ ⲙ̄ⲙ̄ ⲧⲙ̄ⲡⲟⲣⲓⲁ ⲛ̄ ⲛⲉϩⲟⲟⲩⲉ· ⲁⲧⲱ
ⲛ̄ⲥⲁⲃⲉⲛ ⲛ̄ⲣⲱⲙⲉ ⲉⲧ ϫⲟⲥⲉ ⲛⲉⲧ ⲉ ⲣⲁⲧⲙ̄ ⲁⲧⲱ ⲥⲉ-
ⲛⲁⲱⲗⲛⲗ ⲉ ⲣⲟⲕ ⲙ̄ⲧⲟⲕ ⲥⲁⲣ ⲡⲉⲛⲓⲟⲩⲧⲉ ⲁⲧⲱ | ⲛⲉⲧ- Fol. 53 a
ⲥⲟⲟⲩⲛ̄ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲓⲛⲏ ⲡⲉⲛⲥⲏⲣ· ⲁⲧⲉⲧⲙⲙⲁⲩ
ⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲓⲁ ⲉ ⲁⲩⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̄
ⲧⲉⲣ ϩ̄ⲉⲓ ⲉ ⲣⲁⲓ ⲉϫⲙ̄ ⲡⲕⲁⲣ ⲙ̄ⲡⲓ ⲡⲗⲟⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ
ⲛ̄ⲧⲁⲩⲉⲓ ϩ̄ⲓ ⲟⲩⲟⲃⲃⲓⲟ· ⲙ̄ⲡⲉ ⲉⲓ ϩ̄ⲓ ⲟⲩⲁⲍⲓⲱⲙⲁ ⲉⲩϫⲟⲥⲉ
ⲟⲩⲁⲉ ⲙ̄ⲡ ⲩⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲛ̄ⲣⲣⲟ· ⲧⲉⲙⲙⲧⲉⲣⲟ
ⲥⲁⲣ ⲱⲟⲟⲩ ⲱⲁ ⲙⲉⲛⲉϥ· ⲁⲧⲱ ⲧⲉⲙⲙⲧⲁϫ̄ⲥ ⲱⲁ ⲟⲩⲁⲟ
ⲙ̄ⲙ̄ ⲟⲩϫⲱⲙ· ⲙ̄ⲡⲉ ⲉⲓ ⲉⲩⲧⲁⲗⲙ̄ ⲉⲧⲕⲁⲣⲟⲩϫⲓⲟⲛ
ⲁⲗⲗⲁ ⲉⲙⲟⲟⲩⲉ ⲛ̄ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ· ⲡ̄ⲕⲁⲣⲟⲩϫⲓⲟⲛ
ⲥⲁⲣ ⲟⲩⲟⲙ̄ϥ̄ ⲛ̄ ⲧⲃⲏⲏⲙ ⲛⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁϥ† ⲛⲁⲙ ⲛ̄ ⲧⲉⲣⲓⲁ
ⲛ̄ ⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲧⲛⲉ ⲉ ⲡⲁⲁ ⲛ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲣⲉⲛⲧⲟⲉⲓⲥ
ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲫⲟⲣⲉⲓ ⲙ̄ⲙⲟⲛ ϩ̄ⲓ ⲟⲃⲥⲱ ⲛ̄ⲧⲙ̄ⲙⲟ ⲁⲧ ⲧⲁⲕⲟ·
ⲉ ⲧϧε ⲡⲁⲓ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲟ ⲛ̄ ⲣⲙ̄ⲛⲁⲗ ⲛⲁⲩ ⲙ̄ⲙⲟⲥ
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲙⲟⲟⲩⲉ ϩ̄ⲓ ⲟⲩⲙⲛ̄ⲧ ϫⲁⲥⲓ ⲣⲛⲧ̄· Ⲉⲓⲧⲁ ⲟⲛ
ⲡⲉϫⲁⲩ ⲁⲉ ⲟⲩⲁ ⲟⲩⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲙⲱ|ⲛⲉ ⲙ̄ ⲡⲁϫ̄ⲥ Fol. 53 b
ϩ̄ⲓ ⲕⲛⲓⲧⲉ ϩⲁⲣⲧⲏ ⲛⲉϫⲱⲣⲁ ⲛ̄ ⲛⲉⲥⲟⲟⲩⲉ· ⲁⲧⲱ ⲥⲉⲛⲁ-
ⲧⲁⲗⲉ ⲁⲱⲟⲛ ⲉ ⲣⲁⲓ ⲙ̄ ⲡⲁϫ̄ ⲣⲓϫⲙⲁ· ⲁ ⲡⲉⲗⲟⲩ
ⲛ̄ ⲛⲉⲕⲱⲱⲥⲉ ⲱ ⲛ̄ⲥⲁⲓⲁⲥ ⲛⲉⲡⲣⲟⲫⲏⲧⲛⲥ ⲧⲣⲉⲛ̄ⲣ̄ ⲡⲱⲃ̄ ⲙ̄ⲡ
ⲙ̄ ⲛ ⲕⲉⲥⲉⲡⲉ ⲛ̄ ⲛⲱⲱⲥⲉ ⲙ̄ ⲡⲉⲣⲏⲧⲟⲛ ⲛⲧⲁⲛⲁⲣⲭⲉⲓ ⲉ
ⲣⲟϥ ⲉ ⲧϧε ⲟⲛⲣⲱⲁⲛⲥ ϫⲉ ⲁⲧⲥⲱⲃⲉ ⲙ̄ⲙⲟⲓ ⲣⲓⲧⲛ̄ ⲙ̄ⲙⲁⲥⲟⲥ·
ⲟⲩⲁⲉ ⲙ̄ⲡⲉ ⲉⲩⲥⲛ̄ ⲟⲉ ⲛ̄ ⲱⲙⲉ ⲛ̄ⲥⲁ ⲙ̄ⲙⲁⲥⲟⲥ

ⲁϥⲙⲟⲩϩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡϭⲱⲛⲧ̄ ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ ⲡⲇⲓⲁⲃⲟⲩⲗⲟⲥ·
ⲛϥ̄ⲣ̄ ϩⲟⲧⲉ ⲅⲁⲣ ϩⲏⲧⲟⲩ ⲡⲉ· ϫⲉ ϩⲉⲛⲥⲁϩ ⲛⲉ ϩⲛ̄ ⲧⲉⲩ-
ⲧⲉⲭⲛⲏ· ⲙⲏ ⲡⲟⲧⲉ ⲛ̄ⲥⲉⲉⲓⲣⲉ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲡⲉⲑⲟⲟⲩ·
Ⲟⲩⲇⲉ ⲟⲛ ⲙ̄ⲡⲉ ϥⲉⲓⲙⲉ ϫⲉ ⲉⲣⲉ ⲡⲉⲭ̄ⲥ̄ ⲧⲱⲛ ⲛϥ̄ϣⲓⲛⲉ ⲅⲁⲣ
ⲛ̄ⲥⲱϥ ⲡⲉ ⁘—ⲗⲟⲓⲡⲟⲛ ⲁϥϣⲱⲡⲉ ⲉϥⲙⲏⲛ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲉⲓ ⲥⲛⲁⲩ ⲙ̄ ⲡⲁⲑⲟⲥ ⲉⲑⲟⲟⲩ· ⲡϭⲱⲛⲧ̄ ⲛ̄ⲧ ⲛ̄ ⲙ̄ⲙⲁⲅⲟⲥ
ⲛ̄ⲧⲁⲩⲥⲱⲃⲉ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲡⲉϥⲙⲟⲥⲧⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭ̄ⲥ̄
ⲉϥⲟⲩⲱϣ ⲉ ϩⲟⲧⲃϥ̄· ⲛϥ̄ⲙⲏⲛ ⲉ ⲃⲟⲗ ⲉϥϭⲱϣⲧ̄ ϩⲏⲧⲟⲩ
Fol. 54 a ⲉ ⲧⲣⲉⲩⲕⲧⲟⲟⲩ | ϣⲁ ⲣⲟϥ ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ ⲥⲛ̄ⲧⲉ ⲣⲟⲙⲡⲉ ϫⲱⲕ
ⲣ̄ⲑ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲟϥ ⲁⲛ ⲡⲉⲛⲧ ⲁϥⲁⲛⲉⲭⲉ ⲙ̄ⲙⲟϥ· ⲁⲗⲗⲁ
ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ ⲁϥϯ ⲁⲛⲟⲭⲏ ⲉ ⲡϥ̄ϩⲏⲧ ⲉ ⲧⲙ̄ ⲇⲓⲱⲕⲉⲓ
ⲛ̄ⲥⲁ ⲡⲉⲭ̄ⲥ̄ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ ϣⲁⲛⲧⲉ ⲛⲉⲧ ⲥⲏϩ ⲧⲏⲣⲟⲩ
ⲉ ⲧⲃⲏⲏⲧϥ̄ ϫⲱⲕ ⲉ ⲃⲟⲗ· Ⲕⲁⲓ ⲅⲁⲣ ⲁⲩⲥⲃ̄ⲃⲏⲧϥ̄ ϩⲙ̄ ⲡⲙⲉϩ
ϣⲙⲟⲩⲛ ⲛ̄ ϩⲟⲟⲩ ⲁⲩⲉⲓⲣⲉ ⲙ̄ ⲡⲥⲱⲛ̄ⲧ̄ ⲙ̄ ⲡⲛⲟⲙⲟⲥ ϩⲁ ⲣⲟϥ·
ⲁⲩϫⲓⲧϥ̄ ⲉⲡⲣ̄ⲡⲉ ⲁ ⲥⲩⲙⲉⲱⲛ ⲡⲟⲩⲏⲏⲃ ϫⲓⲧϥ̄ ⲉ ⲡⲉϥϩⲁ-
ⲙⲏⲣ ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲁϥⲉⲓ ⲉ ϩⲣⲁⲓ ϩⲛ̄ ⲑⲩⲗⲓⲕⲓⲁ ϩⲱⲥ
ⲕⲟⲩⲓ ⲉϥⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛϥ̄ⲉⲓⲟⲟⲧⲉ ⲙⲛ̄ ⲛ̄ⲕⲉ ϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ
ⲉⲧ ϣ̄ϣⲉ ⲉ ⲣⲟϥ ⲉ ⲁⲁⲩ· Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ
ⲉ ⲕⲏⲙⲉ ⲛⲙ̄ⲙⲁϥ ⲛ̄ϭⲓ ⲓⲱⲥⲏⲫ Ⲏ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ ⲇⲉ ⲛ̄ϭⲓ
ϩⲏⲣⲱⲇⲏⲥ ϫⲉ ⲙ̄ⲡ ⲟⲩⲕⲟⲧⲟⲩ ϣⲁ ⲣⲟϥ ⲛ̄ϭⲓ ⲙ̄ⲙⲁⲅⲟⲥ·
ⲁϥϭⲱⲛⲧ̄ ⲉⲙⲁⲧⲉ ⲁϥϫⲟⲟⲩ ⲁϥⲙⲟⲩⲟⲩⲧ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ
ⲛⲓⲙ ⲉⲧ ϩⲛ̄ ⲃⲏⲑⲗⲉⲉⲙ ⲙⲛ̄ ⲛⲉⲥⲧⲟϣ ϫⲓⲛ ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ
Fol. 54 b ⲉ ⲡⲉⲥⲏⲧ· ⲡⲉϫⲁϥ ⲅⲁⲣ ⲛ̄ϭⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ | ϫⲉ
ⲣ̄ⲓ̄ ⲕⲁⲧⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲁϥϩⲧ̄ϩⲱⲧϥ̄ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄
ⲙ̄ⲙⲁⲅⲟⲥ· ⲉϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϩⲱⲃ ϫⲉ ⲁϥⲱ̄ⲥⲕ̄
ⲙ̄ⲡⲁⲧ ϥϩⲱⲧⲃ̄ ⲛ̄ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ ⁘—Ⲏ̄ ⲧⲉⲣⲉ ⲧⲉⲑⲩⲥⲓⲁ
ⲇⲉ ϣⲱⲡⲉ ⲁⲩⲣ̄ϩⲏⲃⲉ ⲛ̄ϭⲓ ⲛⲁ ⲃⲏⲑⲗⲉⲉⲙ ⲙⲛ̄ ⲛⲉⲥⲧⲟϣ
ⲉϫⲛ̄ ⲛⲉⲩϣⲏⲣⲉ ⲕⲟⲩⲓ ⲛ̄ⲧⲁⲩϩⲟⲧⲃⲟⲩ ⁘ ⲛⲉⲧ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ
ⲇⲉ ⲧⲏⲣⲟⲩ ⲛⲉⲩⲣⲁϣⲉ ⲉϫⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ ⲛ̄ϣⲏⲣⲉ ⲛ̄ⲧⲁⲥ-
ϣⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲁⲡⲟⲇⲏⲙⲓ̈ⲁ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ ⲉϥⲣⲁϣⲉ ϫⲉ ⲉⲓⲥ ⲧⲁ ϣⲟⲣⲡ̄ ⲛ̄ ⲑⲩⲥⲓⲁ ⲁⲓⲧⲁ-
ⲗⲟⲥ ⲛⲁⲕ ⲉ ϩⲣⲁⲓ ⲛ̄ ⲧⲉⲣ ⲓ̄ⲉⲓ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲁ
ⲉⲓⲱⲧ ϫⲓ ⲛ̄ ⲧⲟⲟⲧ ⲛ̄ ⲧⲁ ⲑⲩⲥⲓⲁ ⲉ ⲡⲙⲁ ⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ
ⲉⲧ ⲟⲩⲱⲧⲛ̄ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲇⲁⲓⲙⲱⲛⲓⲟⲛ· ⲉⲓⲥ ϩⲏⲏⲧⲉ

ⲁⲓⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲕ ⲉ ϩⲣⲁⲓ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ ⲥⲛⲟϥ ⲛ̄ ⲁⲧ
ⲛⲟⲃⲉ· ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ⲛⲉⲓ ⲧⲁⲓⲟ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ· ϫⲉ ⲕⲁⲥ
ⲉⲩⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲙⲛ̄ ⲛⲉⲕⲁⲅ|ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁⲛ Fol. 55 a
ϯⲉⲓ̈ ⲉ ϩⲣⲁⲓ ϣⲁ ⲣⲟⲕ· ⲙ̄ⲡⲣ̄ ⲕⲱ ⲛ̄ⲥⲱⲕ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲱ̄ ⲣ̅ⲓ̅ⲁ̅
ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲏϩ ⲛ̄ϩⲏⲧϥ̄· ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ
ⲛⲉⲛϭⲓϫ ⲁⲩⲧⲁⲙⲓⲟⲟⲩ· ⲁⲩⲱ ⲛⲁⲓ̄ ⲧⲏⲣⲟⲩ ⲡϩⲱⲃ ⲛ̄ ⲛⲉⲛ-
ϭⲓϫ ⲡⲉ· Ⲏ̄ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲇⲉ ⲛ̄ϭⲓ ϩⲏⲣⲱⲇⲏⲥ ⲛⲉⲩϣⲟⲟⲡ
ⲛⲁϥ ⲛ̄ϭⲓ ϣⲏⲣⲉ ⲥⲛⲁⲩ ⲉ ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡϥ̄ⲣⲁⲛ
ϫⲉ ϩⲏⲣⲱⲇⲏⲥ· ⲉϥⲛⲁⲧⲓ ⲇⲉ ⲙ̄ ⲡⲉϥⲡⲛⲁ̄· ⲁⲩϫⲛⲟⲩϥ
ⲛ̄ϭⲓ ⲛⲁ ⲧⲧⲁⲝⲓⲥ ϫⲉ ⲛⲓⲙ ϩⲛ̄ ⲛⲉⲕϣⲏⲣⲉ ⲡⲉⲧ ⲛⲁⲣ̄ ⲣ̄ⲣⲟ
ⲙⲛ̄ⲛ̄ⲥⲱⲕ· Ⲁϥϭⲱϣⲧ̄ ⲇⲉ ⲉ ⲡϥ̄ⲛⲟϭ ⲛ̄ ϣⲏⲣⲉ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲁⲣⲭⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲛⲁ ⲧⲇⲁⲝⲓⲥ
ϯ ⲉ ϫⲱϥ ⲛ̄ ⲧⲉϭⲣⲏⲏⲡⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲁⲩϥⲓ ⲙ̄ⲙⲁⲩ ⲙ̄
ⲡⲉϥⲣⲁⲛ ⲛ̄ ϣⲟⲣⲡ̄ ϫⲉ ϩⲏⲣⲱⲇⲏⲥ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ
ⲁⲣⲭⲉⲗⲁⲟⲥ ⲕⲁⲧⲁ ⲡⲉⲛⲧⲁ ⲡⲉϥⲉⲓⲱⲧ ⲧⲁⲁϥ ⲉ ⲣⲟϥ·
ⲡϫⲥ̄ ⲇⲉ ⲁϥⲡⲱⲛⲉ ⲙ̄ ⲡⲉϥϩⲏⲧ ⲉ ⲧⲙ̄ | ⲧⲣϥ̄ ϣⲓⲛⲉ ⲛ̄ⲥⲁ Fol. 55 b
ⲓ̅ⲥ̅· ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲛ̄ⲧⲉ ⲡϫⲥ̄ ⲁϥⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲣ̅ⲓ̅ⲃ̅
ⲓⲱⲥⲏⲫ ϩⲛ̄ ⲕⲏⲙⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲅ̄ ϫⲓ
ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲛⲅ̄ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ
ⲡⲕⲁϩ ⲙ̄ ⲡⲓⲏ̅ⲗ̅· ⲁⲩⲙⲟⲩ ⲅⲁⲣ ⲛ̄ϭⲓ ⲛⲉⲧ ϣⲓⲛⲉ ⲛ̄ⲥⲁ
ⲧⲉⲯⲩⲭⲏ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ ⁘ Ⲏ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲧⲱⲟⲩⲛ
ⲛ̄ϭⲓ ⲡⲁ ⲧⲙⲛ̄ⲧϩ̄ⲗ̄ⲗⲟ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁϥϫⲓ ⲙ̄ ⲡϣⲏⲣⲉ
ϣⲏⲙ· ⲙⲛ̄ ⲙⲁⲣⲓⲁ ⲧϥ̄ⲙⲁⲁⲩ ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲕⲁϩ
ⲙ̄ ⲡⲓⲏ̅ⲗ̅· ⲁⲩⲱ ⲛϥ̄ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲁ ⲉⲓⲱⲧ· Ⲁⲩⲱ
ⲛϥ̄ϯⲥⲃⲱ ⲛⲁϥ ϩⲱⲥ ϣⲏⲣⲉ· ⲛ̄ⲧⲟϥ ϩⲱⲱϥ ⲛϥ̄ⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱϥ ϩⲱⲥ ϣⲏⲣⲉ ⲛ̄ ⲥⲱⲧⲡ̄· ⲛⲉⲩϣⲟⲟⲡ ⲇⲉ ⲡⲉ ⲛ̄ ⲁⲣⲭⲉ-
ⲗⲁⲟⲥ ⲛ̄ϭⲓ ϣⲏⲣⲉ ⲥⲛⲁⲩ ⲡⲛⲟϭ ⲙⲉⲛ ⲛⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ
ϫⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲕⲟⲩⲓ ⲇⲉ ϫⲉ ϩⲏⲣⲱⲇⲏⲥ ⲕⲁⲧⲁ ⲡⲣⲁⲛ
ⲙ̄ ⲡϥ̄ⲉⲓⲱⲧ· ⲫⲓⲗⲓⲡⲡⲟⲥ ⲇⲉ | ⲛⲉ ⲩⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ Fol. 56 a
ⲟⲩⲥϩⲓⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲛ ⲡⲉ ϩⲏⲣⲱⲇⲓⲁⲥ :—ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲉⲛⲕⲟⲩⲓ ⲣ̅ⲓ̅ⲅ̅
ⲇⲉ ⲛ̄ϩⲟⲟⲩ ⲁϥⲙⲟⲩ ⲛ̄ϭⲓ ⲁⲣⲭⲉⲗⲁⲟⲥ ⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲛ̄
ϩⲏⲣⲱⲇⲏⲥ ⲉ ⲡⲉϥⲙⲁ· ⲉⲩϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ⲥⲁⲉⲓ (*sic*) ⲡⲉ ⲉⲣⲉ
ⲧⲇⲁⲝⲓⲥ ⲧⲏⲣⲥ̄ ⲙⲉ ⲙ̄ⲙⲟϥ ⲛⲉ ⲙⲛ̄ⲧⲁϥ ⲥϩⲓⲙⲉ ⲇⲉ ⲙ̄-
ⲙⲁⲩ· ⲛϥ̄ⲉⲓⲣⲉ ⲇⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄ ⲡⲁⲣⲁⲛⲟⲙⲓⲁ ⲉϥⲛ̄-

ⲕⲟⲧⲕ̅ ⲙⲛ̅ ⲑⲓⲙⲉ ⲙ̅ ⲡϥ̅ⲥⲟⲛ ⲉϯ ⲉϥⲟⲛϩ̅ ⲁⲩⲱ ⲛⲉ ⲙⲛ̅
ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ̅ ⲙ̅ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲥⲁ ⲓⲱϩⲁⲛⲛⲏⲥ
ⲡϣⲏⲣⲉ ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲏⲃ· Ⲉϥϣⲟⲟⲡ ⲇⲉ ϩⲙ̅
ⲡϫⲁⲓⲉ ⲛ̅ ⲧⲟⲣⲓⲛⲏ ϩⲛ̅ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉ ⲃⲟⲗ ϫⲉ ⲙ̅
ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲛ̅ⲧⲁ ϩⲏⲣⲱⲇⲏⲥ ⲙⲟⲩⲟⲩⲧ ⲛ̅
ⲛ̅ϣⲏⲣⲉ ϣⲏⲙ ⲉⲧ ϩⲛ̅ ⲃⲏⲑⲗⲉⲉⲙ· ⲉϥϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲡⲉⲭ̅ⲥ̅
ⲁϥϣⲓⲛⲉ ⲟⲛ ⲛ̅ⲥⲁ ⲡⲕⲉ ⲓⲱ̅ⲥ̅ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟϥ· ⲁⲥϥⲓⲧϥ̅ |
Fol. 56 b ⲛ̅ϭⲓ ⲧϥ̅ⲙⲁⲁⲩ ⲁⲥⲡⲱⲧ ⲛⲙ̅ⲙⲁϥ ⲉ ⲡϫⲁⲓⲉ ⲛ̅ ⲧⲟⲣⲓⲛⲏ·
ⲣⲓⲇ̅ Ⲁⲙⲉⲗⲉⲓ ⲁϥϫⲟⲟⲩ ϣⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲉϥⲉⲓⲱⲧ ⲉ ⲡⲣ̅ⲡⲉ
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ ϫⲉ ⲉⲣⲉ ⲡⲉⲕϣⲏⲣⲉ ⲧⲱⲛ
ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲙⲟⲟⲩⲧϥ̅· ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲍⲁⲭⲁⲣⲓⲁⲥ ϫⲉ
ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲁ ⲧϥ̅ⲙⲁⲁⲩ ϥⲓⲧϥ̅ ⲁⲥⲡⲱⲧ ⲛⲙ̅ⲙⲁϥ· ⲁϥ-
ϭⲱⲛⲧ̅ ⲇⲉ ⲛ̅ϭⲓ ϩⲏⲣⲱⲇⲏⲥ ⲁϥϫⲟⲟⲩ ⲁϥⲙⲟⲩⲟⲩⲧ ⲛ̅
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲏⲃ ϩⲙ̅ ⲡⲧⲁⲃⲓⲣ ⲛ̅ ⲧⲕ̅ⲛ̅ϩⲉ ⲙ̅ ⲡⲙⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲓϫⲛ̅ ⲛ̅ⲧⲱⲣⲧⲣ̅ ⲙ̅ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⁘—
Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲁϥⲙⲟⲩ ⲛ̅ϭⲓ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲁϥⲕⲱ ⲛ̅ ⲟⲩ-
ϣⲉⲉⲣⲉ ϫⲉ ⲟⲣⲭⲏⲥⲧⲣⲓⲁⲛⲏ· ϩⲏⲣⲱⲇⲏⲥ ⲇⲉ ⲛϥ̅ⲙⲏⲛ
ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲛⲟⲃⲉ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲓⲱ̅ⲥ̅ ϫⲡⲓⲟ ⲙ̅ⲙⲟϥ ⲉϥ-
ϫⲟⲟⲩ ϣⲁ ⲣⲟϥ ⲙ̅ ⲙⲏⲏⲛⲉ ϩⲓⲧⲛ̅ ⲛ̅ ⲃⲁⲓ ϣⲓⲛⲉ· ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ϫⲉ ⲟⲩⲕ ⲉⲝⲉⲥϯ ⲛⲁⲕ ⲉ ϫⲓ ⲛ̅ ⲑⲓⲙⲉ ⲙ̅ ⲡⲉⲕⲥⲟⲛ ⁘—
Fol. 57 a ⲱ̅ ⲓⲱ̅ⲥ̅ | ⲡⲉⲧⲉ ⲙ̅ⲡ ϥ̅ⲧⲱⲟⲩⲛ ϩⲙ̅ ⲡⲉϫⲡⲟ ⲛ̅ ⲛⲉϩⲓⲟⲙⲉ
ⲣⲓⲉ̅ ⲛ̅ϭⲓ ⲡⲉⲧⲟ ⲛ̅ ⲛⲟϭ ⲉ ⲣⲟϥ· ϯⲟⲩⲱϣ ⲉ ⲧⲣⲉⲕⲧⲁⲙⲟⲓ ϫⲉ ⲛⲓⲙ
ⲡⲉ ⲡⲃⲁⲓ ϣⲓⲛⲉ ⲉⲧ ⲕ̅ϫⲟⲟⲩ ⲙ̅ⲙⲟϥ ⲙ̅ ⲙⲏⲏⲛⲉ ϣⲁ ϩⲏⲣⲱ-
ⲇⲏⲥ· ⲟⲩⲇⲉ ⲅⲁⲣ ⲙ̅ⲡⲁⲧ ⲕⲟⲩⲱⲛϩ̅ ⲉ ⲣⲱⲙⲉ ⲟⲩⲇⲉ ⲙⲛ̅
ⲗⲁⲁⲩ ⲛ̅ ⲣⲱⲙⲉ ⲛⲁⲉϣⲧⲟⲗⲙⲁ ⲉⲧⲁⲩ ⲉ ⲗⲁⲁⲩ ⲛ̅ ϣⲁϫⲉ
ⲛ̅ ϯ ⲙⲉⲓⲛⲉ ⲉ ϩⲟⲩⲛ ϩⲙ̅ ⲡϩⲟ ⲙ̅ ⲡⲣ̅ⲣⲟ· ϯ ⲙⲉⲉⲩⲉ ⲇⲉ
ⲱ̅ ⲛⲁⲥⲛⲏⲩ ϫⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲧ ϣⲟⲟⲡ ⲛⲁϥ ⲛ̅ ⲃⲁⲓϣⲓⲛⲉ
ⲉϥⲃⲏⲕ ϣⲁ ϩⲏⲣⲱⲇⲏⲥ ⲉϥϫⲱ ⲉ ⲣⲟϥ ⲛ̅ ⲙ̅ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̅ ⲓⲱϩⲁⲛⲛⲏⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙ̅ⲡ ⲉϥⲉⲓⲙⲉ ϫⲉ ⲉϥⲧⲱⲛ ⲟⲩⲇⲉ
ⲙ̅ⲡⲉ ϥⲉϣⲁⲙⲁϩⲧⲉ ⲙ̅ ⲡⲃⲁⲓ ϣⲓⲛⲉ ϫⲉ ⲛϥ̅ⲛⲁⲩ ⲉ ⲣⲟϥ
ⲁⲛ ⲁⲗⲗⲁ ⲧⲉϥⲥⲙⲏ ⲙ̅ⲙⲁⲧⲉ ⲧⲉⲧ ϥ̅ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲥ ⁘—
Ⲙⲛ̅ⲛ̅ⲥⲱⲥ ⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ϭⲓ ⲡⲉⲡⲣⲟⲇⲣⲟ-
ⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱϩⲁⲛⲛⲏⲥ ⲛϥ̅ϫⲡⲓⲟ ⲙ̅ⲙⲟϥ ⲟⲛ ⲡⲉ·
ⲁⲩⲱ ⲙ̅ⲡⲉ ϥⲉϣϭⲙ̅ϭⲟⲙ ⲉ ϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ· ⲕⲁⲧⲁ

ⲗⲁⲁⲩ ⲙ̄ ⲡⲉⲑⲟⲩ | ⲉ ⲧⲃⲉ ⲡⲙⲏⲏϣⲉ ϫⲉ ⲛϥ̄ⲛ̄ⲧⲟⲟⲧⲟⲩ ϩⲱⲥ Fol. 57 b
ⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲛⲉⲓⲟⲩⲱϣ ⲙⲉⲛ ⲡⲉ ⲉ ϣⲁϫⲉ ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲉ ⲣ̄ⲓ̄ⲥ̄
ⲧⲃⲉ ⲛⲉ ⲛⲧⲁⲩϣⲱⲡⲉ ⲛ̄ ϩⲏⲣⲱⲇⲏⲥ ⲙⲛ̄ ⲓ̄ⲱ̄ⲥ̄ ⲁⲗⲗⲁ ⲙⲏ
ⲡⲟⲧⲉ ⲛ̄ⲧⲛ̄ϣⲁϫⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̄ⲧⲛ̄ⲣ̄ ⲡⲱⲃϣ̄ ⲙ̄ ⲡⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ ⲉⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ·
ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲛ̄ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲙⲏ ⲟⲩⲛ ⲕⲉ ⲛⲟϭ ⲛ̄ ϣⲡⲏⲣⲉ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁⲓ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲛⲅ̄ ϩⲉ ⲉⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲉⲉⲧ· ⲁⲩⲱ ⲟⲛ
ⲁⲥⲙⲓⲥⲉ ⲛ̄ ⲟⲩⲉϣ ⲛ̄ ϩⲟⲟⲩⲧ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁⲩⲣ̄ ⲡⲉⲥⲧⲱϣ
ⲉ ⲧⲁⲁⲥ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲧⲁⲁⲥ ⲛⲁϥ ⲙ̄ⲡ
ϥ̄ⲥⲟⲩⲱⲛⲥ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ϥⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ϫⲉ ⲉⲥⲥⲉⲧ ⲛ̄ ⲛⲓⲙ
ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉϥϣⲟⲟⲡ ⲛ̄ ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̄ ⲇⲓⲁⲕⲱⲛⲓⲧⲏⲥ
ⲙ̄ⲡⲉ ⲛⲧⲁⲥϫⲡⲟϥ· ⲟⲛⲧⲱⲥ ⲉⲛⲉ ⲁⲛⲟⲕ ⲡⲉ ϯⲛⲁϫⲟⲟⲥ ⲛⲁⲥ
ϫⲉ ϯⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲧⲱϣ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲁⲩ·
ⲁⲩϣⲡ̄ ⲧⲟⲟⲧⲉ ⲛⲙ̄ⲙⲁⲓ ϩⲱⲥ | ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲣ̄ ⲧϣⲉⲗⲉⲉⲧ Fol. 58 a
ⲇⲉ ⲙ̄ⲡⲁⲧⲉ ⲡⲁⲓ ϣⲱⲡⲉ· ⲧⲉⲛⲟⲩ ϭⲉ ϯ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲉ ⲣ̄ⲓ̄ⲍ̄
ϯⲛⲁⲩ ⲉⲣⲱ ⲣ̄ⲉⲉⲧ ⲁⲩⲱ ⲉⲁⲣϩⲱⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲙⲓⲥⲉ·
ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲁⲓ ⲁⲗⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲉϥϩⲏⲧ
Ⲱ ⲏ̄ⲥⲁⲓⲁⲥ ⲡⲛⲟϭ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲣⲉϥϣⲁϫⲉ
ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ϩⲁϩ ⲛ̄ ⲥⲟⲡ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲧⲉ ⲙ̄ⲡⲉ ϥⲕⲁ
ⲣⲱϥ ⲉ ϣⲁϫⲉ ⲛ̄ ϩⲁϩ ⲛ̄ ⲥⲟⲡ· ⲉ ⲛⲉϣⲡⲏⲣⲉ ⲛ̄ ϯⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲱ̄ ⲡⲉⲧ ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲡⲉϫⲁϥ ⲙ̄ⲡⲁⲧⲉ ⲧⲉⲉⲧ
ϯⲛⲁⲁⲕⲉ ⲙⲓⲥⲉ· ⲙ̄ⲡⲁⲧⲉ ⲡⲉ ⲧⲕⲁⲥ ⲛ̄ ⲛ̄ⲛⲁⲁⲕⲉ ⲉⲓ
ⲁⲥⲣ̄ ⲃⲟⲗ· ⲁⲥⲙⲓⲥⲉ ⲛ̄ ⲟⲩϣⲣ̄ ϩⲟⲟⲩⲧ· ⲛⲓⲙ ⲡⲉ ⲛ̄ⲧⲁϥ-
ⲥⲱⲧⲙ̄ ⲉ ϩⲱⲃ ⲛ̄ ϯⲙⲓⲛⲉ ⲏ̄ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥⲛⲁⲩ ϫⲉ ⲛⲉ ⲁⲩ-
ⲥϩⲓⲙⲉ ⲙⲓⲥⲉ ⲁⲥϫⲡⲟ ⲛ̄ ⲟⲩϩⲉⲑⲛⲟⲥ ϩⲓ ⲟⲩⲥⲟⲡ· ⲕⲁⲓ ⲅⲁⲣ
ⲟⲩⲛⲟϭ ⲛ̄ ϣⲡⲏⲣⲉ ⲧⲉ ⲧⲁⲓ ϫⲉ ⲁⲥϯⲛⲁⲁⲕⲉ ϩⲱⲱⲥ ⲛ̄ⲑⲉ ⲛ̄
ⲛⲉϩⲓⲟⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲁⲥⲙⲓⲥⲉ ⲉϫⲛ̄ ϩⲟⲟ[illegible][1] ϩⲓ
ϣⲧⲟⲣⲧⲣ̄ ⲡⲉϩⲃⲁ ⲉⲧⲉ ϣⲁϥϣⲱⲡⲉ ⲛ̄ ⲛ̄ϣⲁ ⲙⲓⲥⲉ ⲧⲏⲣⲟⲩ |
ⲙ̄ⲡⲉ ϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲥ· Ⲱ ⲙⲁⲣⲓⲁ ⲉⲣⲉ ⲟⲩ ϩⲙ̄ ⲡⲟⲩϩⲏⲧ Fol. 58 b
ⲙ̄ ⲡⲛⲁⲩ ⲉⲣ̄ ⲛ̄ ϩⲟⲩⲛ ⲙ̄ ⲡⲙⲁ ⲛ̄ ϭⲟⲓⲗⲉ ⲙⲁⲩⲁⲁⲧⲉ ϩⲛ̄ ⲣ̄ⲓ̄ⲏ̄
ⲟⲩⲙⲛ̄ⲧϣⲙ̄ⲙⲟ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ϩⲁϩⲧⲉ ⲣ̄ ⲥⲟⲟⲩⲛ
ⲙ̄ⲙⲟϥ· ⲟⲩⲇⲉ ⲟⲛ ⲙ̄ⲡⲣ̄ ϭⲛ̄ ⲙⲁ ⲛ̄ ⲙ̄ⲧⲟⲛ ϩⲙ̄ ⲡⲙⲁ

[1] Correction here; reading doubtful.

ⲛ̄ ϭⲟⲓⲗⲉ ⲁⲗⲗⲁ ⲣ̄ ϣⲟⲟⲡ ⲙⲁⲩⲁⲁⲧⲉ ⲁϫⲛ̄ ϣⲧⲟⲣⲧⲣ̄ ⲁⲩⲱ
ⲁϫⲛ̄ ϩⲃⲁ· ⲁⲣⲁ ⲙ̄ⲡⲣ̄ ϫⲟⲟⲥ ϩⲙ̄ ⲡⲟⲩϩⲏⲧ ϫⲉ ⲁⲛⲅ̄
ⲟⲩⲥϩⲓⲙⲉ ϩⲱ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉϩⲓⲟⲟⲙⲉ ⲧⲏⲣⲟⲩ ϯⲛⲁⲩ ϭⲉ ⲉ ⲣⲟⲓ
ⲉⲓⲉⲉⲧ ⲉⲓⲟ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲅⲁⲣ ⲛ̄ ϣⲡⲏⲣⲉ
ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲓ· ϯⲛⲁⲩ ⲉ ⲡⲕⲁⲣⲡⲟⲥ ⲉϥⲕⲓⲙ·
ϯⲛⲁⲩ ⲉ ⲛ̄ⲛⲁⲁⲕⲉ ⲉⲩϣⲟⲩⲟ ⲉ ϫⲱⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲛ̄ⲧⲗ̄ϯⲗⲉ
ⲙ̄ ⲡⲙⲟⲩ ⲛ̄ ϩⲱⲟⲩ· ϯⲛⲁⲩ ⲉ ⲣⲟⲓ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄ ⲙⲛ̄ⲧ
ⲁⲧ ⲣⲱⲙⲉ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧϣⲙ̄ⲙⲟ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ
ⲉⲓⲛⲁϫⲟⲟⲥ ϫⲉ ⲟⲩ ⲟⲩⲇⲉ ⲛ̄ ϯⲛⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲉⲛ ⲣⲱⲙⲉ
ⲉϥϥⲓ ⲣⲟⲟⲩϣ ϩⲁ ⲣⲟⲓ ϩⲛ̄ ⲟⲩⲛⲉϩ ⲙⲛ̄ ⲟⲩⲏⲣⲡ̄ ⲙⲛ̄ ⲛ̄ⲕⲉ
Fol. 59 a ϩⲃⲏⲩⲉ | ⲉⲧⲉ ϣⲁⲩⲁⲁⲩ ⲛ̄ ⲛ̄ϣⲁ ⲙⲓⲥⲉ· ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ
ⲣ̄ⲓ̄ⲑ̄ ⲁⲛⲅ̄ ⲟⲩ ⲁⲧ ⲣⲱⲙⲉ ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲁⲛⲅ̄ ⲟⲩϣⲙ̄ⲙⲟ ⲉⲓϭⲁ-
ⲗⲱⲟⲩ ϩⲛ̄ ⲟⲩⲙⲁ ⲛ ϭⲟⲓⲗⲉ· ⲛⲉϩⲓⲟⲙⲉ ⲅⲁⲣ ⲧⲏⲣⲟⲩ
ⲉⲧⲟⲩⲛⲁⲙⲓⲥⲉ ⲙ̄ ⲡⲉⲩϣⲟⲣⲡ̄ ⲛ̄ ⲥⲟⲡ· ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲉⲓ
ⲉ ⲡⲉⲩⲙⲉϩ ⲯⲓⲥ ⲛ̄ ⲉⲃⲟⲧ ϣⲁⲩϥⲓ̈ⲣⲟⲟⲩϣ ϩⲁ ⲣⲟⲟⲩ ⲛ̄ϭⲓ
ⲛⲉⲩⲉⲓⲟⲟⲧⲉ· Ⲁⲛⲟⲕ ϩⲱ ⲛ̄ ϯⲛⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲛ̄ ⲛⲁⲓ ⲙ̄
ⲡⲁⲕⲱⲧⲉ· ⲟⲩⲇⲉ ⲣⲱ ⲙⲛ̄ⲧⲁⲓ ⲡⲕⲉ ⲏⲓ ⲙ̄ⲙⲁⲩ ⲉ ⲧⲣⲁ
ⲟⲩⲱϩ ⲛ̄ϩⲏⲧϥ̄· ⲧⲉⲛⲟⲩ ⲉ ⲧⲃⲉ ⲟⲩ ϭⲉ ⲣ̄ ⲛⲁϣⲧⲟⲣⲧⲣ̄ ⲱ̄
ⲙⲁⲣⲓⲁ· ⲉⲓⲥ ⲧⲉⲥⲧⲣⲁϯⲁ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉ ⲁϩⲉ ⲣⲁⲧⲥ̄ ⲙ̄
ⲡⲟⲩⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲉ ⲡⲙⲁ ⲛ̄ ⲛⲟⲩⲉⲓⲟⲟⲧⲉ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄·
ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡϫ̄ⲥ̄ ⲙ̄ ⲡⲥⲱⲛ̄ⲧ̄ ⲧⲏⲣϥ̄ ⲁϥϣⲱⲡⲉ ⲛⲏ ⲛ̄
ⲉⲓⲱⲧ ⲉ ⲡⲙⲁ ⲛ̄ ⲛⲟⲩⲥⲛⲏⲩ ⲙⲛ̄ ⲛⲟⲩⲥⲩⲛⲅⲉⲛⲏⲥ· ⲉⲓⲥ ⲡⲉⲛⲧ
ⲁϥⲧⲁⲙⲓⲉ ϯ[ⲟⲓ]ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ϩⲛ̄ ⲛϥ̄ϭⲓϫ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟϥ ⲉϥϩⲓ ϩⲟⲩⲛ ⲙ̄ⲙⲁⲩ ⲉϥⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ⲙⲁⲩ ⲉ ⲡⲙⲁ
Fol. 59 b ⲛ̄ ⲟⲩⲏⲣⲡ̄ ⲙⲛ̄ ⲟⲩⲛⲉϩ ⲙⲛ̄ ⲡⲕⲉ | ⲥⲉⲉⲡⲉ ⲛ̄ ⲭⲣⲓⲁ ⲛ̄ⲧⲉ
ⲣ̄ⲕ̄ ⲡⲥⲱⲙⲁ ⲡⲉⲧ ϯ ⲧⲣⲟⲫⲏ ⲛ̄ ⲛⲉⲧ ϩⲙ̄ ⲫⲉⲃⲱⲱⲛ ϥⲛⲏⲩ ⲉ
ⲃⲟⲗ ⲛ̄ϩⲏⲧⲉ· ⲉ ⲡⲙⲁ ⲛ̄ ⲟⲩⲏⲓ ⲙⲛ̄ ⲟⲩⲉⲣⲥⲟⲓ· ⲧⲡⲉ ⲛ̄
ⲧⲡⲉ ⲧⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲉ ⲛ̄ⲏⲓ ⲁⲩⲱ ⲙ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱϩ· ⲉ ⲡⲙⲁ
ⲛ̄ ϩⲉⲛⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄ ϩⲉⲛⲡⲗⲟⲩⲙⲁⲕⲓⲟⲛ ⲙⲛ̄ ϩⲉⲛ
ⲡⲣⲏϣ· Ⲉⲓⲥ ⲧϩⲃ̄ⲥⲱ ⲛ̄ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⲛ̄ ⲁⲧ ⲧⲁⲕⲟ· ⲁⲩ-
ⲥⲃ̄ⲧⲱⲧⲥ̄ ⲛⲉ· ⲉ ⲡⲙⲁ ⲛ̄ ⲟⲩϩⲏⲡⲉⲣⲉⲧⲏⲥ ⲙⲛ̄ ⲟⲩⲇⲓⲁ-
ⲕⲱⲛⲓⲧⲏⲥ· ⲉⲓⲥ ⲓⲱⲥⲏⲫ ⲡϩⲗ̄ⲗⲟ ⲛ̄ ϩⲁⲙϣⲉ ⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ ⲁⲩⲥⲃ̄ⲧⲱⲧϥ̄ ⲛⲏ ⲛ̄ ⲇⲓⲁⲕⲱⲛⲓⲧⲏⲥ ⲁⲩⲱ ⲛ̄
ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⁘—ⲙ̄ⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ ⲱ̄ ⲙⲁⲣⲓⲁ ⲡϫ̄ⲥ̄ ⲛⲙ̄ⲙⲉ ϩⲱ

ⲅⲁⲣ ⲉ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲁϥⲟⲩⲉⲓⲛⲉ· ⲡϣⲁϫⲉ ⲅⲁⲣ ⲛ̄ⲧⲁ
ⲅⲁⲃⲣⲓⲏⲗ ϫⲟⲟϥ ⲛⲉ ϫⲉ ⲭⲁⲓⲣⲉ ⲧⲛ̄ⲧ ⲁⲥ ϭⲛ̄ ϩⲙⲟⲧ ⲡϫⲥ̄
ⲛⲙ̄ⲙⲉ ⲁⲩⲱ ϥⲣⲱϣⲉ ⲉⲣⲟ ⲉⲧⲥⲓⲟ ⲛ̄ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛ̄ⲧⲉ
ⲙ̄ⲡⲏⲩⲉ· ⲁⲩⲱ ⲛⲓⲙ ϩⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲡⲉⲛ-
ⲧⲁϥϭⲛ̄ ϩⲙⲟⲧ ⲛ̄ⲧⲟⲩϩⲉ· ⲱ̄ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ | ⲉⲧ ⲉⲣⲉ Fol. 60 a
ⲛ̄ ⲕⲉ ⲑⲣⲟⲛⲟⲥ· ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲣ̄ⲣⲟ ϩⲛ̄ ⲧⲉⲥⲙⲏⲏⲧⲉ· ⲣ̄ⲕⲁ̄
ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲁⲣ ϫⲓⲥⲉ
ⲉⲙⲁⲧⲉ ⲉ ϩⲟⲩⲉ ⲛⲉ ⲛⲧⲁⲩϫⲓⲥⲉ· ⲧⲏⲣⲟⲩ ⲉⲙⲁⲧⲉ ϩⲛ̄ ⲧⲡⲉ
ⲁⲩⲱ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲱⲛⲧⲟⲥ ⲉⲓϣⲁⲛⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲛⲧ-
ⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟ ϣⲁⲓⲣ̄ ϩⲃⲁ ϩⲱⲥ ϫⲉ ⲛ̄ⲧⲁⲓⲡⲱⲱⲛⲉ ⲉ ⲃⲟⲗ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ· Ⲕⲁⲓ ⲅⲁⲣ ⲁⲩⲙⲏⲏϣⲉ
ⲛ̄ⲥⲁϩ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲑⲉⲟⲗⲟⲅⲟⲥ ⲁⲩⲱ ⲛ̄ⲑⲉⲟⲫⲟⲣⲟⲥ·
ⲟⲩⲱϣ ⲉ ϣⲁϫⲉ ⲉ ⲡⲟⲩⲧⲁⲓⲟ ⲙⲛ̄ ⲛⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲩϩⲓⲥⲉ
ⲁⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ϫⲉ ⲙ̄ⲡ ⲟⲩϭⲛ̄ ⲡϫⲱⲕ ⲛ̄
ⲛⲟⲩⲧⲁⲓⲟ ⲙⲛ̄ ⲟⲩⲁⲣⲉⲧⲏ ⲙ̄ⲡ ⲟⲩϭⲛ̄ ⲉⲩⲛⲁⲣ̄ ⲟⲩ ϫⲉ ⲁⲩⲣ̄
ⲁⲧ ϭⲟⲙ ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲡϫⲓⲥⲉ ⲛ̄ ⲛⲟⲩⲕⲁⲧⲱⲣⲑⲱⲙⲁ· Ⲉⲓⲥ
ⲡⲁⲥⲉⲃⲏⲥ ⲛⲉⲥⲧⲱⲣⲓⲟⲥ ⲡⲁⲧⲉⲓ ⲧⲁⲡⲣⲟ ⲛ̄ ϣⲟⲩⲧⲟⲙⲥ̄
ⲁⲩⲟⲩⲱ ⲅⲁⲣ ⲉⲩⲧⲱⲙ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲟⲩⲕⲱϩⲧ̄ ⲛ̄ ⲁⲧ ⲱϣⲙ̄
ϩⲣⲁⲓ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲁϥϣⲱⲡⲉ ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲛⲟϭ
ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲁϥϣⲱ|ⲡⲉ ⲙ̄ⲙⲁⲩ· ⲁϥⲡⲱϣⲥ̄ ⲁϥⲣ̄ Fol. 60 b
ϩⲃⲁ· ⲁϥϩⲉ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲛⲟϭ ⲛ̄ ϣⲓⲕ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥⲣ̄ ⲣ̄ⲕⲃ̄
ⲡⲉⲑⲟⲟⲩ· ⲁⲗⲗⲁ ⲁϥϫⲓ ⲧⲕⲁⲧⲁⲇⲓ̈ⲕⲏ ⲉ ⲡϥⲙ̄ⲡϣⲁ ⲙ̄ⲙⲟⲥ·
ⲁϥⲣ̄ ϣⲙ̄ⲙⲟ ⲉ ⲧⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲁϥⲣ̄
ϣⲙ̄ⲙⲟ ⲉ ⲡⲉⲟⲟⲩ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲁ ⲡⲉϥⲣⲁⲛ
ϩⲱⲃⲥ̄ ϩⲙ̄ ⲡⲕⲁⲕⲉ· ⲁ ⲕⲉ ⲟⲩⲁ ϫⲓ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲉⲧⲉⲓ ⲉϥⲟⲛϩ̄ ⲁϥϫⲓ ⲛ̄ ⲟⲩⲁⲛⲁⲑⲉⲙⲁϯⲥⲙⲟⲥ ⲉϥⲙ̄ⲡϣⲁ
ⲙ̄ⲙⲟϥ ⲙⲛ̄ ⲟⲩⲉⲝⲟⲣⲓⲥϯⲁ ⲕⲁⲧⲁ ⲡⲉϥⲙ̄ⲡϣⲁ ϩⲛ̄ ⲟⲩ-
ϣⲓⲡⲉ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ϭⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙ̄ⲡⲣ̄ ⲧⲣⲛ̄ϩⲟⲧϩⲧ̄
ⲛ̄ⲥⲁ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲛ̄ⲧⲁⲥ-
ϣⲱⲡⲉ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⁘—Ⲡⲉϫⲁϥ ⲅⲁⲣ ϩⲛ̄ ⲙ̄ ⲡⲁⲣϩⲏⲙⲓⲁ
ϫⲉ ⲉⲕϣⲁⲛⲥⲱⲕ ⲛ̄ ϩⲉⲛϣⲁϫⲉ ϣⲁⲣⲉ ⲟⲩⲙⲓϣⲉ ϣⲱⲡⲉ ⁘
ⲉ ϫⲟⲟⲥ ⲙⲉⲛ ϫⲉ ⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲓⲥⲉ ⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲙ̄
ⲡⲉⲓⲱⲧ ⲭⲱⲣⲓⲥ ⲥⲩⲛⲟⲩⲥⲓⲁ ⲛ̄ ϩⲟⲟⲩⲧ· ⲡϩⲱⲃ ⲟⲩⲟⲛϩ̄ ⲉ
ⲃⲟⲗ· ⲉ ϩⲟⲧϩⲧ̄ ⲇⲉ ϫⲉ ⲛ̄ⲧⲁϥⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ

Fol. 61 a ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ϩⲏⲧⲥ̄ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡϩⲱⲃ | ⲙⲟⲕϩ̄
ⲣⲕⲅ ⲛ̄ⲉⲓⲙⲉ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲕⲉ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲅⲁⲣ ⲛ̄ⲥⲁ ⲡⲉⲛⲧⲁ
ⲅⲁⲃⲣⲓⲏⲗ ϫⲟⲟϥ ⲛⲁⲥ ϫⲉ ⲟⲩⲡⲛ̄ⲁ̄ ⲉϥⲟⲩⲁⲁⲃ ⲡⲉⲧ ⲛⲏⲩ
ⲉ ϩⲣⲁⲓ ⲉ ϫⲱ· ⲁⲩⲱ ⲧϭⲟⲙ ⲙ̄ ⲡⲉⲧ ϫⲟⲥⲉ ⲧⲉⲧ ⲛⲁⲣ̄ ϩⲁⲓⲃⲥ̄
ⲉⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟϥ ϥ̄ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲥⲉⲛⲁ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⁘—Ⲡⲁⲓ ⲅⲁⲣ
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲛϩⲟⲩⲧϥ̄ ⲉ ⲣⲟϥ ⲉ ⲧⲣϥ̄ ϫⲟⲟϥ ⲛ̄ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲛϥ̄ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ ⲕⲉ ⲗⲁⲁⲩ ⲛ̄ⲥⲁ ⲡⲁⲓ
ⲙ̄ⲙⲁⲧⲉ· ⲕⲁⲓ ⲅⲁⲣ ⲛ̄ⲧⲟⲥ ϩⲱⲱⲥ ⲟⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲉⲥⲟ
ⲛ̄ ϣⲡⲏⲣⲉ· ⲉϫⲙ̄ ⲡⲁⲥ[ⲡⲁⲥ]ⲙⲟⲥ ⲁⲩⲱ ⲛⲉⲥⲙⲟⲕⲙⲕ̄ ⲙ̄ⲙⲟⲥ
ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϩⲙ̄ ⲡⲉⲥϩⲏⲧ ϫⲉ ⲉⲓⲥ ⲡϣⲙ̄ ⲛⲟⲩϥⲉ ⲙⲉⲛ
ⲁϥⲡⲱϩ ϣⲁ ⲣⲟⲓ ϩⲓⲧⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ⁘—ⲁⲩⲱ ⲟⲛ ⲉⲓⲥ ⲡⲉϥ-
ϣⲁϫⲉ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ ⲁⲓⲱ̄ⲱ̄ ⲁⲩⲱ ⲉⲓⲥ
ⲛⲁⲉⲕⲓⲃⲉ ⲙⲉϩ ⲛ̄ ⲉⲣⲱⲧⲉ· ⲉⲓⲥ ⲧⲁⲕⲁⲗⲁϩⲏ ⲁⲥⲃⲱⲱⲣⲉ
ⲉ ⲃⲟⲗ· ⲁⲗⲗⲁ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲓ ϣⲱⲡⲉ
ⲙ̄ⲙⲟⲓ̄ ⲉ ⲃⲟⲗ ⲧⲱⲛ· ⲧⲉⲛⲟⲩ ⲇⲉ ⲱ̄ ⲡϩⲁⲓⲣⲉϯⲕⲟⲥ ⲛ̄ ⲁⲧ
Fol. 61 b ⲛⲁϩⲧⲉ ⲉϣϫⲉ ⲛⲉⲕⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ | ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲉⲓ ϣⲁϫⲉ
ⲣⲕⲇ ⲧⲏⲣⲟⲩ ⲉⲧ ⲙⲉϩ ⲛ̄ ϣⲡⲏⲣⲉ· ⲉⲓⲉ ⲧⲱⲟⲩⲛ ⲁⲙⲟⲩ ⲛⲙ̄ⲙⲁⲓ
ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓ̈ⲥ ⲃⲏⲑⲗⲉⲉⲙ· ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟϥ ⲉϥⲛ̄-
ⲕⲟⲧⲕ̄ ϩⲛ̄ ⲟⲩⲟⲙϥ̄ ⲛ̄ ⲧⲃ̄ⲛⲏ· ⲁⲩⲱ ϯⲛⲁⲧⲣⲉ ⲕⲡⲓⲥⲧⲉⲩⲉ
ϩⲓⲧⲛ̄ ⲟⲩⲉϩⲉ ⲙⲛ̄ ⲟⲩⲉⲓⲟ̄ ⲉⲩⲣ̄ ϩⲁⲓⲃⲥ̄ ⲉ ⲣⲟϥ ϩⲙ̄ ⲡⲟⲩⲟⲙϥ̄·
Ⲉⲓⲥ ⲛ̄ϣⲟⲟⲥ ⲉⲩⲉⲗⲉⲅⲭⲉ ⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧⲁⲥⲉⲃⲏⲥ ϩⲓⲧⲛ̄
ⲧⲉⲥⲧⲣⲁϯⲁ ⲛ̄ ⲧⲡⲉ· ⲛ̄ⲧⲁⲥⲟⲩⲱⲛϩ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲉⲩⲥⲙⲟⲩ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲉⲣⲉ ⲛⲁ ⲙ̄ⲡⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲣⲁϣⲉ ⲉϫⲙ̄
ⲡⲉϥϫⲡⲟ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲓⲥ ⲙ̄ⲙⲁⲅⲟⲥ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲙ̄ ⲙⲁ ⲛ̄ ϣⲁ ⲉⲣⲉ ⲡⲉϥⲥⲓⲟⲩ ⲥⲱⲕ ϩⲁ ϫⲱⲟⲩ ϫⲓⲛ
ⲧⲁⲛⲁⲧⲟⲗⲏ ⲧⲏⲣⲥ̄ ϣⲁⲛⲧ ⲟⲩⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ⲃⲏⲑⲗⲉⲉⲙ·
ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟϥ ⲛ̄ⲥⲉⲟⲩⲱϣⲧ̄ ⲛⲁϥ ⲁⲩⲱ ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟϥ
ⲛ̄ⲥⲉⲡⲣⲟⲥⲉⲛⲉⲅⲅⲉⲓ ⲛⲁϥ ⲛ̄ ⲛⲉⲩⲇⲱⲣⲟⲛ ⲛ̄ⲥⲉⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ
ⲛⲁϥ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ· ⲉⲁ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲡⲟϥ
ⲡⲱϩ ⲙ̄ⲡⲉ ⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ ϩⲓⲧⲛ̄ ⲛ̄ ϫⲱⲱⲙⲉ·
Fol. 62 a ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲙⲁⲅⲟⲥ ⲛ̄ⲧⲁⲩⲣⲟⲕϩⲟⲩ ⲉ ⲁⲩⲁⲧⲑⲉⲧⲉⲓ | ⲙ̄ ⲡⲣ̄ⲣⲟ
ⲣⲕⲉ ⲙ̄ ⲡⲕⲁϩ· ⲁⲩϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲧⲡⲉ ⁘—Ⲉⲓⲥ ⲙⲁⲣⲓⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲙⲟⲟⲥ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϭⲟⲓⲗⲉ ⲉⲥϯ ⲉⲕⲓⲃⲉ ⲙ̄

пиүре ⲛ пноуте ⲡтасхпоⲩ· ⲉⲓⲥ салѡмн ⲡтас-
апотассе ⲛ песнⲓ ⲙⲛ̄ несполѵта ⲛ̄ ⲩорп̄·
наⲓате ⲡⲧо ⲱ ⲙарⲓа· тⲙ̄та отснⲩе ⲉⲓ ⲉ вол ⲉⲣ̄
тоⲩⲯⲩхн· ⲁⲉ кас ⲉⲧⲉⲥѡλⲡ̄ ⲉ вол ⲛ̄ⲥⲓ ⲙоⲩⲛ ⲛ̄
ⲅⲁⲣ ⲛ̄ⲣⲛⲧ· тснⲩе ⲡтасⲉⲓ ⲉ вол ⲉⲣⲓⲧⲛ̄ тоⲩⲯⲩхн
пе пλоⲟⲥ ⲛ пеⲓѡт ⲉⲣⲉⲙоⲩⲛⲉк пе ⲛ̄ⲣⲁⲓрⲉⲧⲓкос
ⲙⲙⲁⲓ ⲉооⲩ ⲉⲧ ⲩоⲩⲉⲓⲧ наⲓ ⲉⲧ пωрⲝ ⲛ̄ тⲙⲛ̄тноуте
ⲛ пⲙоноⲩⲉннс ⲛ пеⲓѡт ⲉ вол ⲙⲙоⲩ· ⲙⲛ̄ ⲙоⲩⲁⲓ
ⲛ̄ асевнс наⲓ ⲉⲧ ⲭⲓоⲩа· ⲉ тⲉⲩанастасⲓс ⲉⲧ отааⲩ
ⲙⲛ̄ ⲛ̄ке ⲁоⲩⲙа тнроⲩ ⲛ̄асевнс наⲓ ⲛ̄та тснⲩе
ⲉⲧ ⲙⲙⲁⲩ отоⲛⲅоⲩ ⲉ вол·:—Тпарακалⲉⲓ ⲙⲙо ⲱ
тпарθенос ⲉⲧ отааⲩ ⲁⲙⲉ ⲛ̄ⲧ ⲧтооте ⲛⲙⲙⲁⲓ ⲉⲣⲉ
пⲉⲓ ноⲥ ⲛ̄ ⲩа ⲉⲧ отааⲩ ⲙⲡ̄нооⲩ· ⲁⲧѡ ⲙⲡ̄р ⲉⲣ̄т
отсоⲙ ⲉ роⲓ ⲁⲉ кас ⲉⲛⲉоⲩѡⲙ ⲉ вол ⲉⲣ̄ ⲛ̄отаⲥа-
θоⲙ | ⲛ̄тⲛ̄ⲥⲉⲓ ⲛ̄тⲛ̄ⲉтⲫрапе ⲉтⲉ ⲛ̄ⲥⲙоⲩⲱⲙ ⲛ пⲁⲓ- Fol. 62 b
коⲛ пе ⲛ̄тарκаат ⲅⲁ рон· ⲅⲓⲭⲏ̄ тетрапеⲍа ⲛ ⲣⲕⲍ
поⲩⲱⲛрⲉ ⲛ̄ ноуте·:—Ⲫ прⲏⲣаⲩ ⲝⲁⲁⲩ ⲁⲙоⲩ ⲛⲧ̄
раⲩⲉ ⲙⲙⲁⲙ ⲙⲡ̄нооⲩ ⲉⲣⲉ пⲉⲓ ноⲥ ⲛ̄ ⲩа· ⲁⲓⲉⲓ
пеⲭаϥ ⲉⲓѡⲩ ⲉ вол ⲁⲉ ⲙатаро ⲉ ратⲏ̄ ⲛ̄ отⲩа
ⲉⲣ̄ нет отаⲣⲉ ⲩа ⲅⲣаⲓ ⲛ̄тап ⲛ пеⲟⲧⲥⲓастнрⲓоⲛ·
ⲛ̄ток пе па ноуте· тⲙⲁϯ ⲉооⲩ нак· ⲁⲧѡ ϯна-
отⲱⲛⲍ нак ⲉ вол· ⲛ̄ток пе па ноуте ϯнаχастⲏ̄
Ⲏсаⲓас ⲟⲛ па пⲉⲓ ноⲥ ⲛ̄ ⲅрооⲩ ⲉⲣ̄ непрофнтнс
ⲁⲙоⲩ ⲙⲡ̄ таⲙоⲛ ⲉ пе нтакⲩрⲡ̄ таⲁооϥ ⲉ тⲃе
тпарθенос ⲛ̄ рⲉχпе ноуте· пеχаϥ ⲅар ⲁⲉ
ⲁноⲩωⲛ ⲛ̄ ⲙⲡⲉⲩⲏ ⲙаре пλаос ⲃωк ⲉ ⲅоⲩⲛ нет
ⲅарⲉϥ ⲉ тⲁⲓкаⲓосⲩнⲏ ⲉт ⲅарⲉϥ ⲉ тⲙⲉ ⲙⲛ̄ прап ⲁⲉ
ⲁтⲅⲁⲡⲓⲍⲉ ⲉ рок ⲡноуте ⲩа ⲉнⲉϥ·:—ⲁⲗⲏⲱⲥ
отноⲥ пе пⲉⲓ ⲩа ⲙⲡ̄нооⲩ· | ⲁⲉ ⲁтⲥⲱⲙⲉ ⲙⲓⲥⲉ ⲛ Fol. 63 a
ⲡноуте· Пете ⲙⲉре ⲙа ⲩопⲍ· пете ⲙⲉре ⲡкаϩ ⲣⲕⲍ
ⲉⲙⲙⲁⲓ ⲅа роϥ ⲁ ⲅнтⲥ̄ ⲛ̄ ⲙарⲓа· тпарθенос ⲩопⲍ
ⲉ рос· пе ⲛта ⲙⲡⲛⲉ таχро ⲅⲓⲧⲛ̄ ⲡⲍⲱⲁⲭⲉ· ⲁⲧѡ
ⲛⲉⲩⲥоⲙ тнроⲩ ⲉⲣ̄ пе ⲡⲛⲁ ⲛ̄ рωϥ· ⲁⲙⲛⲓⲧⲛ̄
ⲛ̄тетⲛ̄наⲩ ⲉ роϥ· теноⲩ ⲉⲩⲧⲁⲗⲛⲧ ⲉⲭⲛ̄ ⲛ пат

ⲙ̅ ⲙⲁⲣⲓⲁ · ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲧ ⲉⲕⲓⲃⲉ ⲛⲁⲩ · Ⲡⲉⲛⲧ ⲁⲩⲡ
ⲡⲓⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲟⲩⲡⲉⲧⲣⲁ ⲉⲥⲛⲁϣⲧ̅ ⲁⲩⲧⲥⲉ ⲛⲉⲧ ⲟⲟⲃⲉ
ⲉⲓ ⲡϫⲁⲓⲉ · ⲉⲓⲥ ⲉⲛⲛⲧⲉ ⲧⲉⲛⲟⲩ ⲉⲩⲓ ⲉⲕⲓⲃⲉ ⲧⲉⲛⲟⲩ ⲫⲱⲥ
ϣⲛⲣⲉ ⲕⲟⲩⲓ ⲉⲡ̅ ⲛⲉⲕⲓⲃⲉ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲛⲧ
ⲁⲩⲧⲁⲙⲓⲉ ⲡⲕⲁⲩ · ⲁⲩⲱ ⲁ ⲡⲣⲱⲙⲉ ϣⲱⲡⲉ ⲉⲓ ϫⲱϥ ·:—
Ⲉⲓⲥ ⲉⲛⲛⲧⲉ ⲧⲉⲛⲟⲩ ⲩϣⲟⲟⲡ ⲉⲡ̅ ⲟⲩⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲉⲙⲡ̅-
ⲧⲁϥ ⲙⲁ ⲛ̅ ⲣⲁⲕ̅ ⲧ̅ⲫⲁⲡⲉ · ⲕⲁⲗⲱⲥ ⲁϥϫⲟⲟⲥ ϫⲉ ⲟⲩ
ⲛ̅ⲧⲉⲛⲃⲁϣⲁⲣ ⲛⲉⲩⲃⲏⲃ · ⲁⲩⲱ ⲛ̅ⲣⲁⲗⲁⲧⲉ ⲛ̅ ⲧⲡⲉ ⲟⲩ-
ⲛ̅ⲧⲁⲩ ⲛⲉⲩⲙⲁⲣ · ϣⲛⲣⲉ ϫⲉ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙⲛ̅ⲧ̅ⲫ ⲙⲁ |
Fol. 63 b ⲛ̅ ⲣⲁⲕ̅ ⲧ̅ⲫⲁⲡⲉ · ⲡⲉϫ̅ⲥ̅ ⲁⲩϫⲡⲟϥ ⲛⲁⲓ ⲙ̅ⲡⲟⲟⲩ ⲱ
ⲣⲕⲏ ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲁⲛⲟⲛ ϫⲉ ⲫⲱⲛ ⲙⲁⲣⲛ̅ϫⲡⲟⲛ ⲛ̅ ⲛⲉ ⲥⲟⲛ
ⲣⲓⲧⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ · ⲁⲫⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ϣⲁ ⲣⲟⲛ ⲣⲓⲧⲛ̅ ⲡⲉⲩ-
ⲟⲩⲱϣ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲛ · Ⲁⲛⲟⲛ ⲫⲱⲛ ⲙⲁⲣⲛ̅ ⲃⲱⲕ ϣⲁ
ⲣⲟϥ ⲉⲡ̅ ⲟⲩⲧⲃⲃⲟ · ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟϥ ⲉⲡ̅ ⲟⲩⲟⲙϥ̅ ⲡⲁⲓ ⲉⲧ
ⲉⲣⲉ ⲛ̅ⲧⲃⲛⲟⲟⲩⲉ ⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲛ̅ⲣⲛⲧϥ̅ · ⲁⲛⲟⲛ ⲫⲱⲛ
ⲙⲁⲣⲛ̅ ⲣ̅ ⲧⲉⲗⲓⲟⲥ ⲉⲡ̅ ⲟⲩⲙⲛ̅ⲧ̅ ⲁⲧ ⲧⲁⲕⲟ · Ⲁⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ
ⲉⲡ̅ ⲧⲥⲟⲫⲓⲁ ⲙⲛ̅ ⲟⲧⲗⲏⲕⲓⲁ · ⲙⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲛ̅ ⲛⲁⲣⲣⲏ
ⲡⲉⲩⲉⲓⲱⲧ ⲉⲡ̅ ⲙⲡⲛⲧⲉ · ⲙⲛ̅ ⲡⲣⲱⲙⲉ ⲣⲓϫⲏ ⲡⲕⲁⲩ ·
ⲁⲛⲟⲛ ⲫⲱⲛ ⲙⲁⲣⲛ̅ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲉⲡ̅ ⲟⲧⲗⲏⲕⲓⲁ ⲛ̅ ⲧⲙⲛ̅ⲧ-
ⲧⲉⲗⲓⲟⲥ ⲙⲛ̅ ⲧⲁⲣⲉⲧⲏ ⲛ̅ ⲛⲁⲣⲣⲏ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛⲉⲭⲁⲥ-
ⲧⲉⲗⲟⲥ · ⲁⲭⲥⲱⲧⲏ ⲛ̅ⲥⲁ ⲡⲉⲓⲱⲧ ⲙⲛ̅ ⲧⲉⲭⲙⲁⲁⲩ ⲫⲱⲥ
ⲣⲱⲙⲉ · ⲁⲛⲟⲛ ⲫⲱⲛ ⲙⲁⲣⲛ̅ ⲥⲱⲧⲏ ⲛ̅ⲥⲁ ⲛⲉⲙⲧⲟⲗⲙ
ⲙⲛ̅ ⲛⲉⲙⲡⲣⲟⲥⲧⲁⲭⲙⲁ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲛ̅ · ⲁⲩⲟⲩⲱⲙ
Fol. 64 a ⲁⲩⲥⲱ ⲫⲱⲥ ⲣⲱⲙⲉ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲣⲉ ⲡⲣⲱⲙⲉ | ⲟⲩⲱⲙ
ⲣⲕⲑ ⲛⲉⲙⲥⲱ ⲣⲓϫⲏ ⲧⲉⲩⲧⲣⲁⲡⲉⲍⲁ ⲉⲡ̅ ⲧⲉⲙⲙⲏⲧⲉⲣⲟ · ⲁⲩⲣⲉⲓⲥⲉ
ⲉⲙⲛⲟⲟⲩⲉ ⲉⲓ ⲧⲉⲣⲓⲛ ϫⲉ ⲉⲛⲉⲧⲥⲁⲃⲟ ⲉ ⲱⲡ̅ ⲣⲓⲥⲉ ⲛⲙⲙⲁⲩ ·
ϣⲁⲛⲧ ⲛ̅ⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ ⲛⲙⲙⲁⲩ · Ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟϥ
ⲣⲓϫⲏ ⲧⲡⲁⲥⲏ ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟⲛ ⲫⲱⲛ
ⲣⲓϫⲏ ⲛⲉⲓⲉⲣⲱⲟⲩ ⲙ̅ⲙⲟⲩ ⲛ̅ ⲱⲛⲟ̅ ⲉⲧ ⲣⲁⲁⲧⲉ ⲉ ⲃⲟⲗ ⲛ̅-
ⲣⲛⲧϥ̅ · ⲁⲩⲱϣⲉ ⲙⲛ̅ ⲟⲩⲥⲱⲙⲉ ⲛ̅ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϫⲉ ⲕⲁⲥ
ⲁⲛⲟⲛ ⲫⲱⲛ ⲉⲛⲉϣⲱⲡⲉ ⲛ̅ϣⲛⲣⲉ ⲛ̅ ⲧⲉⲙⲙⲁⲁⲩ ⲙ̅ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ · ⲁⲩⲟⲩⲛⲓ ⲛ̅ ⲛⲃⲁⲗ ⲛ̅ ⲛⲃⲉⲗⲗⲉ ⲙ̅ ⲙⲓⲥⲉ ϫⲉ
ⲕⲁⲥ ⲉⲛⲉⲟⲩⲱⲛ ⲛ̅ ⲛⲃⲁⲗ ⲙ̅ ⲡⲉⲛⲉⲛⲧ ⲙⲛ̅ ⲧⲙ̅ⲯⲩⲭⲏ ⲉ ⲧⲣ
ⲛ̅ⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲡⲉⲣⲧⲟⲡ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲁⲩⲧⲟⲩ-

нес нет моотт · же кас еуетоуносѡ ⲫⲛ неппа-
раптωма · ауанехе є тре тѣаас є роуи ⲫⲛ
пеҫро ⲛⲥⲓ ⲡρωме ⲡρеҫⲣнове же кас еуетсавоу
є тре ⲛκѡ є воλ ⲛ нет ⲣ нове є роу · ауанехе
| є тре тсоѡⲧ ⲫⲓⲧⲛ ⲡρωме ⲡρеҫⲣнове же кас Fol. 64 b
анок ⲫѡѡⲙ енеⲭⲓ таιо ⲙ ⲡⲛⲁто є воλ ⲙ пеуеιωт ⲡⲗ
ⲙⲛ ⲛⲁⲥсеλос ет отааⲩ ·:—Λтκααϥ ка ⲫⲛ ⲛ
ⲛⲁⲣоιте ауⲱⲡоⲩоτ є хωоτ ⲫⲓⲧⲛ ⲙⲙаτοι · же кас
еⲩнафорει ⲙⲙоⲩ ⲫⲛ ⲟⲃⲥѡ ⲛ тⲙⲛⲧ ат тако ⲫⲛ
ⲙⲡⲛуе ·:—ауⲧ ⲛ отκλοⲩ ⲛ ⲱоуте ехⲛ тⲏаπе
же кас еⲩнаⲧ є хωⲛ ⲙ пеκλοⲩ ет наноуϥ
ⲛτе тⲏⲙⲛⲧⲱаноτнϥ ⲛ ат ⲣѡⲥϩ ⲙ пиаτ ет
ⲡнавωк є апанта є пеуеιωт ⲛ ауаⲫос ет ⲫⲛ ⲙ-
пуе · ауⲧ ⲛ отκаⲱ є тⲏⲥⲓⲥ · етскоптει ⲙⲙоϥ
ⲫⲓⲧⲛ ⲛⲓоуаї ⲛаτ нарτе же кас еⲩⲧ є ненⲥⲓⲥ
ⲙ пϩерωϩ ⲛ ⲛ тⲙⲛⲧхс ехⲛ паιаβолос ⲙⲛ
ⲛⲏⲁⲗⲓωⲛ ⲙ поннрон · ауⲧ ϩⲱмϥ ⲛ отхλαⲗⲓс
ⲛ ⲭнκе же | кас еⲩнаⲧ ϩⲱѡⲙ ⲛ отеоос ⲙⲛ Fol. 65 a
отаιо · ауѡ же ⲩнатре паιаβолос кѡ ка ⲫⲛ ⲡⲗа
ⲛⲏκααϥ еⲩасхнⲱⲙⲉї · Λⲩααϥ є ратⲏ є пеглатос
же кас ауеⲛ ϩⲱѡⲙ енеаαϥ є ратⲛ ⲙ пⲏⲙτо є
воλ ⲫⲛ отпарⲭⲓа ⲫⲙ пероос ⲛ тсуанастасіс
ет отааⲩ ·:—атноχⲏ є пⲱтеко · же кас еⲩнаеп-
тⲏ є ϩраї ⲫⲙ пⲱтеко ⲛ аⲙⲡте · ⲛⲏтааⲙ ⲛ
ⲁωроⲙ ⲙ пеуеιωт ⲛ ауаⲫос · Λⲩаλе ехⲙ пⲱе
ⲙ песϥос же ⲉⲩнасϥоⲩ ⲙⲙоϥ ϩа роⲛ · же кас
еуетако ⲛϩⲛτⲛ ⲙ пнове ауѡ ⲛⲏτсавоⲩ є перⲱ
ненⲥⲓⲥ є воλ ⲙⲡⲛⲱⲩⲗⲛⲗ є ϩраї є роϥ ⲙⲙ ⲡⲏеιωт
ⲛ ауаⲫос · ауκααϥ(*sic*) ⲫⲛ отταφос же кас еуетоу-
носеⲛ ⲫѡѡⲙ ⲛⲙⲙаϥ · ауѡ ⲛⲏκѡ наⲙ є воλ ⲛ
неннове ⲛтанаау ⲫⲛ отⲙⲛⲧ ат соοуⲛ · ауτωоⲩⲛ |
є воλ ⲫⲛ нетⲙоοуτ · же кас еуетсавоⲩ є пτυпос Fol. 65 b
ⲛ тⲏанастасіс ет ϩа еоοу ·:· ауⲃωк є ϩраї ⲙ-
пуе же кас еуехⲓⲧⲛ ⲛⲙⲙаϥ ⲫⲛ тⲏ ⲙⲉϩ сⲛτе ⲗⲋ

ⲙ̅ ⲡⲁⲣⲟⲩⲥⲓⲁ· ⲁϥϩⲙⲟⲟⲥ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̅ ⲡϥ̅ⲉⲓⲱⲧ ϫⲉ
ⲕⲁⲥ ⲉϥⲉⲑⲙ̅ⲥⲟⲛ ⲛⲙ̅ⲙⲁϥ ϩⲓϫⲛ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲉⲧ ϥⲛⲁⲕⲣⲓⲛⲉ ⲛ̅ⲛⲉⲧ ⲟⲛϩ̅ ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⁘ Ⲱ̅
ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲙ̅ ⲡⲉⲗⲁⲅⲟⲥ
ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ⲧ ⲁϥϣⲱⲡⲉ ⲛⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲓⲧⲛ̅
ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛ̅ⲧ ⲁⲥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ ⁘—
ⲁⲙⲏⲓⲧⲛ̅ ⲱ̅ ⲛⲉϩⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲛ̅ⲣϥ̅ϫⲡⲉ ϣⲏⲣⲉ ⲛ̅ⲧⲉⲧⲛ̅ϯ
ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲙⲏⲓⲧⲛ̅
ⲛⲉⲛⲧ ⲁⲩϫⲓϯⲡⲉ ⲙ̅ ⲡⲅⲁⲙⲟⲥ ⲛ̅ⲧⲉⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲛ̅ⲧ ⲁⲥ-
ⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲁϫⲛ̅ ⲥⲩⲛⲟⲩⲥⲓⲁ ⲛ̅ ϩⲟⲟⲩⲧ· ⲁⲙⲏⲓⲧⲛ̅
ⲛⲉⲭⲏⲣⲁ ⲛ̅ⲧⲉⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ϫⲉ ⲁϥⲉⲓ ⲛ̅ϭⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ
ⲛ̅ ⲛⲉⲭⲏⲣⲁ ⲁⲩⲱ ⲡⲃⲟⲏⲑⲟⲥ ⲛ̅ ⲛ̅ⲉⲃⲓⲏⲛ· Ⲁⲙⲏⲓⲧⲛ̅ ⲙ̅
Fol. 66 *a* ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧⲉ|ⲧⲛ̅ⲑⲉⲱⲣⲉⲓ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙ̅ ⲡⲉⲟⲟⲩ· ⲁⲩⲱ
ⲣ̅ⲗ̅ⲅ̅ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲧⲁⲓⲏⲩ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲧ ϯ ⲉⲟⲟⲩ ⲛ̅ ⲙ̅ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲩϫⲡⲟϥ ⲙ̅ⲡⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲕⲁⲗⲁϩⲏ
ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲧⲣ̅ⲣⲱ ⲁⲩⲱ ⲧⲙⲁⲁⲩ
ⲛ̅ ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲧϫ̅ⲥ̅ ⲙ̅ ⲡⲥⲱⲛ̅ⲧ̅ ⲧⲏⲣϥ̅ ⁘—
Ⲁⲙⲏⲓⲧⲛ̅ ⲛ̅ ϩⲗ̅ⲗⲟ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡϭⲉⲣⲱⲃ ⲉⲧ ϫⲟⲟⲣ·
ⲡⲁⲓ ⲉⲧⲉⲧⲛ̅ⲧⲁϫⲣⲏⲩ ⲉ ϫⲱϥ ⲉϥⲛⲏⲩ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ
ϩⲛ̅ ⲧⲕⲁⲗⲁϩⲏ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲁⲧ ⲧⲱⲗⲙ̅ ⁘—
ⲁⲙⲏⲓⲧⲛ̅ ⲛ̅ ϩⲉⲣϣⲉⲉⲣⲉ ⲙⲛ̅ ⲛ̅ϣⲏⲣⲉ ϣⲏⲙ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ
ⲉ ⲧⲉⲓ ϣⲉⲉⲣⲉ ϣⲏⲙ ⲉ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⁘ ⲁⲙⲏⲓⲧⲛ̅
ⲛ̅ϣⲙ̅ⲙⲟ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧⲁϥⲣ̅ ϣⲙ̅ⲙⲟ ⲙⲛ̅
ⲧⲉϥⲙⲁⲁⲩ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲧⲃⲏⲏⲧⲛ̅ ⁘—Ⲁⲙⲏⲓⲧⲛ̅ ⲛⲉ
ⲫⲩⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲁϩ· ⲙⲛ̅ ⲛ̅ϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ
ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧⲁⲩϫⲡⲟϥ ⲛⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲛ̅ ⲟⲩⲙⲁ
ⲛ ϭⲟⲓⲗⲉ· ⲉϥⲟ ⲛ̅ ϣⲏⲣⲉ ϣⲏⲙ· ⲁⲩⲱ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩϩⲏⲕⲉ
ⲛ̅ ⲉⲃⲓⲏⲛ· ⲉ ⲁⲩϭⲟⲟⲗϥ̅ ⲛ̅ ϩⲉⲛⲧⲟⲉⲓⲥ· ⲁⲩϫⲧⲟϥ ϩⲛ̅
ⲟⲩⲟⲙϥ̅ ⲛ̅ ⲧⲃ̅ⲛⲏ ⁘—Ⲛ̅ⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅
Fol. 66 *b* ⲁⲙⲏⲓⲧⲛ̅ | ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉⲛⲧ ⲁϥϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲛ̅ ⲛ̅-
ⲣ̅ⲗ̅ⲇ̅ ⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ· ϫⲉ ⲛ̅ⲛⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲥⲱⲧⲙ̅ ⲉ ⲧⲁⲥⲡⲉ
ⲙ̅ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ· ⲉϥⲛⲏⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲕⲁⲗⲁϩⲏ ⲙ̅
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡⲕⲁϩ ⲧⲏⲣϥ̅ ⲧⲉⲗⲏⲗ ⲙ̅ⲡⲟⲟⲩ·
ϫⲉ ⲡⲉⲛⲧ ⲁϥⲥⲟⲛⲧϥ̅ ⲁϥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ ⲉ ϫⲱϥ· Ⲛⲁ ⲙ̅-

пнте тнроу рашє ⲙ̅ⲡооу ⲍе пент ауталіе ⲙ̅-
пнте ⲫ̅ⲛ̅ ⲧ̅ⲥ̅софіа ει є вол ⲙ̅ⲡооу ⲫ̅ⲛ̅ тнаλарн
ⲙ̅ ⲙаріа тпарθенос· непрофнтнс рашє ⲙ̅ⲡооу
ⲍе ауєі є вол ⲙ̅ⲡооу ⲫ̅ⲛ̅ ⲙаріа ⲛ̅ⲥι пет наχωк
є вол ⲛ̅ неупрофнта· Λвєλ рашє ⲙ̅ⲡооу ⲍе
ауєі ⲛ̅ⲥι пет наρ̅ пєква ⲙ̅ пєуєноу ⲙⲛ̅ пєуєоп·
Ζапаζ ραπλως τεκτηςις тнрс̄ телнλ ⲙ̅ⲡооу
ⲫ̅ⲛ̅ пει ноς ⲛ̅ ⲱа ет порⲱ̅ є вол ⲫ̅ⲛ̅ тоікоⲩмєнн
тнрс̄ ⲍе а пλоυос ⲙ̅ пєιωт отоиⲣⲭ̅ є вол ⲫ̅ⲛ̅
тκоυι ⲙ̅ полıс вηθλєєм є ауⲱа нан є вол ⲫ̅ⲛ̅
тпарθенос ет отааϩ мαρια· тенот ⲥе ⲱ̄ на-
ⲙє|рате ⲛ̅ ροсоп анⲙетеχе· є пει ноς ⲙ̅ ⲙⲩ- Fol. 67 a
стнрıон ⲙ̅ⲡооу ете προ ⲙıсе ⲙ̅ пеχ̄с̄ пλоυос ρλε
ⲙ̅ пєιωт· ауω пр̄ро ⲛ̅ пр̄рωоу· ⲙαρⲡ̄ єıре ⲛ̅
ρєппрахıс є нанωоу єтоοⲙє є пει ноς ⲛ̅ ⲱа
ет отааϩ· ⲙαре пει ⲱа ⲱωпе ⲛ̅ тıплωн нан
ауω ⲛ̅ отноу· ⲱорⲡ̄ ⲙєн ⲍе ауⲙоотє є рок
ⲍе Χрıсτанос· ⲙⲡ̄сωс ⲍе ρⲭ̅ⲣал ⲙ̅ пеχ̄с̄·
ⲙⲡ̄р̄ тре пει є вол ⲫ̅ⲛ̅ тнκλнсıа енсωтⲙ̅ є нⲩ̄-
λоυос ет отааϩ етоυϯсвω нан ⲛ̅ⲅнтоу ауω
ⲛ̅тⲡ̄р̄ пєтωⲱ̅ⲡ̄ ⲙⲡат ⲛ̅ⲡωⲍ є пр̄о ⲙ̅ пєнні· ⲙαρⲡ̄
форєı ⲛ̅ отρⲃ̄сω єспр̄єıωоу прос пταıо ет тоοⲙє
є пει ноς ⲛ̅ ⲱа ⲙ̅ⲡооу· ете таı те таıкаıосунн
ⲙⲛ̅ⲛⲓа ⲙⲛ̅ прап· ⲙⲛ̅ ρωϩ ⲙıⲙ є нанωоу· Таı
сар те тⲃ̄сω ет ерана ⲙ̅ пноυτе· ауω ⲛ̅тос
ет тоοⲙє є пει ⲱа ега ϩаас ρıωωн· ⲙⲡ̄р̄ тр ⲛ̅каан
ка ⲟⲩⲛ̄ ⲙ̅ⲙос ρıтⲡ̄ таλє|ⲗıа· отоı ⲛ̅ⲛєт ере Fol. 67 b
пıтλıфıос наєı нⲩ̄наут є роот· ⲉⲙⲡ̄ ρⲃ̄сω ⲙ̅ ρλε
ⲙа ⲛ̅ ⲱелеєт то ρıωоу· Ауω ετρⲡ̄ тⲁⲓⲛⲛⲧⲉ ⲛ
ⲛентаταμıоу тнроу прос пет̄ⲙⲡⲱа· нⲩ̄апеıλн
є роот ⲫ̅ⲛ̅ отноς ⲛ̅ апеıλн ⲫ̅ⲛ̅ тⲁⲓⲛⲛⲧⲉ ⲛ̅ нет
ⲙıⲭ тнроу нⲩ̄хоос нау ⲍе пеⲱⲃⲛр ⲛ̅ ⲁⲱ ⲛ̅ ρє
ауєı є роуⲛ̄ є пει ⲙа· ⲉⲙⲡ̄ ρⲃ̄сω ⲙ̅ ⲙа ⲛ̅ ⲱелеєт
то ρıωωн· ауω тⲩ̄тапро натωⲙ ⲫ̅ⲛ̅ тⲁⲓⲛⲛⲧⲉ

ⲛ ⲛⲉⲧ ⲙⲛⲭ· ⲥⲛⲁⲟⲩⲉⲣⲥⲁⲣⲛⲉ ⲛⲥⲓ ⲡⲣⲣⲟ ⲡⲛⲉⲧ ⲁⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲉ ⲧⲁⲓⲁⲕⲱⲙⲉⲓ ⲉ ⲧⲣⲉ ⲧⲙⲟⲩⲣ ⲛ ⲛⲉⲩⲟⲩⲣⲛⲏⲧⲉ
ⲛⲥⲉⲛⲟⲩⲭⲉ ⲙⲙⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲡⲓⲁⲛⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲉⲩ-
ⲛⲁⲱⲟⲡⲉ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲩⲱ ⲡⲥⲁⲣⲝⲉⲣ ⲛ
ⲛⲟⲃⲣⲉ· ⲟⲩⲟⲓ ⲛⲛⲉⲧ ⲛⲕⲟⲧⲕ ⲣⲓⲧⲛ ⲧⲁⲙⲉⲗⲓⲁ ⲛⲧⲉ ⲧⲉ-
ⲥⲉⲓⲛ ⲱⲟⲡⲉ ⲭⲉ ⲉⲓⲥ ⲡⲡⲁⲧⲱⲉⲗⲉⲉⲩ ⲁⲙⲛⲧⲛ ⲉ ⲃⲟⲗ ⲉ
ⲧⲱⲙⲙⲛ ⲉ ⲣⲟⲩ· ⲛⲧⲉ ⲛⲉⲧ ⲥⲃⲧⲱⲧ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲙⲙⲁⲩ
Fol. 68a ⲉ ⲡⲙⲁ | ⲛ ⲱⲉⲗⲉⲉⲩ ⲙⲫⲱⲧⲁⲙ ⲙ ⲡⲣⲟ· ⲛⲥⲉⲉⲓ ⲛⲥⲓ ⲙⲉ
ⲣⲗⲍ ⲛⲧⲁ ⲙⲉⲩⲗⲁⲙⲡⲁⲥ ⲭⲉⲛⲁ ⲛⲥⲉⲧⲱⲣⲙ ⲉ ⲣⲟⲩⲛ ⲭⲉ ⲡⲭⲥ
ⲡⲭⲥ· ⲁⲛⲟⲧⲱⲛ ⲛⲁⲛ ⲛⲥⲉⲥⲱⲧⲙ ⲉ ⲧⲥⲓⲛ ⲉⲧ ⲙⲉⲣ ⲛ
ⲁⲡⲩⲗⲏ ⲣⲓ ⲣⲟⲧⲉ ⲭⲉ ⲣⲁⲓⲛⲛ ☩ⲭⲱ ⲙⲙⲟⲥ ⲙⲛⲧⲛ ⲭⲉ
ⲛ ☩ⲥⲟⲟⲩⲛ ⲙⲙⲱⲧⲛ ⲁⲛ·:—Ⲡⲁⲣⲟⲩⲥⲱⲧⲙ ⲥⲉ ⲧⲉⲡⲟⲩ
ⲛⲥⲓ ⲛⲁⲓ ⲛⲧⲉⲓ ⲙⲙⲉ ⲉ ⲡⲛⲟⲩ ⲛ ⲥⲁⲣ ⲛ ⲧⲏⲕⲗⲏⲥⲓⲁ
ⲡⲉⲧⲣⲟⲥ ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲛ ⲧⲙⲉ· ⲭⲉ ⲛⲁⲓ ⲭⲉ ⲙⲡⲣ ⲧⲣⲏ
ⲱⲱⲡⲉ ⲛⲁⲩ ⲛⲥⲓ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲛⲣⲱⲗⲍ ⲣⲓ ⲛⲟⲩ
ⲣⲓ ⲣⲟⲓⲧⲉ ⲣⲓ ⲉⲓⲙⲉ ⲛ ⲙⲉ· ⲁⲗⲗⲁ ⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ⲣⲏⲡ
ⲛⲧⲉ ⲡⲣⲏⲧ ⲣⲏ ⲧⲙⲏⲧ ⲁⲧ ⲧⲁⲕⲟ ⲛ ⲡⲉⲡⲛⲁ ⲛ ⲣⲁⲣⲁⲱ
ⲛⲁⲓ ⲉⲧ ⲛ ⲡⲙⲧⲟ ⲉ ⲃⲟⲗ ⲛ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲭⲉ ⲕⲁⲥ
ⲡⲛⲉⲩⲥⲏ ⲁⲫⲟⲣⲓⲙⲏ ⲛⲥⲓ ⲛⲁⲓ ⲛ ☩ⲙⲉⲓⲙⲉ· ⲁⲩⲱ ☩ ⲙⲁⲓⲙⲏ
ⲛⲁⲩ ⲣⲓⲧⲛ ⲛⲉ ⲛⲧⲁⲩⲱⲟⲡⲉ ⲣⲁ ⲧⲉⲧⲣⲏ· ⲉⲁⲧⲕⲗⲏⲣⲟⲩ
ⲉⲧⲛⲟⲥ ⲛ ⲙⲡⲧⲣⲡⲙⲁⲟ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲉⲡⲉⲧⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲟⲩ ⲛⲥⲓ ⲛⲉⲣⲓⲟⲟⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ |
Fol. 68b ⲣⲗⲡⲍⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ ⲑⲉ ⲛ ⲥⲁⲣⲁ ⲧⲉⲥⲣⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲣⲗⲏ ⲛ ⲁⲃⲣⲁⲁⲙ· ⲧⲁⲓ ⲉⲧ ⲥⲱⲧⲙ ⲛⲥⲁ ⲁⲃⲣⲁⲁⲙ ⲡⲉⲥⲣⲁⲓ·
ⲉⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲉⲁⲭ☩ ⲁⲡⲟⲗⲍⲏⲥ ⲛⲁⲩ
ⲣⲙⲙ ⲡⲉⲓ|ⲱⲁⲭⲉ ⲉⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲛⲧⲁ ⲧⲉⲧⲉⲛⲱⲱⲡⲉ
ⲛⲁⲥ ⲛⲱⲉⲉⲣⲉ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲛ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲛⲧⲉⲧⲛⲣ
ⲣⲟⲧⲉ ⲁⲛ ⲣⲛⲧⲥ ⲛ ⲗⲁⲁⲩ ⲛ ⲣⲟⲧⲉ· ⲣⲱⲥ ⲧⲉ ⲥⲣⲙⲉ
ⲙⲙⲁ ⲉⲧ ⲛⲁⲙⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲙⲉⲡⲣⲁⲍⲓⲥ ⲉⲧ ⲛⲁⲙⲱⲟⲩ ⲛ
ⲛⲉⲣⲓⲟⲙⲉ ⲛⲥⲉⲙⲙⲛ· ⲛ ⲑⲉ ⲛ ⲥⲁⲣⲣⲁ ⲣⲙⲙ ⲡⲙⲁ ⲉⲙⲉⲥ
ⲛⲣⲛⲧⲣ ⲧⲉⲡⲟⲩ ⲣⲙ ⲧⲙⲛⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲩⲉ· ⲁⲩⲱ ⲥⲉⲛⲁ-
ⲁⲙⲁⲧⲉ ⲛ ⲛⲉⲓ ⲁⲩⲁⲑⲟⲛ ⲛ ⲟⲩⲱⲧ ⲛⲙⲙⲁⲥ ⲣⲙⲙ ⲡⲙⲁ
ⲛ ⲱⲱⲡⲉ ⲛ ⲛⲉⲧ ⲉⲧⲫⲣⲁⲛⲉ· ⲡⲙⲁ ⲙⲧ ⲁⲥⲡⲱⲧ ⲉ ⲣⲟⲩ
ⲛⲣⲛⲧⲣ ⲛⲥⲓ ⲡⲁⲕⲁⲣ ⲛⲣⲛⲧ ⲙⲙ ⲧⲗⲩⲡⲏ ⲙⲙ ⲡⲁ-

ϣⲁϩⲟⲙ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ
ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲱ̀ⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲉⲛϩⲃⲏⲩⲉ ⲉⲩϣⲟⲩⲉⲓⲧ ⲉⲧⲉⲧⲛ̄-
ϣⲟⲩϣⲟⲩ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥⲣ̄ϣⲁ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲇⲉ
ⲛ̄ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲏⲓ Fol. 69 a
ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲛⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲩⲟⲩⲟⲗⲉ ⲛ̄ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲣ̄ⲗ̄ⲑ̄
ⲉⲣⲉ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ ϩⲏⲕⲉ ⲛ̄ ⲥⲁ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧⲛ̄ⲣⲟ ⲉⲩϣⲟⲟⲡ
ϩⲛ̄ ⲟⲩϭⲣⲱⲱϩ ⲁⲩⲱ ⲉⲩⲣ̄ ⲭⲣⲓⲁ ⲛ̄ ⲧⲉⲧⲣⲟⲫⲏ ⲙⲛ̄ ⲑⲃ̄ⲥⲱ
ⲉⲩϩⲕⲟⲉⲓⲧ ⲉⲩⲟⲃⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲧⲟ ⲁⲛ ⲙ̄ ⲡⲉⲧⲛ̄ϩⲟ ⲉ ϫⲱⲟⲩ·
ⲛ̄ⲧⲉⲧⲛ̄ϭⲱϣⲧ̄ ⲛ̄ⲥⲱⲟⲩ ⲁⲛ ⲉ ⲡⲧⲏⲣϥ̄· Ⲟⲩ ⲡⲉ ⲡϩⲏⲩ ⲛ̄
ⲧⲉⲓ ⲙⲛ̄ⲧⲣⲉϥⲣ̄ϣⲁ ⲛ̄ ⲧⲉⲓ ⲙⲓⲛⲉ· ⲡⲁⲛⲧⲱⲥ ⲅⲁⲣ ⲛ̄ⲧⲁ
ⲏⲥⲁⲓⲁⲥ ⲡⲁ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϩⲣⲟⲟⲩ ϩⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲛⲁⲓ ⲛ̄ ⲧⲉⲓ ⲙⲓ̄ⲛⲉ· ⲁϥϫⲟⲟⲥ ϩⲙ̄ ⲡⲉⲡⲣⲟⲥⲟ-
ⲡⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲛⲉⲧⲛ̄ⲥⲟⲩⲁ ⲙⲛ̄ ⲛⲉⲧⲛ̄-
ϣⲁ ⲧⲁ ⲯⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙ̄ⲙⲟⲟⲩ ⁘—ⲁⲧⲉⲧⲛ̄ϣⲱⲡⲉ ⲛⲁⲓ
ⲉⲩⲥⲉⲓ ⲛ̄ⲛⲁⲕⲱ ϭⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧⲛ̄ⲛⲟⲃⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ
ϭⲉ ⲧⲉⲛⲟⲩ ϯⲛⲁⲩ ⲉⲩⲙⲏⲏϣⲉ ⲛ̄ϩⲏⲧ ⲧⲏⲩⲧⲛ̄ ⲉⲩⲁϩⲉ
ⲣⲁⲧⲟⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉⲣⲉ ⲛⲉⲩϩⲟ ⲟⲕⲙ̄ ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲥⲱⲧⲙ̄
ⲉ ⲣⲟⲟⲩ ⲉⲣⲉ ⲛⲉⲩⲃⲁⲗ ⲙⲉϩ | ⲛ̄ ⲣⲙ̄ⲉⲓⲏ ⲉⲩϣⲁⲛⲉⲓ ⲇⲉ Fol. 69 b
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ ϣⲁⲩⲣ̄ ⲡⲱⲃϣ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ ⲛⲉ ⲣⲙ̄
ⲛⲧⲁⲩⲥⲟⲧⲙⲟⲩ· ⲁⲩⲱ ϣⲁⲩⲕⲧⲟⲟⲩ ⲉ ⲛⲉⲩϩⲃⲏⲩⲉ ⲛ̄ ⲕⲉ
ⲥⲟⲡ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ϣⲁⲩⲟⲩⲱϩ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲟⲩ· Ⲁⲩⲱ
ⲁϩⲣⲟⲓ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉⲩϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ·
ⲁⲗⲗⲁ ⲙ̄ⲡⲁⲧ ⲟⲩⲉⲓⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲣⲙ̄ⲉⲓⲟⲟⲩⲉ ⲉⲧ ϩⲛ̄
ⲛⲉⲩⲃⲁⲗ· ϣⲁⲩϭⲛ̄ⲧⲟⲩ ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲧ ⲟⲩⲛⲁⲉⲓ
ⲉ ⲃⲟⲗ· ⲛ̄ⲥⲉⲁⲁⲩ ⲉⲩϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ ϫⲉ
ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛⲁϭⲛ̄ ⲟⲩⲁ̄ⲑⲏⲧ ⲛ̄ ⲧⲉⲩϩⲉ· ⲉⲩⲥⲟⲩⲧⲛ̄ ⲧⲏⲏⲃⲉ
ⲉ ⲛⲉⲩⲉⲣⲏⲩ ⲧⲁⲣⲟⲩⲑⲉⲱⲣⲉⲓ ⲛ̄ ⲛⲉⲝⲟⲩⲣ ⲛ̄ ⲛⲟⲩⲃ ⲉⲧ ϩⲛ̄
ⲛⲉⲩⲧⲏⲏⲃⲉ ⲉⲩϯ ⲛ̄ ⲛⲉⲩϭⲓϫ ⲛⲁⲩ ⲛ̄ ⲗⲟⲅⲟⲥ ⲉ ⲧⲙ̄
ⲡⲁⲣⲁⲃⲁ ⲙ̄ⲙⲟⲟⲩ· ⲉⲩⲉⲣⲏⲧ ⲛⲁⲩ ⲛ̄ ϩⲉⲛⲉⲣⲏⲧ ϩⲛ̄ⲣⲱⲟⲩ
ⲉⲣⲉ ⲡⲉⲩϩⲏⲧ ⲙⲉϩ ⲙ̄ ⲙⲛ̄ⲧⲛⲟⲉⲓⲕ· ⲉⲣⲉ ⲡⲉⲩϩⲏⲧ ϫⲓϥⲟⲕⲥ̄
ϩⲓⲧⲛ̄ ⲡⲉϩⲟⲩⲟ ⲛ̄ ⲛⲉⲩⲙⲛ̄ⲧⲛⲟⲉⲓⲕ ⲙⲛ̄ ⲧⲉⲩⲉⲡⲉⲓⲑⲩⲙⲓⲁ·
ⲉⲣⲉ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ ϫⲱ ⲛ̄ ⲛⲉⲧ ϭⲟⲟⲙⲉ· ⲉϩⲛⲁⲩ ⲙⲉⲛ
ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ ϩⲓⲧⲙ̄ ⲡⲉϩⲟⲩⲟ ⲙ̄ ⲡⲉⲩⲥⲱⲣⲙ̄ | Fol. 70 a
ⲙ̄ⲡⲁⲧ ⲟⲩϫⲓ ⲛ̄ ϯⲣⲏⲛⲏ ⲁⲩⲱ ⲛⲁⲓ̈ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲛⲟⲛ ⲣ̄ⲙ̄ⲁ̄

ϩⲉⲛⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲉⲛⲁϩⲉ ⲣⲁⲧⲛ̄ ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄-
ϣⲗⲏⲗ ⲉⲛⲣ̄ ϣⲁ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⁘—Ⲙⲁⲣⲟⲩⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̄ϭⲓ
ⲛⲁⲓ ⲛ̄ ϯⲙⲉⲓⲛⲉ· ⲛ̄ⲥⲉⲥⲱⲧⲙ̄ ⲏⲥⲁⲓ̈ⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲡⲉⲣϣ̄ ⲛⲉⲧⲛ̄ϭⲓϫ ⲉ ⲃⲟⲗ
ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟⲓ ϯⲛⲁⲕⲧⲉ ⲛⲁⲃⲁⲗ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲱⲧⲛ̄· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲧⲁϣⲟ ⲙ̄ ⲡⲉⲧⲛ̄ⲥⲟⲡⲥⲡ̄ ϯⲛⲁⲥⲱⲧⲙ̄ ⲉⲣⲱⲧⲛ̄
ⲁⲛ· ⲛⲉⲧⲛ̄ϭⲓϫ ⲅⲁⲣ ⲙⲉϩ ⲛ̄ ⲥⲛⲟϥ· ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲥⲡⲟⲧⲟⲩ
ϩⲛ̄ ϩⲉⲛⲁⲛⲟⲙⲓⲁ ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲗⲁⲥ ⲙⲉⲗⲏⲧⲁ ⲛ̄ ⲟⲩϫⲓⲛ-
ϭⲟⲛⲥ̄· ⲙⲏ ⲛ̄ ⲛⲁⲓ ⲁⲛ ⲛⲉ ⲛⲉϫⲡⲓⲟ ⲉⲧ ⲉⲣⲉ ⲛⲁⲓ
ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ· ⲉϣϫⲉ ⲉⲕⲟⲩⲱϣ ⲇⲉ ⲉⲣϣⲁ ⲱ̄
ⲡⲙⲉⲣⲓⲧ ⲁⲩⲱ ⲛ̄ⲥⲉⲟ̄ⲡⲕ̄ ⲙⲛ̄ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲕⲱ̄
ⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ ⲛ̄ ϣⲟⲣⲡ̄ ⲛ̄ ⲑⲉ ⲛ̄ ⲙ̄ⲙⲁⲅⲟⲥ· ⲥⲙⲟⲩ
ⲙⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲑⲉ ⲛ̄ ⲛ̄ϣⲟⲟⲥ· ⲕⲱ ⲡⲉⲕⲣⲟ ⲉϥⲟⲩⲏⲛ·
ⲛ̄ ⲑⲉ ⲛ̄ ⲥⲁⲗⲱⲙⲏ ⁘—Ⲟⲩⲟϩⲕ̄ ⲛ̄ⲥⲱϥ ⲛ̄ ⲑⲉ ⲛ̄ ⲓⲱⲥⲏⲫ
ⲁⲩⲱ ⲕⲛⲁⲙⲉⲧⲉ ⲙ̄ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ ⲛ ⲑⲉ ⲛ̄
Fol. 70 b ⲛⲉ|ⲧ ⲙ̄ⲙⲁⲩ· ⲥⲱⲧⲙ̄ ⲉ ⲥⲟⲗⲟⲙⲱⲛ ϫⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ⲣⲙⲃ ϫⲉ ⲟⲩ· ⲥⲃ̄ⲧⲉ ⲛⲉⲕϩⲃⲏⲩⲉ ⲉ ⲧⲉⲕϩⲓⲏ· ⲁⲩⲱ ⲛⲅ̄ ⲥⲃ̄ⲧⲱⲧⲕ̄
ⲉ ⲧⲕ̄ⲥⲱϣⲉ ⲁⲩⲱ ⲛⲅ̄ ⲕⲱⲧ ⲙ̄ ⲡⲉⲕⲏⲓ· ⲧϭⲓⲛⲁⲡⲟⲧⲁⲥⲥⲉ
ⲅⲁⲣ ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲛ̄ ϣⲟⲣⲡ̄· ⲧⲉ ⲧϭⲓⲛⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧⲡⲁⲛ-
ϩⲟⲡⲗⲓⲁ ⲙ̄ ⲡⲟⲩϫⲁⲓ· ⲛⲅ̄ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲁ ⲡⲉⲭ̄ⲥ̄· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲟⲩⲕⲱⲧ ⲛ̄ ⲃⲣ̄ⲣⲉ· Ⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲉ ⲧⲛ̄ⲧⲁⲁϥ ⲛ̄ ϣⲃ̄ⲃⲓ̈ⲱ ⲙ̄ ⲡⲉⲓ
ⲛⲟϭ ⲛ̄ ⲥⲕⲩⲗⲙⲟⲥ ⲛ̄ⲧⲁϥⲁⲁϥ ϣⲁ ⲣⲟⲛ ⲟⲛⲧⲱⲥ ⲉⲛϣⲁⲛⲕⲁ
ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲥⲱⲛ ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲡϫⲁⲓⲉ ⲛ̄ⲧⲛ̄ⲛⲁϣϯ ⲛⲁϥ
ⲁⲛ ⲙ̄ ⲡⲧⲟⲩ[ⲉⲓ]ⲟ ⲙ̄ ⲡⲉⲓ ϩⲱⲃ ⲙ̄ⲙⲁⲧⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲛ̄ ⲕⲉ
ϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁϥϣⲟⲡⲟⲩ ϩⲁ ⲣⲟⲛ ⲉϩⲛⲁϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲉⲛ ϩⲟⲥⲟⲛ ⲉⲛⲥⲟⲟⲩⲛ̄ ϫⲉ ⲙⲛ̄ ϭⲟⲙ ⲙ̄ⲙⲟⲛ ⲉ ϯ ⲁⲡⲟ-
ⲗⲟⲅⲓⲁ ⲛⲁϥ ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛ̄ ⲧⲟⲩⲉⲓⲟ· ⲙⲁⲣⲛ̄ ϣⲡ̄ ϩⲙⲟⲧ
ⲛ̄ ⲧⲟⲟⲧϥ̄ ϩⲙ̄ ⲡ ⲧⲣ̄ ⲛ̄ϣⲡ̄ ϩⲓⲥⲉ ⲛⲙ̄ⲙⲁϥ ϫⲉ ⲕⲁⲥ ⲛ̄
ⲛⲁⲣ̄ ⲃⲟⲗ ⲛ̄ϭⲟⲣⲝ̄ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̄ ⲛⲉϥⲡⲁⲑⲟⲥ
Fol. 71 a ⲉⲑⲟⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ | ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϩⲛ̄
ⲣⲙⲅ ⲛⲉⲧ ⲟ̄ ⲛ̄ⲁⲣⲅⲟⲥ ⲙⲛ̄ ⲙ̄ ⲙⲁⲓ ϩⲏⲇⲟⲛⲏ· ϫⲉ ⲉⲓⲛⲁⲟⲩϫⲁⲓ
ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲁⲓⲧⲁⲕⲟ ⲅⲁⲣ ⲁⲩⲱ ⲙⲛ̄ ϭⲟⲙ ⲙ̄ⲙⲟⲓ̈
ⲉϣⲡ̄ ϩⲓⲥⲉ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ· ⲁⲛⲅ̄ ⲟⲩⲡⲟⲗⲩⲧⲏⲥ ⲅⲁⲣ· ⲁⲩⲱ

ϯⲟ ⲛ̄ ⲁⲥⲑⲉⲛⲏⲥ ϩⲙ̄ ⲡⲁ ⲥⲱⲙⲁ· ⲁⲩⲱ ⲁⲓⲣ̄ ⲁⲧ ϭⲟⲙ
ϩⲛ̄ ⲧⲙⲛ̄ⲧϩⲗ̄ⲗⲟ· ⲟⲩ ⲅⲁⲣ ⲡⲉ ϯⲛⲁⲁϥ· ⲁⲛⲟⲕ ⲅⲁⲣ
ϯⲛⲁϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲕϭⲙ̄ ⲗⲟⲓϭⲉ ⲙ̄ ⲡⲉⲕⲧⲱⲙ ⲛ̄ϩⲏⲧ
ⲉⲕϫⲱ ⲛ̄ ⲛⲁⲓ· ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲗⲟⲅⲟⲥ· ⲉϥⲙⲉⲉⲩⲉ ⲁ ⲛⲉ
ⲗⲁⲁⲩ ⲛ̄ ⲛⲁⲓ· ⲟⲩϩⲱⲃ ⲅⲁⲣ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ ϥ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ
ⲛ̄ ⲧⲟⲟⲧⲛ̄· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲉ ⲧⲣ ⲛ̄ⲕⲱ ⲛ̄ⲥⲱⲛ ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ
ⲉⲑⲟⲟⲩ ⲛ̄ⲧⲁⲛⲁⲁⲩ ⲛ̄ ϣⲟⲣⲡ̄· ⲁⲩⲱ ⲛ̄ⲧⲛ̄ⲧⲙ̄ ⲕⲧⲟⲛ ⲉ
ⲣⲟⲟⲩ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲡⲗⲟⲅⲟⲥ ⲅⲁⲣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲧⲱϩⲙ̄
ⲙ̄ⲙⲟⲛ ⲛ̄ ⲕⲁⲓⲣⲟⲥ ⲛⲓⲙ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲕⲧⲉ ⲧⲏⲩⲧⲛ̄
ϣⲁ ⲣⲟⲓ ⲛ̄ϣⲏⲣⲉ ⲛ̄ⲧⲁⲩⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁϣⲡ̄
ⲧⲏⲩⲧⲛ̄ ⲉ ⲣⲟⲓ ⲛ̄ ⲧⲁⲕⲱ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ ⲡⲉϫⲉ ⲡϫ̄ⲥ̄
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲛ̄ⲣⲱⲙⲉ ⲅⲁⲣ ⲁⲛ ⲛⲉⲧ ϫⲱ ⲛ̄ ⲛⲁⲓ
ⲁⲗⲗⲁ | ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲩ ϩⲛ̄ Fol. 71 b
ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲛⲉϥⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲣ̄ⲙⲁ̄
ⲅⲁⲣ ϥⲣ̄ ⲙⲛ̄ⲧⲣⲉ ϩⲁ ⲛⲉ ⲛⲧⲁϥϫⲟⲟⲩ ⲛ̄ϭⲓ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲏⲥⲁⲓⲁⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲧⲁⲡⲣⲟ ⲅⲁⲣ ⲙ̄ ⲡϫ̄ⲥ̄
ⲥⲁⲃⲁⲱⲑ ⲧⲛ̄ⲧ ⲁⲥϫⲉ ⲛⲁⲓ· ϥϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲟⲛ ϩⲛ̄
ⲕⲉ ⲙⲁ ⲛ̄ϭⲓ ⲡϫ̄ⲥ̄ ϩⲓ̈ⲧⲛ̄ ⲛϥ̄ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ
ϯⲟⲛϩ̄ ⲁⲛⲟⲕ ⲡⲉϫⲉ ⲡϫ̄ⲥ̄ ϫⲉ ⲛ̄ ϯⲟⲩⲉϣ ⲡⲙⲟⲩ ⲁⲛ ⲙ̄
ⲡⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲛ̄ ⲑⲉ ⲉ|ⲧⲣ ϥ̄ⲕⲧⲟϥ ⲇⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛϥ̄ⲛⲟⲃⲉ·
ϥⲛⲁⲱⲛϩ̄ ⲁⲩⲱ ⲛⲅ̄ ⲟⲩϫⲁⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄
ⲡⲛⲟⲩⲧⲉ·:—ⲕⲁⲓ ⲅⲁⲣ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲣⲱⲙⲉ ⲕⲁ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲥⲱϥ ⲛϥ̄ⲣ̄ ϩⲁϩ ⲛ̄ⲛⲟⲃⲉ ϣⲁ ϩⲣⲁⲓ ⲉ ⲧⲕⲉ ⲙⲛ̄ⲧⲣⲉϥ-
ϣⲙ̄ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ· ⲙ̄ ⲡϫ̄ⲥ̄ ⲛⲁⲕⲁⲁϥ ⲁⲛ ⲛ̄ⲥⲱϥ ϣⲁ ⲃⲟⲗ
ⲉϥϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲥ̄ ⲛ̄ ⲧⲉϥⲙⲉⲧⲁⲛⲟⲓⲁ· ⲕⲁⲓ̈ ⲅⲁⲣ
ⲁⲩⲙⲏⲏϣⲉ ⲧⲁⲕⲟ ⲙⲁⲗⲓⲥⲧⲁ ϩⲙ̄ ⲡⲉⲓ ⲕⲁⲓⲣⲟⲥ ⲡⲁⲓ
ⲧⲉⲛⲟⲩ· ⲉ ⲁⲩϣⲱⲡⲉ ⲛ̄ ϣⲟⲩⲙⲉⲥⲧⲱⲟⲩ ϩⲓⲧⲛ̄ ⲛⲉⲩⲡⲣⲁⲝⲓⲥ
ⲉⲑⲟⲟⲩ ⲛ̄ⲧⲁⲩⲁⲁⲩ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲛ̄ⲧⲁⲩⲥⲱⲧⲙ̄ | ⲉ ⲛⲉⲩϩⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ ⲛ̄ⲧⲁⲩⲁⲁⲩ Fol. 72 a
ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ϯ ⲧⲟⲟⲧⲟⲩ ⲉⲣⲛ̄ ⲣ̄ⲙⲉ̄
ⲛⲉⲩⲙⲁⲁϫⲉ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲉϥⲣ̄ ϩⲛⲁⲁϥ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲙⲁⲓ ⲣⲱⲙⲉ ⲉ ⲧⲣⲉ ϥⲣⲓⲕⲉ ⲙ̄ ⲡⲉⲩϩⲏⲧ ⲉ ϩⲟⲩⲛ ⲉ
ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛ̄ⲥⲉⲕⲧⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲩⲁⲙⲉⲗⲓⲁ

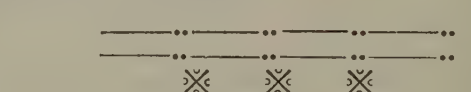
ⲛ̄ⲥⲉⲉⲓⲣⲉ ⲛ̄ ϩⲉⲛϩⲃⲏⲩⲉ ⲉ ⲛⲁⲛⲱⲟⲩ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁ ⲡⲣⲁⲛ
ⲉⲧ ϩⲓ ϩⲟⲩⲛ ϩⲱⲃⲥ̄ ϩⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ⲁ ⲡⲣⲁⲛ ⲉⲧ
ⲛⲁⲛⲟⲩϥ ⲟⲩⲱϩ ⲛ̄ⲥⲱⲟⲩ ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲡⲉⲓ-
ⲑⲩⲙⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲉⲩⲡⲣⲁⲝⲓⲥ· ⲉⲧ
ⲛⲁⲛⲱⲟⲩ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲛⲁⲩ ⲉ ⲡϩⲁⲉ· ⲃⲱⲕ ⲛⲁⲕ ⲛ̄
ⲥⲁ ⲃⲟⲗ ⲛ̄ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲉ ϩⲟⲩⲛ ⲉⲩ ⲙⲟⲛⲁ-
ⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲕⲛⲁⲛⲁⲩ ⲉⲩⲙⲏⲛϣⲉ ⲛ̄ⲣⲱⲙⲉ ⲉⲁⲩⲣ̄
ⲡⲉⲩⲃⲓⲟⲥ ⲛ̄ ϣⲟⲣⲡ̄ ϩⲛ̄ ⲛⲉⲑⲉⲁⲧⲣⲟⲛ· ⲙⲛ̄ ⲛ̄ϩⲩⲡⲡⲓⲕⲟⲥ
ϩⲛ̄ ϩⲉⲛⲡⲟⲣⲛⲓⲁ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲩⲕⲁ ⲡⲉⲩⲃⲓⲟⲥ ⲛ̄ⲥⲱⲟⲩ ⲛ̄
ϣⲟⲣⲡ̄ ⲉⲁⲩϣⲱⲡⲉ ⲛ̄ ϩⲓⲥ ⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲡϩⲁⲉ ⲁⲩⲱ ⲁⲩⲣ̄
ⲑⲁⲩⲙⲁⲥⲧⲟⲛ ϩⲛ̄ ⲛⲉⲩϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⁘—ⲙⲁⲣⲟⲩ ⲧⲁϩⲟⲛ
ⲉⲣⲁⲧⲛ̄ ϩⲱⲱⲛ ⲛ̄ ⲛⲁϩⲣⲁϥ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲕⲁⲥ
Fol. 72 b ⲉⲛⲉϣⲱⲡⲉ ⲛ̄ⲧⲛ̄|ⲧⲱⲛ ⲉ ⲛⲉⲧ ⲥⲟⲧⲡ̄· ⲁⲩⲱ ⲉⲧ ϩⲏⲛ ⲉ
ⲣ̄ⲙ̄ⲉ̄ ϩⲟⲩⲛ ⲉ ⲡⲟⲩϫⲁⲓ ⁘ ⲉⲛⲉⲓⲟⲩⲱϣ ⲙⲉⲛ ⲁⲛ ⲉ ϫⲱ ⲛ̄ ⲛⲉⲓ
ϣⲁϫⲉ ⲛ̄ ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄
ϣⲁ ⲉⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ ϩⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲥ̄· ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲟⲛ ϩⲱⲱϥ ⲡⲗⲟⲅⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ
ⲛ̄ⲧⲁϥⲕⲁⲧⲁⲝⲓⲟⲩ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲛ ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ̈ ⲛ ⲛⲉⲛ-
ⲯⲩⲭⲏ· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲧⲁϩⲟⲛ ⲉ ⲣⲁⲧⲛ̄ ⲛⲁϥ ⲉⲛⲟ̄ ⲛ̄ⲁⲧ-
ⲧⲱⲗⲙ̄· ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲙⲉ ⲓⲥ̄ ⲡⲉⲭⲥ̄ ⲡⲉⲛϫⲥ̄· ⲡⲉⲛⲧ ⲁϥⲉⲓ
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ ⲉϥⲉϯ
ⲑⲉ ⲛⲁⲛ ⲧⲏⲣⲛ̄ ⲉ ⲧⲣ ⲛ̄ϣⲱⲡⲉ ⲛ̄ ⲥⲟⲧⲡ̄ ⲛ̄ ⲛⲁϩⲣⲁϥ ϩⲛ̄
ⲧⲛ̄ϭⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ· ϫⲉ ⲁⲛⲟⲛ ⲙⲉⲛ ⲧⲏⲣⲛ̄ ⲧⲛ̄ⲣ̄
ⲭⲣⲓⲁ ⲙ̄ ⲡⲉϥⲛⲁ· Ⲉⲓⲧⲉ ⲛⲉⲧ ϣⲁϫⲉ· ⲉⲓⲧⲉ ⲛⲉⲧ ⲥⲱⲧⲙ̄·
ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲓⲧⲉ ⲛⲟϭ ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ· ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ· ⲉⲓⲧⲉ
ϩⲗ̄ⲗⲟ· ⲉⲓⲧⲉ ϣⲏⲣⲉ ⲕⲟⲩⲓ· ⲡⲉⲧ ⲛⲁϯ ⲙ̄ ⲡϥ̄ϩⲏⲧ ⲉ ⲧⲉⲥⲃⲱ
ϥⲛⲁⲥⲉⲓ ⲛ̄ⲁⲅⲁⲑⲟⲛ· ⲁⲙⲏⲓⲧⲛ̄ ⲛⲁ ϣⲏⲣⲉ· ⲡⲉϫⲁϥ
Fol. 73 a ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ | ⲉ ⲣⲟⲓ ⲛ̄ⲧⲁϯ ⲥⲃⲱ ⲛⲏⲧⲛ̄ ⲉ ϩⲣⲁⲓ ϩⲛ̄
ⲣ̄ⲙ̄ⲍ̄ ⲑⲟⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲑⲟⲧⲉ ⲅⲁⲣ ⲙ̄ ⲡϫ̄ⲥ̄ ⲣ̄ ϩⲱⲃ ⲉ
ⲡⲱⲛ̄ϩ ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲙⲁⲓⲛⲟⲩⲧⲉ· ⲟⲩⲱⲛ̄ϩ ⲙ̄ ⲡⲣⲱⲙⲉ ⲧⲉ·
ⲁⲛϫⲉ ϩⲁϩ ⲙⲉⲛ ⲉ ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ ⲉ ⲧⲃⲉ ⲧϭⲓⲛⲉⲓ ϣⲁ ⲣⲟⲛ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲙⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁ ⲡⲉϩⲟⲩⲟ ⲛ̄ ⲛⲉⲛⲁⲙⲉⲗⲓⲁ ⲛ̄ⲧⲛ̄ ⲉϫⲛ̄ ⲡⲉⲓ

ⲙⲏⲏϣⲉ ⲛ̄ ϣⲁϫⲉ ⲛ̄ ⲙ̄ ⲕⲁϩ ⲛ̄ϩⲏⲧ· Ⲉⲥⲉϣⲱⲡⲉ ⲇⲉ ⲙ̄ⲙⲟⲛ ⲧⲏⲣⲛ̄ ⲉ ⲧⲣ ⲛ̄ϭⲓⲛⲉ ⲛ̄ ⲟⲩⲡⲁⲣϩⲏⲥⲓⲁ ⲙ̄ ⲡϥ̄ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲛ̄ϭⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲱⲱⲛⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲓ ⲃⲓⲟⲥ ⲛϥ̄ϣⲟⲡⲛ̄ ⲉ ⲣⲟϥ ⲉ ϩⲟⲩⲛ ⲉ ⲛϥ̄-ⲥⲕⲩⲛⲏ ϣⲁ ⲉⲛⲉϩ· Ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ·

THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

Fol. 10 *a* 1 ⲟⲩⲗⲟⲅⲟⲥ· ⲏⲧⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲗⲁⲃ· ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛ̄ ⲕⲩⲡⲣⲟⲥ· ⲉ ⲁⲭⲧⲁⲩⲟϥ ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲣⲉϥⲭⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲍⲛ̄ ⲡⲉⲍⲟⲟⲩ ⲛ̄ ⲡⲉⲥⲣ̄ ⲡⲱⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲗⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ⲭⲟⲩⲧ ⲟⲩⲉⲓ ⲡⲉ ⲛ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲍⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲏⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲍⲁⲡⲏⲛ:—



ⲁⲗⲏⲑⲱⲥ ϣ̄ ⲙⲁⲙⲉⲣⲁⲧⲉ ⲁ ⲡⲕⲟⲥⲙⲟⲥ ☩ ⲟ̄ⲥ̄ⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ϩⲱⲣⲟⲛ ⲉϥⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ· ⲁⲩϣ̄ ⲙⲡ-
Fol. 10 *a* 2 ⲛⲧⲉ | ϥⲱⲟⲩ ⲩⲱⲛ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲉⲛⲉϫⲉⲣⲟⲛ ⲉϥⲥⲟⲧⲡ̄· ⲉϥⲧⲁⲉⲓⲛⲧ ⲉ ⲡⲉϩⲟⲧⲟ· ⲙⲁⲗⲗⲟⲛ ϩⲉ ⲩⲡⲉ ⲉ ⲧⲁⲧⲉ ⲡⲩⲁϫⲉ ϥⲡ̄ ⲟⲩⲁⲩⲑⲉⲛⲧⲓⲁ ⲉ ⲧⲃⲉ ⲛ̄ ⲧⲁⲉⲓⲟ̄ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲉⲧ ⲡ̄ⲣ̄ ⲱⲁ ⲛⲁⲥ ⲙ̄ⲡⲟⲟⲩ —Ⲭⲉ ⲡⲉⲧ ⲟⲩⲛϥ ϥⲡ̄ ⲙ̄ⲡⲛⲩⲧⲉ· ⲁϥⲟⲩⲱϥ ϥⲡ̄ ⲧⲉϥⲕⲁⲗⲁϩⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲱⲟⲡⲉ ⲙ̄ ⲙⲁ ⲛ̄ ⲙ̄ⲧⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲥⲟⲥ· ⲁⲧⲱ ⲙ̄ ⲙⲁ ⲛ̄ ⲙ̄ⲧⲟⲛ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ ⲛⲉⲟⲟⲩ· ⲁⲗⲏⲑⲱⲥ ⲟⲩⲛⲟⲥ ⲛ̄ ϩⲱⲃ ⲛ̄ ⲱⲟⲣϥ ⲱⲡⲛⲣⲉ ⲙ̄ⲙⲟϥ ⲛⲉ ⲡⲧⲩⲡⲟⲥ· ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·—

ⲁⲗⲗⲁ | ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ̀ ⲙ̅ⲙⲟ̀ ⲱ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ Fol. 10 b 1
ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣⲉϥϫⲡⲉ̀ ⲡⲛⲟⲩⲧⲉ̀· ⲉ ⲧⲙ̅ ϥⲓⲱⲡ ⲙⲛ̅ ⲧⲁ ⲃ̅
ⲙⲛ̅ⲧ̅ϭⲱⲃ· ϫⲉ ⲙⲛ̅ ϭⲟⲙ ⲙ̅ⲙⲟⲓ̅ ⲉ ⲡⲱϩ ⲉ ϩⲣⲁⲓ̅· ⲉ
ⲑⲁⲯⲓⲥ ⲛ̅ ⲛⲟⲩⲁⲣⲉⲧⲏ ϩⲓⲧⲙ̅ ⲡⲁ ⲕⲟⲩⲓ̅ ⲛ̅ ⲗⲁⲥ̀ ⲛ̅ ϩⲏⲕⲉ·
Ⲡⲁⲗⲗⲟⲛ ⲇⲉ̀ ϩⲓⲧⲙ̅ ⲡϭⲱⲟⲩ ⲙ̅ ⲡⲁ ϩⲏⲧ̀ ⲛ̅ ⲁⲥⲑⲉⲛⲏⲥ·
Ⲁⲗⲗⲁ̀ ϯⲥⲟⲡⲥ̅ ⲙ̅ⲙⲟ̀· ⲱ̅ ⲡⲙⲁ̅ ⲛ̅ ⲟⲩⲱϩ ⲙ̅ ⲡ̅ⲙⲟⲛⲟ-
ⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲓⲱⲧ̀ ⲉ ⲧⲣⲉ ϯⲧⲟⲟⲧⲉ ⲛⲙ̅ⲙⲁⲓ̅ ϩⲙ̅ ⲡⲉⲛⲧ
ⲁⲓ̅ϩⲓ ⲧⲟⲟⲧ ⲉ ⲣⲟϥ· ⲛ̅ⲧⲁϯ ⲙ̅ ⲡⲁⲟⲩⲟⲓ̅ ⲉ ϩⲟⲩⲛ̀ ⲉ ⲡⲛⲟϭ
ⲛ̅ ⲑⲩⲥⲁⲩⲣⲟⲥ ⲛ̅ ϣⲟⲩ ⲣ | ϣⲡⲏⲣⲉ ⲙ̅ⲙⲟ ⲛ̅ ⲛⲟⲩⲁⲣⲉⲧⲏ· Fol. 10 b 2
Ⲛ̅ⲧⲁϫⲟⲟⲥ ⲛ̅ ⲧⲉⲓ ϩⲉ̀ ϩⲙ̅ ⲡⲁ ⲗⲁⲥ ⲛ̅ ϩⲏⲕⲉ· ϫⲉ Ⲕⲱⲧⲉ̀
ⲉ ⲥⲓⲱⲛ ⲛ̅ⲧⲉⲧⲛ̅ϩⲱⲗϭ̅ ⲉ ⲣⲟⲥ· ⲁⲗⲏⲑⲱⲥ̀ ⲧⲁⲓ ⲧⲉ ⲥⲓⲱⲛ
ⲙ̅ ⲙⲉ· ⲙⲁⲗⲗⲟⲛ̀ ⲧⲉⲧⲟ̀ ⲛ̅ ϩⲟⲩⲟ ⲉ ⲥⲓⲱⲛ ⲁⲩⲱ̅ ⲧⲉⲧⲟ̀
ⲛ̅ ⲛⲟϭ ⲉ ⲑⲓⲗⲏ̅ⲙ̅ ⲛ̅ ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ̀ ⲛ̅ⲧⲁ ⲡϫⲟⲉⲓⲥ̀ ⲥⲟⲧⲡⲥ̅·
Ⲉⲡⲓ ⲇⲏ̀ ⲙ̅ⲡⲉ ⲥⲓⲱⲛ ⲉⲩⲫⲣⲁⲛⲉ̀ ⲛ̅ ⲛⲉⲣⲱⲙⲉ̀ ⲛ̅ ⲧⲉⲓ ϩⲉ·
ⲛ̅ⲑⲉ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲥⲓⲱⲛ ⲙⲉⲛ ⲟⲩⲡⲓⲥⲧⲏ
ⲧⲉ ⲙ̅ ⲡⲟⲗⲓⲥ· ⲉⲥⲕⲏⲧ ⲛ̅ ⲧⲱⲃⲉ ϩⲓ ⲟ̅ⲙⲉ ϩⲓⲧⲛ̅ ⲛⲉϭⲓϫ ⲛ̅
ⲛⲉⲣⲱⲙⲉ· | [Ⲧ]ⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲇⲉ̀ ϩⲱⲱⲥ̀ ⲙⲛ̅ ⲗⲁⲁⲩ· Fol. 11 a 1
ⲛⲁⲉⲓⲙⲉ ⲉ ⲡⲥⲁ̀ ⲛ̅ ⲧⲉⲥⲥⲛ̅ⲧⲉ· ⲙⲛ̅ ⲧⲟⲓⲕⲟⲇⲏ̀ (sic) ⲉⲧ ⲟⲩⲣ̅ ⲅ̅
ϩⲱⲃ ⲉ ⲣⲟⲥ ⲛ̅ϩⲏⲧⲥ̅· ϩⲓⲧⲛ̅ ⲛ̅ϭⲓϫ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲟϭ ⲛ̅ ⲧⲉⲭ-
ⲛⲓⲧⲏⲥ ⲛ̅ ⲧⲡⲉ̀ ⲙⲛ̅ ⲡⲕⲁϩ· ⲙⲛ̅ ⲛⲉⲧ ⲛ̅ϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ·
Ⲑⲓⲗⲏ̅ⲙ̅ ⲟⲛ̀ ⲛ̅ⲧⲁ ⲡⲣⲉϥⲯⲁⲗⲗⲉⲓ̀ ϫⲟⲟⲥ̀ ⲉ ⲧⲃⲏⲏⲧⲥ̅·
ϫⲉ ⲛ̅ⲧⲁ ⲛⲉⲫⲩⲗⲏ̀ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙⲁⲩ ⲛⲉⲫⲩⲗⲏ ⲙ̅
ⲡϫⲟⲉⲓⲥ̀ ⲉⲩⲙⲛ̅ⲧⲣⲉ ⲙ̅ ⲡⲓⲏ̅ⲗ̅· Ⲟⲩ ϭⲉ̀ ⲡⲉ ⲡϩⲱⲃ· ϫⲉ ⲁ
ⲛⲉⲫⲩⲗⲏ ⲅⲁⲣ̀ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙⲁⲩ· ⲁⲗⲗⲁ̀ ⲁ ⲡⲓⲥⲣⲁⲏⲗ
ⲙ̅ ⲙⲉ | ⲟⲩⲱϩ̀ ϩⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁϥⲧⲟⲩϫⲉ̀ ⲛⲉⲫⲩⲗⲏ̀ Fol. 11 a 2
ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲁϩ· Ⲕⲁⲛ̀ ⲉⲕϣⲁⲛϫⲟⲟⲥ ⲛⲁⲓ̅· ϫⲉ ϩⲉⲛ-
ⲛⲟϭ ⲛⲉ ⲙ̅ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲛⲟⲕ· ϩⲱⲱⲧ ⲟⲛ̀ ϯϫⲱ
ⲙ̅ⲙⲟⲥ ϫⲉ ϩⲉⲛⲛⲟϭ ⲛⲉ· Ⲁⲗⲗⲁ̀ ⲛ̅ ⲥⲉⲛⲁϣⲡⲱϩ̀ ⲁⲛ̀
ⲉ ϩⲣⲁⲓ̅ ⲉ ⲡϫⲓⲥⲉ̀ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲕⲁⲛ̀ ⲉⲕϣⲁⲛⲉⲓⲛⲉ̀
ⲉ ⲧⲙⲏⲧⲉ̀ ⲙ̅ ⲡⲉⲭⲟⲣⲟⲥ̀ ⲛ̅ ⲧⲙⲛ̅ⲧⲛⲟϭ ⲛ̅ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲥⲉⲧⲁⲉⲓⲏⲩ ⲙⲉⲛ̀· ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ· Ⲁⲗⲗⲁ̀ ⲛ̅ⲥⲉ-
ⲛⲁϣⲡⲱϩ ⲁⲛ̀ ⲉ ϩⲣⲁⲓ̅ ⲉ ⲡⲧⲁⲉⲓⲟ̀ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ·
Ⲕⲁⲛ̀ ⲉⲕϣⲁⲛϫⲱ̀ ⲉ ⲣⲟⲓ̀ ⲙ̅ ⲡⲧⲁⲉⲓⲟ̀ | ⲛ̅ ⲙ̅ⲙⲁⲣⲧⲩⲣⲟⲥ Fol. 11 b 1
ⲁⲗⲗⲁ̀ ⲡⲧⲁⲉⲓⲟ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ̀ ϫⲟⲥⲉ· ⲉ ϩⲟⲩⲛ ⲉ ⲇ̅

ρος. Καν ⸗ εκϣανχος ⸗ ε ⸗ απος τολος ⸗ ϫε ϩεννος
νε· ⸗ ανοκ ϩω ⸗ ϯχω ⸗ ⲙ̅ ⸗ παι· ⸗ αλλα ⸗ ⸗ νϯϣϣηϣ ⸗ αν ⸗·
ⲙⲛ̅ ⸗ ⸗ ⸗

ⲛⲓⲙ̀· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ· ⲁⲩⲱ̄ ⲉ ⲃⲟⲗ
ϩⲓⲧⲛ̄ ⲧϭⲟⲙ ⲙ̄ ⲡⲉⲧ ⲭⲟⲣⲏⲅⲉⲓ ⲛⲁⲛ ⲙ̄ ⲡϣⲁϫⲉ· ⲡⲉⲡⲛ̄ⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲛ̄ⲛⲁϯ ⲁⲡⲟⲇⲏⲝⲓⲥ ⲙ̄ ⲡϣⲁϫⲉ ⲉ ⲧⲃⲉ ⲛ̄
ⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̄ ⲛ̄ⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲛⲉⲥ ⲉⲓⲟ̀ⲧⲉ·
Ⲡⲁⲗⲗⲟⲛ ⲇⲉ̀ ϩⲁⲑⲏ̀ ⲛ̄ ϩⲙⲉ̀ ⲥⲛⲟⲩⲥⲉ̀ ⲛ̄ⲅⲉⲛⲉⲁ· ⲉ
ⲡⲉϫⲡⲟ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲥⲱⲧⲙ̄ ϭⲉ̀ ⲉ ⲣⲟⲓ̄ ⲧⲉⲛⲟⲩ̀
ϩⲛ̄ ⲟⲩϯϩⲧⲏϥ· ⲱ̄ ⲡⲗⲁⲟⲥ ⲙ̄ⲙⲁⲓ̄ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ̄ ⲛ̄ⲧⲉⲧⲛ̄ϯ̀
ⲛ̄ ⲟⲩϫⲁⲙⲏ̀ ⲙ̄ ⲡϣⲁϫⲉ· ϫⲉ ⲕⲁⲥ̀ ⲉⲛⲛⲁⲟⲩⲱⲛ̀ ⲉ
ⲡⲛⲟϭ ⲛ̄ | ⲑⲩⲥⲁⲩⲣⲟⲥ· ⲉⲧ ⲙⲉϩ ⲙ̄ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ ⲙ̄ Fol. 12 b 2
ⲙⲉ· ⲛ̄ⲧⲛ̄ϩⲱⲗϭ̄ ⲉ ϩ̀ⲣⲁⲓ̄ ⲉⲙ ⲙⲁⲁϫⲉ ⲙ̄ ⲡⲉⲧⲛ̄ϩⲏⲧ̀
ⲛ̄ ⲛ̄ϣⲁϫⲉ̀ ⲉⲧ ⲙⲉϩ ⲛ̄ ϩⲏⲩ ⲛⲓⲙ ⲛ̄ⲧⲉ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ϫⲓ̄ ϭⲉ̀ ⲉ ϩⲣⲁⲓ̄ ⲉ ⲧⲟⲟ̄ⲧⲕ̄ ⲙ̄ ⲡϫⲱⲱⲙⲉ̀ ⲉⲧ
ⲧⲁⲉⲓⲏⲩ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ̀ ⲁⲡⲁ ⲙⲁⲑⲁⲓ̄ⲟⲥ ⲡⲁ ⲧⲉⲓ ⲛⲟϭ
ⲛ̄ⲥⲙⲏ̀ ⲉⲧ ϯ̀ ⲥⲟⲉⲓⲧ ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· Ⲡⲉⲓ ⲁⲕⲣⲓ-
ⲃⲏⲥ̀ ⲉⲧ ϩⲟⲧϩⲧ̄ ⲛ̄ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲑⲏⲡ· Ⲡⲉⲓ ⲛⲟϭ
ⲉⲧ ϭⲙ̄ϭⲟⲙ· ⲡⲁⲓ̄ ⲉⲛⲧ ⲁϥⲟⲩⲱ̄ⲛϩ̄ ⲛⲁⲛ̀ ⲉ ⲃⲟⲗ ⲛ̄
ⲧⲅⲉⲛⲉⲁⲗⲟⲅⲓⲁ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ | Ⲡⲁⲣⲛ̄- Fol. 13 a 1
ⲛⲟⲓ̄ ⲟⲛ̀ ⲙ̄ ⲡϣⲁϫⲉ̀ ⲉⲧ ⲙⲉϩ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲍ̄
ⲛ̄ⲧⲉ ⲡⲥⲁϩ ⲛ̄ ⲛ̄ϩⲉⲑⲛⲟⲥ· ⲡⲕⲩⲣⲝ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ·
ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ· ⲉϥⲱϣ̀ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ϥⲟⲩⲟ̄ⲛϩ̄ ⲅⲁⲣ ⲉ ⲃⲟⲗ· ϫⲉ ⲛ̄ⲧⲁ ⲡⲉⲛ ϫⲟⲉⲓⲥ̀ ϣⲁ̀ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲓ̄ⲟⲩⲇⲁ ⲧⲉⲫⲩⲗⲏ̀ ⲉⲧⲉ ⲙ̄ⲡⲉ ⲙⲱⲩ̄ⲥⲏⲥ ϣⲁϫⲉ̀ ⲉ ⲧⲃⲉ
ⲟⲩⲏⲏⲃ̀ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ̄· ⲉϥⲟⲩⲟ̄ⲛϩ̄ ⲉ ⲃⲟⲗ̀ ⲧⲱⲛ̀ ⲱ̄
ⲡⲥⲟⲫⲟⲥ̀ ⲡⲁⲩⲗⲟⲥ· ⲁϫⲓⲥ̀ ⲉ ⲣⲟⲓ̄ ϫⲉ ⲛ̄ⲧⲁ ⲡⲉⲛ ϫⲟⲉⲓⲥ̀
ϣⲁ̀ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲓ̄ⲟⲩⲇⲁ̀· ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲛⲓⲙ ⲡⲉ ⲛ̄ⲧⲁϥ-
ϩⲉⲣⲙⲏ|ⲛⲉⲩⲉ̀ ⲙ̄ ⲡⲁⲓ̄· ⲱ̄ ⲡⲣⲉϥⲧⲁⲙⲓⲉ ⲥⲕⲏⲛⲏ· Ⲁϫⲓⲥ̀ Fol. 13 a 2
ⲉ ⲣⲟⲓ̄ ϫⲉ ⲛ̄ⲧⲁⲕϩⲉ· ⲉ ⲣⲟϥ ⲧⲱⲛ̀ ⲉϥⲟⲩⲟ̄ⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄
ⲧⲉⲓ ϩⲉ· ⲉϣϫⲉ Ⲉⲕⲧⲁϫⲣⲏⲩ̀ ⲉϫⲛ̄ ⲛ̄ϣⲁϫⲉ̀ ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ
ⲓ̄ⲁⲕⲱⲃ ⲉϥⲱϣ̀ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ⲙⲁⲥ̀ ⲙ̄
ⲙⲟⲩⲓ̄ ⲓ̄ⲟⲩⲇⲁ· Ⲁⲩⲱ̄ ⲟⲛ ϫⲉ ⲛ̄ⲛⲉ ⲁⲣⲭⲱⲛ̀ ⲱϫⲛ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲓ̄ⲟⲩⲇⲁ· ⲡⲁⲛⲧⲱⲥ ⲉϥϣⲁϫⲉ ⲉ ϩⲉⲛⲉⲣⲱⲟⲩ· ⲙⲛ̄ ϩⲉⲛ-
ⲥⲧⲣⲁⲧⲏⲅⲟⲥ· ⲛⲁⲓ̄ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ̀ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ
ⲛ̄ ⲓ̄ⲟⲩⲇⲁ̀ ⲡϣⲏⲣⲉ̀ ⲛ̄ ⲓ̄ⲁⲕⲱⲃ· Ⲡ̄ⲙⲟⲛ· ⲙ̄ ⲡⲁⲓ̄ ⲁⲛ ⲡⲉ̀ Fol. 13 b 1
ⲱ̄ ⲡⲉⲧ ϯⲧⲱⲛ ⲛⲙ̄ⲙⲁⲓ̄· | Ⲁⲗⲗⲁ̀ ⲟⲩⲉⲛⲧⲁⲓ̄ ϩⲁϩ ⲛ̄ⲁⲡⲟ- ⲏ̄

ⲇⲏⲝⲓⲥ̀ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ̀ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲥⲩⲛ-
ϩⲓⲥⲧⲁ̀ ⲛ̄ ⲧⲙⲉ̀ ⲧⲏⲣⲥ̄ ϩⲛ̄ ⲟⲩⲁⲕⲣⲓⲃⲓⲁ· Ⲁⲗⲗⲁ̀ ⲉⲡⲓ ⲇⲏ̀
ⲙ̄ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲛ̀ ⲡⲉ ⲡⲁⲓ̄ ⲙ̄ ⲙⲟⲩⲧⲉ̀ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ̀ ⲉ ⲧⲙⲏⲧⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲁ ⲡⲛⲁⲩ̀ ⲡⲣⲟⲕⲟⲡⲧⲉ·
Ⲗⲟⲓⲡⲟⲛ ⲇⲉ̀ ϯⲛⲁϫⲉ ⲡϣⲁϫⲉ̀ ϩⲛ̄ ⲟⲩⲥⲩⲛⲧⲱⲙⲓⲁ·
ⲛ̄ⲧⲁⲉⲓ̀ ⲉ ϩⲣⲁⲓ̄ ⲉϫⲙ̄ ⲡⲉⲓ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ ⲟⲩⲱⲧ· ⲧⲁ-
ⲇⲓⲟⲣⲑⲟⲩ ⲛ̄ ⲧⲙⲉ̀ ⲧⲏⲣⲥ̄ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄· Ⲡⲛ̄ⲛ̄ⲥⲱⲥ
Fol. 13 b 2 ⲛ̄ⲧⲁⲇⲓⲕⲛⲉⲩⲉ̀ ⲛⲏ|ⲧⲛ̄ ⲙ̄ ⲡⲃⲓⲟⲥ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ̄
ⲛ̄ⲧⲁϯ ⲛ̄ ⲟⲩϫⲱⲕ ⲙ̄ ⲡ̄ϣⲁϫⲉ· Ⲱϣ ⲛⲁⲕ̀ ⲧⲉⲛⲟⲩ ϩⲙ̄
ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ̀ ⲙⲁⲑⲉⲟⲥ· Ⲥⲱⲧⲙ̄ ⲡⲉϫⲁϥ
ⲡϫⲱⲱⲙⲉ̀ ⲙ̄ ⲡⲉϫⲡⲟ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡϣⲏⲣⲉ ⲛ̄ ⲇⲁⲩⲉⲓⲇ·
ⲡϣⲏⲣⲉ ⲛ ⲁⲃⲣⲁϩⲁⲙ· Ϫⲓⲛ ⲧⲱⲛ̀ ⲉ ⲧⲱⲛ̀ ⲱ̄ ⲙⲁⲑⲁⲓⲟⲥ·
ϫⲓⲛ Ⲁⲃⲣⲁϩⲁⲙ̀ ⲡⲉϫⲁⲕ· ϣⲁ ϩⲣⲁⲓ̄ ⲉ ⲇⲁⲩⲉⲓⲇ· ⲙⲛ̄-
ⲧⲁϥⲧⲉ̀ ⲛ̄ⲅⲉⲛⲉⲁ· ⲁⲩⲱ̄ Ⲁⲕⲣ̄ ⲇⲁⲩⲉⲓⲇ ⲛ̄ ϣⲟⲣⲡ̄· ⲉ
Fol. 14 a 1 ⲁⲃⲣⲁϩⲁⲙ· Ⲥⲱⲧⲙ̄ ϭⲉ̀ ⲧⲉⲛⲟⲩ | ϯⲛⲁⲧⲁⲙⲟⲕ· Ⲁⲃⲣⲁ-
ⲑ̄ ϩⲁⲙ̀ ⲇⲉ̀ ⲁϥϫⲡⲟ ⲛ̄ ⲓ̄ⲥⲁⲁⲕ· Ⲓ̄Ⲥⲁⲁⲕ ⲇⲉ̀· ⲁϥϫⲡⲟ̀ ⲛ̄
ⲓ̄ⲁⲕⲱⲃ· Ⲓ̈ⲁⲕⲱⲃ ⲇⲉ̀ ⲁϥϫⲡⲟ ⲛ̄ ⲓ̄ⲥⲁⲁⲕ (*sic*)· ⲙⲛ̄ ⲛⲉϥⲥⲛⲏⲩ·
Ⲓ̈ⲟⲩⲇⲁⲥ ⲇⲉ· ⲁϥϫⲡⲟ̀ ⲙ̄ ⲫⲁⲣⲉⲥ· ⲙⲛ̄ ⲍⲁⲣⲁ̀· ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲑⲁⲙⲁⲣ· ϯϩⲧⲏⲕ ⲙ̄ ⲡⲉⲓ ⲙⲁ̀ ⲕⲁⲗⲱⲥ̀ ϩⲛ̄ ⲟⲩⲱ̄ⲣϫ̄·
ⲁϫⲓⲥ̀ ⲉ ⲣⲟⲓ̄· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲁϥⲣ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲛ̄ ⲑⲁⲙⲁⲣ
ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲙ̄ⲡⲉ ϥⲣ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲛ̄ⲥⲁⲣⲣⲁ̀ ⲑⲓⲙⲉ̀ ⲛⲁⲃⲣⲁ-
ϩⲁⲙ· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ϥⲣ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲛ̄ ⲗⲓⲁ̀· ⲙⲛ̄ ϩⲣⲁⲭⲏⲗ·
Fol. 14 a 2 ⲙⲛ̄ ϩⲣⲉⲃⲉⲕⲕⲁ· ⲛⲉϩⲓⲟ̄ⲙⲉ̀ ⲉⲧ ⲧⲁ|ⲉⲓⲏⲩ· ⲟⲩⲇⲉ
ⲙ̄ⲡⲉ ϥⲣ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲛ̄ ⲥⲁⲩⲁ̀ ⲧϣⲟⲣⲡⲉ̀ ⲛ̄ⲥϩⲓⲙⲉ̀ ⲛ̄
ⲓ̄ⲟⲩⲇⲁⲥ· Ⲁⲗⲗⲁ̀ ⲡⲉϫⲁϥ̀ ϫⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲑⲁⲙⲁⲣ·
ⲟⲩⲁϣ ⲙ̄ⲙⲓⲛⲉ̀ ⲧⲉ ⲑⲁⲙⲁⲣ· ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ· Ⲏ̄ⲟⲩ
ⲉ ⲃⲟⲗ ⲁⲛ̀ ⲧⲉ̀ ϩⲙ̄ ⲡⲓⲏⲗ̄· ⲁⲗⲗⲁ̀ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ̀ ϩⲛ̄
ⲛ̄ⲕⲉ ϩⲉⲑⲛⲟⲥ ⲉⲧⲉ ⲛ̄ ⲥⲉⲟⲟⲩⲛ ⲁⲛ̀ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡⲉϫⲁϥ ϫⲉ
ⲁ ⲓ̄ⲟⲩⲇⲁⲥ· ϫⲓ̄ ⲛ̄ ⲟⲩⲥϩⲓⲙⲉ̀ ⲛ̄ ⲏⲣ̀ ⲡⲉϥϣⲣ̄ⲡ̄ ⲙⲓⲥⲉ ⲉ
ⲡⲉⲥⲣⲁⲛ̀ ⲡⲉ ⲑⲁⲙⲁⲣ· Ⲡⲛ̄ⲛ̄ⲥⲱⲥ ⲁϥⲙⲟⲩ ⲛ̄ϭⲓ ⲏⲣ· ⲁⲩⲱ̄
Fol. 14 b 1 ⲁϥϫⲓⲧⲥ̄ ⲛ̄ϭⲓ ⲁⲩⲛⲁⲛ̀ ⲡⲉϥⲥⲟⲛ· Ⲁⲩⲛⲁⲛ ⲇⲉ· ⲁϥ|ⲣ̄
ⲓ̄ ⲡⲡⲟⲛⲏⲣⲟⲛ̀ ⲙ̄ ⲡⲙ̄ⲧⲟ̀ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· Ⲓ̈ⲟⲩⲇⲁⲥ ⲇⲉ̀ ⲡⲉϫⲁϥ ⲛ̄ ⲑⲁⲙⲁⲣ· ϫⲉ
ϩⲙⲟⲟⲥ ⲛⲉ̀ ϩⲙ̄ ⲡⲏⲓ̄ ⲛ̄ ⲛⲟⲩⲉⲓⲟ̄ⲧⲉ̀ ⲉⲣⲟ̄ ⲛ̄ ⲭⲏⲣⲁ·

ϣⲁⲛ ⲧⲉ ⲡⲁ ϣⲏⲣⲉ̀ ⲥⲏⲗⲱⲙ ⲣ̄ ⲛⲟϭ· ⲛ̄ⲧⲁϫⲓⲧⲉ̀ ⲛⲁϥ
Ⲛ̄ ⲧⲉⲣⲉ ϩⲉⲛϩⲟⲟⲩ ⲇⲉ̀ ⲉⲛⲁϣⲱⲟⲩ ⲟⲩⲉⲓⲛⲉ· ⲁⲥⲛⲁⲩ ⲛ̄ϭⲓ
ⲑⲁⲙⲁⲣ ϫⲉ· ⲁ ⲥⲏⲗⲱⲙ ⲡⲉϥϣⲏⲣⲉ̀ ⲣ̄ ⲛⲟϭ· ⲙ̄ⲡⲉ ϥϫⲓⲧⲥ̄
ⲛⲁϥ· ⲛ̄ ⲥϩⲓⲙⲉ· ⲁⲥϭⲱⲛⲧ̄ ⲉ ⲓ̄ⲟⲩⲇⲁⲥ· ⲉⲡⲓ ⲇⲏ̀ ⲙ̄ⲡⲉ
ⲕⲉ ⲟⲩⲁ̀ ϫⲓⲧⲥ̄ ⲉ ϩⲙⲟⲟⲥ ⲛⲙ̄ⲙⲁⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲣϣⲁⲛ
ⲡϩⲁⲓ̄ ⲛ̄ ⲧⲉⲥϩⲓⲙⲉ ⲙⲟⲩ | ⲙ̄ⲡⲉ ⲟⲩⲟ̄ⲉⲓϣ̀ ⲉⲧ ⲙ̄ⲙⲁⲩ· Fol. 14 b 2
ⲟⲩⲕ ⲉⲧⲉⲓ̀ ⲙⲛ̄ϭⲟⲙ ⲉ ⲧⲣⲉ ⲕⲉ ⲟⲩⲁ̀ ϫⲓⲧⲥ̄· ϫⲓⲛ ⲙ̄ ⲡⲉⲓ
ⲛⲁⲩ· ⲉⲓ ⲙⲏ ⲧⲓ̀ ⲡⲥⲟⲛ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲙⲟⲩ· Ⲗⲟⲓⲡⲟⲛ̀ ⲛ̄
ⲧⲉⲣⲉ ⲥⲛⲁⲩ· ϫⲉ ⲁ ⲓ̄ⲟⲩⲇⲁⲥ̀ ⲣ̄ ϩⲁⲗ ⲙ̄ⲙⲟⲥ· ⲁⲥⲥⲱⲧⲙ̄·
ϫⲉ ϥⲛⲏⲩ ⲉ ϩⲣⲁⲓ̄ ϩⲛ̄ ⲧⲉϩⲓⲏ̄ ⲉ ⲧⲣⲉ ϥⲃⲱⲕ ⲉ ϩⲱⲱⲕⲉ· ⲛ̄
ⲛⲉϥⲉⲥⲟⲟⲩ· Ⲁⲥⲧⲱⲟⲩⲛ̀ ⲛ̄ϭⲓ ⲑⲁⲙⲁⲣ· ⲁⲥⲕⲱ ⲉ ⲡⲉⲥⲏⲧ
ⲙ̄ ⲡⲉⲥⲭⲏⲙⲁ̀ ⲛ̄ ⲧⲙⲛ̄ⲧ̄ⲭⲏⲣⲁ ⲉⲧⲧⲟ̄ ϩⲓⲱⲱⲥ Ⲁⲥϫⲓ̀
ⲛⲁⲥ̀ ⲛ̄ ⲟⲩⲥⲭⲏⲙⲁ ⲙ̄ ⲡⲟⲣⲛⲏ· ⲁⲥϩⲱⲃⲥ̄ ⲙ̄ ⲡⲉⲥϩⲟ·
ⲁⲥϩⲙⲟⲥ ϩⲁϩⲧⲛ̄ ⲡϩⲟⲟⲩⲧⲛ̄ ⲙ̄ | ⲙⲟⲟϣⲉ· ⲛ̄ ⲧⲉⲣⲉ ⲓ̄ⲟⲩⲇⲁⲥ Fol. 15 a 1
ⲇⲉ̀ ⲛⲁⲩ̀ ⲉ ⲣⲟⲥ· ⲉϥⲙⲉⲉⲩⲉ̀ ϫⲉ ⲟⲩⲡⲟⲣⲛⲏ ⲧⲉ· ⲙ̄ⲡⲉ ⲓ̅ⲁ̅
ϥⲥⲟⲟⲩⲱ̄ⲛⲥ̄ ⲅⲁⲣ· ϫⲉ ⲛⲉ ⲁⲥϩⲱⲃⲥ̄ ⲙ̄ ⲡⲉⲥϩⲟ· Ⲗⲟⲓⲡⲟⲛ̀
Ⲙⲛ̄ⲛ̄ⲥⲁ ⲡϫⲱⲕ ⲛ̄ ⲛ̄ϣⲁϫⲉ̀ ⲉⲛⲧⲁϥϫⲟⲟⲩ ⲛⲁⲥ ⲙⲛ̄ ⲛⲉ
ⲛⲧⲁⲥϫⲟⲟⲩ ϩⲱⲱⲥ· ⲁϥϯ ⲛⲁⲥ ⲙ̄ ⲡⲁⲣⲏⲃ· ⲁϥⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ϣⲁ ⲣⲟⲥ ⲙⲛ̄ⲛ̄ⲥⲱⲥ̀ ⲁϥⲙⲟⲟϣⲉ̀ ⲉ ⲧⲉϥϩⲓⲏ̄· Ⲁⲩⲱ
ⲛ̄ ⲧⲉⲣⲉ ϥⲃⲱⲕ̀ ⲉⲛⲉⲥⲟⲟⲩ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲥ ⲙ̄ ⲡⲙⲁⲥ ⲛ̄
ⲃⲁⲁⲙⲡⲉ· ⲙ̄ⲡ ⲟⲩϩⲉ̀ ⲉ ⲣⲟⲥ̀ ⲉⲧⲁϥⲛⲁⲥ· Ⲁ ⲡⲣⲱⲙⲉ·
Ⲗⲟⲓⲡⲟⲛ̀ | ϣⲓⲛⲉ· ϫⲉ ⲉϥⲧⲱⲛ̀ ⲧⲉⲓ ⲡⲟⲣⲛⲏ̀· ⲉⲧ ϩⲙⲟⲟⲥ̀ Fol. 15 a 2
ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲙⲛ̄ ⲡⲟⲣⲛⲏ ⲙ̄ ⲡⲈⲓ ⲙⲁ·
Ⲁⲗⲏⲑⲱⲥ ⲛⲁⲛⲟⲩ ⲡⲇⲓⲏ̄ⲅⲏⲙⲁ· ⲁⲩⲱ̄ ⲡⲛⲟⲏ̄ⲙⲁ̀ ϩⲟⲗϭ̄
ⲉⲙⲁⲧⲉ· Ⲁⲗⲗⲁ̀ ⲙ̄ ⲡⲛⲁⲩ ⲁⲛ̀ ⲡⲉ̀· ⲙ̄ ⲡⲉⲣⲓⲗⲁⲙⲃⲁⲛⲉ
ⲙ̄ⲙⲟϥ ⲧⲉⲛⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲛⲉ ⲛⲣⲁⲕⲧⲛ̄ ⲉ ⲕⲉ ⲥⲁ̀· Ⲉⲣⲉ
ⲑⲁⲙⲁⲣ ϫⲓ̀ ⲙ̄ ⲡⲧⲩⲡⲟⲥ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̄ ⲛⲉⲭⲣⲏⲥⲧⲓⲁ-
ⲛⲟⲥ· Ⲉⲣⲉ ⲓ̄ⲟⲩⲇⲁⲥ̀ ϩⲱⲱϥ· ϫⲓ ⲙ̄ ⲡⲧⲩⲡⲟⲥ· ⲙ̄ ⲡⲉⲓⲱⲧ
ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲉⲣⲉ | ⲡϣⲟⲙⲧ̄ ⲙ̄ ⲙⲛ̄ⲧⲣⲉ̀ ⲛ̄ⲧⲁϥ- Fol. 15 b 1
ⲧⲁⲁⲩ ⲛ̄ ⲑⲁⲙⲁⲣ ⲧⲛ̄ⲧⲱⲛ̀ ⲉ ⲡⲉⲓⲱⲧ· ⲙⲛ̄ ⲡϣⲏⲣⲉ· ⲙⲛ̄ ⲓ̅ⲃ̅
ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲣⲱⲙⲉ ⲛ̄ϣⲱⲥ ⲛ̄ⲧⲁ ⲓ̄ⲟⲩⲇⲁⲥ ⲧⲛ̄-
ⲛⲟⲟⲩϥ ϣⲁ ⲑⲁⲙⲁⲣ· ⲙⲛ̄ ⲡⲙⲁⲥ̀ ⲛ̄ ⲃⲁⲁⲙⲡⲉ· ⲡⲉ
ⲙⲱⲩ̄ⲥⲏⲥ· ⲡⲃⲁⲁⲙⲡⲉ̀ ⲡⲉ ⲡⲛⲟⲙⲟⲥ̀· ⲛ̄ⲧⲁϥⲧⲁⲁϥ· ⲙ̄ⲡⲉ
ⲥϫⲓⲧϥ̄ ⲛ̄ϭⲓ ⲑⲁⲙⲁⲣ· ⲁⲗⲗⲁ ⲁⲥⲁⲙⲁϩⲧⲉ ⲙ̄ ⲡⲉⲧ ⲛ̄

тоотс· Ере текклнсіа` хω ⲡⲛⲟⲩⲧ ⲉ тпістіс ⲛ̄те
тріас` ет отаав рωⲃе` етоухої· ⲙⲛ̄ нашнре·
Fol. 15b 2 Ⲡⲡⲥа ⲅенеоот | ⲁⲉ` аухî ⲛ̄ потω̄ ⲛ̄ ⲓоудас ⲉ·
ⲉіс ⲑалар ⲟⲩⲛⲉ ⲛ̄ пекшнре` еет` е ⲃол ⲉⲛ̄
оупорнія· Λтω̄ ⲛ̄ тере ⲥⲥωтⲛ̄ е пшаⲉ· ⲉⲛ̄
оущωωт` е ⲃол· ⲁⲥоуⲉрсаⲅне` ⲉ аⲙітс̄ е ⲃол
ⲛ̄ тетⲛ̄прокр̄с̄ ⲉⲛ̄ оукωр̄т̄· Сухі` ⲁⲉ ⲡⲛⲟⲩⲧ ⲉ
ⲃол е такос· ⲁсеⲙе ⲛ̄ пшоⲙт̄ ⲛ̄ ⲙⲡтре` е ⲃол·
ет ⲉⲙеушаⲉ· ⲙаллоⲛ ⲁⲉ` нет ωш е ⲃол
ⲛ̄ ⲅото̄ ⲉⲙⲙⲏⲛⲩⲉ ⲛ̄ ⲙⲡ̄тре ⲉушаⲉ· ете наї
ⲛⲉ пⲉрωⲃ· ⲙⲛ̄ пеⲍоур· ⲙⲛ̄ прорнскос·
Fol. 16a 1 ете наι ⲟⲛ` пе п|ран ⲛ̄ пеіωт` ⲙⲛ̄ пⲩнре· ⲙⲛ̄
ⲡⲉ пеⲡⲛ̄а ет отаав· Ⲁсхоотсоу` ⲯа роч· ⲉ соⲧеⲛ`
наї· ⲉ на ⲙⲓ` ⲛⲉ· ⲛ̄пр̄ арна` ⲛ̄ пноутс`
ⲉⲛ̄ тарнсіс ⲛ̄ пеклас· Λтω̄ ⲛ̄ тере ⲓоудас`
нау е роот ⲁусотω̄ноу· ⲁтω̄ ⲁуроⲙолоуеі` ⲉ
ноуі` ⲛⲉ· ⲛ̄пе ⲭарна` сар· отⲁе ⲛ̄пе ⲭⲙере
пеоот` ет ⲯоуеіт ⲛ̄ перωⲙе· ⲛⲉ̄ⲙоуоут` ⲛ̄ теч-
ⲯелеет· Спеі` ене нтаⲭоτωⲯ ⲛ̄р паї ⲁⲯ` те
Fol. 16a 2 тⲙⲛ̄тⲙⲛ̄тре ⲛ̄ пⲉрωⲃ· ⲙⲛ̄ пе | ⲍоур· ⲙⲛ̄
прорнскос· Ⲓн` ⲙⲛ̄ ⲥⲉ` ⲥерωⲃ ⲅіхⲛ̄ пкаⲍ· ⲛ̄
ⲍоур· ⲛ̄ ⲅорнскос· ει ⲙⲛ теі` на ⲓоудас маⲧаат·
Ⲁλλⲁ` ⲛ̄пе ⲥ̄рⲙⲛⲉⲉⲧⲉ` ⲛ̄ⲥі ⲓоудас· аллⲁ ⲛ̄тач-
ⲭоос` ⲛ̄ теі ⲅе· ⲉ астⲙⲁеіō ⲛ̄ⲥі ⲑалар· ⲛ̄
ⲅото̄ е роі· Λтω̄ ⲭⲓⲛ ⲛⲟⲩⲧ е ⲅраї· ⲛ̄пе ⲓоудас`
соⲧеⲛ ⲑалар` е енкотⲛ̄ ⲙⲛ̄ⲙас: Отⲁе` ⲛ̄тос
ⲭωос· ⲛ̄пе сⲱтр̄ ⲙⲛ̄ ке отⲁ` ⲯа енеⲅ· С тⲏе
тⲥⲙсарωшч ⲁⲉ` е ⲃол ⲛ̄ пеі ⲭωⲃ· ⲙⲛ̄ теⲍомо-
Fol. 16b 1 лотнсіс ⲛ̄ тесⲙⲉтаноіа· ⲉхⲛ̄ пеⲛ|т ⲁⲭⲁⲁч· ⲙⲛ̄
ⲓⲁ тⲙаї ⲫⲣап ⲛ̄ ⲍікаіон ⲉхⲛ̄ пеⲭⲭⲓō· ⲁⲭⲙⲁте
ⲛ̄ пеі таеіō ⲛ̄ теі ⲙⲙе` е тре ⲅенерωот ⲯωпе`
ⲉⲛ̄ пеⲭсперⲙа· ⲯа ⲅраї е пр̄ро ⲛ̄ перωот` пе$\overline{\text{Χς}}$
ентаⲭпре` нан` е ⲃол ⲛ̄ⲅнтⲩ̄· ката пшаⲉ
ⲛ̄ псофос· паλос· Ⲡⲡⲥωс` пеха$\overline{\text{Χ}}$· ⲁⲭⲙⲓсе

ⲛⲥⲓ ⲑⲁⲙⲁⲣ ⲡⲙⲛⲣⲉ ⲥⲛⲁⲩ ⲉⲓ ⲟⲩⲥⲟⲡ· ⲁ ⲡⲙⲟⲣⲡ
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲭⲥⲓⲁ· ⲁ ⲧⲙⲉⲥⲓⲱ̄ ⲙⲟⲩⲣ̀ ⲉ ⲣⲟⲥ̀
ⲛ̄ ⲟⲩⲣⲱⲥ ⲛ̄ ⲕⲟⲕⲕⲟⲥ· ⲙⲛ̄ⲛⲥⲱⲥ̀ ⲁⲩⲥⲱⲕ̀ | ⲛⲁⲩ ⲛ̄ Fol. 16b 2
ⲧⲉⲭⲥⲓⲁ ⲁ ⲡⲉⲩⲥⲟⲛ̀ ⲉⲓ ⲉ ⲃⲟⲗ· Κατα ⲑⲉ ⲡⲧⲁⲩⲭⲟⲟⲥ
ⲛⲥⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲍⲉ· ⲓⲟⲩⲇⲁⲥ ⲇⲉ ⲁⲩⲭⲡⲟ ⲙ̄
ⲫⲁⲣⲉⲥ· ⲙⲛ̄ ⲍⲁⲣⲁ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲑⲁⲙⲁⲣ· ⲙⲁⲣⲏ̄ Ⲭⲱⲧⲉ̀
ⲉ ⲣⲟⲩⲏ̀ ⲉ ⲑⲓⲥⲧⲟⲣⲓⲁ̀ ⲛ̄ ⲕⲉ ⲕⲟⲧⲉ̈· ⲧⲁⲣⲉ ⲡⲙⲁⲭⲉ̀
ⲙⲟⲟⲩⲉ̀ ⲉ ⲟⲛ· ⲡⲧⲏ̄ⲧ̀ ⲛ̄ ⲟⲩⲭⲱⲕ ⲛ̄ ⲑⲓⲥⲧⲱⲣⲓⲁ̄ ⲫⲓⲧⲛ̄
ⲡⲙⲁⲭⲉ ⲡⲙⲡⲛⲣⲉ̀ ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲁⲓⲟⲥ· Ⲭⲉ
ⲕⲁⲥ̀ ⲉⲛⲛⲁⲉⲓⲙⲉ· ⲍⲉ ⲡⲣⲱⲃ ⲉⲧⲟⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲩ· ⲍⲉ
ⲟⲩⲥⲱⲙ ⲡⲉ· ⲉⲩⲟⲩⲟⲛⲟ̄ⲩ̄ ⲉ ⲃⲟⲗ· ⲍⲉ ⲟⲩⲉⲟⲟⲩ ⲛ̄ ⲣⲟⲩⲟ̄ ⲡⲉ·
Ⲛⲧⲁⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ | ⲥⲁⲣ ⲁⲛ̀ ⲛ̄ ⲑⲁⲙⲁⲣ ⲙⲁⲧⲁⲁⲥ ⲙ̄- Fol. 17a 1
ⲙⲁⲧⲉ· ⲁⲩⲣⲱ̄ ⲉ ⲣⲟⲩ· Ⲁⲗⲗⲁ̀ ⲛ̄ ⲧⲉⲣⲉ ⲫⲣ̄ ⲣⲓⲱⲛ̀ ⲛ̄ ⲟⲩ- ⲓⲉ
ⲕⲟⲧⲉ̈ ⲙⲛ̄ⲛⲥⲁ ⲧⲁⲓ· Ⲡⲉϩⲁⲩ· ⲍⲉ ⲫⲁⲣⲉⲥ ⲁⲉ̀· ⲁⲩⲭⲡⲟ̀
ⲡⲉⲥⲣⲱⲙ· Ⲉⲥⲣⲱⲙ ⲇⲉ· ⲁⲩⲭⲡⲟ̀ ⲡⲁⲣⲁⲙ· Ⲁⲣⲁⲙ̀
ⲁⲉ̀ ⲁⲩⲭⲡⲟ̀ ⲡⲁⲙⲙⲓⲛⲁⲇⲁⲃ· Ⲁⲙⲙⲓⲛⲁⲇⲁⲃ ⲁⲉ̀ ⲁⲩⲭⲡⲟ
ⲡⲁⲁⲥⲥⲱⲛ· Ⲛⲁⲁⲥⲥⲱⲛ ⲁⲉ̀ ⲁⲩⲭⲡⲟ̀ ⲛ̄ ⲥⲁⲗⲙⲱⲛ·
Ⲥⲁⲗⲙⲱⲛ ⲁⲉ̀ ⲁⲩⲭⲡⲟ· ⲛ̄ ⲃⲟⲉⲥ̀ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲫⲣⲁⲭⲁⲃ:—
Ⲛⲁⲟⲟⲩⲥ ⲁⲉ̀ ⲛⲁⲓ ⲉ ⲧⲣⲉ ⲛⲕⲧⲟⲛ ⲉⲭⲙ̄ ⲡⲱⲁⲭⲉ ⲙ̄ ⲡⲉⲓ
ⲙⲁ· ⲛ̄|ⲉⲓⲙⲉ̀· ⲍⲉ ⲙⲓⲙ ⲡⲉ ⲫⲣⲁⲭⲁⲁⲃ· ⲏ ⲟⲩ ⲉ ⲃⲟⲗ Fol. 17a 2
ⲧⲱⲛ ⲧⲉ· Ⲉⲛⲧⲟⲃⲧ̄ⲃ ⲁⲛ̀ ⲛ̄ ⲫⲉⲛⲱⲁⲭⲉ̀ ⲉ ⲛⲉⲧⲉⲣⲛⲟ·
ⲁⲗⲗⲁ̀ ⲉⲡⲟⲩⲛⲫ̄ ⲛ̄ⲥⲁ ⲛⲉⲫⲣⲁⲫⲙ̀ ⲫⲛ̄ ⲟⲧⲱ̄ⲣⲭ̄· Ⲛⲓⲙ̀
ⲧⲉ ⲫⲣⲁⲭⲁⲁⲃ· ⲉⲓ ⲙⲏ ⲧⲓ̀ ⲫⲣⲁⲁⲃ ⲧⲡⲟⲣⲙ· ⲧⲁⲓ ⲉⲛ-
ⲧⲁⲥⲱⲡ ⲉ ⲣⲟⲥ ⲛ̄ ⲛⲉⲩⲁⲓⲱⲙⲉ ⲛ̄ ⲓⲏⲥⲟⲩ· ⲡⲱⲛⲣⲉ ⲛ̄
ⲛⲁⲩⲛ· ⲛ̄ⲧⲁⲭⲟⲟⲩ ⲥⲟⲩ ⲉ ⲙⲟⲩⲱⲧ̄ ⲛ̄ ⲫⲓⲉⲣⲓⲭⲱ·
Ⲡⲛⲛⲥⲁ ⲛ̄ ⲕⲉ ⲱⲁⲭⲉ ⲧⲏⲣⲟⲩ· ⲉⲛⲧⲁⲧⲱⲱⲡⲉ ⲫⲛ̄ ⲧⲉⲥ-
ⲙⲛⲧⲉ̀ ⲙⲛ̄ ⲛⲉⲣⲱⲙⲉ̀ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲥⲛⲁⲣⲙⲟⲩ̀ ⲉ
ⲧⲥⲓⲭ | ⲛ̄ ⲫⲓⲉⲣⲓⲭⲱ̄· Ⲁⲧⲱ ⲡⲉϩⲁⲥ ⲛⲁⲩ· ⲍⲉ ⲛ̄ⲑⲉ Fol. 17b 1
ⲛ̄ⲧ ⲁⲓⲉⲓⲣⲉ ⲛⲙⲙⲛⲧⲛ̄ ⲙ̄ ⲡⲉⲓ ⲁⲥⲁⲑⲟⲛ· ⲁⲓⲧⲟⲩⲭⲉ̀ ⲓⲉ
ⲧⲛⲧⲧⲛ̄· ⲛ̄ⲧⲱⲧⲛ̄ ⲫⲱⲧ ⲧⲛⲧⲧⲛ̄· ⲉⲧⲉⲧⲛⲁⲱ̄ⲣⲕ̄ ⲛⲁⲓ· ⲉ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲧⲁⲛⲍⲟⲓ· ⲙⲛ̄ ⲡⲛⲏ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ· Ⲏⲧⲟⲟⲩ ⲇⲉ
ⲁⲧ̄ⲱ̄ⲣⲕ· ⲉ ⲁⲧⲫ̄ ⲛ̄ ⲟⲩⲙⲁⲉⲓⲛ ⲛⲁⲥ ⲉ ⲧⲣⲉ ⲥⲙⲟⲩⲣ̀ ⲛ̄
ⲟⲩⲕⲟⲕⲕⲟⲥ̀ ⲉ ⲡⲉⲥⲧⲟⲩⲱⲧ̄ ⲛ̄ⲧⲁⲥⲟⲩⲟⲧⲃⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄-
ⲫⲛⲧⲉ̀ⲩ̄· ⲍⲉ ⲙⲉⲣⲉ ⲡⲉⲥⲛⲏ̄ ⲫⲓⲁⲛ̄ ⲡⲥⲟⲃⲧ̄· Ⲁⲛⲁⲩ· ⲱ ⲡⲉⲧ-

ⲥⲱⲧⲙ̅ · ϫⲉ ⲉⲣⲉ ⲛⲉⲓ ϣⲁϫⲉ̀ ⲥⲩⲙⲫⲱⲛⲉⲓ̅ ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ
Fol. 17 b 2 ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ:—Ϩⲣⲁⲁⲃ · ⲛⲉ ⲟⲩⲡⲟⲣ|ⲛⲏ̅ ⲧⲉ · ⲉⲥϣⲱⲡ ⲉ
ⲣⲟⲥ̀ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ · Ⲑⲁⲙⲁⲣ ϩⲱⲱⲥ ⲛ̅ⲧⲁⲥϫⲓ ⲛⲁⲥ ⲛ̅
ⲟⲩⲥⲭⲏⲙⲁ̅ ⲙ̅ ⲡⲟⲣⲛⲏ̅ · Ϩⲣⲁⲁⲃ · ϩⲟⲙⲟⲓ̈ⲱⲥ · ⲛ̅ⲧⲁⲥ-
ⲙⲟⲩⲣ̀ ⲛ̅ ⲟⲩⲕⲟⲕⲕⲟⲥ̀ ⲉ ⲡⲉⲥϣⲟⲩϣⲧ̅ · ⲁϥϣⲱⲡⲉ ⲛⲁⲥ
ⲙ̅ ⲫⲩⲗⲁⲅⲙⲁⲧⲁ · ⲑⲁⲙⲁⲣ Ϩⲱⲱⲥ̀ ⲛ̅ⲧⲁⲥⲙⲟⲩⲣ ⲛ̅
ⲟⲩϩⲱⲥ ⲛ̅ ⲕⲟⲕⲕⲟⲥ̀ ⲉ ⲧϭⲓϫ ⲙ̅ ⲡⲉⲥϣⲏⲣⲉ · Ⲙⲛ̅ⲛ̅ⲥⲁ
ⲧⲣⲉⲩϫⲓ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲇⲉ̀ · ⲁⲩⲧⲁⲕⲟⲥ · ⲁⲩϩⲁⲣⲉϩ ⲉ ⲡⲏⲓ̅
ⲛ̅ ϩⲣⲁⲁⲃ · ⲉϥⲟⲩⲟϫ · ⲁⲩⲱ̅ ⲛ̅ⲧⲟⲥ̀ ⲁⲥⲱⲡ̀ ⲉ ⲡⲓⲏ̅ⲗ̅ ϣⲁ
Fol. 18 a 1 ϩⲣⲁⲓ̅ ⲉ|ⲡⲟⲟⲩ ⲛ̅ ϩⲟⲟⲩ · Ⲧⲁⲓ̈ ⲧⲉ ⲧⲡⲟⲣⲛⲏ ⲛ̅ⲧⲁ ⲥⲁⲗⲙⲱⲛ
ⲓ̅ⲍ̅ ϫⲓⲧⲥ̅ ⲛⲁϥ ⲛ̅ ⲥϩⲓⲙⲉ · ⲁϥϫⲡⲟ̅ ⲛ̅ ⲃⲟⲉⲥ̀ ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲥ̅ ·
Ⲙⲛ̅ⲛ̅ⲥⲱⲥ̀ ⲡⲉϫⲁϥ · ϫⲉ ⲃⲟⲉⲥ ⲇⲉ̀ · ⲁϥϫⲡⲟ̀ ⲛ̅ ⲓⲱⲃⲏⲇ
ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲣⲟⲩⲑ · Ⲱ̅ ⲛⲉⲓ ϩⲃⲏⲩⲉ̂ ⲛ̅ϣⲡⲏⲣⲉ ⲁⲗⲏⲑⲱⲥ ·
ⲛ̅ⲣⲉϥⲣ̅ⲛⲟⲃⲉ ⲙ̅ ⲡⲕⲁϩ · ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲛⲁⲛϫⲱϫ ⲛ̅ ⲧⲉ-
ⲅⲣⲁⲫⲏ · ⲙⲁⲣⲛ̅ⲉⲓⲙⲉ ⲇⲉ̀ ⲟⲛ ⲙ̅ ⲡⲉⲓ ⲙⲁ · ϫⲉ ⲛⲓⲙ̀
ⲧⲉ ϩⲣⲟⲩⲑ · ϩⲣⲟⲩⲑ̀ ⲅⲁⲣ̀ ⲛ̅ⲟⲩ ⲉ ⲃⲟⲗ ⲁⲛ̀ ⲧⲉ̀ ϩⲙ̅
ⲡⲓⲏ̅ⲗ̅ ⲁⲗⲗⲁ̀ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ̀ ϩⲛ̅ ⲛⲉϣⲏⲣⲉ ⲙ̅ ⲙⲱⲁⲃ: |
Fol. 18 a 2 Ⲙⲱⲁⲃ ⲇⲉ̀ ⲡⲉ ⲡϣⲟⲣⲡ̅ ⲛ̅ ϣⲏⲣⲉ ⲛ̅ ⲗⲱⲧ · ⲛ̅ⲧⲁϥϫⲡⲟϥ̀
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲉϥϣⲉⲉⲣⲉ · ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟϥ · ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ̀
ϩⲙ̅ ⲡⲉⲥⲡⲉⲣⲙⲁ̅ ⲛ̅ ⲥⲟⲇⲟⲙⲁ̀ ⲉ ⲧⲃⲉ ⲧⲉϥⲙⲁⲁⲩ · ⲉⲧⲉ
ⲧⲁⲓ̅ ⲧⲉ ⲧⲉⲥϩⲓⲙⲉ ⲛ̅ ⲗⲱⲧ · Ⲧⲥⲱⲧⲙ̅ ⲅⲁⲣ̀ ⲉ ⲧⲉⲅⲣⲁⲫⲏ̀
ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ϩⲛ̅ ⲟⲩϣⲱⲱⲧ̀ ⲉ ⲃⲟⲗ · ϫⲉ ⲛ̅ⲛⲉ ⲙⲱⲁⲃⲓⲧⲏⲥ
ⲉϣⲃⲱⲕ̀ ⲉ ϩⲟⲩⲛ̀ ⲉ ⲡⲏⲓ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲟⲩⲇⲉ̀ ⲁⲙⲙⲁ-
ⲛⲓⲧⲏⲥ · Ⲁⲩⲱ̅ ϩⲣⲟⲩⲑ ϩⲱⲱⲥ̀ ⲟⲩⲙⲱⲁⲃⲓⲧⲏⲥ ⲧⲉ · ⲁⲥ-
ⲙⲁⲧⲉ̀ ⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲧⲁⲉⲓⲟ̀ ⲛ̅ ⲧⲉⲓ ⲙⲓ̈ⲛⲉ · ⲉ ⲧⲣⲉ
Fol. 18 b 1 ⲡⲉ|ⲭ̅ⲥ̅ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲥⲥⲡⲉⲣⲙⲁ · Ⲁⲗⲏⲑⲱⲥ ·
ⲓ̅ⲏ̅ ϩⲉⲛⲑⲉⲱ̅ⲣⲓⲁ̀ ⲛⲉ ⲛⲁⲓ̈ ⲉⲩϫⲓ̀ ⲉ ϩⲟⲩⲛ̀ ⲉ ⲡⲉⲛⲱⲛϩ̅ ·
ⲙ̅ⲡⲉ ϥϩⲱ ⲇⲉ̀ ⲟⲛ̀ ⲉ ⲣⲟϥ ⲉ ⲡⲁⲓ̅ ⲛ̅ϭⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ
ⲙⲁⲑⲁⲓ̈ⲟⲥ · Ⲁⲗⲗⲁ̀ ⲁϥⲟⲩⲱϩ̀ ⲟⲛ̀ ⲉ ⲧⲟⲟⲧϥ̅ · ⲛ̅ⲥⲁ ⲑⲏ̀ ·
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲓⲱⲃⲏⲇ ⲇⲉ · ⲁϥϫⲡⲟ̀ ⲛ̅ ⲓ̅ⲉⲥⲥⲁⲓ̅ ·
Ⲓⲉⲥⲥⲁⲓ̅ ⲇⲉ ⲁϥϫⲡⲟ ⲛ̅ ⲇⲁⲩⲉⲓⲇ · Ⲇⲁⲩⲉⲓⲇ ⲇⲉ ⲁϥϫⲡⲟ
ⲛ̅ ⲥⲟⲗⲟⲙⲱⲛ̀ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲑⲓⲙⲉ̀ ⲛ̅ ⲟⲩⲣⲓⲁⲥ · Ⲛⲓⲙ ϭⲉ̀
ⲧⲉ ⲧⲁⲓ̈ · ⲉⲓ ⲙⲏ ⲧⲓ̀ ⲃⲉ̀ⲣⲥⲁⲃⲉⲉ̀ · ⲁⲗⲗⲁ̀ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲁⲛ̀
Fol. 18 b 2 ⲛ̅ ⲃⲉⲣⲥⲁⲃⲉ̀ ⲟⲩⲟ̅ⲛϩ̅ ⲉ ⲃⲟⲗ ⲁⲛ̀ ⲛ̅ | ⲣⲱⲙⲉ ⲛⲓⲙ̀ · Ⲉ ⲧⲃⲉ

паї̈ ауχоос· же ѳиме ⲛ̄ оуріас· ауѡ̄ пес ке
ран̀ ⲙ̄ пеⲣ̄ пеⲙееуе· аллa таїтіа̀ ⲙ̄ⲙате·
те нтаⲩотоⲛⲟⲩⲥ̄ е ⲃол· Даѵеіа· пеха ⲩ· ауχпо
ⲛ̄ соломѡн̀ е ⲃол ⲉⲣⲛ̄ ѳимѐ ⲛ̄ оуріас· Соломѡн
жѐ ауχпо̀ ⲛ̄ ⲉроⲃоам· Ⲉроⲃоам̀ жѐ ауχпо̀
и авіас· Авіас же· ауχпо̀ и асаф· Асаф же·
ауχпо̀ ⲛ̄ їωсафат· Їωсафат жѐ ауχпо̀ ⲛ̄ їωрам·
Їω|рам же· ауχпо̀ ⲛ̄ ⲟ̄ⲍіас· ⲟ̄ⲍіас жѐ· ауχпо ⲛ̄ Fol. 19 a 1
їωаѳам· Їωаѳам жѐ ауχпо̀ ⲛ̄ ахаⲍ· Ахаⲍ ⲓ̄ⲟ
же· ауχпо ⲛ̄ езекіас· Езекіас же· ауχпо ⲙ̄
манассн· Манассн жѐ ауχпо̀ ⲛ̄ ⲁⲙѡс· Ⲁⲙѡс
жѐ ауχпо̀ ⲛ̄ їωсіас· їωсіас жѐ ауχпо̀ ⲛ̄ їехѡ-
ніас· ⲙⲛ̄ неⲩсннт ⲉⲣⲓ ппѡѡпѐ е ⲃол ⲛ̄ тваⲃтλѡн·
Ⲓппса ппѡⲟ̄пе жѐ е ⲃол ⲛ̄ тваⲃтλѡн· Їехоніас·
ауχпо̀ ⲛ̄ ⲍала|ѳінл· Ⲍалаѳінл̀ жѐ ауχпо̀ ⲛ̄ Fol. 19 a 2
ⲍоровавел· Соровавел̀ жѐ ауχпо̀ ⲛ̄ авіоуа·
Авіоуа̀ жѐ ауχпо̀ и елеакім· Елеакім̀ же
ауχпо̀ ⲛ̄ азѡра· Азѡрас жѐ ауχпо̀ ⲛ̄ садѡк·
Ⲍадѡк жѐ ауχпо̀ ⲛ̄ ахім· Ахім жѐ ауχпо
ⲛ̄ еліоуа· Еліоуа жѐ ауχпо̀ ⲛ̄ елеаⲍар·
Елеаⲍар̀ жѐ ауχпо ⲙ̄ маѳан· Маѳан же
ауχпо̀ ⲛ̄ їακѡⲃ· Їακѡⲃ же· ауχпо̀ ⲛ̄ ѡснф
праї̈ ⲙ̄ маріа· таї̈ нтаѵχпе пеχ̄с ⲓ̄с̄ е ⲃол ⲛ̄-
ⲟⲛⲧⲥ̄:— | Генеа̀ ⲥⲉ̀ ⲙⲛ ⲍⲓⲛ авраам̀ ⲱа ⲉраї̈ Fol. 19 b 1
Даѵеіа ⲙⲛ̄тачте ⲛ̄ⲥенеа̀· Ⲁⲩѡ̄ ⲍⲓⲛ Даѵеіа· ⲓ̄ⲍ
ⲱа ⲉраї̈ е ппѡѡпѐ е ⲃол ⲛ̄ тваⲃтλѡн· ⲙⲛ̄тачте
ⲛ̄ⲥенеа· Аккаѵ̀ е пⲱаχе· же ⲛ̄тачкатанта̀
етⲍѡк е ⲃол ⲛ̄ ащ ⲛ̄ ⲉ· Ⲍⲙⲉ̀ сноотсѐ ⲛ̄ⲥенеа̀
не· ⲍⲓⲛ авраам ⲱа ⲉраї̈ е пеχ̄с· ауѡ̄ ⲉⲣⲛ̄ неі
ⲥенеа тнроу· ⲛ̄тачⲱѡпе· ⲙ̄пе пеѵаⲩⲩелістне
ⲣ̄ пⲙееуе ⲛ̄ лаау ⲛ̄ сⲣⲙе· ει ⲙⲛ тⲓ | теі чтоⲩ ⲛ̄ Fol. 19 b 2
сⲣⲙѐ ⲛ̄таноⲩоⲛⲟⲩ е ⲃол· ете паї̈ не ѳалаг·
ⲙⲛ̄ ⲉраав· ⲙⲛ̄ ⲉроуѳ· ⲙⲛ̄ ⲃерсавее· Ⲁⲩѡ̄
ⲛ̄тачⲣ̄ пеⲙееуѐ ⲁⲛ̀ е тⲃе оуⲣѡⲃ ⲙ̄ ⲙⲛ̄треч-

ϣⲙⲙⲉ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲛⲁⲓⲧⲓⲁ ⲛⲧ ⲁⲛⲍⲟⲟⲩ ⲛ
ϣⲟⲣⲡ̄· Θⲁⲙⲁⲣ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ⲫⲏ̄ ⲛⲉⲫⲧⲗⲓⲥⲧⲓⲉⲓⲙ·
ⲛⲥ̄ⲥⲟⲟⲩⲛ ⲁⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲓⲟⲩⲇⲁⲥ ⲣⲱⲟⲥ ⲡⲉⲛⲧ ⲁϥ-
ϣⲱⲡⲉ ⲛⲙⲙⲁⲥ ⲣⲱⲥ ⲡⲟⲣⲙⲏ ⲁⲥⲱ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲛⲧⲏ·
Fol. 20 a 1 ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲏ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁⲇⲁⲙ | ⲡⲉⲧ
ⲕⲁ ⲥⲙⲁⲙⲁⲁⲧ· ⲣⲣⲁⲁⲃ ⲣⲟⲙⲟⲓⲱⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ⲫⲏ̄
ⲛⲁⲗⲗⲟⲫⲩⲗⲟⲥ· ⲡⲛⲉⲛⲟⲥ ⲛ ⲅⲓⲉⲣⲓⲭⲱ· ⲁⲧⲱ̄ ⲉⲥⲧⲉ̄ⲧⲏⲧ
ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲉⲥⲛⲟⲃⲉ· Ⲥⲁⲗⲙⲱⲛ ⲇⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲛⲕ̄
ⲛⲙⲙⲁⲥ ⲁϥⲭⲣⲟ ⲛ ⲃⲟⲉⲥ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲛⲧⲉ̄ ⲉⲧ ⲉ ⲃⲟⲗ
ⲡⲉ ⲫⲏ̄ ⲧⲉⲫⲧⲗⲏ ⲛ ⲓⲟⲩⲇⲁ:—Ⲍⲣⲟⲧⲟ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ
ⲧⲉ ⲫⲏ̄ ⲙⲙⲱⲁⲃⲓⲧⲏⲥ· ⲙⲙ̄ ⲛ ⲥⲱⲍⲱⲙⲓⲧⲏⲥ ⲉⲧ ⲥⲛϣ·
ⲂⲞⲉⲥ ⲣⲱⲟⲩ· ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲏ̄ ⲧⲉⲫⲧⲗⲏ ⲙ̄ ⲡⲓⲛⲏ
ⲁⲧⲱ̄ ⲟⲩ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲧⲉⲫⲧⲗⲏ ⲛ ⲟⲩⲱⲧ ⲡⲉ ⲛⲧⲉ
Fol. 20 a 2 ⲓⲟⲩⲇⲁ·:— | ⲂⲈⲣⲥⲁⲃⲉⲉ ⲇⲉ ⲟⲛ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ· ⲫⲏ̄
ⲛⲩⲏⲣⲉ ⲛ ⲭⲉⲧ ⲛⲁⲓ ⲛⲧⲁⲩⲥⲧⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ:—Ⲇⲁⲩⲉⲓⲇ ⲇⲉ ⲣⲱⲟⲩ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲏ̄
ⲡⲁⲍⲓⲱⲙⲁ ⲛ ⲧⲙⲏⲧⲉⲣⲟ· ⲁⲧⲱ̄ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲧⲉⲫⲧⲗⲏ
ⲛ ⲓⲟⲩⲇⲁ· ⲕⲁⲧⲁ ⲧⲥⲓⲛϣⲁⲉ ⲙ̄ ⲡⲕⲁⲧⲁⲗⲟⲅⲟⲥ· ⲙ̄
ⲡⲣⲁⲩⲓⲟⲥ ⲛⲉⲧⲁⲩⲭⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲏⲁⲓⲟⲥ· Ⲛⲁⲓ ⲙⲉⲛ
ⲛⲧⲁⲩϣⲱⲡⲉ ⲛ ⲧⲉⲓ ⲣⲉ· ⲭⲉ ⲕⲁⲥ ⲛⲛⲉⲩⲭⲓ ⲃⲟⲧⲉ ⲛⲥⲓ
ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲛⲉⲣⲉⲥⲣⲛⲟⲃⲉ· Ⲁⲩⲱ̄ ⲛⲉⲛⲧ ⲁⲩⲭⲣⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲫⲏ̄ ⲛⲉⲓⲟⲧⲉ ⲛ ⲥⲧⲙⲛⲟⲩ ⲁⲩⲱ̄ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲙⲙ̄
Fol. 20 b 1 ⲡϣⲱⲛⲕ̄ ⲉⲧ ⲥⲙⲟⲛⲧ· ⲛ|ⲛⲉⲩⲭⲓ ⲃⲟⲧⲉ ⲉⲛⲉ ⲛⲧⲁⲩⲭⲣⲟⲟⲩ
ⲕⲃ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲉⲛⲉⲣⲉⲥⲃⲉ ⲛ ⲁⲧ ϣⲁⲧ· ⲙⲙ̄ ⲉⲛⲉⲥⲁⲗⲟⲥ
ⲉⲧⲥⲙⲟⲛⲧ ⲁⲛ· ⲛⲁⲓ ⲛⲧⲁⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛ ⲥⲱⲟⲩ ⲙⲙⲏ
ⲙⲙⲟⲟⲩ· Ⲁⲩⲱ̄ ⲅⲁⲣ ⲛ ⲥⲟⲛ ⲛⲉⲩⲡⲱⲣⲭ ⲙⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲙⲛⲉⲧ ϣⲟⲟⲛ ⲫⲏ̄ ⲡⲥⲃⲃⲉ· ⲙⲙ̄ ⲛⲉⲧ ϣⲟⲟⲛ ⲉ ⲃⲟⲗ
ⲫⲏ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁⲇⲁⲙ· Ⲁⲩⲱ̄ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲡⲣⲱⲃ ⲟⲩⲱⲛϥ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲭⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲙⲙ̄ ⲛⲉ ⲙⲛⲏⲩⲉ ⲛⲣⲱⲃ ⲛⲁⲩⲁⲑⲟⲛ ⲛⲧⲁⲩⲭⲡⲉ ⲡⲉⲭⲥ·
Fol. 20 b 2 ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲉⲛⲉⲣⲉⲥⲃⲉ ⲛ ⲧⲉⲓ ⲙⲙⲉ· | Ⲁⲩⲱ ⲭⲉ ⲕⲁⲥ
ⲛⲉⲛⲧ ⲁⲩⲭⲣⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲡⲛⲟⲃⲉ· ⲙⲙ̄ ⲛⲉⲛⲧ ⲁⲩⲭ-
ⲣⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧⲙⲙⲁⲣ ⲉ ⲣⲟⲩⲛ
ⲉ ⲛⲉⲧⲉⲣⲛⲟ ⲫⲏ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁ· ⲛ ⲟⲩⲱⲧ· ⲛⲥⲉⲩⲱⲡⲉ

тнроу· ентаү ⲙⲙау ⲛ ρенρелπіс` енаноуоу· е ⲃоλ ⲍе ⲛтаүει е сωоүϥ е ρоγн` ⲛ нет ⲍоорε е ⲃоλ· ⲙⲛ̄ нент ауεϊа` тоотоу` ⲛ сωоу ⲙⲙⲁ ⲙⲙооу· Λγω̄ ⲛсεⲍπоϥ е ⲃоλ ρⲙ̄ оγпарθенос` ⲙаγаас· таї ⲛтасⲍπоϥ е ⲃоλ ρⲙ̄ пес|перма` Fol. 21 a 1
ⲛ ⲥенос` снаү· ετⲙⲛ̄р` е ρоγн` е нετерн̄ү· Сτε ⲡⲥенос пе` и ετсεвнс· аγω̄ ⲡⲥенос ⲛ асεвнс· Наї ⲙεн` ⲛтаγεϊа` тоотоу ⲛⲥωоу· ⲙ пει оγбеⲓ̈ⲱ· е аγоγхаї ρⲓтⲛ̄ оγна· не е ⲃоλ ⲁ̄е он` ρⲓтⲙ̄ песпερма` ⲛ таікаіосγнн· наї ет оγтωк ⲙⲙооу` е ρоγн` е тⲭо· ρⲓтⲙ̄ пκωт ⲙ ⲡⲛⲟⲩ· ⲙⲛ̄ ⲛκоογе` тнроу ρⲓтⲙ̄ ⲡωⲛе` ⲛ коοϥ· аγω̄ ⲍе кас ⲛ неⲛ|ϣоγϣоγ ⲙⲙоϥ | ⲛⲥι пєⲃⲃе· ⲍе е ⲃоλ ρι тоотϥ Fol. 21 a 2
ⲙⲙⲁ ⲙⲙоϥ· ⲛтаϥ† оγⲱ̄ наⲓ е ρраї ⲛⲥι пⲙⲛ̄ ⲙ ⲡωⲛ̄ⲍ̄ пе⳨ⲥ̄· Λλλа` ⲍе кас` етⲛаєⲓⲙе` ⲛⲥι нент ⲁⲡιστεγε` е пе⳨ⲥ̄· е ⲃоλ ρⲙ̄ песпερма` ⲙ ⲡⲓⲛⲗ̄· ⲍе ⲡωⲛе ⲙ ⲙе` пе ⲡсωтⲛ̄ ⲛ коοϥ ете пеⲛⲭоеіс ⲓ̄ⲥ̄ пе⳨ⲥ̄ пе· ⲁⲩει ⲱа рон` ⲉⲣϩωк` ⲛтхо` сⲛ̄тє` е нετерн̄ү· ете ⲡєⲃⲃе пе· ⲙⲛ̄ тⲙⲛ̄т ат сⲃⲃе· таікаіосγнн` ⲙⲛ̄ таноⲙια· ⲁγротроу` е ρоγн` е нετерн̄ү· ρⲙ̄ оγⲙⲛ̄тоγа`· Пεχαϥ ⲁ̄е он` ⲛⲥι пει ετаυ|ⲭελістнс` ⲛ оγωт ⲙаθθаїос· ⲍе Fol. 21 b 1
пεχπο ⲁ̄е ⲛ ⲓ̄ⲥ̄ пе⳨ⲥ̄· не ⲟⲩ тει ⲣе пе:—Ш ⲙаθθаїос` па ттапро` ет таⲩе ϩлоⲥ̄ ⲙⲛ̄ е ⲃоλ ⲛ̄те пеⲛⲭоеіс· ⲁⲭіс е рої· ⲍе ⲟⲩ пе пει ⲱаⲍе ⲛтакⲍооϥ` е ⲑаⲛ̄· ⲍе не ⲟⲩ тει ⲣе пе· Сіхω ⲙⲙос пεχαϥ· ⲍе ⲟⲩ е ⲃоλ ρⲙ̄ пⲥенос` снаү пе· ⲛ ρесρ̄ нове ⲙⲛ̄ ⲛ ⲁікаіос· Ⲏ ρесϣⲙⲙⲉ` ноγте· ⲙⲛ̄ нете ⲛⲥесоογн ан ⲙ ⲡноγте· Є тⲃе паї оγⲙⲉ` ⲁⲗⲏⲑωс` пе ⲡⲱⲁⲍе ⲙ ⲡ|ⲭоеіс· ⲍе ⲛтаїει ан е те- Fol. 21 b 2
ρⲙ̄ ⲛаікаіос· ⲁⲗⲗⲁ` ⲛ ρесρ̄ нове` етⲙетаноⲓа`· Κата θе· ⲍе пеⲩⲛ̄ⲁ̄ ет наⲩϣϥ` порϣ̄ е ⲃоλ ρⲓⲭⲛ̄ оγон ⲙⲛ̄· Ⲭπа` ⲙ ⲡаікаіос· ⲭкω̄ е ⲃоλ ⲙ пресρ̄ нове· Ⲭⲙⲉ ⲙ ⲡаікаіос· ⲭⲙⲛ̄ⲣⲧⲛⲭ· ρа

ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· Ϥⲕⲟⲗⲁⲕⲉⲩⲉ ⲙ̄ ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲁⲩⲱ̄
ϥⲑⲉⲣⲁⲡⲉⲩⲉ̀ ⲛ̄ ⲛⲉϥⲡⲗⲏⲅⲏ̀· ⲉⲛⲧ ⲁⲩⲕⲛⲟⲥ· ⲁⲩⲱ̄
ⲁⲩⲗⲟϥⲗⲉϥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ̄· ⲙⲛ̄ ⲧⲕ̄ϣⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉϫⲱ̀
Fol. 22 a 1 ⲱ̄ ⲡⲣⲱⲙⲉ· ⲉⲓⲥ | Ⲡⲗⲟⲅⲟⲥ ⲁϥⲣ̄ⲥⲁⲣⲝ̄· ⲁϥⲟⲩⲱϩ ⲛⲙ̄-
ⲕ̄ⲉ ⲙⲁⲛ· ϫⲉ ⲕⲁⲥ̀ ⲉϥⲉⲛⲁ̀ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ ϩⲓ ⲟⲩⲥⲟⲡ·
ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲙⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ̀· Ⲙⲉϥⲛⲉϫ ⲗⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲙ̄ⲙⲟϥ· ⲉϥⲛⲁϯ ⲙ̄ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲣⲟϥ ϩⲛ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ·
Ϫⲉ ⲕⲁⲥ ⲇⲉ̀ ⲉⲕⲉⲉⲓⲙⲉ ⲁⲩⲡⲟⲣⲛⲏ̀ ⲧⲉϩⲥ̄ ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ
ⲛ̄ ⲥⲟϭⲛ̄· ⲁⲩⲱ̄ ⲁⲥϥⲟⲧⲟⲩ̀ ϩⲙ̄ ⲡⲉⲥϥⲱ· ⲁϥϥⲱⲧⲉ̀ ⲉ
ⲃⲟⲗ ⲛ̄ ⲛⲉⲥⲛⲟⲃⲉ· ⲙⲛ̄ ⲛⲉⲥⲁⲛⲟⲙⲓⲁ· Ⲁⲙⲙⲁⲅⲟⲥ ⲉⲓ̄
ϣⲁ ⲣⲟϥ· ⲁⲩⲟⲩⲱ̄ϣⲧ̄ ⲛⲁϥ· ⲁϥⲁⲁⲩ ⲙ̄ ⲡⲟⲗⲓⲧⲏⲥ ⲛ̄
Fol. 22 a 2 ⲧⲙⲛ̄ⲧⲉⲣⲟ̀ ⲛ ⲙ̄ⲡⲏⲩⲉ | Ⲁⲩⲱ̄ ⲡⲉⲓ ϩⲁⲅⲓⲟⲥ̀ ⲛ̄ ⲉⲩⲁⲅⲅⲉ-
ⲗⲓⲥⲧⲏⲥ· ⲉⲧ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲛ ϩⲙ̄ ⲡⲉⲓ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ̀ ⲉⲧ
ⲟⲩⲁⲁⲃ ϥⲣ̄ ⲙⲛ̄ⲧⲣⲉ̀ ϩⲁ ⲣⲟϥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ϫⲉ ⲟⲩ
ⲧⲉⲗⲱⲛⲏⲥ ⲡⲉ· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ϥⲕⲱ ⲛ̄ⲥⲱϥ· ⲛ̄ ⲧⲙⲛ̄ⲧ-
ⲧⲉⲗⲱⲛⲏⲥ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁϥ· ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ̄ ϣⲁ ϩⲣⲁⲓ̄ ⲉⲩⲗⲩⲥⲧⲏⲥ· ⲛ̄ ⲣⲉϥⲡⲉϩⲧ̄
ⲥⲛⲟϥ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉⲣⲉ ϥⲥⲉⲡⲥⲱⲡϥ̄ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲧⲉϥ-
ⲁⲛⲁⲅⲕⲏ ϫⲉ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ̀ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁϥ-
Fol. 22 b 1 ϫⲓⲧϥ̄ ⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ̄ ⲱ̄ | ⲡⲣⲱⲙⲉ̀· ⲙ̄ⲡⲣ̄
ⲕ̄ⲥ̄ ⲉⲓⲁ ⲧⲟⲟⲧⲕ̄ ⲛ̄ⲥⲱⲕ̀ ⲙⲁⲩⲁⲁⲕ· Ⲕⲁⲛ̀ ⲛ̄ⲧⲕ̄ ⲟⲩⲡⲟⲣⲛⲟⲥ·
ⲕⲁⲛ ⲛ̄ⲧⲕ̄ ⲟⲩⲣⲉϥⲧⲱⲣⲡ̄· Ⲕⲁⲛ̀ ⲉⲕϣⲁⲛϩⲉ̀ ϩⲛ̄ ⲛⲟⲃⲉ
ⲛⲓⲙ· ⲕⲧⲟⲕ ϣⲁ ⲡϫⲟⲉⲓⲥ ⲙ̄ⲙⲁⲧⲉ· ⲁⲩⲱ̄ ϥⲛⲁⲕⲱ̀ ⲛⲁⲕ ⲉ
ⲃⲟⲗ· Ⲙⲛ̄ ⲗⲁⲁⲩ ⲅⲁⲣ ⲛ̄ⲛⲟⲃⲉ̀· ⲟ̄ ⲛ̄ ⲁⲧ ϭⲟⲙ̀ ⲛ̄ⲛⲁϩⲣⲙ̄
ⲡⲛⲟⲩⲧⲉ· Ⲡⲥⲁⲉⲓⲛ̀ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ· ⲉⲛⲉ ⲓⲟⲩⲱϣ ⲙⲉⲛ
ⲡⲉ̀ ⲉ ϫⲓ̀ ⲙ̄ ⲡ̄ϫⲱⲕ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲁ ⲧⲣⲟⲫⲏ ϩⲛ̄ ⲧⲉⲕⲧⲣⲁ-
ⲡⲉⲍⲁ̀ ⲉⲧ ⲙⲉϩ ⲛ̄ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛ̄ⲧⲉ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
Fol. 22 b 2 ⲱ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲁ|ⲑⲁⲓⲟⲥ· Ⲁⲗⲗⲁ̀ ϯⲑⲉⲱ̄ⲣⲉⲓ̀ ⲛ̄ ⲕⲉ ⲧⲣⲁ-
ⲡⲉⲍⲁ̀ ⲉⲥⲟⲩⲟⲟⲗⲉ ⲉⲙⲁⲧⲉ̀ ϩⲙ̄ ⲡⲉⲓ ⲥⲁ ⲙ̄ⲙⲟⲓ̄ ⲉⲥⲡⲣⲟ-
ⲧⲣⲉⲡⲉ̀ ⲙ̄ⲙⲟⲓ̄· ⲉ ⲧⲣⲁϯ̀ ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ̄ ⲉ ϫⲱⲥ· ⲛ̄ⲧⲁϫⲓ
ϯⲡⲉ̀ ⲙ̄ ⲡⲉϩⲗⲟϭ ⲛ̄ ⲛ̄ϭⲓⲛⲟⲩⲟⲟⲙ· Ⲕⲁⲛ̀ ⲉϣϫⲉ ⲁⲓ̄ⲥⲉⲓ̀
ϩⲓⲧⲙ̄ ⲡⲁϣⲁⲓ̄ ⲛ̄ ⲛⲉⲛⲧ ⲁⲓⲟⲩⲟ̄ⲙⲟⲩ· ⲁⲩⲱ̄ ⲁⲕⲧⲥⲓⲟⲓ̄ ⲙ̄
ⲡⲉϩⲗⲟϭ ⲛ̄ ⲛⲉⲕⲁⲅⲁⲑⲟⲛ ⲱ̄ ⲙⲁⲑⲁⲓⲟⲥ̀ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥ-
ⲧⲏⲥ· ⲁⲗⲗⲁ̀ ϯⲑⲉⲱ̄ⲣⲉⲓ ⲙ̄ ⲡⲉⲕϣⲃⲏⲣ̀ ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ̀·

ⲗⲟⲩⲕⲁⲥ̀ ⲡⲥⲁⲉⲓⲛ̀ ⲛ̄ ⲛ̄ⲣⲉϥⲧⲁⲗϭⲟ̀ ⲛ̄ ⲛ̄ϣⲱⲛⲉ ⲧⲏ|ⲣⲟⲩ̀ Fol. 23 a 1
ϩⲛ̄ ⲙ̄ ⲡⲁϩⲣⲉ̀ ⲙ̄ ⲡⲛ̄ⲓ̄ⲕⲟⲛ· ⲉϥⲕⲁⲗⲉⲓ̀ ⲙ̄ⲙⲟⲓ̄· ⲁⲩⲱ̄ ⲕ̄ⲍ̄
ⲉϥⲥⲱⲕ ⲙ̄ⲙⲟⲓ̄ ⲉϫⲙ̄ ⲡⲉⲕⲣⲁⲧⲏⲣ ⲛ̄ ⲧⲉϥⲥⲟⲫⲓⲁ· Ⲕⲁⲓ
ⲅⲁⲣ ⲛ̄ⲣⲙ̄ⲙⲁⲟ̀ ⲙ̄ ⲡⲉⲓ ⲁⲓ̄ⲱⲛ· ϩⲓⲧⲛ̄ ⲧⲉⲡⲓⲧⲁⲅⲏ· ⲙⲛ̄
ⲡⲉϩⲗⲟϭ ⲛ̄ ⲛ̄ϭⲓⲛⲟⲩⲟⲟⲙ̀ ⲉⲧ ⲟⲩⲧⲁⲙⲓⲟ̀ ⲙ̄ⲙⲟⲟⲩ· ϣⲁⲩ-
ⲟⲩⲱϩ̀ ⲉ ⲧⲟⲟⲧⲟⲩ̀ ⲉ ⲟⲩⲱⲙ ⲛ̄ ⲟⲩⲁϣⲏ ⲛ̄ ⲥⲟⲡ· ⲉⲩⲧⲉⲣⲡⲉⲓ
ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ̄ ⲉⲩⲧⲣⲩⲫⲁ̀ ⲛ̄ ⲑⲏ̀ ϩⲛ̄ ⲛⲉⲧ ⲛⲁⲧⲁⲕⲟ·
ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ̀ ⲱ̄ ⲡϩⲁⲅⲓⲟⲥ̀ ⲗⲟⲩⲕⲁⲥ̀ ⲡⲑⲉⲟ̄-
ⲗⲟⲅⲟⲥ· ⲉ ⲧⲣⲉ ⲕⲕⲱ̄ ⲛⲁⲓ̄ ⲉ ⲃⲟⲗ· ϩⲱⲥ̀ ⲉ ⲁⲓ̄ⲟⲃϣⲧ̄ ⲉ ⲣⲟⲕ
ϩⲙ̄ ⲡϣⲁ|ϫⲉ̀ ϣⲁ ⲧⲉⲛⲟⲩ· Ⲁⲗⲗⲁ̀ ⲙⲁⲧⲥⲁⲃⲟⲓ̄ ⲉ ⲡⲉⲕ- Fol. 23 a 2
ⲗⲟⲅⲟⲥ ⲙ̄ ⲡⲛ̄ⲓ̄ⲕⲟⲛ̀ ⲛ̄ⲧⲁⲕⲧⲩⲡⲟⲩ ⲙ̄ⲙⲟϥ· ϩⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲛ̄ ϣⲟⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲙⲟⲥ̀ ⲛ̄ⲕⲁⲓ̄ⲣⲟⲥ ⲛⲓⲙ·
Ⲁⲓ̄ϫⲟⲟⲥ· ⲡⲉϫⲁϥ ⲛ̄ ⲧⲉⲓ ϩⲉ· ϫⲉ ϩⲙ̄ ⲡⲙⲉϩ ⲥⲟⲟⲩ ⲛ
ⲉⲃⲟⲧ· ⲁⲩϫⲟⲟⲩ̀ ⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲅⲅⲉⲗⲟⲥ̀ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ̀ ϣⲁ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲉ ⲡⲉⲥⲣⲁⲛ̀ ⲡⲉ ⲙⲁⲣⲓⲁ̀·
Ⲁϣ̀ ⲡⲉ ⲡⲙⲉϩ ⲥⲟⲟⲩ̀ ⲛ̄ ⲉⲃⲟⲧ· ⲱ̄ ⲡⲛⲟϭ ⲛ̄ ⲇⲓⲇⲁⲥⲕⲁ-
ⲗⲱⲥ· ⲗⲟⲩⲕⲁⲥ̀ ⲡⲥⲁⲉⲓⲛ· Ⲙⲁ ⲕⲧⲟⲕ̀ ⲉ ⲡⲁϩⲟⲩ̀ ⲛ̄ⲟⲩ-
ⲕⲟⲩⲓ̄ ϩⲙ̄ ⲡϣⲁϫⲉ· ⲁⲩⲱ̄ ⲕⲛⲁⲉⲓⲙⲉ· ϫⲉ ⲁϣ̀ ⲡⲉ
ⲡ̄|ⲙⲉϩ̀ ⲥⲟⲟⲩ̀ ⲛ̄ ⲉⲃⲟⲧ· Ⲁⲥϣⲱⲡⲉ ⲇⲉ̀ ⲛ̄ ⲧⲉⲣⲉ ⲛⲉϩⲟⲟⲩ Fol. 23 b 1
ⲙ̄ ⲡϣⲙ̄ϣⲉ̀ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ̀· ϫⲱⲕ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲣ̄ⲡⲉ· ⲕ̄ⲏ̄
ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ̄ ⲉ ⲡⲉϥⲏⲓ̄· Ⲡⲛ̄ⲛ̄ⲥⲁ ⲛⲉⲓ ϩⲟⲟⲩ ⲇⲉ· ⲁⲥⲱ̄ⲱ̄
ⲛ̄ϭⲓ ⲉⲗⲓⲥⲁⲃⲉⲧ̀ ⲧⲉϥⲥϩⲓⲙⲉ· ⲁⲩⲱ ⲁⲥϩⲟⲡⲥ̄ ⲛ̄ ϯⲟⲩ ⲛ
ⲉⲃⲟⲧ̀ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ· ⲧⲁⲓ̄ ⲧⲉ ⲑⲉ̀ ⲛ̄ⲧⲁ ⲡϫⲟⲉⲓⲥ̀ ⲁⲁⲥ̀
ⲛⲁⲓ̄· ϩⲛ̄ ⲛⲉϩⲟⲟⲩ̀ ⲛ̄ⲧⲁϥϭⲱϣⲧ̄ ⲉϥⲓ ⲙ̄ ⲡⲁ ⲛⲟϭⲛⲉϭ ⲉ
ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲣⲱⲙⲉ· ϩⲙ̄ ⲡⲙⲉϩ ⲥⲟⲟⲩ ⲇⲉ̀ ⲛ̄ ⲉⲃⲟⲧ̀ ⲟⲩⲛ̀
ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ̀ ⲱⲱ̄· ⲛ̄ⲧⲁ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲩⲱ̄ⲛϩ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲡⲁⲣ|ⲑⲉⲛⲟⲥ· Ⲡⲉϩⲟⲟⲩ ⲇⲉ̀ ⲛ̄ⲧⲁ ⲉⲗⲓⲥⲁⲃⲉⲧ̀ Fol. 23 b 2
ⲱ̄ⲱ̄ ⲛ̄ ⲓ̄ⲱϩⲁⲛⲛⲏⲥ̀ ⲡϩⲏⲃⲥ̄ ⲛ̄ ⲧⲙⲉ̀ ⲛ̄ϩⲏⲧϥ̄ ⲡⲉ ⲥⲟⲩ
ⲥⲁϣϥ̄ ⲙ̄ ⲡⲉⲃⲟⲧ ⲁⲑⲱⲣ· Ϩⲛ̄ ⲛ̄ⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ̀ ⲉⲧ ⲟ̄ⲣϫ̄
ⲛ̄ϩⲉⲃⲣⲁⲓ̄ⲕⲟⲛ̀ ⲛ̄ⲧⲁⲩⲧⲁⲙⲟⲛ̀ ⲉ ⲡⲁⲓ̄· Ⲁⲩⲱ̄ ⲡⲉϩⲟⲟⲩ
ⲛ̄ⲧⲁⲥϫⲡⲟϥ ⲛ̄ϩⲏⲧϥ̄· ⲡⲉ ⲥⲟⲩ ϫⲟⲩⲧ ⲥⲁϣϥ̄ ⲙ̄ ⲡⲉⲃⲟⲧ̀
ⲉⲡⲏⲡ· Ⲕⲁⲧⲁ ⲑⲉ̀ ϫⲉ ϥⲟ̄ ⲛ̄ ⲛⲟϭ ⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ· ⲛ̄ϭⲓ
ⲓ̄ⲱϩⲁⲛⲛⲏⲥ ϩⲛ̄ ⲧⲁⲡⲟⲇⲏⲙⲓⲁ̀ ⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲛ̄ ⲥⲟⲟⲩ̀ ⲛ̄ ⲉⲃⲟⲧ·
Ⲡⲉϩⲟⲟⲩ ϩⲱⲱϥ ⲛ̄ⲧⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲱ̄ⲱ̄ ⲙ̄ ⲡⲗⲟⲅⲟⲥ̀ ⲉⲧ

Fol. 24 a 1 ⲟⲛϩ̅ ⲡⲉ ⲥⲟⲩ ⲥⲁϣϥ̅ | ⲙ̅ ⲡⲉⲃⲟⲧ̀ ⲡⲁⲣⲙⲟⲩⲧⲉ· ϩⲛ̅ ⲛ̅ⲁⲛ-
ⲕ̅ⲑ̅ ⲧⲓⲅⲣⲁⲫⲟⲛ· ⲕⲁⲧⲁ ⲧⲥⲩⲛⲅⲣⲁⲫⲏ ⲙ̅ ⲡⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ̀
ⲉⲧ ⲧⲁⲉⲓⲏⲩ· ⲡϩⲁⲅⲓⲟⲥ· ⲓ̅ⲟⲡⲡⲏⲗⲏⲧⲟⲥ̀ ⲡⲉϩⲣⲱⲙⲁⲓ̅ⲟⲥ·
Ⲁⲩⲱ̅ ⲛ̅ ⲧⲉⲣⲉ ϥⲃⲱⲕ ⲛⲁⲥ̀ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ ϣⲱⲣⲡ̅
ⲛ̅ϭⲓ ⲅⲁⲃⲣⲓⲏⲗ· ⲉϥⲣⲁϣⲉ· ⲁⲩⲱ̅ ⲉϥⲣⲟⲟⲩⲧ· Ⲡⲉϫⲁϥ ϫⲉ
Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲉⲛⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ̀ ⲡϫⲟⲉⲓⲥ ϣⲟⲟⲡ̀ ⲛⲙ̅ⲙⲉ·
Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲣ̅ⲣⲱ̀ ⲁⲩⲱ̅ ⲧⲙⲁⲁⲩ ⲙ̅ ⲡⲣ̅ⲣⲟ· Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲣⲉϥ-
Fol. 24 a 2 ϫⲡⲉ̀ ⲡⲛⲟⲩⲧⲉ· Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲉϭⲣⲟⲟⲙ|ⲡⲉ̀ ⲛ̅ ⲗⲟⲅⲓⲕⲏ̀·
Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲕⲓⲃⲱⲇⲟⲥ̀ ⲉⲧ ⲧⲱⲟⲩⲛ ϩⲁ ⲡⲣⲉϥⲥⲱⲛⲧ̅ ⲛ̅ ⲛ̅ⲕⲁ
ⲛⲓⲙ· Ⲭⲁⲓ̅ⲣⲉ̀ ⲧⲃⲱ̀ ⲛ ⲉⲗⲟⲟ̅ⲗⲉ ⲙ̅ ⲙⲉ ⲛ̅ⲧⲁⲥϯ ⲟⲩⲱ̅ ⲙ̅
ⲡⲉⲥⲙⲁϩ ⲛ̅ⲉⲗⲟⲟ̅ⲗⲉ ⲙ̅ ⲡⲉⲓⲱⲧ ⁘—Ⲁⲥϣⲧⲟⲣⲧⲣ̅ ⲇⲉ ⲛ̅ϭⲓ
ⲙⲁⲣⲓⲁ̀ ⲉϫⲙ̅ ⲡϣⲁϫⲉ· ⲁⲩⲱ̅ ⲉⲛⲉⲥⲙⲟⲕⲙⲉⲕ ⲙ̅ⲙⲟⲥ·
ϫⲉ ⲟⲩⲁϣ ⲙ̅ ⲙⲓⲛⲉ̀ ⲡⲉ ⲡⲉⲓ ⲁⲥⲡⲁⲥⲙⲟⲥ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ⲇⲉ ⲛⲁⲥ· ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ̀ ⲙⲁⲣⲓⲁ̀· ⲁⲣϭⲓⲛⲉ̀
ⲅⲁⲣ̀ ⲛ̅ ⲟⲩϩⲙⲟⲧ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ̀ ⲅⲁⲣ
Fol. 24 b 1 ⲧⲉⲛⲁⲱ̅ⲱ̅ ⲛ̅ⲧⲉϫⲡⲟ̀ ⲛ̅ ⲟⲩϣⲏ|ⲣⲉ̀ ⲛ̅ⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲡⲉϥⲣⲁⲛ̀
ⲗ̅ ϫⲉ ⲓ̅ⲥ̅· ⲡⲁⲓ̅ ϥⲛⲁϣⲱⲡⲉ̀ ⲛ̅ ⲟⲩⲛⲟϭ· ⲁⲩⲱ̅ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ̀
ⲉ ⲣⲟϥ· ϫⲉ ⲡϣⲏⲣⲉ ⲙ̅ ⲡ̅ⲡⲉⲧ ϫⲟⲥⲉ· Ⲧⲟⲧⲉ ⲛ̅ ⲧⲉⲣⲉ
ⲥⲥⲱⲧⲙ̅ ⲉ ⲡϣⲁϫⲉ· ϫⲉ ⲧⲉⲛⲁⲱ̅ⲱ̅· ⲁⲥϣⲧⲟⲣⲧⲣ̅ ⲛ̅ϭⲓ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ̅ ⲁⲥⲣ̅ϩⲟⲧⲉ̀ ⲉⲥⲙⲉⲉⲩⲉ· ϫⲉ ⲉⲥⲛⲁⲩ̀
ⲉⲩⲫⲁⲛⲧⲁⲥⲓⲁ̀ ⲛ̅ ϭⲟⲗ· Ⲁⲩⲱ̅ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲥⲗⲟ̀· ϩⲁ ⲛⲉⲧ
ϩⲁ ⲛⲉⲥϭⲓϫ· ⲁⲩⲱ̅ ⲁⲥⲥⲡⲟⲩⲇⲁⲍⲉ̀ ϩⲁ ⲛⲉⲧ ϩⲁ ⲛⲉⲥⲃⲁⲗ·
Ⲁⲩⲱ̅ ⲟⲛ̀ ⲁⲥⲥⲡⲟⲩⲇⲁⲍⲉ̀ ⲉ ⲡⲉϣⲗⲏⲗ :—Ⲗⲟⲓⲡⲟⲛ̀ ⲛ̅
Fol. 24 b 2 ⲧⲉⲣⲉ ⲥ|ϯ ⲛ̅ ⲛⲉⲥⲡⲣⲟⲥⲉⲩⲭⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ̀ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅
ϣⲧⲟⲣⲧⲣ̅ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̅ ⲧⲉⲥⲥⲩⲛⲏⲑⲓⲁ̀ ⲁⲛ ⲧⲉ̀ ⲉ ⲧⲱⲙⲛ̅ⲧ̅
ⲉ ⲣⲱⲙⲉ· Ⲉ ⲃⲟⲗ· ϫⲉ ⲛⲉⲩϣⲉⲉⲣⲉ ϣⲏⲙ̀ ⲧⲉ ⲉⲥⲥⲟⲃⲕ̅·
ⲛⲉⲥ ϩⲛ̅ ⲁⲙⲛ̅ⲧⲏ̀ ⲅⲁⲣ̀ ⲛ̅ⲣⲟⲙⲡⲉ̀ ⲙ̅ ⲡⲉⲟⲩⲟ̅ⲉⲓϣ̀ ⲉⲧ
ⲙ̅ⲙⲁⲩ· Ⲁϥϥⲓ ⲇⲉ̀ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲥ ⲛ̅ⲑⲟⲧⲉ ⲁⲩⲱ̅ ⲁϥ-
ϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲥ̀ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣⲙ̅ⲣⲁϣ· ϫⲉ :—Ⲁϩⲣⲟ̀ ⲧⲉ-
ⲇⲓⲥⲧⲁⲍⲉ̀ ⲉ ⲡϣⲁϫⲉ ⲱ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲛ̅ ⲧⲉⲥⲟⲟⲩⲛ ⲁⲛ̀
ϫⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ϣⲁϫⲉ̀ ⲟ̅ ⲛ ⲁⲧ ϭⲟⲙ ⲛ̅ ⲛⲁϩⲣⲙ̅
Fol. 25 a 1 ⲡⲛⲟⲩ|ⲧⲉ :—ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ̅ ϫⲉ ⲁⲛⲟⲕ̀ ⲟⲩⲁ̀ ⲉ ⲃⲟⲗ ϩⲙ̅
ⲗ̅ⲁ̅ ⲡⲥⲁϣϥ̅ ⲛⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲙ̅ ⲡⲙ̅ⲧⲟ̀ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲛⲟⲩⲧⲉ̀· ⲛ̅ ⲟⲩⲟ̅ⲉⲓϣ ⲛⲓⲙ· Ⲁⲩⲱ ⲅⲁⲃⲣⲓⲏⲗ

пе па ран· аотшн ⲛ ρὼ ⲛ̀тещωп ерὸ ⲛ̀теклоолὲ
ⲛ оγбеιн· Λγ̀ω̄ τερπαω̄ω̄ ⲛ̀тεχпο ⲛ оγωнре·
ⲛ̀тεмоγτὲ є пεϥран̀ же ⲓ̄ⲥ̄· пхоειс пноγτὲ наϯ
нач ⲙ̄ пεθροпос ⲛ аγεια пεϥειωт· аγ̀ω̄
ϥнаррро̀ εχⲙ̄ пнⲓ̄ ⲛ ιακωβ ϣа ιηенеϩ· аγ̀ω̄ ⲙⲛ̀
ρаⲓ̄ нащωпὲ ρⲙ̄ | тесⲙⲛ̀тερὸ· Щωп ⲁὲ ерο ⲛ Fol. 25 a 2
нащаχὲ ω̄ тпарθенос ет отаав ⲙ̄пр̄ аπаιлιγε·
ⲛ̀тε тапофасιс̀ ⲛ̀тасщωпѐ ⲛ ζαχαριας щωпѐ
ⲙ̄ⲙо ρωω̄τε· Αλλа̀ ещχὲ теотωщ є ειⲙὲ є
πωрх̄ ⲙ̄ пщаχε· тωоγⲛ̀ ⲛ̀тепωт ϣа ελιсавет·
вωк̀ ϣа тоγсγνενнс· вωк̀ ϣа θλλω̄ ⲛ аспри·
вωк̀ ϣа тента ⲛ сωⲛ̄т ⲛ̀ περⲓ̄ⲙὲ ⲱχⲛ̄ ⲛ̀рнтⲥ̄·
ρⲓтⲛ̄ тⲙ̄пτρλλω· ερщан вωк̀ ⲁε ϣа рос· терна- Fol. 25 b 1
наγ ρⲙ̄ ноγ|вал· є пвωωрѐ є вол ⲛ тескалαρн·
Λγ̀ω̄ пщнре щнⲙ̄ наскιρта̀ ρⲙ̄ оγтелнλ ρраⲓ̄ λβ
ⲛ̀рнтⲥ̄· Λγ̀ω̄ снаⲙоγ̀ς є вол ρⲙ̄ пеппа ет
отаав· нⲥ̄хὲ тⲙѐ тнрⲥ̄ ерο· Каι сар̀
ⲛ̀тос ρωос он̀ ⲁⲥ̄ω̄ ⲛ оγωнрѐ ρⲙ̄ тесⲙⲛ̀τ-
ρλλω· аγ̀ω̄ песⲙеϩ̀ соот ⲛ ебот̀ пе паⲓ̄·
Λсоγ̀ⲱⲱⲃ ⲛ̄сⲓ ⲙαριὰ· пехас ⲙ̄ паγγелос· же
ⲛ ащ ⲛ ρὲ паⲓ̄ нащωпе ⲙⲙоⲓ̄ ⲙ̄пе ιсоγεⲛ
ρоογτ· Ерщан тавρнⲓ | ⲱⲱ он· сещоοп нас ⲛ̄сⲓ Fol. 25 b 2
ⲛ̄сωнт ⲛ тефтсιс· ρⲓтⲙ̄ пноⲙос ⲙ̄ псаⲙос·
Оγωнре ⲙεⲛ̀ пе прωⲃ ент ащщωпѐ ⲛ ελιсавет·
Αλλа̀ пет ектащебеⲓщ ⲙⲙоϥ наⲓ̄· чρⲓт пе ⲛ
щнре ⲙⲙ· ρⲓ ⲙεεγε ⲙⲙ· Λчоγωϩ он̀ є тоотϥ
ⲛ̄сⲓ паγγелос· пехаϥ нас же оγⲛⲛ̀а ечоγаав̀
пет ⲙⲛ̀т є ρраⲓ̄ εχω· аγ̀ω̄ тсоⲙ̀ ⲙ̄ пет хосе·
тет нар̄ ρаⲓ̄вес̀ ерο· аста̀Хро ⲁὲ ⲛ̄сⲓ тпар-
θенос· же оγеⲛщсоⲙ ⲙ̄ | пноγτὲ є ρωⲃ ⲙⲙ· Fol. 26 a 1
Λοιπον̀ ⲁε пехас ⲙ̄ паγγелос· же εις ρⲛⲛτὲ λτ
ⲁⲛⲧ̄ θⲙ̄ρал ⲙ̄ пхоειс· ⲙαρесщωпе наⲓ̄ ката
пекщаχε· Χε нас̀ ⲥὲ ⲛ̄не нр̄ ρоγⲟ̄ ρⲙ̄ пщаχε·
епⲓ Ⲇн̀ а пнаγ щωпѐ· ⲛ̄тⲛ̄ϯ ⲙ̄ пеноγⲟⲓ̄· є

ϩⲟⲩⲛ̀ ⲛ̄ⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲡⲁⲣⲛ̄ϫⲟⲟⲥ̀ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲙⲛ̄ ⲧⲙⲁⲕⲁⲣⲓⲁ̀ ⲉⲗⲓⲥⲁⲃⲉⲧ̀·
Fol. 26 a 2 ϫⲉ· Ⲧⲉ ⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲧⲟ̀ ϩⲛ̄ ⲛⲉϩⲓⲟ̄|ⲙⲉ· ⲁⲩⲱ̄ ϥⲥⲙⲁ-
ⲙⲁⲁⲧ ⲛ̄ϭⲓ ⲡⲕⲁⲣⲡⲟⲥ̀ ⲛ̄ ϩⲏⲧⲉ· ϫⲉ ⲁⲛⲅ̄ ⲛⲓⲙ· ⲁⲛⲟⲕ
ϫⲉ· ⲉⲣⲉ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ̀ ⲉⲓ ⲉ ⲣⲁⲧ· Ⲁⲗⲏⲑⲱⲥ̀
ⲛ̄ ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ̀· ⲧⲉ ⲥⲙⲁⲙⲁⲁⲧ̀ ⲛ̄ⲧⲟ̀ ϩⲛ̄ ⲛⲉϩⲓⲟ̄ⲙⲉ·
ⲁⲩⲱ̄ ⲟⲛ ⲧⲉⲛⲧ ⲁⲥⲧⲱⲟⲩⲛ̀ ϩⲁ ⲡⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲧⲉⲣⲥ-
ⲙⲁⲙⲁⲁⲧ̀ ϩⲛ̄ ⲧⲡⲉ· ⲁⲩⲱ̄ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· Ⲧⲟⲩⲕⲁⲗⲁϩⲏ̀
ⲥⲙⲁⲙⲁⲁⲧ ϫⲉ· ⲁⲥⲧⲱⲟⲩⲛ ϩⲁ ⲡⲉⲧ ⲙⲟⲩϩ ⲛ̄ ⲧⲡⲉ̀ ⲙⲛ̄
ⲡⲕⲁϩ· ⲙ̄ ⲯⲓⲥ ⲛ̄ ⲉⲃⲟⲧ· Ⲛⲟⲩⲉⲕⲓⲃⲉ̀ ⲥⲙⲁⲙⲁⲁⲧ· ⲛⲁⲓ̄
Fol. 26 b 1 ⲛ̄ⲧⲁⲣⲥⲁⲁⲛϣ̄ | ⲛ̄ϩⲏⲧⲟⲩ ⲙ̄ ⲡⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲛ̄ ϣⲟⲙⲧⲉ̀
ⲗ̅ⲇ̅ ⲛ̄ⲣⲟⲙⲡⲉ:—Ⲧⲟⲩⲧⲁⲡⲣⲟ̀ ⲥⲙⲁⲙⲁⲁⲧ̀ ⲧⲁⲓ̄ ⲛ̄ⲧⲁⲥϣⲁϫⲉ
ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲟⲩϩⲗⲟϭ· Ⲉⲓϣⲁⲛϩⲓ ⲧⲟⲟⲧ̀
ⲉ ⲟⲛⲟⲙⲁⲍⲉ̀ ⲛ̄ⲛⲟⲩⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲛⲁ ⲡϩⲟⲩⲛ̀ ⲙⲛ̄
ⲛⲁ ⲡⲃⲟⲗ· ⲡⲉⲟⲩⲟ̄ⲉⲓϣ ⲧⲏⲣϥ̄ ⲙ̄ ⲡⲁ ⲱⲛϩ̄ ⲛⲁⲣⲱϣⲉ ⲉ
ⲣⲟⲓ̄ ⲁⲛ̀ ⲉⲓϫⲱ ⲛ̄ ⲛⲟⲩⲁⲣⲉⲧⲏ̀ ⲧⲏⲣⲟⲩ:—Ⲁⲗⲗⲁ̀ ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟ̀ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲣⲉϥϫⲡⲉ̀ ⲡⲛⲟⲩⲧⲉ· ⲉ
Fol. 26 b 2 ⲧⲣⲉ ⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲓ· ⲁⲛⲟⲕ | ⲉⲡⲓⲫⲁⲛⲓⲟⲥ̀ ⲡⲉⲓ ϩⲙ̄-
ϩⲁⲗ ⲛ̄ ⲁⲧ ϣⲁⲩ· ⲁⲩⲱ̄ ⲛ̄ⲧⲉⲥⲉⲡⲥ̄ ⲡⲉⲭ̅ⲥ̅· ⲉϫⲛ̄ ⲛⲁ ⲧⲁ-
ⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ̀ ϩⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄·
ⲧⲉⲣϩⲏⲛ̀ ⲅⲁⲣ̀ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲛ̄ ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ· ⲁⲩⲱ̄
ⲧⲉⲝⲟⲩⲥⲓⲁ̀ ⲧⲟ̀ ⲛⲉ· ⲙ̄ ⲡⲁⲣⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲉ
ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟϥ· Ϫⲉ ⲕⲁⲥ· ⲛⲉⲧ ϩⲕⲁⲉⲓⲧ̀ ⲉϥⲉⲧⲥⲓⲟⲟⲩ ⲛ̄
ⲟ̄ⲉⲓⲕ Ⲛⲉⲧ ϣⲱⲛⲉ ⲉϥⲉⲧⲁⲗϭⲟⲟⲩ· Ⲛⲉⲧ ⲥⲟⲣⲙ̄ ⲉϥⲉⲥⲟⲟⲩ-
ϩⲟⲩ̀ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥⲟ̄ϩⲉ̀ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲛⲟⲛ ⲇⲉ̀ ϩⲱⲱⲛ
Fol. 27 a 1 ϩⲓ ⲟⲩⲥⲟⲡ· ⲉϥⲉ|ϯⲑⲉ̀ ⲛⲁⲛ̀ ⲉ ⲧⲣⲉ ⲛⲙⲟⲟϣⲉ̀ ϩⲙ̄ ⲡⲉⲧⲣⲁ̀-
ⲗ̅ⲉ̅ ⲛⲁϥ· ⲛ̄ ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ̀ ϩⲙ̄ ⲡⲧⲣⲉⲛⲕⲱ ⲛ̄ ⲥⲱⲛ· ⲙ̄
ⲡⲣⲙ̄ ⲛ̄ ⲁⲥ· ⲙⲛ̄ ⲧⲉϥⲕⲁⲕⲓⲁ· Ⲁϩⲣⲟⲕ̀ ⲉⲕⲡⲉⲣⲓⲥⲡⲁ̀ ⲛ̄
ⲧⲉⲓ ϩⲉ̀ ⲧⲏⲣⲥ̄· ⲁⲩⲱ̄ ⲉⲕϩⲟⲥⲉ̀ ⲙ̄ ⲡⲣⲱⲙⲉ· ϩⲱ̀ ⲉ
ⲡⲉϩⲟⲟⲩ· ⲡⲉϩⲟⲟⲩ̀ ⲉ ⲧⲉϥⲕⲁⲕⲓⲁ· Ϣⲟⲙⲛ̄ⲧ̄ ⲙ̄ⲙⲁϩⲉ
ⲛ̄ ⲕⲁϩ· ⲛⲉⲧϭⲉⲉⲧ̀ ⲉ ⲣⲟⲕ· ⲁⲩⲱ̄ ⲛ̄ⲥⲉⲛⲉϫ̀ ϩⲉⲛⲕⲟⲩⲓ̄
ⲛ̄ⲱⲛⲉ̀ ⲉ ϫⲱⲕ· ⲛ̄ⲥⲉϩⲁⲣⲉϩ̀ ⲉ ⲧⲉⲕⲥⲁⲣⲝ̄ ⲛ̄ⲉⲃⲓⲏⲛ·
Fol. 27 a 2 Ⲉⲕⲡⲁⲣⲁⲛⲟⲙⲉⲓ̀ ⲛ̄ ⲛⲓⲙ· ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ̀ ⲙ̄ ⲡϩⲁⲡ | ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲛⲁⲩ̀ ⲉⲧⲟⲩⲛⲁⲕⲱⲧⲉ̀ ⲉ ⲣⲟⲕ ⲛ̄ϭⲓ ⲛⲉ-

ⲛⲧ ⲁⲕⲁⲁⲩ̀ ⲧⲏⲣⲟⲩ· Ⲁϣ̀ ⲛ̄ ⲃⲟⲏ̄ⲑⲓⲁ̀ ⲧⲉⲧ ⲛⲁϣⲱⲡⲉ
ⲛⲁⲕ· Ⲡⲇⲓⲕⲁⲥⲧⲏⲥ̀ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙⲉϥϫⲓ̀ ⲗⲁⲁⲩ̀ ⲛ̄ⲉⲛⲕⲁ̀
ⲛ̄ ⲧⲟⲟⲧⲕ̄ ⲛϥ̄ⲕⲁⲁⲕ ⲉ ⲃⲟⲗ· Ⲁ ⲛⲉⲭⲣⲏⲙⲁ̀ ϣⲱⲡⲉ̀
ⲛⲁⲕ̀ ⲛ̄ ⲁⲡⲟⲗⲁⲩⲥⲓⲥ· ⲁⲩⲱ̄ ⲛ̄ ⲁⲫⲟⲣⲙⲏ ⲛ̄ ⲟⲩⲕⲟⲗⲁⲥⲓⲥ̀
ϣⲁ ⲉⲛⲉϩ· Ⲁ ⲡⲉⲕⲉⲟⲟⲩ· ⲙⲛ̄ ⲡⲉⲕⲧⲁⲉⲓⲟ̄ ϣⲱⲡⲉ ⲛⲁⲕ̀
ⲙ̄ ⲡⲣⲟⲇⲓⲇⲟⲩ· ⲛⲅ̄ ⲛⲁϩⲉ̀ ⲁⲛ̀ ⲉⲥⲩⲛⲏⲅⲱⲣⲟⲥ· ⲉϥ-
ⲥⲩⲛⲏⲅⲟⲣⲉⲓ̀ ϩⲁ ⲣⲟⲕ· ⲕⲟⲕⲙ̄ ⲁⲩⲱ̀ ⲕϣⲟⲗϩ̄· ⲕⲟⲟⲛϣ̄·
ⲉⲓⲥ ⲧⲣⲙ̄ⲉⲓⲏ̄ ⲙ̄ ⲡⲟⲣ|ⲫⲁⲛⲟⲥ· ⲛ̄ⲧⲁⲕ ⲑⲙ̄ⲕⲟϥ· Ⲉⲓⲥ Fol. 27 b 1
ⲡⲁϣⲁϩⲟⲙ ⲛ̄ ⲧⲉⲭⲏⲣⲁ̀ ⲛ̄ⲧⲁⲕⲧⲱⲣⲡ̄ ⲙ̄ ⲡⲉⲥⲏⲓ̄· Ⲉⲓⲥ ⲗ̄ⲉ̄
ⲛ̄ϩⲏⲕⲉ̀ ⲛ̄ⲧⲁⲕϥⲟϭⲟⲩ ⲙ̄ ⲡⲉⲩⲃⲉⲕⲉ· Ⲉⲓⲥ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲛ̄-
ⲧⲁⲕⲑⲙ̄ⲕⲟⲟⲩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ⲛⲁ· Ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ
ⲛ̄ⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲕⲁⲁⲩ· ⲕⲛⲁϩⲉ̀ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲟⲩⲏϩ
ⲛ̄ⲥⲁ ⲧⲉⲕⲯⲩⲭⲏ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲙ̄ⲙⲟⲥ· Ⲁⲣⲓ
ⲡⲙⲉⲉⲩⲉ̀ ⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲉⲧ ⲉⲣⲉ ⲧⲟⲣⲅⲏ̀ ⲛⲁϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲡⲉ· Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ̀ ⲛ̄ ⲧⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲉⲧ ϩⲁⲉⲟⲟⲩ·
ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲕⲁⲧⲁ ⲑⲉ | ⲉⲧ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲡⲉⲛⲥⲱⲧⲏⲣ· Fol. 27 b 2
ϫⲉ ⲛⲉⲛⲧ ⲁⲩⲉⲓⲣⲉ ⲛⲙ̄ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲛ̄ ⲱ̄ⲛϩ̄· Ⲁⲩⲱ̄ ⲛⲉⲛⲧ ⲁⲩⲉⲓⲣⲉ ⲛⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲛ̄ ⲕⲣⲓⲥⲓⲥ· Ⲟⲩ̀ ⲡⲉ ϯⲛⲁϫⲟⲟϥ· ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲉⲓⲥ
ⲧⲙⲛ̄ⲧⲉⲣⲟ̀ ⲛ ⲙ̄ⲡⲏⲟⲩⲉ̀· ⲥⲃ̄ⲧⲱⲧ· ⲉⲓⲥ ⲧⲅⲉϩⲉⲛⲛⲁ ⲟⲛ·
Ⲡⲁⲣⲉ Ⲏ ⲁⲡⲟⲗⲁⲩⲥⲓⲥ̀ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ ⲙ̄ⲡⲏⲩⲉ̀ ⲡⲣⲟ-
ⲧⲣⲉⲡⲉ ⲙ̄ⲙⲟⲕ· Ⲛ̄ⲧⲉ ⲧⲁⲡⲓⲗⲏ ⲙ̄ ⲡⲕⲱϩⲧ̄ ⲛ̄ ⲧⲅⲉϩⲉⲛⲛⲁ̀
ϣⲧⲣ̄ⲧⲱⲣⲕ̄· ⲛⲅ̄ ⲕⲟⲧⲕ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϩⲃⲏⲩⲉ̀ ⲙ̄ ⲡⲇⲓⲁ-
ⲃⲟⲗⲟⲥ· ⲛⲅ̄ ⲙⲟⲟϣⲉ ϩⲙ̄ | ⲡⲉⲧ ⲣ̄ⲁⲛⲁϥ ⲙ̄ ⲡϫⲟⲉⲓⲥ̀ Fol. 28 a 1
ⲛ̄ ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ· Ⲏⲅ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̀ ⲛ̄ ⲛⲉⲧⲉ̀ ⲛ̄ⲥⲉ- ⲗ̄ⲍ̄
ⲛⲁⲡⲁⲣⲁⲅⲉ̀ ⲁⲛ̀ ϣⲁ ⲉⲛⲉϩ ⲛⲁⲓ̄ ⲉⲧⲉ ⲙ̄ ⲡⲉ ⲃⲁⲗ
ⲛⲁⲩ̀ ⲉ ⲣⲟⲟⲩ· ⲟⲩⲇⲉ ⲙ̄ ⲡⲉⲙⲁⲁϫⲉ̀ ⲥⲟⲧⲙⲟⲩ̀ ⲟⲩⲇⲉ̀
ⲙ̄ⲡ ⲟⲩⲁⲗⲉ̀ ⲉ ϩⲣⲁⲓ̄ ⲉϫⲙ̄ ⲡϩⲏⲧ ⲛ̄ⲣⲱⲙⲉ· ⲛⲁⲓ̄ ⲛ̄ⲧⲁ
ⲡⲛⲟⲩⲧⲉ̀ ⲥⲃ̄ⲧⲱⲧⲟⲩ̀ ⲛ̄ ⲛⲉⲧ ⲙⲉ ⲙ̄ⲙⲟϥ· Ϩⲓⲧⲛ̄ ⲧⲉ-
ⲭⲁⲣⲓⲥ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲓ̄ⲣⲱⲙⲉ ⲙ̄ ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄·
Ⲡⲁⲓ̄ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄· ⲉⲣⲉ ⲉⲟⲟⲩ ⲛⲓⲙ̀ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ·
ⲙⲛ̄ ⲡⲉϥ|ⲉⲓⲱⲧ̀ ⲛ̄ ⲁⲅⲁⲑⲟⲥ· ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ Fol. 28 a 2
ⲛ̄ ⲣⲉϥⲧⲁⲛϩⲟ· Ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̄ ⲛ̄ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ ϣⲁ
ⲉⲛⲉϩ· ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ ⁘—

COLOPHON

Fol. 28 *b* 1 Ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ̀ ⲛⲁ ⲉⲓⲟⲧⲉ̀ ⲙⲛ̄ ⲛⲁ ⲥⲛⲏⲩ· ⲟⲩⲟⲛ ⲛⲓⲙ
ⲗ̅ⲏ̅ ⲉⲧ ⲛⲁⲱϣ ϩⲙ̄ ⲡⲉⲓ ⲕⲉⲫⲁⲗⲁⲓ̈ⲟⲛ ⲛ̄ ϫⲱⲱⲙⲉ· ϣⲗⲏⲗ
ϩⲓϫⲛ̄ ⲧⲉⲛⲙⲁⲓ̈ ⲛⲟⲩⲧⲉ ⲛ̄ⲥⲱⲛⲉ ⲙ̄ ⲙⲁⲓ̈ ⲁⲅⲁⲡⲏ· ⲁⲩⲱ
ⲙ̄ ⲙⲁⲓ̈ ⲡⲣⲟⲥⲫⲟⲣⲁ [erasure of two and a half lines] ϫⲉ
ⲛ̄ⲧⲟⲥ· ⲁⲥϥⲓ ⲡⲉϥⲣⲟⲟⲩϣ̀ ϩⲛ̄ ⲛⲉⲥϩⲓⲥⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ
ⲁⲥⲧⲁⲁϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ [erasure of four lines] Ϫⲉ ⲕⲁⲥ̀
ⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲡϩⲁⲅⲓⲟⲥ ⲓ̈ⲱ-
ϩⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲧⲡⲁⲣ^{ⲑ}· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲛⲁⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲉⲭ̅ⲥ̅ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲥ ⲛϥ̄ⲥⲙⲟⲩ ⲉ ⲣⲟⲥ· ⲙⲛ̄
[erasure of three and a half lines] ⲁⲩⲱ ⲟⲛ ⲉⲩϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
Fol. 28 *b* 2 ϩⲛ̄ | ⲥⲱⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲧ ⲕⲏ ⲉ ϩⲣⲁⲓ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ· ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲡⲱϩ ⲙ̄ ⲡⲉⲭⲓⲗⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ· ⲛϥ̄ⲥϩⲁⲓ̈
ⲙ̄ ⲡⲉⲩⲣⲁⲛ ⲉ ⲡϫⲱⲱ̄ⲙⲉ ⲙ̄ ⲡⲱⲛϩ̄ ⲛ̄ⲥⲉ ϯⲛⲁⲩ ⲛ̄ ⲛⲁ ⲧⲡⲉ·
ⲛ̄ ϣⲃ̄ⲃⲓⲱ̄ ⲛ̄ ⲛⲁ ⲡⲕⲁϩ· ⲛⲉⲓ ϣⲁ ⲉⲛⲉϩ· ⲉ ⲡⲙⲁ ⲛ̄ ⲛⲉⲓ
ⲡⲣⲟⲥ ⲟⲩⲟ̄ⲉⲓϣ ⲛ̄ⲥⲉϯ ⲛⲁⲩ ⲟⲛ̀ ⲛ̄ ⲧϣⲃ̄ⲃⲓⲱ̄ ⲙ̄ ⲡⲉⲩⲉⲣⲏⲧ
ⲛ̄ ϣⲉ ⲛ̄ ⲕⲱⲃ ⲛ̄ ⲥⲟⲡ̀ ϩⲛ̄ ⲑⲓ̈ⲗⲏⲙ̄· ⲛ̄ⲧⲡⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ̄
ⲛ̄ⲇⲓⲕⲁⲓ̈ⲟⲥ ⲧⲏⲣⲟⲩ ϩⲁⲙⲏⲛ· ⲉϥⲉϣⲱⲡⲉ

Ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ϩⲱ ⲛⲁⲅⲁⲡⲏ· ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁⲭ ⲁⲩⲱ̄
ⲡⲓⲁⲧ ⲙ̄ⲡϣⲁ̀ ⲙ̄ ⲡⲣⲁⲛ ⲉⲧ ϩⲓ ϫⲱϥ [erasure of three lines]
ⲉⲓⲥ ϯⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲁⲧ ⲛ̄ ⲣⲙ̄ϩⲉ· ⲁⲓ̈ⲧⲟⲗⲙⲁ ⲁⲓⲥϩⲁⲓ ⲡⲉⲓ
ϫⲱⲱⲙⲉ ⲉⲓϣⲟⲣⲡ ϩⲛ̄ ϩⲣⲓⲧⲉ ⲡⲓⲟⲙ — ϩⲛ̄ ⲧⲙⲉϩ ⲯⲅ
ⲛ̄ ⲣⲟⲙⲡⲉ· ⲛ̄ ⲇⲓⲟⲕ^{ⲗ}ⲩ

DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

ⲞⲨⲖⲞⲄⲞⲤ· Ⲉ ⲀϤⲦⲀⲨⲞϤ· Ⲛ̄ϬⲒ ⲠⲈⲚ ⲠⲈⲦ Fol. 29 a 1
ⲞⲨⲀⲀⲂ Ⲛ̄ ⲈⲒⲰⲦ ⲈⲦ ⲦⲀⲈⲒⲎⲨ ⲔⲀⲦⲀ ⲤⲘⲞⲦ ⲙ̄ⲉ
ⲚⲒⲘ· ⲀⲠⲀ ⲔⲨⲢⲒⲖⲖⲞⲤ· ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ
Ⲛ̄ ⲢⲀⲔⲞⲦⲈ· Ⲉ ⲀϤⲦⲀⲨⲞϤ Ⲉ ⲠⲦⲀⲈⲒⲞ Ⲛ̄-
ⲦⲈⲦⲞ̄ Ⲙ̄ ⲠⲀⲢⲐⲈⲚⲞⲤ Ⲛ̄ ⲞⲨⲞⲈⲒϢ ⲚⲒⲘ·
ⲐⲀⲄⲒⲀ̀ ⲘⲀⲢⲒⲀ· ⲦⲢⲈϤϪⲠⲈ ⲠⲚⲞⲨⲦⲈ· ϨⲚ̄
ⲞⲨⲘⲈ· ⲈϤⲞⲨⲰ̄ⲚϨ̄ Ⲉ ⲂⲞⲖ Ⲙ̄ ⲠⲈⲤⲚⲞϬ Ⲛ̄
ⲈⲞⲞⲨ· ⲘⲚ̄ ⲠⲦⲀⲈⲒⲞ̀ Ⲛ̄Ⲧ ⲀⲤϪⲒⲦϤ̄ Ⲉ ⲂⲞⲖ
ϨⲒⲦⲘ̄ ⲠⲚⲞⲨⲦⲈ:—ϨⲚ̄ ⲞⲨⲈⲒⲢⲎⲚⲎ Ⲛ̄ⲦⲈ
ⲠⲚⲞⲨⲦⲈ ϨⲀⲘⲎⲚ ⁘—

Ⲙ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ̀ ⲡⲗⲁⲟⲥ ⲙ̄ ⲙⲁⲓ̄ⲛⲟⲩⲧⲉ· ⲁⲟⲩⲱⲛ̀ ⲛⲙ̄- Fol. 29 a 2
ⲙⲁⲁϫⲉ ⲙ̄ ⲡⲉⲧⲛ̄ϩⲏⲧ̀ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲡⲧⲁⲉⲓⲟ ⲛ̄ ⲧⲙⲁⲁⲩ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲧⲣ̄ⲣⲱ̄ ⲛ̄ ⲛⲉϩⲓⲟ̄ⲙⲉ̀ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲧϣⲉⲗⲉⲉⲧ
ⲙ̄ⲙⲉ· Ⲧⲉⲛⲧⲁ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ⲕⲁⲧⲁⲝⲓⲟⲩ ⲙ̄ⲙⲟϥ·
ⲁϥⲉⲓ̀ ⲁϥⲟⲩⲱϩ̀ ϩⲛ̄ ⲧⲉⲥⲕⲁⲗⲁϩⲏ ⲙ̄ ⲯⲓⲥ̀ ⲛ̄ⲉⲃⲟⲧ̀ ⲁⲥϫ-
ⲡⲟϥ ⲛⲁⲛ ϩⲛ̄ ⲃⲏⲑⲗⲉⲉⲙ· ⲁⲥϭⲟⲟⲗⲉϥ ⲛ̄ ϩⲉⲛⲧⲟⲉⲓⲥ·
ⲁⲥⲕⲱ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲟⲩⲟ̄ⲙϥ̄ ⲛ̄ ⲧⲃ̄|ⲛⲏ̀ ⲁ ϩⲉⲛⲍⲱⲟⲛ̀ ⲛⲁⲩ Fol. 29 b 1
ⲉ ⲣⲟϥ ⲁⲩⲥⲟⲩⲱⲛϥ̄· ⲁⲩⲱ̄ ⲁⲩⲣ̄ ϩⲁⲓ̄ⲃⲉⲥ̀ ⲉ ⲣⲟϥ· Ⲁⲣ- ⲙ̄ⲥ̄
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲟⲩϭⲃⲟⲓ̄ ⲛ̄ ⲟⲩⲛⲁⲙ· ⲁⲣⲁⲙⲁϩⲧⲉ
ⲙ̄ⲙⲟϥ ⲁⲣϫⲧⲟϥ̀ ϩⲙ̄ ⲡⲟⲩϭⲃⲟⲓ̄ ⲛ̄ϩⲃⲟⲩⲣ· Ⲁⲣⲣⲓⲕⲉ ⲙ̄
ⲡⲟⲩⲙⲁⲕϩ̄ ⲙⲛ̄ ⲡⲟⲩⲃⲱ̀ ⲉ ⲧⲟⲗⲙ̄ ⲉ ⲡⲉⲥⲏⲧ̀ ⲉ ϫⲱϥ·
ⲁⲣϯⲡⲓ̀ ⲉ ⲣⲱϥ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲓⲱⲧ̀ ϯⲡⲉⲓ̀ ⲉ ⲣⲱϥ̀ ϩⲛ̄
ⲙ̄ⲡⲏⲩⲉ· ⲁⲣⲕⲁⲁϥ ϩⲓϫⲛ̄ ⲛⲟⲩⲡⲁⲧ· ⲁϥϥⲓ̀ ⲛ̄ ⲛⲉϥⲃⲁⲗ
ⲉ ϩⲣⲁⲓ̄ ϩⲁ ⲡⲟⲩϩⲟ· Ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥϭⲓϫ·
ⲁϥ|ϭⲱⲡⲉ̀ ⲛ̄ ⲧⲟⲩⲉⲕⲓⲃⲉ· ⲁϥⲱϥ̀ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲱϥ ⲙ̄ Fol. 29 b 2
ⲡⲉⲣⲱⲧⲉ̀ ⲉⲧ ϩⲟⲗϭ̄ ⲉϩⲟⲩⲉ ⲟⲩⲙⲁⲛⲛⲁ· Ⲁ ⲡⲉⲥⲧⲟⲓ̄ ⲛ̄
ⲧⲟⲩⲑⲩⲥⲓⲁ̀ ϩⲗⲟϭ ⲛⲁϥ· ⲉϩⲟⲩⲉ ⲡⲉⲥϯ ⲛⲟⲩϥⲉ̀ ⲛ̄ ⲧⲉⲑⲩ-

cia` n̄ nωρε· N̄ τερε ϥcω` ϩn̄ n̄ oτεκιβε n ατ τωλ̄ϯ
ⲁϥⲙⲟⲟⲩⲧⲉ ερο· ⲁⲉ ⲧⲁ ⲙⲁⲁⲩ· Ⲁⲙⲛ̄ⲧ̄ⲙ· n̄τετn̄-
ⲛⲁⲩ` ε ⲡⲛⲟⲩⲧⲉ ⲉϥⲙⲟⲟⲩⲧⲉ` ε ⲙⲁⲣⲓⲁ` ⲁⲉ ⲧⲁ ⲙⲁⲁⲩ
ⲉϥϯⲡⲓ` ε ⲣⲱⲥ· Ⲁⲩⲱ ⲉⲡⲉϥϯⲡⲓ` ε ⲣⲱϥ ϩⲱⲱⲥ ⲉⲥ-
Fol. 30a 1 ⲙⲟⲩⲧⲉ` ε ⲣⲟϥ n̄ ⲛⲁⲩ ⲛⲓⲙ | ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲁⲩⲱ
ⲙ̄ⲍ ⲡⲁ ⲱⲛⲣⲉ ⲉⲥⲟⲩⲱⲱⲧ̄ ⲛⲁϥ: Ⲡ ⲡⲛⲁⲩ ⲥⲁⲣ` ⲉⲱⲁⲥϯ ⲉⲕⲓⲃⲉ
ⲛⲁϥ· ⲛⲉⲱⲁⲥⲣⲓⲕⲉ ⲙ̄ ⲡⲉⲥⲙⲁⲕ̄ⲉ ⲉ ⲡⲉⲥⲏⲧ ⲛⲁϥ ⲉϥⲁⲣⲉ
ⲣⲁⲧ̄ϥ· ⲛ̄ⲑⲉ n̄ ⲟⲩⲡⲣⲣⲟⲥ· Ⲡⲛ̄ⲥⲱⲥ ⲟⲛ ⲱⲁⲥⲟⲩⲱⲱⲧ̄
ⲛⲁϥ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲁ ⲱⲛⲣⲉ·
Ⲥⲓⲧⲁ ⲙ̄ⲡⲥⲁ ⲛⲁⲓ· ⲁⲥⲁⲙⲁⲣⲧⲉ` n̄ ⲧⲉϥⲥⲓϫ· ⲁⲥⲥⲱⲕ
ⲙ̄ⲙⲟϥ ϩn̄ ⲛⲉϩⲓⲟⲟⲩⲉ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ· ⲡⲁ ⲱⲛⲣⲉ
Fol. 30a 2 ⲉⲧ ϩⲟⲗⲥ̄· ⲙⲟⲃⲱⲉ` ⲕⲟⲧⲓ· ⲕⲟⲧⲓ n̄ⲑⲉ n̄ n̄ⲱⲛ|ⲣⲉ` ⲕⲟⲧⲓ
ⲧⲏⲣⲟⲩ ⲉⲧⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟⲟⲩ` ε ⲙⲟⲟⲩⲉ· N̄ⲧⲟϥ ⲁⲉ` ϩⲱⲱϥ
ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙⲉ ⲓⲥ· ⲁϥⲟⲧⲁϩϥ̄ n̄ⲥⲱⲥ· ⲛⲉϥⲡⲧⲣⲧⲱⲣ`
ⲁⲛ`· ⲉϥⲧⲟⲥⲥ̄ ε ⲛⲉϥⲕⲟⲓ n̄ⲥⲟⲡ· ⲉϥϥⲓ` ⲟⲩⲱϩ· ⲟⲩⲱϩ·
Ⲥⲩⲁⲩⲉ` ϩn̄ ⲛⲉϩⲟⲓⲧⲉ ⲙ̄ ⲙⲁⲣⲓⲁ` ⲧⲉϥⲙⲁⲁⲩ n̄ⲥⲓ ⲡⲉⲧ
ⲉⲣⲉ ⲡⲧⲛⲣⲣ̄ϥ· ⲁⲱⲉ ⲙ̄ⲙⲟϥ· Ⲥⲛⲉϣⲁϥϥⲓ` n̄ ⲛⲉϥⲃⲁⲗ
ε ϩⲣⲁⲓ ϩⲁ ⲡⲉϩⲣⲟ· n̄ⲥⲓ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲛⲣⲣ̄ϥ ⲁⲱⲉ ⲙ̄ⲙⲟϥ·
ⲁⲩⲱ ⲉϥⲥⲙⲟⲛⲧ̄ ε ⲧⲃⲛⲏⲧ̄ϥ· Ⲥⲛⲉϣⲁⲥⲁⲓⲧ̄ϥ ⲟⲛ ⲛ̄ⲥⲧⲁⲗⲟϥ·
ⲛ̄ⲥⲙⲟⲟⲩⲉ ⲛ̄ⲙⲁϥ· Ⲁⲙⲛ̄ⲧ̄ⲙ· ⲱ ⲛⲉϩⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ |
Fol. 30b 1 n̄ⲧⲉⲧn̄ⲛⲁⲩ ε ⲙⲁⲣⲓⲁ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ` ⲡⲟⲣⲝ̄ ε ⲡⲉⲥⲥⲡⲓⲣ
ⲙ̄ⲛ̄ⲍ ⲉⲛⲁⲓ ⲛ̄ ⲡⲉϥⲣⲟ` ε ⲣⲁⲓ· ⲉⲛϯⲡⲓ` ε ⲣⲱⲥ· Ⲡⲟⲟⲩⲉ·
ⲙⲟⲟⲩⲉ ⲧⲱⲉⲉⲣⲉ n̄ ⲥⲓⲱⲛ· ⲉⲓⲱⲁⲭⲉ` ⲉⲣⲟ` ⲱ ⲙⲁⲣⲓⲁ`· ⲉⲓⲥ
ⲡ̄ⲣⲣⲟ ⲡⲉϫⲥ̄ ⲣⲓ ϫⲱ· Ⲁⲛⲱⲱⲡⲉ ⲥⲁⲣ ⲛⲉ` n̄ⲥⲓ ⲡ̄ⲣⲣⲟ
ⲡⲉϫⲥ̄· ⲁⲩⲣⲙⲟⲟⲥ` ⲣⲓ ϫⲱ· Ⲁⲩⲣ̄ ⲱⲃⲛⲣ` ⲣ̄ ⲣⲱⲃ ⲙⲙⲉ`
n̄ⲥⲓ ⲡⲉⲓⲱⲧ· Ⲁⲩⲣ̄ ⲥⲧⲥⲧⲉⲛⲛⲥ` ⲙⲙⲉ n̄ⲥⲓ ⲡⲱⲛⲣⲉ·
Ⲁⲩⲣ̄ ⲁⲧ ⲡⲟⲣⲝ̄ ⲉⲣⲟ` n̄ⲥⲓ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲧⲁⲁⲃ· Ⲛⲁⲥⲥⲉ-
Fol. 30b 2 ⲗⲟⲥ ⲣⲡⲟⲧⲁⲥⲥⲉ ⲛⲉ` ⲁⲉ ⲁⲙⲉⲣⲓ|ⲧⲉ· ⲁⲥⲟⲟⲩⲗⲉ` ⲉⲣⲟ`
ⲉ ⲧⲃⲉ ⲡⲟⲩⲧⲃⲃⲟ· N̄ⲧⲟ` ⲥⲁⲣ ⲙⲁⲁⲁⲧⲉ` ⲡⲉⲛⲧ ⲁⲣⲥⲛ̄
ⲣⲙⲟⲧ` n̄ ⲛⲁⲣⲣⲏ ⲡⲛⲟⲩⲧⲉ· ϩn̄ ⲛⲉϩⲟⲙⲉ` ⲧⲏⲣⲟⲩ· ⲁⲉ
ⲡⲓⲱⲟⲉⲓⲥ ⲱⲟⲟⲛ ⲙ̄ⲙⲉ· Ⲁⲣⲉⲓ n̄ ⲡⲟⲩⲥⲓϫ` ε ⲣⲁⲓ·
ⲙⲛ̄ ⲡⲟⲩⲥⲃⲟⲓ ε ⲧϫⲟⲥⲉ· ⲁⲣⲥⲓ n̄ⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
ⲛ̄ⲑⲟⲓⲕⲱⲛ ⲙ̄ ⲡⲉϥⲱⲛⲣⲉ· ⲁⲣⲧⲁⲗⲟⲥ` ⲣⲓϫⲛ̄ ⲧⲟⲩⲁⲡⲉ· ⲉⲣⲉ
ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲧⲁⲁⲃ ϫⲓ ⲙⲟⲉⲓⲧ ⲣⲛⲧⲉ· ⲉⲣⲙⲟⲟⲩⲉ` ε ⲃⲟⲗ

ϩⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲉⲣⲧⲁϣⲉⲟ̄ⲉⲓϣ· ⲉⲣϫⲱ ⲙ̄ⲙⲟⲥ·
ϫⲉ | Ⲥⲟⲩⲱ̄ⲛϥ̄ ⲛⲏⲧⲛ̄· ϫⲉ ⲛ̄ⲧⲟϥ· ⲡⲉ ⲡϣⲏⲣⲉ· ⲛ̄ ⲟⲩⲱⲧ Fol. 31 *a* 1
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧ ⲁⲓϫⲡⲟϥ· Ⲙ̄ ⲙⲁⲣⲓⲁ̀· ⲁⲓ̄ⲉⲓⲙⲉ· ϫⲉ ⲙ̄ⲑ
ⲉⲣⲧⲏⲕ ⲛ̄ ϩⲏⲧ̀ ⲉϫⲛ̄ ⲛⲟⲩⲥⲙⲟⲧ· Ϫⲉ ⲥϩⲓⲙⲉ ⲛⲓⲙ ⲛ̄ⲧ ⲁϥ-
ⲁⲓ̄ⲧⲉⲓ (*sic*) ⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ⲛ̄ⲧⲁϥϯ ⲛⲁϥ (*sic*) ⲙ̄ ⲡϣⲓ ⲛ̄ ⲧ̄ⲙⲛ̄ⲧ-
ⲣⲱⲙⲉ· Ⲏ̄ⲧⲟ̀ ⲇⲉ̀ ⲛ̄ⲧ ⲁⲣⲁⲓ̄ⲧⲉⲓ ⲙ̄ⲙⲟϥ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲥⲁⲃⲉ·
ⲁϥϯ ⲛⲉ̀ ⲙ̄ ⲡⲉϥⲇⲱⲣⲟⲛ̀ ⲉⲧⲉ ⲡⲉϥϣⲏⲣⲉ ⲡⲉ· Ⲁⲣϩⲕⲟ·
ⲁϥϯ̀ⲛⲉ̀ ⲙ̄ⲡⲉⲣⲱⲧⲉ̀ ⲛ̄ ⲛⲟⲩⲉⲕ|ⲓⲃⲉ̀ ϩⲛ̄ ⲙ̄ⲡⲛⲟⲩⲉ· Fol. 31 *a* 2
Ⲏⲧⲁⲩϫⲡⲟ̀ ϩⲓⲧⲛ̄ ⲉⲩϩⲁ· ⲛ̄ⲧⲟ ϩⲱⲱⲧⲉ̀ ⲁⲣϫⲡⲟ̀ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲁ ⲧⲡⲉ· ⲙⲛ̄ ⲛⲁ ⲡ̄ⲕⲁϩ· Ⲏ̄ⲧⲁⲣⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲧⲉϥϩⲩⲗⲏ· ⲁ ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ
ⲭⲁⲣⲓⲍⲉ ⲛⲉ̀ ⲛ̄ ⲧ̄ⲡⲉ· ⲙⲛ̄ ⲡⲕⲁϩ· Ⲉⲛⲉϣⲁⲣⲕⲱⲗϫ̄ ⲛ̄
ⲛⲟⲩⲡⲁⲧ· ⲙ̄ ⲡⲟⲩϣⲏⲣⲉ· ⲛ̄ⲧⲉⲟⲩⲱϣⲧ̄ ⲛⲁϥ· Ⲁⲩⲱ
ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁⲣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ· ⲟⲩⲱϣⲧ̄ ⲛⲉ̀ ϩⲱⲟⲩ· Ⲙ̄
ⲙⲁⲣⲓⲁ· ⲙⲁⲁⲃⲉ· ⲙⲛ̄ ⲯⲓⲧⲉ̀ ⲛ̄ⲣⲟⲙⲡⲉ· ⲁⲣ|ϫⲟⲕⲟⲩ̀ Fol. 31 *b* 1
ⲉ ⲃⲟⲗ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ̀ ϯ ⲉⲟⲟⲩ ⲛⲉ· ⲧⲁⲩⲉ̀ ⲛ̄ ⲟⲩⲙⲩⲥⲧⲏ- ⲛ̄
ⲣⲓⲟⲛ̀ ⲉ ⲣⲟⲓ̄ ⲱ̄ ⲙⲁⲣⲓⲁ· Ⲥⲱⲧⲙ̄ ⲡⲉϫⲁⲥ̀ ⲁⲛⲟⲕ ϯⲛⲁ
ⲧⲁⲙⲟⲕ· Ⲁⲓ̄ⲉⲥⲩⲭⲁⲍⲉ ⲙ̄ⲙⲟⲓ̄ ϫⲓⲛ ⲧⲁ ⲙⲛ̄ⲧⲕⲟⲩⲓ̄·
Ⲁⲓ̄ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲧⲉϥϩⲩⲗⲏ· Ⲁ ⲧⲁⲕⲁ-
ⲗⲁϩⲏ̀ ⲙⲟⲟϣⲉ̀ ⲉ ⲃⲟⲗ ⲁϫⲛ̄ ϩⲟⲟⲩⲧ· Ⲁ ⲛⲁⲉⲕⲓⲃⲉ̀ ⲣ̄
ⲥⲁⲓ̄ⲣⲉ· Ⲡ̄ⲡ ⲉⲓϣⲁϫⲉ̀ ⲙⲛ̄ ϩⲣ̄ϣⲓⲣⲉ· Ⲡ̄ⲡ ⲉⲓϯⲧⲕⲁⲥ
ⲉⲓⲙⲓⲥⲉ· Ⲡ̄ⲡ ⲉⲓϣⲗⲁϩ· ⲉⲓⲛⲁⲩ ⲉ ⲡⲁ | ϣⲏⲣⲉ· Ⲡ̄ⲡ Fol. 31 *b* 2
ⲓ̄ⲉⲓⲙⲉ· ϫⲉ ⲛ̄ⲧⲁⲓ̄ⲱ̄ⲱ̄ ⲙ̄ⲙⲟϥ ⲉ ⲃⲟⲗ ⲧⲱⲛ· Ⲁⲓ̄ⲉⲓⲙⲉ
ⲇⲉ̀ ⲛ̄ⲧⲟϥ ϫⲉ ⲟⲩⲛⲟⲩⲧⲉ̀ ⲡⲉ ⲛ̄ⲧ ⲁⲓ̄ϫⲡⲟϥ· Ⲁ ⲅⲁⲃⲣⲓⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ̀ ⲣ̄ ϩⲟⲧⲉ· ⲉϥⲧⲁϣⲉⲟ̄ⲉⲓϣ ⲛⲁⲓ̄ ⲛ̄ⲛⲁⲓ̄·
ⲉϥⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩϩⲱⲃ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲡⲉ· Ⲁⲛⲟⲕ ⲇⲉ ⲙ̄ⲡ
ⲉⲓⲣ̄ϩⲟⲧⲉ· ⲁⲗⲗⲁ ⲁⲓ̄ⲧⲉⲗⲏⲗ· ⲉⲓⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲣⲁϣⲉ· ⲛ̄ ⲧⲉⲣⲉ
ϥⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ̄· ⲉϥⲥⲧⲱⲧ· ⲁⲩⲱ̄ ⲁⲓⲙⲟⲩϩ ⲛ̄ ⲟⲩⲛⲟϥ·
Ⲁϥⲉⲓ̀ ⲡⲉϫⲁⲥ ⲛ̄ϭⲓ ⲙⲁⲣⲓⲁ· ⲁϥⲟⲩⲱⲛ ⲛ̄ ⲧⲁ | ⲧⲁⲡⲣⲟ· Fol. 32 *a* 1
ⲁϥⲡⲱⲧ̀ ⲉ ⲡⲉⲥⲏⲧ̀ ⲉ ⲧⲁ ⲕⲁⲗⲁϩⲏ̀· ⲁⲩⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ̀ ⲛ̄ⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲛ ⲉϥⲗⲟϫⲧ̄ ⲉ ⲣⲟⲓ̄ ⲡⲉ· ⲉϥⲣ̄
ϩⲙ̄ⲙⲉ ⲙ̄ⲙⲟⲓ̄· ⲁⲩⲱ̄ ⲉϥϩⲩⲡⲉⲣⲏⲧⲉⲓ̄· ⲙ̄ ⲡⲉⲧ ϩⲙ̄ ⲡⲁ
ⲥⲁ ⲛ ϩⲟⲩⲛ· Ⲉⲛⲉϣⲁⲓ̄ϩⲩⲙⲛⲉⲩⲉ̀ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄
ⲧⲉⲩϣⲏ· ϣⲁⲣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ̀ ϩⲩⲙⲛⲉⲩⲉ̀ ⲛⲙ̄ⲙⲁⲓ̈· Ⲡ̄

ⲡⲛⲁⲩ ⲟⲛ̀ ⲉϣⲁⲓ̈ⲕⲱⲗϫ̅ ⲛ̄ ⲛⲁ ⲡⲁⲧ ⲛ̄ ϣⲱⲣⲡ̄· ϣⲁⲣⲉ
ⲛ̄ϭⲟⲙ̀ ⲛ ⲙ̄ⲡⲏⲩⲉ· ⲟⲩⲱ̄ϣⲧ̄ ⲙ̄ ⲡⲉⲧ ϩⲙ̄ ⲡⲁ ⲥⲁ ⲛ ϩⲟⲩⲛ·
Fol. 32 a 2 Ⲡ̄ ⲡⲛⲁⲩ ⲛ̄ ϫⲡ̄ ϣⲟⲙⲧⲉ· ϣⲁ|ⲣⲉ ⲧⲉ ⲧⲣⲓⲁⲥ· ϯ ⲛⲁⲓ̈ ⲛ̄
ⲟⲩϭⲟⲙ· ϣⲁ ϫⲡ̄ⲥⲟ̀ ⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲟⲩⲧⲉⲗⲏⲗ ⲙⲛ̄ ⲟⲩ-
ⲟⲩⲛⲟϥ· ⲛⲉⲧ ϣⲟⲟⲡ ⲛⲁⲓ̈· Ⲡ̄ ⲡⲛⲁⲩ̀ ⲉⲓⲛⲁⲟⲩⲱⲙ·
ⲟⲩⲙⲁⲛⲛⲁ ⲙ̄ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ̀ ⲛⲉⲧ ⲛⲏⲩ ⲛⲁⲓ̈· Ϩⲙ̄
ⲡⲣⲏ̀ ⲟⲛ̀ ⲉϥⲛⲁϩⲱⲧⲡ̄· ⲟⲩⲙⲁⲛⲛⲁ̀ ⲛ̄ ⲥϯ ⲛⲟⲩϥⲉ ⲡⲉ·
Ⲡ̄ⲡ ⲓⲉⲓⲙⲉ· ϫⲉ ⲡⲉ ϯϩⲩⲙⲛⲉⲩⲉ̀ ⲉ ⲣⲟϥ· ⲡⲕⲟⲥⲙⲟⲥ̀
ⲧⲏⲣϥ̄ ϯ ⲉⲟⲟⲩ ⲛⲁϥ· Ⲁⲩⲱ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲓ̈ⲉⲓⲙⲉ̀ ⲉ
ⲣⲟⲟⲩ ⲁⲩⲱ̄ ⲁⲓ̈ⲙⲉⲧⲉⲭⲉ̀ ⲉ ⲣⲟⲟⲩ· Ⲁⲩⲱ̄ ⲁ ⲡⲕⲟⲥⲙⲟⲥ
Fol. 32 b 1 ⲧⲏⲣϥ̄ ϯ ⲉⲟⲟⲩ ⲛⲁⲓ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲕⲁ|ⲗⲱⲥ·
ⲛ̄ⲃ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲁⲣϫⲱ ⲉ ⲣⲟⲛ ⲛ̄ ⲧϭⲓⲛⲉⲓ̀ ϣⲁ ⲣⲟⲛ ⲙ̄
ⲡⲉⲛ ⲥⲱⲧⲏⲣ ⲡⲉⲭ̅ⲥ̅· Ⲕⲁⲗⲱⲥ ⲧⲉⲛ̄ⲧ ⲁⲥⲙ̄ⲡϣⲁ ⲛ̄ ϣⲱⲡ
ⲉ ⲣⲟⲥ ⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲕⲁⲗⲱⲥ ⲧⲉⲛ̄ⲧ
ⲁⲥⲧⲟⲩϫⲟ̀ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ϩⲓⲧⲛ̄ ⲧⲉⲥϭⲓⲛϫⲡⲟ·
Ⲕⲁⲗⲱⲥ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ̀
ⲟⲩⲏϩ ⲛⲙ̄ⲙⲁⲥ· Ⲕⲁⲗⲱⲥ ⲧⲙⲁⲁⲩ̀ ⲛⲙ̄ⲙⲟⲛⲁⲭⲟⲥ ⲧⲏ-
Fol. 32 b 2 ⲣⲟⲩ ⲙⲛ̄ ⲙ̄ⲙⲟⲛⲁⲭⲏ̀ ⲧⲏⲣⲟⲩ· | Ⲁⲣⲃⲉⲗ̀ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ
ⲧⲏⲣⲥ̄· ⲉⲥⲥⲟⲛϩ̄ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· Ⲁⲣⲙⲉⲥⲧⲉ̀
ⲡⲃⲓⲟⲥ̀ ⲙ̄ ⲡⲅⲁⲙⲟⲥ· Ⲁⲣⲉⲣⲙⲁⲁⲩ ⲙ̄ ⲡⲡⲁⲧϣⲉⲗⲉⲉⲧ
ⲙ̄ ⲙⲉ· Ⲡⲟⲩⲥⲱⲙⲁ̀ ⲁϥϭⲃ̄ⲃⲉ ϩⲛ̄ ⲛⲁⲥⲕⲏⲥⲓⲥ· Ⲡⲟⲩⲡⲛ̄ⲁ̄
ⲇⲉ̀ ⲁϥⲧⲉⲗⲏⲗ· ϫⲉ ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛⲙ̄ⲙⲉ· Ⲉϣϫⲉ
ⲁ ⲡⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲙⲉⲣⲓⲧⲉ· ⲉⲓⲉ̀ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁϭⲱ ⲉⲓ
ⲙⲏ ⲧⲉⲓ ⲛ̄ⲥⲉϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲉ:—Ⲉϣϫⲉ ⲁⲛⲟⲩⲉⲣⲏⲧⲉ
Fol. 33 a 1 ⲧⲱⲟⲩⲛ ϩⲁ ⲡⲛⲟⲩⲧⲉ· ⲉϥϩⲛ̄ ⲧⲟⲩ|ⲕⲁⲗⲁϩⲏ̀ ⲉⲧ ⲧⲃ̄ⲃⲏⲩ·
ⲛ̄ⲅ̄ Ⲉⲓⲉ̀ ⲟⲛⲧⲱⲥ· ⲥⲉϣⲟⲟⲡ ⲛ̄ⲥⲧⲩⲗⲗⲟⲥ ϩⲛ̄ ⲧⲙⲏⲧⲉ̀ ⲛ̄
ⲑⲓⲗⲏⲙ̄ ⲛ̄ ⲧⲡⲉ· Ⲉϣϫⲉ ⲁⲛⲟⲩⲉⲣⲏⲧⲉ̀ ⲧⲱⲟⲩⲛ̀ ϩⲁ
ⲡⲛⲟⲩⲧⲉ̀ ⲉϥⲟ̀ ⲛ̄ ⲕⲟⲩⲓ̈· Ⲉⲓⲉ̀ ⲟⲛⲧⲱⲥ̀ ⲧⲉ ⲁϩⲉ ⲣⲁⲧⲉ̀
ⲧⲉⲛⲟⲩ ϩⲁⲧⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲡⲟⲩϣⲏⲣⲉ· Ⲉϣϫⲉ
ⲁⲣϩⲱⲃⲥ̄ ⲙ̄ ⲡⲉϥϩⲟ· ϩⲛ̄ ⲛⲟⲩϩⲟⲓ̈ⲧⲉ̀ ⲉ ⲧⲃⲉ ⲡⲁⲏⲣ· ⲏ̄
ⲡϫⲁϥ ⲉⲧ ⲛ̄ ⲃⲟⲗ· Ⲉⲓⲉ̀ ⲟⲛⲧⲱⲥ̀ ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ· ⲙⲛ̄
Fol. 33 a 2 ⲛⲉⲍⲉⲣⲁⲫⲓⲛ̀ ⲁϩⲉ ⲣⲁⲧⲟⲩ ϩⲓϫⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥ|ⲧⲏⲣⲓⲟⲛ̀
ⲉⲩϩⲱⲃⲥ̄ ⲙ̄ ⲡⲟⲩϩⲟ̀ ϩⲙ̄ ⲡⲧⲁⲁⲧⲉ ⲛ̄ ⲛⲉⲩⲧⲛϩ̄· Ⲉϣϫⲉ
ⲁⲣⲧⲱⲟⲩⲛ̀ ϩⲁ ⲣⲟϥ ϩⲙ̄ ⲡⲟⲩϩⲁⲙⲏⲣ ⲙⲛ̄ ⲛⲟⲩⲡⲁⲧ·

Cιὲ οντως̀ τερμοος τενοτ̀ ρϊχ̄ⲙ̄ οτοροκος
ⲛ̄ εοοτ· ερε ⲛεχερουβιν ⲙ̈ⲛ̄ ⲛεζεραφιν̀ αρε
ρατοτ̀ ερὸ ετρⲙⲙεετὲ ε ⲡεντ αρχποϥ· Cⲱχὲ
αρτⲙ̈ⲙοϥ ⲛερωτὲ ρⲛ̄ ⲛοτεκιβε ⲙ̈ ⲡαρθενικον·
Cιὲ οντως̀ ⲡεϥcωⲙα ⲛ̄ ⲛοττε· ⲙ̈ⲛ̄ ⲡεϥcⲛοϥ ετ|
ταειⲛτ· ce† ⲙ̈ⲙοϥ ε τοτταρο· Οτ ⲡε ⲡταειὸ Fol. 33 b 1
ετ οτⲛⲁⲱⲉⲛⲧⲕ̄ ⲛ̄ ⲛⲁϱϱε· Ⲱ τε cⲣⲙⲙὲ ⲛ̄ ⲧⲁ ⲧⲡⲉ ⲛ̈
ⲙ̈ⲛ̄ ⲡⲕⲁϥ· ⲙ̈ⲛ̄ ⲛεφωστηρ ⲙ̈ⲛ̄ ⲛⲁⲥⲥⲉⲗⲟⲥ̀ ετ ρⲙ̈
ⲡⲁⲓcὲ ρⲧⲡοτⲁccε ⲛⲁc· ε ⲧⲃε ⲡετ οτⲛϩ ⲛ̄ⲣⲛⲧⲉ·
Cωτⲙ̈ ε ⲡετ ρι οτⲛⲁⲙ̈ ⲙ̈ ⲡεϥειωτ̀ ρⲙ̄ ⲙ̈ⲡⲛⲧὲ
ⲉϥⲙⲙοⲩⲧⲉ̀ ε ⲙⲁρⲓⲁ̀ ϫε ⲧⲁ ⲙⲁⲁⲩ· ⲉϥcωⲧⲙ̈ ⲛ̄ⲥⲁ
ⲓ̈ωcⲏϥ ρⲙ̈ ⲙ̈ⲡⲧⲥⲧⲙⲛⲧ ⲙⲙⲁ· ⲛ̄ⲟⲉ ⲛ̄ οτει|ωτ· ⲛⲁⲥ- Fol. 33 b 2
ⲥⲉⲗⲟⲥ ⲣⲧⲡⲉⲣⲛⲧⲉⲓ ⲙ̈ⲙοϥ· ⲛ̄ⲧοϥ ⲣⲱⲟϥ· ⲭⲣⲧⲡοτⲁccὲ
ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲛⲁⲓ ϫε ⲧⲛⲟⲩ̀ ⲁⲧⲱⲟⲡⲉ
ⲙ̈ⲙⲟ̀ ⲱ ⲙⲁⲣⲓⲁ̀ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ϣⲛⲕ ε ⲃⲟⲗ· Ⲗⲁⲛⲓ̈ⲧⲛ̄
ⲱ ⲛⲉⲣⲓⲟⲙⲉ̀ ⲧⲛⲟⲩ̀ ⲉⲧ ⲉⲡⲓⲟⲩⲙⲉⲓ̀ ε ⲧⲙ̈ⲡⲧⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱϥ̀ ε ⲡⲉⲥⲙⲟⲧ̀ ⲙ̈ ⲙⲁⲣⲓⲁ̀ ⲧⲙⲁⲁⲩ ⲙ̈ ⲡⲁ ϫⲟⲉⲓⲥ·
ⲛ̄ⲧⲉⲧⲛ̄ⲑⲉⲱ̄ⲣⲉⲓ ⲛ̄ ⲧⲉⲥⲥⲓⲛⲟⲩⲱⲙ̈ ⲉⲧ ϫⲁϫⲱ· ⲙ̈ⲛ̄ ⲧⲉⲥ-
ⲥⲓⲙⲉⲛⲕⲟⲧⲕ̄ ρι ⲡⲉⲥⲛⲧ· | Ⲡⲛⲉ ⲥⲉⲡⲓⲟⲩⲙⲉⲓ̀ ε ⲗⲁⲁⲩ̀ ε Fol. 34 a 1
ⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲡⲉ· Ⲉⲛ ερε ⲡⲉⲥⲣ̄ ⲡⲙⲉⲉⲧⲉ̀ ⲩⲟⲟⲛ ⲙ̈ⲛ̄
ⲛ̄ ⲛⲁⲩ ⲙⲙⲁ̀ ⲣⲙ̄ ⲧⲧⲁⲡⲣⲟ· ⲛ̄ ⲛⲉⲟⲩⲛⲛⲃ· Ⲡⲛⲉ ϫⲱⲕⲙ̈
ⲣⲙ̄ ⲟⲩⲥⲓⲟⲟⲩⲛ̄ ⲉⲡⲉϥ: Ⲡⲛⲉ c† ⲛ̄ ⲟⲩⲕⲟⲥⲙⲓⲥⲓⲥ ε ⲣⲟⲥ̀
ⲉⲡⲉϥ· Ⲡⲛⲉ ⲥⲱⲟⲩⲱⲟⲩ ⲙ̈ⲙⲟⲥ̀ ⲉⲡⲉϥ̀ ⲣⲙ̄ ⲟⲩⲣⲃⲥⲱ ⲛ̄
ⲣⲟⲓⲧⲉ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲉⲣⲓⲟⲙⲉ̀ ⲧⲛⲟⲩ· ⲙ̈ ⲙⲁⲓ ⲱⲟⲩⲱⲟⲩ:
Ⲡⲛⲉ ⲉϫⲓ †ⲡⲉ̀ ⲛ̄ ⲏⲣⲡ̄ ⲉⲡⲉϥ· ⸗Ⲉⲛⲉⲥⲣⲙⲟⲟⲥ ⲛ̄ ⲛⲁⲩ
ⲙⲙⲁ· ερε ⲡⲉⲥⲣⲟ̀ ⲕⲧⲛⲧ | ε ⲡⲥⲁ ⲛ̄ⲧ ⲁⲛⲁⲧⲟⲗⲏ· ⲉⲥ- Fol. 34 a 2
ⲥⲱⲱⲩ̄ⲧ ε ⲡⲉⲥⲁⲧⲙⲓⲟⲩⲣⲙⲟⲥ̀ ⲛ̄ ⲛⲁⲩ ⲙⲙⲁ· Ⲡⲛⲉ ⲥⲁ-
ⲡⲁⲛⲧⲁ̀ ε ⲣⲟⲟⲩⲧ̀ ⲉⲡⲉϥ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ̀ ⲡⲉⲥⲉⲓⲱⲧ· ⲙ̈ⲛ̄
ⲧⲉⲥⲙⲁⲁⲩ ⲙ̈ⲛ̄ ⲛⲉⲥⲥⲛⲏⲧ· Ⲉ ⲧⲃε ⲡⲁⲓ ⲛ̄ ⲧⲉⲣⲉ ⲥⲁⲃⲣⲓⲏⲗ̀
ⲱⲁϫⲉ ⲛⲙⲙⲁⲥ̀ ⲁⲥⲱⲧⲟⲣⲧ̄ⲣ̄ ⲉϫⲙ̈ ⲡⲱⲁϫⲉ̀ ϫⲉ ⲛ ⲁⲱ
ⲛ̄ ⲣⲉ̀· ⲡⲁⲓ̈ ⲛⲁⲱⲱⲡⲉ ⲙⲙⲟⲓ̈ ⲙ̈ⲡⲉ ⲓⲥⲟⲩⲉⲛ ⲣⲟⲟⲩⲧ̄
ⲉⲡⲉϥ· Ⲡⲉϫⲁϥ ⲛⲁⲥ̀ ⲛⲥⲓ ⲥⲁⲃⲣⲓⲏⲗ· ϫⲉ ⲟⲧⲡⲛⲁ ⲉϥ-
ⲟⲧⲁⲁⲃ ⲡⲉⲧ ⲙⲛⲧ ε ⲣⲣⲁⲓ ε ϫⲱ· ⲁⲧⲱ̄ ⲧⲥⲟⲙ̀ ⲙ̈ ⲡⲉⲧ Fol. 34 b 1
ϫⲟⲥⲉ̀ ⲧⲉⲧ ⲛⲁⲣ̄ ⲣⲁⲓⲃⲉⲥ ερο· | Ⲉ ⲧⲃε ⲡⲁⲓ ⲡⲉⲧⲉ- ⲙⲉ

ⲛⲁϫⲡⲟϥ ⲱ̄ ⲙⲁⲣⲓⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲧⲉ ϣⲁϥⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲙ̄
ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲁⲇⲁⲙ· ϩⲓⲧⲙ̄ ⲡⲉϥⲥⲱⲙⲁ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲙⲛ̄
ⲡⲉϥⲥⲛⲟϥ ⲉⲧ ⲧⲁⲉⲓⲏⲩ· Ⲡⲉⲧ ⲉⲣⲛⲁϫⲡⲟϥ ⲱ̄ ⲙⲁⲣⲓ̄ⲁ̀
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ ⲁϥⲡⲗⲁⲥⲥⲉ ⲛ ⲟⲩⲟⲛ ⲛⲓⲙ
ϩⲛ̄ ⲛⲉϥϭⲓϫ ⲛ̄ ⲛⲟⲩⲧⲉ· Ⲉⲣⲉ ⲡⲟⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛⲁϣⲱⲡⲉ
ⲉϥϩⲏⲡ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲏ̄ ⲉⲩⲛⲁⲣ̄ ⲡⲟⲩⲱⲃϣ̄ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ
ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲥⲁⲃⲉ· ⲉⲩⲧⲁⲩⲟ̀ ⲙ̄ ⲡⲟⲩⲣⲁⲛ ϩⲛ̄ ⲧⲟⲓ̄-
ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ϩⲓϫⲛ̄ ⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲓⲧⲛ̄
Fol. 34 b 2 ⲛⲉⲉⲡⲓⲥⲕⲟⲡⲟⲥ | ⲙⲛ̄ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ·
ⲛ̄ ⲧⲉⲓ ϩⲉ Ϫⲉ ⲉ̄ⲛⲉⲓ̄ⲣⲉ ⲙ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲙ̄ ⲡⲉⲕϫⲡⲟ ⲉ̄ⲧ
ⲟⲩⲁ̄ⲁⲃ· ϩⲙ̄ ⲙⲁⲣⲓ̄ⲁ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲛⲁⲓ̄ⲁ̄ⲧⲉ ⲛ̄ⲧⲟ ⲱ̄
ⲙⲁⲣⲓ̄ⲁ̄ ⲡϣⲟⲩϣⲟⲩ ⲛ̄ ⲛⲁⲅⲅⲉⲗⲟⲥ· ⲧⲗⲁⲗⲓ̄ⲁ̄ ⲛ̄ ⲛⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲡϩⲩⲙⲛⲟⲥ ⲛ̄ ⲛⲉⲭⲁⲓ̄ⲣⲟⲩⲃⲓ̄ⲛ· ⲙⲛ̄ ⲛⲉ-
ⲍⲉⲣⲁⲫⲓ̄ⲛ· ⲧϭⲓ̄ ⲛ ϩⲱⲥ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁ̄ⲁⲃ ⲧⲏⲣⲟⲩ· Ϩⲙ̄
ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲁⲣϫⲡⲟ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ ϣⲟⲟⲡ
ϫⲓ̀ⲛ ⲉⲛⲉϩ· ⲡⲉⲧⲉ ⲙⲛ̄ ⲧϥ̄ⲁⲣⲭⲏ ⲟⲩⲇⲉ ϫⲱⲕ· Ⲁⲩⲱ
ⲁⲛⲥⲱⲧⲙ̄ ⲉ ϩⲉⲛϩⲩⲙⲛⲟⲥ ⲛ̄ ⲣⲁϣⲉ· ϩⲓ̀ ⲥⲙⲟⲩ· ϩⲛ̄
Fol. 35 a 1 ⲧⲉⲥⲧⲣⲁⲧⲓ̄ⲁ ⲛ̄ ⲧⲡⲉ ϫⲉ· ⲡⲉⲟ̄ⲟⲩ ⲙ̄ | ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲛⲉⲧ
[ⲛ̄ⲍ] ϫⲟⲥⲉ· ⲧⲉϥⲉⲓⲣⲏⲛⲏ ϩⲓ̄ϫⲙ̄ ⲡⲕⲁϩ· ϩⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲙ̄
ⲡⲉϥⲟⲩⲱϣ· Ⲁⲛⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲛⲧ ⲁⲣϫⲡⲟϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲉⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲧⲟ ϩⲛ̄ ⲛⲉ
ϩⲓ̄ⲟ̄ⲙⲉ· ⲁⲩⲱ̄ ϥⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ϭⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲛ̄ ϩⲏⲧⲉ·
Ⲱ̄ ⲧⲛ̄ⲧⲁ ⲧⲉⲥⲕⲁⲗⲁϩⲏ ϣⲱⲡ ⲉ̄ ⲣⲟⲥ ⲙ̄ ⲡⲉⲓ̄ ⲁⲧ ϣⲟⲡϥ̄·
Ⲛⲁⲓ̄ⲁ̄ⲧⲉ ⲛ̄ⲧⲟ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲁ̄ ⲧⲟⲩⲙⲏⲧⲣⲁ ⲉϣ-
ⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁⲓ̄· ϩⲁ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲉ̀ ⲟ̄ ⲛⲁϥ ⲛ̄ ⲑⲣⲟⲛⲟⲥ·
Fol. 35 a 2 ⲉⲣⲉ ⲡⲕⲁϩ̀ ⲟ̄ ⲛⲁϥ ⲛ̄ ϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ· ⲕⲁⲧⲁ | ⲑⲉ ⲛ̄ⲧⲁϥ-
ϫⲟⲟⲥ ϫⲉ ⲧⲡⲉ̀ ⲡⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ· ⲁⲩⲱ̄ ⲡⲕⲁϩ̀ ⲡⲉ
ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ̀ ⲛ̄ ⲛⲁ ⲟⲩⲉⲣⲏⲧⲉ· ⲛ̄ⲧⲟ̀ Ⲇⲉ̀ ⲁⲧⲟⲩ-
ⲕⲁⲗⲁϩⲏ̀ ϣⲱⲡⲉ ⲙ̄ ⲡⲉ· ⲁⲩⲱ̄ ⲛ̄ ⲕⲁϩ· ϫⲉ ⲁⲧⲟⲩⲙⲏⲧⲣⲁ̀
ϣⲱⲡ ⲉ ⲣⲟⲥ ⲙ̄ ⲡⲉⲧ ⲙⲟⲩϩ ⲛ̄ ⲧⲡⲉ̀ ⲙⲛ̄ ⲡⲕⲁϩ· Ⲉⲣⲉ
ⲛⲓⲙ̀ ⲧⲛ̄ⲧⲱⲛ ⲉⲣⲟ̀· ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲥⲁⲃⲏ· ⲱ̄ ⲧⲉⲓ
ⲛⲟϭ ⲛ̄ ϣⲡⲏⲣⲉ· ⲙⲛ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲑⲁⲩⲙⲁ· Ϩⲛ̄ ⲧⲡⲉ
Fol. 35 b 1 ⲙⲉⲛ̀ ⲟⲩ ⲁⲧ ⲙⲁⲁⲩ ⲡⲉ ϩⲙ̄ ⲡⲕⲁϩ ⲇⲉ̀ ⲟⲩⲁⲧⲉⲓⲱⲧ | ⲡⲉ·
ⲛ̄ⲏ̄ ⲟⲩϫⲟⲉⲓⲥ ⲡⲉ̄ ϩⲛ̄ ⲧⲡⲉ· ⲟⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲡⲉ̀ ϩⲓϫⲙ̄ ⲡⲕⲁϩ·

Ⲏ̅ ϯⲛⲁϩⲱ̀ ⲁⲛ̀ ⲉ ⲣⲟⲓ̀ ⲱ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲓⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟ· ⲙ̅ ⲡⲁ ϩⲏⲧ ⲛⲁⲉϣⲛⲟⲓ̅ ⲁⲛ̀ ⲙ̅
ⲡⲁ ⲛⲟϭ ⲛ̅ ϫⲓⲥⲉ· ⲱ̅ ⲧⲉⲛⲧ ⲁⲥϩⲗⲟⲟ̅ⲗⲉ̀ ⲙ̅ ⲡⲉⲧ ⲉⲣⲉ
ⲛ̅ⲍⲉⲣⲁⲫⲓⲛ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟϥ· Ⲉⲣⲉ ⲁϣ̀ ⲛ̅ ⲗⲁⲥ̀
ⲛ̅ ⲥⲁⲣⲝ̅ ⲛⲁϣϣⲁϫⲉ· ⲉ ⲡⲟⲩⲛⲟϭ ⲛ̅ ϫⲓⲥⲉ· Ⲙ̅ ⲫⲓⲗⲁ-
ⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲉ ⲡⲕⲱϩⲧ̅ ⲙⲟⲩϩ· ϩⲓ ϫⲱϥ· ⲁⲩⲱ̅ ⲉⲛϥ̅ⲣⲟⲕϩ̅
ⲁⲛ̀· | Ⲙ̅ ⲡⲙⲁ̀ ⲛ̅ ⲟⲩⲱϩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ̅ ⲡⲉϥⲙⲁ̀ Fol. 35 b 2
ⲛ̅ ϣⲱⲡⲉ:—Ⲙ̅ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲡ̅ⲣⲟⲫⲏⲧⲏⲥ̀ ⲱϣ̀ ⲉ ⲃⲟⲗ
ⲉ ⲧⲃⲏⲏ̅ⲧⲥ̅· ϫⲉ Ⲧⲁⲓ̅ ⲧⲉ ⲧⲡⲩⲗⲏ̀ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉⲣⲉ
ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ̀ ⲛⲏⲩ̀ ⲉ ϩⲟⲩⲛ ⲛ̅ϩⲏⲧⲥ̅· Ⲁ ⲡϫⲟⲉⲓⲥ ϭⲱϣⲧ̅
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ̀ ⲉϫⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ̀ ⲙ̅ ⲡⲉϥϩⲉ̀ ⲉ ⲡⲉⲧ
ⲧⲛ̅ⲧⲱⲛ ⲉⲣⲟ̀ ϩⲙ̅ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̅· ⲛ̅ ⲛⲉϩⲓⲟⲙⲉ· ⲉ ⲧⲃⲉ
ⲡⲁⲓ̅ ⲁϥϭⲟⲓ̅ⲗⲉ̀ ⲉⲣⲟ̀ ⲙ̅ ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ ϣⲏⲣⲉ:—
Ⲭⲁⲓⲣⲉ̀ ⲧⲙⲁⲁⲩ ⲙ̅ ⲡϫⲟⲉⲓⲥ· | ⲧⲉⲛⲧ ⲁⲥϭⲛ̅ ϩⲙⲟⲧ ⲛ̅ Fol. 36 a 1
ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲭⲁⲓⲣⲉ̀ ⲡⲉⲥⲙⲟⲩ ⲙⲛ̅ ⲡⲣⲁϣⲉ· ⲙⲛ̅ ⲛ̅ⲑ̅
ⲡⲟⲩⲛⲟϥ· Ⲭⲁⲓⲣⲉ̀ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ̀ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙ̅ ⲙⲉ:—
Ⲭⲁⲓⲣⲉ̀ ⲡⲉⲣⲅⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ ⲡⲥⲁⲉⲓⲛ ⲙ̅ ⲙⲉ· Ⲭⲁⲓⲣⲉ̀
ⲧⲉⲛⲧ ⲁⲥⲙⲓⲥⲉ ⲛⲁⲛ ⲙ̅ ⲡⲱⲛϩ̅ ⲉⲥⲟ̅ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ·
Ⲙ̅ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲑⲏⲡ̀ ⲛⲁ ⲙⲉⲣⲁⲧⲉ̀ ⲉⲧⲟⲩⲟ̅ⲛϩ̅
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ:—Ϫⲓⲛ ⲧⲉϩⲟⲩⲉⲓⲧⲉ̀ ⲛ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓⲟ̀
ⲛ̅ ⲧⲡⲉ̀ ⲙⲛ̅ ⲡⲕⲁϩ ⲛ̅ⲥⲟⲟⲩ ⲛ̅ϩⲟⲟⲩ· Ⲁⲩⲱ̅ ⲁϥⲙ̅ⲧⲟⲛ̀
ⲙ̅ⲙⲟϥ ⲉ ⲃⲟⲗ | ϩⲛ̅ ⲛⲉϥϩⲃⲏⲩⲉ̀ ⲧⲏⲣⲟⲩ· ϩⲙ̅ ⲡⲙⲉϩ Fol. 36 a 2
ⲥⲁϣϥ̅ ⲛ̅ϩⲟⲟⲩ· Ϩⲣⲁⲓ̅ ⲇⲉ̀ ⲟⲛ̀ ϩⲛ̅ ⲥⲟⲩ ⲥⲁϣϥ̅ ⲙ̅ ⲡⲉⲃⲟⲧ̀
ⲛ̅ ⲃⲣ̅ⲣⲉ· ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ̀ ⲛ̅ ⲛⲉϩ̀ⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ
ⲥⲁϣϥ̅ ⲡⲉ̀ ⲙ̅ ⲡⲉⲃⲟⲧ̀ ⲡⲁⲣⲙⲟⲩⲧⲉ ⲛ̅ⲧⲁ ⲡⲉⲛϫⲟⲉⲓⲥ̀ ⲉⲓ̀
ⲉ ⲡⲉⲥⲏⲧ̀ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲁϥϫⲓ ⲥⲁⲣⲝ̅ ϩⲛ̅ ⲧⲉⲓ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ:—Ⲙ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲛ̅ ⲥⲁⲃⲏ̀· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̅ⲙⲟ ϫⲓ̀ ⲡⲉϩⲙⲟⲧ̀ ⲙ̅ ⲡⲛⲟⲩⲧⲉ̀· ⲉⲧⲉ ⲡⲟⲩϣⲏⲣⲉ ⲡⲉ
ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲛ· ⲛⲉϥⲕⲁ̀ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲛ ⲉ ⲃⲟⲗ· Ⲁⲩⲱ̅
ⲛϥ̅ⲛⲁϩⲙⲉⲛ ⲉⲛⲉⲡⲓⲃⲟⲩ|ⲗⲏ̀ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ· Fol. 36 b 1
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ:—Ⲁⲓ̅ⲟ̀ (sic) ϣⲟⲡⲛ̅ ⲉ ⲣⲟⲕ̀ ⲧⲏⲣⲛ̅· ⲙⲏ ⲡⲟⲧⲉ̀ ⲟ̅
ⲛ̅ⲧⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲣⲁϣⲉ ⲙ̅ⲙⲟⲛ· ⲛϥ̅ⲥⲟⲕⲛ̅ ⲛⲙ̅ⲙⲁϥ̀
ⲉ ⲡⲉⲥⲏⲧ̀ ⲉ ⲧⲅⲉϩⲉⲛⲛⲁ̀ ⲛ̅ ⲥⲁⲧⲉ:—Ⲙ̅ ⲙⲁⲣⲓⲁ̀ ⲧⲉⲣϩⲏⲛ̀
ⲉ ϩⲟⲩⲛ̀ ⲉ ⲡⲣ̅ⲣⲟ̀ ⲡⲉⲭ̅ⲥ̅ ⲁⲩⲱ ϥⲛⲁϫⲓ̀ ⲛ̅ⲛⲟⲩⲥⲟⲡⲥ̅ ⲉ

ϫⲱⲛ· ϫⲉ ⲡⲟⲩϣⲏⲣⲉ ⲡⲉ· ⲁⲩⲱ̄ ⲡⲟⲩⲙⲉⲣⲓⲧ ⲡⲉ:—Ⲏⲧⲟ̀
ⲅⲁⲣ̀ ⲁⲣϫⲡⲟϥ ⲁϥⲙⲟⲩⲧⲉ̀ ⲉⲣⲟ̀ ϫⲉ ⲧⲁ ⲙⲁⲁⲩ· Ⲟⲩⲛⲟϭ
ⲅⲁⲣ̀ ⲁⲗⲏⲑⲱⲥ ⲡⲉ ⲡⲟⲩⲧⲁⲉⲓⲟ̀ ⲱ̄ ⲙⲁⲣⲓⲁ̀ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ·
Fol. 36 b 2 ⲙ̄ ⲡⲁⲣⲁ | ⲛⲉϩⲓⲟ̄ⲙⲉ̀ ⲧⲏⲣⲟⲩ· ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ϫⲉ ⲁ ⲡⲉ-
ⲛⲧ ⲁϥϯ ⲛⲓϥⲉ̀ (*sic*) ⲉ ⲍⲱⲛⲧ ⲛⲓⲙ̀· ⲙⲟⲩⲧⲉ̀ ⲉⲣⲟ̀ ϫⲉ ⲧⲁ
ⲙⲁⲁⲩ:—Ⲧⲉϫⲟⲥⲉ ⲙ̄ ⲡⲁⲣⲁ ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ ⲙⲛ̄ ⲛⲉ-
ⲍⲉⲣⲁⲫⲓⲛ· Ⲧⲉⲥⲙⲁⲙⲁⲁⲧ ⲙ̄ ⲡⲁⲣⲁ ⲛⲉⲑⲣⲟⲛⲟⲥ· ϫⲉ
ⲁ ⲡⲉⲭ̄ⲥ̄ ⲙⲉⲣⲓⲧⲉ· ⲁϥϭⲟⲓ̄ⲗⲉ̀ ⲉⲣⲟ Ϩⲓⲧⲛ̄ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ̀
ⲛ̄ ⲧⲉⲧⲟ̄ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ̀ ⲑⲁⲅⲓⲁ̀ ⲙⲁⲣⲓⲁ̀
ⲉⲥⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲁ ⲣⲟⲛ· ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲉⲥϣⲏⲣⲉ ⲙ̄
ⲙⲉⲣⲓⲧ̀ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ· ϫⲉ ⲕⲁⲥ

[The rest is wanting]

THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

ⲞⲨⲄⲀⲐⲨⲄⲎⲤⲒⲤ Ⲛ̄ⲦⲈ ⲠⲚ̄ ⲠⲈⲦ ⲞⲨⲀⲀⲂ Fol. 2 a
Ⲛ ⲒⲰⲦ ⲀⲠⲀ ⲪⲞⲦⲈ ⲠⲚⲞϬ Ⲛ̄ ⲈⲠⲒⲤⲔⲞⲠⲞⲤ ⲁ̄
Ⲛ̄ ⲦⲠⲞⲖⲒⲤ ⲠⲤⲞⲒ̈· Ⲛ̄ⲦⲀϤⲦⲀⲨⲞⲤ ⲆⲈ Ⲛ
ϢⲰⲢⲠ̄ Ⲛ̄ⲦⲔⲨⲢⲒⲀⲔⲎ· Ⲛ̄ ⲦⲈⲢⲈ ⲀⲢⲒⲀⲚⲞⲤ
Ⲡ̄ϨⲎⲄⲈⲘⲰⲚ Ⲛ ⲐⲨⲂⲀⲈⲒⲤ ⲦⲚ̄ⲚⲞⲞⲨ Ⲛ̄ⲤⲰϤ
ⲈⲂⲒ Ⲛ̄ ⲦⲈϤⲀⲠⲈ Ⲉ̄ ⲀϤⲠⲀⲢⲀⲔⲀⲖⲒ Ⲛ̄ ⲠⲂⲈ-
ⲖⲈⲦⲀⲢⲒⲞⲤ Ⲛ̄ ⲠⲢ̄ⲢⲞ ⲘⲚ̄ ⲘⲘⲀⲦⲞⲒ̈ Ⲛ ⲠϨⲎ-
ⲄⲈⲘⲰⲚ Ⲉ̄ ⲦⲢⲈⲨⲔⲀϮⲬⲈ Ⲙ̄ⲘⲞϤ Ⲉ ⲀϤⲢ̄
ⲦⲈⲨϢⲎ ⲦⲎⲢⲤ̄· ⲈϤϨⲞⲘⲈⲖⲒⲈ ⲠⲖⲀⲞⲤ·
ϨⲚ̄ ⲞⲨⲈⲒⲢⲎⲚⲎ ϨⲀⲘⲎⲚ·

———····———····———····———
———····———····———····———

Ϯϣⲓⲛⲉ ⲉ ⲣⲱⲧⲛ̄ ⲱ̄ ⲛⲁϣⲏⲣⲉ ⲙ̄ⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲛⲁϣⲉⲉⲣⲉ·
ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲓ̈ ⲟⲩⲥⲟⲡ· ϩⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· Ϯϩⲱⲛ ⲅⲁⲣ ⲉ ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ ⲛ̄
ϩⲛ̄ⲉⲛⲧⲟⲗⲏ ⲛ̄ⲧⲉ ⲡⲱⲛϩ̄: ⲉ ⲧⲣⲉ ⲧⲉⲧⲙⲙⲟⲟϣⲉ ⲛ̄ϩⲏⲧⲟⲩ
ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϭⲱ ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄ ⲡⲁ
ⲙⲉⲉⲩⲉ: ⲉⲓ̈ⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁⲓ̈ ϫⲉ ⲛ ϯⲛⲁⲕⲧⲟⲓ̈ ⲁⲛ ϣⲁ
ⲣⲱⲧⲛ̄ ϩⲛ̄ ϯⲥⲁⲣⲝ̄ ϣⲁ ⲉⲛⲉϩ:—Ⲱ̄ ⲛⲁϣⲏⲣⲉ ⲙⲙⲉⲣⲓⲧ
ⲙⲓϣⲉ ⲉ ⲣⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩϭⲓⲙⲙⲓϣⲉ ⲉⲛⲁⲛⲟⲩⲥ: ϫⲉ ⲟⲩⲁⲅⲱⲛ
ⲉϥϣⲟⲃⲉ ⲡⲉ ⲡⲁⲅⲱⲛ ⲙ̄ ⲡⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ· Ⲟⲩⲟⲓ ⲙ̄ ⲡⲉⲧ
ⲛⲁⲟⲩⲁϩϥ̄ ⲛ̄ⲥⲱϥ ⲙⲛ̄ ⲛⲉϥϩⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ· Ⲟⲩⲟⲓ ⲛ̄
ϩⲟⲩⲟ̄ ⲛ̄ ⲛⲉⲧ | ⲕⲱ ⲛϩ̄ⲧⲏⲩ ⲉ ⲛⲉⲧ ϣⲁⲩⲃⲱⲕ ⲛ̄ⲥⲉⲕⲁⲁⲩ· Fol. 2 b
ⲉⲓⲧⲉ ⲕⲱⲧ· ⲉⲓⲧⲉ ⲧⲱϭⲉ· ⲉⲓⲧⲉ ϩⲱⲃ ⲛⲓⲙ ⲛ̄ϭⲓⲛϭⲟⲛⲥ̄· ⲃ̄

Cic ϩnητε ϭαρ τετⲛⲛαϩ ε ροϊ ⲙⲡⲟⲟϥ· καν αⲓⲣ ϩⲛ
πετⲛαⲓⲟϭϥ· καν αⲓⲣ ϩⲛϧⲓⲛϩⲟⲛⲥ̄· ⲏ ϩⲛ ⲡⲉⲑⲟⲟϥ
εⲓⲥ ϩnητε ⲁϥⲧⲛⲛⲟⲟϥ ⲛⲥⲱⲓ ε ⲃⲓϯ ⲛⲧⲉ ⲧⲛϥⲧⲛ ϩⲓⲧⲛ
ⲡⲓⲉⲣⲟ ⲛⲁⲥⲉⲃⲛⲥ· Ⲧⲣ ⲙⲡⲧⲣⲉ ⲛⲛⲧⲛ ϫⲉ ⲭⲓⲙ ⲛⲧⲁ
ⲙⲡⲧⲕⲟϯ ϩⲁϥ ⲛⲥⲟⲡ ϣⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲟⲩⲱⲛϥ̄ ε ροϊ ⲉⲓⲙⲟⲟⲛⲉ ⲛⲛⲉⲥⲟⲟϥ ⲙ̄ ⲡⲁ ⲓⲱⲧ ⲁⲩⲱ
ⲙⲉϩⲗⲟ ⲉⲩⲧⲁⲩⲟ̄ ⲉ̄ ροϊ ϩⲛ̄ ⲧⲁⲡⲉϩⲓⲟⲛ· ϣⲁⲛ ϯⲁⲡⲟ-
ⲥⲧⲟⲗⲉ ⲛ ⲛⲉⲥⲣⲁⲓ ⲧⲛⲣⲟⲩ· Cic ϩnητε ϭε τⲉⲛⲟⲩ ϩⲓⲧⲛ̄
ⲡⲟⲩⲉⲣϩⲁⲣⲛⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥⲁⲃⲟⲥ ⲁⲓⲟⲩⲱ̄ ⲉⲓⲉⲓⲙⲉ
τⲉⲛⲟⲩ· ϫⲉ ⲥⲉⲛⲁⲡⲱϩⲧ̄ ε ⲃⲟⲗ ⲙ̄ ⲡⲁ ⲥⲛⲟϥ ⲉϫⲙ̄ ⲡⲣⲁⲛ
ⲉⲧ ϩⲟⲗⲃ̄ ⲛ̄ⲧⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉχ̄ⲥ̄ Ⲕⲁⲃⲉ ⲛⲧⲁⲧⲥⲗⲡ
ⲡⲁⲓ ⲛⲁⲓ ε ⲃⲟⲗ ⲁⲗⲗⲁ ϯⲣ̄ ϩⲟⲧⲉ ⲉ̄ ⲧⲃⲉ ⲧⲉϩⲓⲛ̄ ε ϯⲛⲁⲃⲱⲕ
Fol. 3a ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲛⲧⲥ̄· ⲙⲛ̄ ⲛⲁⲧⲛⲁⲙⲓⲥ | ετ ⲁϩⲉ ⲣⲁⲧⲟⲩ
ⲛ̄ ⲛ̄ϩⲛⲧⲥ̄: ε ⲃⲟⲗ ϫⲉ ⲁⲛⲧ̄ ⲟⲩⲥⲁⲣⲝ̄ ϩⲓ ⲥⲛⲟϥ ϩⲱ ⲛ̄ⲑⲟⲉ
ⲙ ⲟⲩⲟⲛ ⲛ̈ⲓⲓⲙ ⲁⲩⲱ ⲙⲛ̄ ⲁⲧ ⲛⲟⲃⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲁⲣⲁⲁϥ:—Ⲗⲩⲱ ⲛ̄ⲛⲟⲙⲟⲥ ⲛⲧⲁⲧⲕⲁⲁⲩ ⲛⲁⲙ ε ϩⲣⲁⲓ
ϩⲛ̄ ⲛⲉⲟⲩⲥ . . . ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲩⲥⲛϩ ⲛⲁⲙ Cⲉϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ϣⲩⲉ ε ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲡ ⲟⲩⲧⲁϩⲟϥ ϩⲛ̄
ⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ· Cⲓⲉ ⲛ̈ⲓⲓⲙ ⲧⲉⲛⲟⲩ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲛⲁϫⲡⲟϥ ⲁⲛ ε ⲧⲃⲉ ⲛⲉϥⲛⲟⲃⲉ: Ⲭϫⲱ ⲙ̄ⲙⲟⲥ ϭⲁⲣ ϫⲉ
ϣⲁ ϩⲣⲁⲓ ⲉⲧϣⲁϫⲉ ⲛ ⲟⲩⲱⲧ ⲛ̄ ϫⲓϩⲣⲁϥ ⲉⲧ ⲉⲣⲉ ⲡ̄ϩⲱⲙⲉ
ⲛⲁϩⲟⲟϥ· ⲩⲛⲁϯ ⲗⲟⲩⲟⲥ ϩⲁ ⲣⲟⲟⲩ ϩⲛ̄ ⲡⲃⲛⲁ ⲛ̄ ⲁⲧ
ϫⲓ ϩⲟ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· Ⲡⲁⲁ ⲉⲧⲉ ⲙⲛ̄
ⲣⲁⲛ ϩⲓ ⲥϧⲛⲁ ⲛⲁϯ ϩⲛⲧ ⲙⲙⲟⲛ: ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲛⲁϫⲓ ⲕⲁⲧⲁ ⲛⲉϥⲣⲃⲛⲧⲉ:—Ⲱ̄ ⲛⲁⲱⲛⲣⲉ ⲥⲟⲧⲛ̄
ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲧⲉⲥ ⲧⲛⲧⲧⲛ̄ ε ⲣⲟⲥ ⲛ̄ⲧⲉⲧⲛⲙⲟⲟⲩⲉ
ⲕⲁⲧⲁ ⲛⲉϥⲣⲃⲛⲧⲉ: Ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉϥⲓⲟⲟⲩⲉ ⲛ̄ⲃⲱⲕ ϣⲁ
Fol. 3b ⲡⲛⲟⲩⲧⲉ ϩⲟⲥⲉ· ⲁⲩⲱ ⲥⲉⲣⲉϩⲣⲱϫ:—| ⲁⲩⲱ ⲥⲥⲛⲧ ⲛ̄ⲥⲓ
ⲋ ⲧⲛⲗⲏ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϫⲓ ⲙⲛⲉϥⲥⲱⲧⲛ̄ ⲉ̄ ⲣⲟⲥ· ⲕⲁⲧⲁ
ⲡⲩⲁϫⲉ ⲛ̄ ⲡⲱⲛⲉ ⲛ̄ ⲙⲉ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ:
ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ϯⲛⲟⲩ ⲛ̄ ϩⲟⲧⲉ ⲛ̄ ϯⲥⲟⲩ ⲙⲛ̄ ⲧⲛⲟⲩ ⲛ̄
ⲟⲣⲉⲃⲥ̄ ⲛ̄ ⲡⲓ ⲉⲣⲟ ⲛ̄ ⲕⲱϩⲧ ⲉⲧ ⲃⲓ ϩⲟⲉⲓⲙ ϩⲟⲉⲓⲙ· Ⲡⲁⲓ
ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁⲱⲣ ⲃⲟⲗ ε ⲣⲟⲩ ⲙⲛ̄ ⲡⲉⲩϫⲟⲟⲩ ⲛ̄
ⲡⲉⲩⲣⲱⲕϥ̄· Ⲥ ⲃⲟⲗ ϫⲉ ⲉⲓⲧⲉ ⲇⲓⲕⲁⲓⲟⲥ ⲉⲓⲧⲉ ⲣⲫⲣ ⲛⲟⲃⲉ·

сенаχωλϩ ϩⲙ пї ерο ⲛ кωρⲧ ⲙпат отпωρ ⲉ пⲃнⲁ ет ϩа роте· ⲓⲏ пеї ⲃнⲁ ет ⲙер ⲛ стωт ϩі нерщλϩϥ· ⲓⲏ пї ⲃнⲁ и роте щаре отοи ⲛїⲁ аре ратϥ е роϥ ϩⲛ отроте ⲙⲛ отстωт ⲙⲛ отрⲃа ⲙⲛ отщтортр ⲙⲛ отрюте ⲛпат е роти ϩⲛ нетернт· Отοї ⲛаї ⲱ нащнре ⲙпаϧаре рат е роϥ ϩω еікн ка ϩнт ере напразіс ⲉⲃοοт аре ратοт е рοі и песⲙοт ⲛтаⲓаат ⲙⲙοс ⲉⲓсωщⲧ ⲛсωοт· Отοι наι ⲙ пнат ет ере па ϩоратос ⲙ ⲙе пеп|прокпωстнс (*sic*) ⲙ птнрϥ Fol. 4 *a* ⲉ
наϧ ϩап е рої· Отοї наι ⲛ пнат ет ере пї ат σωнⲧ наσωнⲧ е рої· нϥхοос наι же ⲱ прλλο и ота ⲙⲛ нецскιⲙ: ⲓⲏ пї ран ⲙⲛ пї сχнⲓⲁ: же χрнсϧанос· ⲏ же епіскопос нϥнаϧ ϩнт ⲙⲙοи ан· Ⲉіс ненноⲃе аре ратοт е рок ота ота ⲛⲃе ⲛтаⲛаат ⲙⲙοс: Ⲁра ⲉпⲛаχοос же οт· Ⲓн ρω пнатωⲙ ан ⲛтⲛ тⲙ σⲛ отщаже е хοοϥ: ⲙ перοοт ет ⲙⲙат е птнрϥ· Ⲁра отⲛ лаат ⲛ арінсіс нащωпе ϩартнϥ ⲙⲙοи· Ⲏнар οт ⲛтⲛⲁрна ϩа пенасеⲃⲓа· ере пасселос аре ратοт е пі ⲃнⲁ ет ϩа роте ⲛⲙⲙаи етелеχе ⲙⲙοи ϩітⲛ пенасселос ⲛⲃе и отантіаїкос:—же пї нοⲃе паї ⲛтаⲛааϥ ⲛ ащ ⲛ ϩοοт· атω ⲛ ащ ⲛ ϩе аіаре рат е рок· ⲓⲏ отοі ⲛρωⲙе ⲙⲙ ет ере пеϥасселос· наσλⲛ пещщⲙе е ⲃολ ϩі пⲃнⲁ ⲙ пеχс | ⲙ пеⲙⲧο е ⲃολ ⲛ пнοⲧте ⲙⲛ пеϥассе- Fol. 4 *b*
λος ⲙⲛ ⲛтаϩїс ⲛ ⲙпнте: Отοї ⲛ отⲉпіскопос нϥϯ свω ан ⲙ пеϥлаос калωс ⲙⲛ тецполіс ⲙⲛ пестощ: же сенахⲛοτϥ е роοт пантωс: Ⲗтω οи ецωⲃⲱ ⲙⲙοϥ ⲉ неккλнсїа ⲙ пнοⲧте ето ⲛхаїе: атω пеχнра ⲙⲛ ⲛорфанос: Отοї и отрнсотⲙенос ецнащїпе ϩнтϥ ⲛ отрⲙⲙао нϥтаке тⲙе· атω нϥσеⲙⲙе ραп: нϥϯсо е щωοт е ⲃολ ⲛ пщаже ⲛ тⲙе: Н нϥοⲃⲱ е нет ϥнат е роοт ⲙⲛ нетотнаϩтοт и наρραϥ: Отοї ⲛ

ⲟⲩⲕⲣⲓⲧⲏⲥ ⲉϥⲛⲁϭⲉⲉⲙⲉ ⲡϩⲁⲡ ⲛ̄ ⲟⲩϩⲏⲕⲉ ⲉ ⲧⲃⲉ ⲇⲱⲣⲟⲛ·
ⲛϥ̄ϫⲓ̈ ⲙ̄ ⲡϩⲟ ⲛ ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲛϥ̄ⲧϭⲁⲓⲉ ⲡϩⲏⲕⲉ ϫⲉ ⲙ̄ⲛ-
ⲧⲁϥ ⲉ ϯ: Ⲟⲩⲟⲓ̈ ϩⲛ̄ ⲟⲩⲟⲓ̈ ⲉϥⲕⲏϥ ⲛ̄ ⲟⲩⲗⲁⲓ̈ⲕⲟⲥ ⲉϥⲛⲁⲧⲁϩϥ̄
ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ϩⲱⲃ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ ϩⲱⲥ ⲉϥⲟⲩⲱϣ ⲉ̄ ⲣ̄
ⲕⲣⲓⲧⲏⲥ ⲉ ⲣⲟⲥ: ⲏ ⲉ ϫⲉ ⲉϥⲉⲕⲣⲓ̈ⲛⲉ ⲛⲉ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄
ⲧⲁⲝⲓⲥ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ ⲡⲉ: Ⲡⲁⲣⲉ ⲛ̄ⲗⲁⲓ̈ⲕⲟⲥ ⲥⲁϩⲱⲟⲩ
Fol. 5a ⲉ ⲃⲟⲗ ⲙ̄ | ⲡⲓ̈ ϩⲱⲃ ⲡⲁⲓ̈ ⲙ̄ⲡⲣ̄ ⲧⲁⲗⲉ ⲗⲁⲁⲩ ⲛ̄ ⲕⲣⲓ̈ⲙⲁ ⲉ
ⲍ̄ ⲣⲱⲧⲛ̄ ϩⲁϩⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ: Ⲟⲩⲟⲓ̈ ϩⲛ̄ ⲟⲩⲟⲓ̈ ⲉϥⲕⲏⲃ· ⲛ̄
ⲟⲩⲁⲡⲉ ⲛ ⲥⲟⲟⲩϩⲉ̄ ⲉⲧⲉ ⲡⲓ̈ⲱⲧ ⲡⲉ ⲛ̄ ⲟⲩⲙⲟⲛⲁⲥⲧⲏⲣⲓ̈ⲟⲛ·
ⲡⲁⲓ ⲉⲧ ϯ ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ϩⲁ ⲭⲣⲏⲙⲁ·
ⲏ ϩⲛ̄ ⲕⲉ ⲛ̄ⲕⲁ· ⲏ ⲉϥⲥⲟⲟⲩⲛ̄ ⲉ ϩⲟⲓ̈ⲛⲉ ϩⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲉⲩϯ
ⲛⲟⲩϭⲥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉϥϯⲥⲟ ⲉ̄ ⲧⲙ̄ ⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲧⲥⲩⲛⲁⲅⲱⲅⲏ: Ⲟⲩⲟⲓ̈ ⲛ̄ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉϥⲱⲃϣ̄ ⲙ̄-
ⲙⲟϥ ⲉ ⲡⲉϥⲗⲁⲟⲥ ⲛϥ̄ϫⲡⲓⲟ ⲙ̄ⲙⲟⲟⲩ ⲁⲛ· ⲟⲩⲇⲉ ⲛϥ̄ϯ
ⲥⲃⲱ ⲛⲁⲩ ⲁⲛ ⲉ ⲛⲉⲧ ⲣ̄ ⲛⲟⲃⲣⲉ ⲛ ⲛⲉⲩⲯⲩⲭⲏ: ⲥⲉⲛⲁϫ-
ⲛⲟⲩϥ ⲡⲁⲛⲧⲱⲥ ⲉ ⲛⲉⲯⲩⲭⲏ̄ ⲙ̄ ⲡⲉϥⲗⲁⲟⲥ ⲛϥ̄ϯ ⲗⲟⲅⲟⲥ
ϩⲁ ⲣⲟⲟⲩ: Ⲟⲩⲟⲓ̈ ⲛ̄ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲉϥⲃⲏⲗ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄
ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: ⲁⲩⲱ ⲉϥⲟⲩⲱⲙ ⲛ̄ ⲛⲉⲛ̄ⲕⲁ ⲛ̄ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ· ⲉϥⲉⲓⲣⲉ ⲛ ⲛⲉϩⲃⲏⲩⲉ ⲛ ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲟⲩⲁⲙⲉⲗⲓ̈ⲁ:
Ⲟⲩⲟⲓ̈ ⲛ̄ ⲟⲩⲗⲁⲓ̈ⲕⲟⲥ ⲉϥⲡⲟⲣⲛⲉⲩⲉ ⲏ ⲉϥⲉⲓⲣⲉ ⲛ̄ ϩⲛ̄ϩⲃⲏⲩⲉ
ⲙⲛ̄ ⲧⲡⲁⲣⲁⲃⲁⲧⲏⲥ· Ⲏ ⲉⲩϭⲱϣⲧ̄ ⲉϫⲛ̄ ⲛⲉⲩⲥⲙⲟⲧ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧ̄ ⲁⲧ ϣⲓⲡⲉ: ⲙⲛ̄ ⲛⲉⲧ ⲛⲟⲩϫ ⲛ̄ ⲛⲉⲩⲉⲡⲓ̈ⲑⲩⲙⲓ̈ⲁ
Fol. 5b ⲉϫⲙ̄ ⲡⲕⲁϩ | ⲙⲛ̄ ⲛⲉⲧ ⲉⲣⲉ ⲛⲉⲩϭⲓϫ ⲟ ⲛⲁⲩ ⲛ̄ϣⲉⲗⲉⲉⲧ·
ⲏ̄ ⲙⲛ̄ ⲛⲉⲧ ϫⲱϩⲙ̄ ⲙ̄ⲙⲟⲟⲩ ⲙⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ ⲛ̄ ⲁⲗⲟⲅⲟⲛ:—
Ⲛⲁⲓ̈ ⲛ̄ ϯⲙⲓⲛⲉ ⲛⲉⲧ ⲥⲱⲱϥ ⲙ̄ ⲡⲣ̄ⲡⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ: Ⲛⲁⲓ̈
ⲟⲛ ⲛⲉⲧ ⲉⲣⲉ ⲡⲛ̄ⲟⲩⲧⲉ ⲛⲁⲧⲁⲕⲟⲟⲩ ϩⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲛ̄ ⲣⲱϥ·
ⲙⲛ̄ ⲡⲉⲗϩⲱⲃ ⲛ̄ ⲧⲉϥⲟⲣⲅⲏ· Ⲡ̄ⲡⲱⲣ ⲛⲁϣⲏⲣⲉ ⲙ̄ⲡⲣ̄
ⲕⲱϩ ⲉ ⲛⲁⲓ̈ ϫⲉ ⲛⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲃⲉⲧ ⲧⲏⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲟⲩϭⲉⲡⲏ̄: Ⲡ̄ⲡⲣ̄ ⲣ̄ ⲁⲙⲉⲗⲏⲥ ⲉ̄ ⲣⲱⲧⲛ̄ ⲟⲩⲁⲧ ⲧⲏⲩⲧⲛ̄· ϫⲉ
ⲛⲁⲙⲉⲗⲓ̈ⲁ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲓ̈ ⲕⲟⲥⲙⲟⲥ ϩⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲛⲉ ϩⲙ̄
ⲡⲉⲱⲛ ⲉⲧ ⲛⲏⲩ· ⲁⲩⲱ ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲧⲏⲣⲛ̄ ϫⲉ ⲡⲥⲁⲣⲝ̄
ⲟⲩϭⲱⲃ ⲧⲉ· Ⲡⲛ̄ϭⲟⲙ ⲛ̄ⲧⲛ̄ⲯⲩⲭⲏ ⲛⲉⲃⲓⲏⲛ ⲉ ⲃⲓ̈ ϩⲁ ⲛⲥⲏϣⲉ
ⲙ̄ ⲡϫⲟⲉⲓ̈ⲥ ⲉⲧ ϥ̄ⲛⲁⲧⲟⲩ (*sic*) ⲉ ϫⲱⲛ ϩⲛ̄ ⲟⲩϩⲁⲡ ⲛ̄ⲇⲓⲕⲉⲟⲛ ⲉ
ⲧⲃⲉ ⲛⲉⲛ̄ⲛⲟⲃⲉ: Ⲉϣⲱⲡⲉ ⲛϣⲁⲛⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛ-

ноβе· щаре пноуте ϯρісе нан ⲛ̄ρογο ρⲙ̄ ⲡ̄βасанос
ет ернаⲓ̈тот е хωⲙ· Ⲫ̄ нащнре θаⲓ̈ ⲙ̄ пота
пота инт нач ⲛ̄таре ρωωт оⲙ̄ ⲛпоот· ϯсоотн
гар же етнахιтⲧ̄ е ратⲧ̄ ⲛ̄ прнеⲙⲙωⲛ нⲧ̄ката-
крⲓⲛе | ⲙⲙοι ра пран ⲙ̄ па хоеіс же еіекаач Fol. 6 a
ⲛ̄сωϊ· Ⲁλλа ⲛⲛе щωпе ⲙ̄ⲙοι е тракаач ⲛ̄сωϊ· ē
ϯсβтωт ⲛ̄точ ⲛ̄сещωωт е βол ⲙ̄ па ⲙакⲣ̄ ра
пран ⲙ̄ па ⲣ̄ро ⲙ̄ ⲙе· ауω па сωⲣ̄ ⲓ̄с̄ пехⲥ̄:—
Є тβе паι ϯω̄рⲏ̄ е ρωтⲏ̄ ω̄ нащнре ⲙ̄ⲙерⲓт е
тре тетⲏ̄сω ететⲏ̄ⲓре ⲙ̄ па ⲙеете ката отаⲥапи
нте ⲛноуте: ауω ⲛ̄тетⲏ̄р апа тоот тнтⲏ̄ ē ⲣ̄
ρωв е петⲛ̄оуваϊ ⲙ̄ⲙιн ⲙ̄ⲙωтⲏ̄· же поуваι
прωⲙе нⲏ̈ⲙ пе ⲣ̄ ⲛноⲙос ⲙ̄ ⲛноуте· Ⲛет наⲣ̄
ⲛноⲙос гар оⲩⲱⲃⲣ̄ ρωωч е ⲛноуте пе еⲏ̈те ρⲙ̄
пⲏ̈ ēωн еите ρⲙ̄ ⲡке ота: Ⲛет напараβа ⲥе ⲙ̄
ⲛноⲙос отхаже пе е ⲛноуте ρⲙ̄ пⲏ̈ аιωн ⲙⲙ̄ пет
инт· Ⲁтетⲏ̄сωтⲙ̄ ρωт тнтⲏ̄ е тефωнн ⲙ̄ пе-
аγγелιон ρⲙ̄ отⲙа ⲙен ернакарⲓ̈ze ρⲙ̄ ке ⲙа
же ерсарот· ауω ерзонⲧ̄ ернοзнеⲥ· Отⲙа ⲙен
же ⲛаⲏ̈атот ⲛ̄ ⲛρнке· ете паⲏ̈ пе же ⲙⲡ ота
ⲛноⲙос ⲙ̄ ⲛноуте | нсωот· Отоⲏ̈ же и не ⲛ̄та Fol. 6 b
ⲛкосⲙос ⲣ̄ ρал ⲙⲙοот ρⲙ̄ ппет щоуеιт: Єте ī
ⲡρⲧ̄хⲏ̈оуе не ⲙⲡ̄ ⲡρⲧ̄ρωтⲃ̄ ⲙⲡ̄ ⲙⲡорнос· ⲙⲡ̄
ⲛоеік· ⲙⲡ̄ ⲙⲙаⲥос· ⲙⲡ̄ нефарⲙаⲥос· ⲙⲡ̄
ⲛβалβⲗ̄ кωωс· ⲙⲡ̄ ⲡρⲧ̄ ⲡрωⲙе е роуи· ⲙⲡ̄ ⲛ
ρⲧ̄ⲥωрⲥ̄ ρⲙ̄ папот· нет ере тетρелπις щооп
ρⲙ̄ прωⲙе ⲙⲙаⲥос· ернω ⲛ ρтнт е роот ⲏ же
ⲛтоот нет кω нат и оттахро ρⲙ̄ тетθлⲏ̈ψις:—
Ⲫ̄ ⲡаθнт ауω̄ нат сβω· ауω напоⲏ̈тос: Ⲗхις
е роⲏ̈ же ⲛ̄ ащ ⲛ̄ ре· ерщан ⲛноуте отωщ е
еⲏ̈не ⲛ̄ отщωпе ēхⲙ̄ прωⲙе ентокⲙⲁсⲏ̈а· ⲙⲡ̄
отсβω нач· ⲙи отⲛ̄ рωⲙе ⲛ̄ кар ρⲏ̈ кр̄ⲙес
нащвитⲥ̄ ⲙⲙау· и кⲧ̄кто и потерсарне ⲙ̄ ⲛноуте
е парот· Ⲁλλа ⲙ̄ ⲙⲡтрⲧ̄ρρала· ⲙⲡ̄ ⲛкотⲥ̄

ⲡ ⲡⲁϊⲁⲃⲟⲗⲟⲥ ⲛⲉⲧ ⲥⲱⲕ ⲡ ⲡⲣⲱⲙⲉ ⲉ ⲡⲁⲣⲟⲩ ⲁⲩⲱ
ⲉⲩⲥⲱⲃⲉ ⲛⲥⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲩⲟⲩⲱϣ ⲉ ϫⲓⲧⲟⲩ ⲉ ⲡⲉ-
Fol. 7 a ⲥⲛⲧ ⲉ ⲡϩⲓⲧ ⲉⲧ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲩ:—ⲉ ⲧⲃⲉ
ⲓⲁ ⲧⲉⲥⲙⲛ̄ⲧ̄ ⲁⲧ ⲥⲱⲧⲡ. Ⲉⲓⲥ ⲣⲛⲧⲉ ⲥⲉ ⲧⲉⲛⲟⲩ ⲧⲉⲧⲛ̄ⲛⲁⲩ
ⲉ ⲣⲟⲓ ⲉⲓϣⲟⲟⲡ ⲣⲙ̄ ⲧⲉⲧⲛ̄ⲙⲛⲧⲉ ⲙⲡⲟⲟⲩ. ⲉⲓⲟⲩⲱϣ ⲉⲥⲓ
ⲡ ⲡⲉⲧⲛ̄ⲟⲩⲣⲟⲧ. ⲙⲙ̄ ⲡⲉⲧⲛ̄ⲣⲟ ⲉⲧ ⲣⲟⲗⲍ̄. Ⲫ ⲛⲁϣⲛⲣⲉ
ⲛⲉ ⲕⲟⲩⲓ ⲛⲁⲡⲣⲛⲧⲉ ⲧⲉ. ⲛⲧⲉ ⲙⲙⲁⲧⲟⲓ ⲡ ⲣⲛⲕⲉⲗⲱⲙ
ϫⲓⲧⲧ ⲉ ⲣⲁⲧⲩ̄ ⲡⲣⲟⲥ ⲧⲉⲩⲕⲉⲗⲉⲩⲥⲓⲥ. Ⲁⲩⲱ ⲉⲓⲥ ⲣⲛ-
ⲧⲉⲗⲗⲱⲙ ⲙⲛⲧ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲥⲓⲟⲟⲩⲧ ⲙⲫⲃⲱⲕ ⲉ ⲧⲕⲱⲟⲩ.
ⲥⲉⲛⲁϫⲓⲧ ⲉ ⲣⲁⲧⲩ̄ ⲛⲥⲉⲩⲓ ⲛ ⲧⲁ ⲁⲡⲉ. ⲣⲙ̄ ⲡⲙⲁ ⲉⲧ
ⲙⲙⲁⲁⲩ. ⲉϫⲙ̄ ⲡⲣⲁⲛ ⲛⲙⲙⲁⲛⲟⲩⲛⲗ. ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲉϥⲁⲧⲟⲧⲁϩⲙⲩ̄ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲙⲙⲁⲛ:—Ⲁⲥⲱⲛⲓ̈ⲍⲉ ⲱ
ⲛⲁϣⲛⲣⲉ ⲛⲧⲉⲧⲛⲙⲟⲟⲩϣⲉ ⲣⲙ̄ ⲛⲉⲣ̈ⲓⲟⲟⲩⲉ ⲙ ⲡϫⲟⲉⲓⲥ. ⲁⲩⲱ
ⲛⲉⲥⲉⲡⲧⲟⲗⲙ ⲙⲡⲣ̄ ⲕⲁⲁⲩ ⲛⲥⲱⲧⲛ̄ ⲉ ⲡⲧⲛⲣⲩ̄. ϫⲉ
ⲛⲛⲉⲧⲛ̄ⲉⲓⲙⲉ ⲉ ϫⲱⲓ ⲙⲙⲁⲛⲧⲛ̄ ⲛ ⲟⲩⲛⲟⲥ ⲛ ⲕⲣ̈ⲓⲗⲗⲁ ⲙ ⲁⲧ
ⲕⲱ ⲉ ⲃⲟⲗ. Ⲥⲛⲍ ⲅⲁⲣ ϫⲉ ⲡⲱⲛⲣⲉ ⲛⲁⲧ ⲥⲱⲧⲙ̄ ⲣⲙ̄
ⲡⲧⲁⲕⲟ: ⲁⲩⲱ ⲡⲧⲁⲕⲟ ⲡⲁ ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲙⲙ̄ ⲛⲉⲩ-
Fol. 7 b ⲁⲗⲙⲱⲙ. | ⲧⲙⲛ̄ⲧⲣⲣⲟ ϫⲉ ⲛⲧⲟⲥ ⲛ ⲙⲡⲛⲩ̄ⲉ. ⲛⲧⲁ
ⲓⲃ ⲡⲛⲟⲩⲧⲉ ⲥⲃⲧⲱⲧⲥ̄ ⲛ ⲛⲉⲧ ⲛⲁⲣ̄ ⲡⲉⲥⲣⲟⲩⲱϣ. ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧ ⲁϥϫⲟⲟⲥ ⲣⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓ̈ⲟⲛ ⲛ ⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ ϫⲉ
ⲉⲓⲥ ⲧⲉⲕⲙⲁⲁⲧ ⲙⲙ̄ ⲛⲉⲕⲉⲥⲓⲛⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲣⲓ̈ ⲡⲥⲁ ⲃⲟⲗ
ⲉⲧⲟⲩⲉⲡ ⲛⲁⲩ ⲉ ⲣⲟⲕ. ⲛⲧⲟϥ ϫⲉ ⲡⲉϫⲁϥ ϫⲉ ⲡⲉⲧ ⲛⲁ
ⲉⲓⲣⲉ ⲛ ⲡⲟⲩⲱϣ ⲙ ⲡⲁ ⲓ̈ⲱⲧ ⲉⲧ ⲣⲙ̄ ⲙⲡⲛⲩⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲁ ⲥⲟⲛ ⲁⲩⲱ ⲧⲁ ⲥⲱⲛⲉ ⲁⲩⲱ ⲧⲁ ⲙⲁⲁⲩ Ⲏ ⲧⲉⲓ ⲫⲉ ⲟⲛ
ⲥⲛⲁⲡⲉⲉⲛⲉ ⲡⲱⲁϫⲉ ⲛⲫ̄ϫⲟⲟⲥ ⲛ ⲛⲉⲧ ⲛⲁⲕⲱ ⲛⲥⲱⲟⲩ ⲙ
ⲡⲛⲟⲙⲟⲥ ⲙⲙ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲛⲉⲧ ⲛⲁⲉⲓⲣⲉ ⲁⲛ ⲙ
ⲡⲟⲩⲱϣ ⲙ ⲡⲁ ⲓ̈ⲱⲧ ⲉⲧ ⲣⲙ̄ ⲙⲡⲛⲩⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁ ϫⲁϩⲉ·
ⲁⲩⲱ ⲛⲱⲉ ⲛⲧⲁⲩⲙⲉⲥⲧⲱⲓ ⲁⲛⲟⲕ ⲣⲱⲱⲧ ⲟⲛ ϯⲛⲁ-
ⲙⲉⲥⲧⲱϥ:—Ⲏⲱⲉ ⲛⲧⲁⲣⲁⲣⲛⲁ ⲙⲙⲟⲓ ⲣⲙ̄ ⲡⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ
ⲁⲛⲟⲕ ⲣⲱ ϯⲛⲁⲁⲣⲛⲁ ⲙⲙⲟϥ ⲣⲙ̄ ⲡⲁⲓⲱⲛ ⲛ ⲁⲧ ⲟⲩⲱ̄
ⲙ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ ⲡⲁⲥⲥⲉⲗⲟⲥ. Ⲁⲩⲱ ⲛⲱⲉ ⲛⲧⲁⲩⲟⲃⲱϥ̄
ⲉ ⲡⲁ ⲙⲟⲗⲟⲥ ⲉ ⲧⲙ̄ ϩⲁⲣⲉϥ ⲉ ⲣⲟⲩ. ⲁⲛⲟⲕ ⲣⲱ ϯⲛⲁⲟⲃⲱϥ̄
ⲉ ⲣⲟⲩ ⲉⲩⲱⲟⲟⲡ ⲣⲙ̄ ⲡⲛⲁⲕⲉ ⲉⲧⲉ ⲙⲙ̄ ⲗⲁⲁⲩ ⲛ ⲟⲩⲟⲉⲓⲛ
ⲛⲧⲛⲧϥ̄:—Ϫⲱ ⲥⲁⲣ ⲙⲙⲟⲥ ⲣⲙ̄ ⲧⲉⲩⲧⲁⲡⲣⲟ ⲛ ⲁⲧ ⲙ

сол· же ⲙ̅ⲡ̅ⲣ̅ мере пкосмос отде нет | ⲣⲁ̅ п- Fol. 8 a
космос· же пкосмос напарасе ⲙ̅ⲙ̅ⲛ̅ тецепіѳумія· ⲙⲁ̅
ⲛ̅ⲑⲉ гар ⲛ̅ отршме нтаттеш пеҳаре нач· ⲙ̅ⲡ̅ ота-
лоч же ща аш ⲛ̅ отоеш кнаноу· отде ⲙ̅ⲡ̅ ота-
лоч же ща аш ⲛ̅ⲣⲟⲟⲩ нет ріточωк наноу·
таі те ⲑⲉ ⲛ̅ пкосмос ⲙ̅ⲙ̅ⲛ̅ лаат соотн ⲛ̅ тмер
ⲛ̅ отхωк ⲛ̅ тсунтелія· ει ⲙⲛ̅ тει· нет ⲣорізе н
тмер ⲛ̅ отхωк пноутє ппантωкратωр: ⲙ̅ⲙ̅ⲛ̅ лаат
ⲛ̅ ктисіс нασω ⲛ̅ отеш ⲛ̅парасе ει ⲙⲛ̅ тει пноутє
пасспотнс ⲙ̅ ⲡⲧⲛⲣ̅ⲭ̅· пхоеіс ⲛ̅ ⲛ̅ка ⲙⲙ̅ нет
щооп ⲙ̅ⲡ̅ тащωпе· Ατω наіатоу ⲛ̅нет наноу ⲣⲛ̅
пхоеіс ⲙⲙ̅ теноу ща енер ⲛ̅ енер:—Отої̈ де н
нет наноу ⲣⲛ̅ ⲣенпеѳоор· же ⲙ̅ⲡ̅ лаат м ⲙ̅ⲙ̅ета-
ноіа ⲛⲁ̅ ⲛ̅ⲁⲧ ⲉ̅ ⲣраї̈ ⲛ̅ ке соп: аллα пноβе
ⲙ̅ⲡ̅ таноіа ⲙ̅ⲡ̅ ⲛ̅ке ⲙⲙ̅ⲛ̅ и асеβіа ⲛ̅тαтаат
нет отнαхі ⲙ̅ пеутсаіо ατω пноу пет наноощε
ρа тетрн: Чхω гар ⲙ̅ⲙ̅ⲟⲥ ⲣⲛ̅ неψалмос· же
пноу пет моопе ⲙ̅ⲙ̅ⲟⲩ:—Ατω он же нет мосте
ⲙ̅ паїкеос | нар̅ ноβе:—Щαχοος оⲛ̅ ⲣⲛ̅ ⲛ̅ каѳο- Fol. 8 b
лікон· же нет мосте ⲙ̅ пеусоп отрⲉ̅ⲣⲉтⲃ̅ рωмε ⲙⲁ̅
пе:—Єі отнр ⲣωмч пе пекрїма ⲙ̅ нет мосте
м пноутє нтаүталїоч· Ατω рωмε нїм ⲉ̅т р̅
ноβе· ⲭмосте м пноутє нтаүталїоч· нетⲉ̅ се-
мосте ан ⲙ̅ пехⲥ̅ ⲓⲥ̅ мер̅ⲣ̅ ноβе:—Тхω нинⲧ̅
ⲙ̅ пщахе ⲛ̅ тме же етет̅ⲛ̅щаⲙⲙⲉщⲧ̅ тетⲛ̅сотⲙ-
ατсіс ⲙⲙ̅ⲛ̅ ⲙⲙⲟⲧⲛ̅ рωмε нїм ⲛ̅ⲣⲣⲁ̅ ноβе·
мосте м тецψухн ⲙⲙ̅ⲛ̅ ⲙ̅ⲙ̅ⲟⲩ· Н аш же ⲛ̅ ре
ере прωмε ⲛⲁ̅ⲉсте тецψухн ⲙⲙ̅ⲛ̅ ⲙ̅ⲙ̅ⲟⲩ·
аллα поллαсіс ⲛ̅те ота ⲭоос наї̈ же ⲙⲉⲙ лаат
мосте м тецψухн енер: ϯсоотⲛ̅ ⲙ̅ паї̈ ρω аллα
ⲙⲛ̅ ⲡⲛⲟутс наї̈ ⲱ псон ⲛ̅ ραплоус:—Отрωмε
ⲙ̅ⲡ̅оот ечхω ⲙ̅ⲙ̅ⲟⲥ же еїⲱалї̈ ⲛ̅ та ψухн·
ечотωмε· ατω ечсω ⲛ̅ неҳоот тнроу· ротαм же
ечщαнноу щαтаі м тецψухн ⲛ̅сеаас ⲛ̅ ρⲁ̅ⲗ

Fol. 9 a ⲛ̄ ⲡⲕⲱϩⲧ̄· ⲁⲩⲱ ⲛ̄ϩⲣⲉ ⲙ ⲡⲃⲛ̄ⲧ ⲉ ⲧⲃⲉ ⲛ̄ⲛⲟⲃⲉ ⲛⲧⲁϥ|ⲁⲁⲩ
ⲓ̅ⲉ̅ ⲙ̄ ⲡⲉⲩⲟⲉⲓϣ ⲉϥϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· Ϥ̄ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧⲟϥ
ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲁⲑⲏⲧ ϫⲉ ϯⲙⲉ ⲛ ⲧⲁ ⲯⲩⲭⲏ· ⲉϥⲙⲉ
ⲛ ⲣ̄ ⲛⲟⲃⲉ ⲉ ⲣⲟϥ ⲙ̄ⲙⲏⲛⲉ:—Ⲁⲩⲱ ⲛϥ̄ⲥⲟⲟⲩⲛ̄ ⲁⲛ ϫⲉ ⲛⲉⲧ
ⲉϥⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲏⲛⲉ· ⲥⲉⲥϩⲁⲓ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ϩⲉⲛ̄ⲥϩⲁⲓ̈
ⲉ̄ⲙⲉⲩⲣ̄ ⲁⲥ: ⲟⲩⲇⲉ ⲉⲙⲉⲩϩⲣⲏⲥⲥⲉ ⲁⲗⲗⲁ ϩⲉⲛⲥϩⲁⲓ ⲙ̄
ⲡⲛ̄ⲓ̄ⲕⲟⲛ ⲛⲉ: ⲉⲩⲥϩⲁⲓ̈ ⲛ ⲛⲉⲛⲛ̄ⲟⲃⲉ ⲛϩⲏⲧⲟⲩ ⲟⲩⲁ ⲟⲩⲁ:
ⲉⲡⲓ̈ ⲇⲏ ⲟⲩⲉⲧ ⲡⲛⲟⲃⲉ ⲡⲛⲟⲃⲉ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲟⲩϣⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧ ⲟⲩⲟϣ ⲛ̄ϭⲓ ⲛ̄-
ⲕⲟⲗⲁⲥⲓⲥ ⲁⲩⲱ ⲉⲩϣⲟⲃⲉ ⲉ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲭⲱⲣⲓⲥ ⲛ̄ϣⲁⲃⲉ
ϩⲟ ⲉ ⲧϩⲓ ⲛⲉϩⲓⲟⲟⲩⲉ ⲙⲛ̄ ⲇⲓ̈ⲙⲱⲣⲓⲥⲧⲏⲥ ⲛ̄ ⲁⲧ ⲛⲁ· ⲙⲛ̄
ⲛ̄ⲇⲉⲕⲁⲛⲟⲥ ⲉⲧⲉ ⲙⲛ̄ ⲙⲟⲣⲫⲏ ⲙ̄ⲙⲟⲟⲩ ⲉⲩϩⲓϫⲛ̄ ⲛ̄ⲕⲟ-
ⲗⲁⲥⲓⲥ· ⲉⲩⲧⲟ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ̄ ⲁⲧ ⲛⲁ ⲙⲛ̄
ⲟⲩⲛⲟϭ ⲛ̄ ⲟⲣⲅⲏ· Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲡⲓ̈ⲱⲧ ⲛ̄ⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ
ⲛⲓⲙ· ⲙⲟⲟϣⲉ ⲉϥϯ ⲕⲟⲧⲥ̄· ⲁⲩⲱ ⲉϥⲗ̄ϩⲏⲙ ⲛ̄ⲑⲉ ⲛ
ⲛⲓⲙⲟⲩⲓ̈· Ⲉϥⲕⲱⲧⲉ ϩⲛ̄ ⲛⲉϥⲡⲁϣ· ⲁⲩⲱ ⲉϥⲛⲏⲩ ϩⲛ̄
ϩⲁϩ ⲛ̄ⲥⲙⲟⲧ· ⲉϥⲟⲩⲱϣ ⲉⲱⲙⲕ̄ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ: Ⲁⲩⲱ
Fol. 9 b ⲉⲣⲉ ⲛϩⲁϭⲉ ⲙ̄ ⲡⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉϥⲛⲏⲩ ⲉ ϩⲟⲩⲛ|ⲉ ⲡϩⲏⲧ
ⲓ̅ⲉ̅ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲉϥϫⲟ ⲛ̄ϩⲏⲧϥ̄ ⲙ̄ ⲡⲡⲁⲑⲟⲥ ⲛ̄ ⲧⲕⲁⲕⲓ̈ⲁ·
ⲁⲩⲱ ⲉϥϭⲉⲡⲏ ⲉ̄ϫⲙ̄ ⲡⲣⲱⲙ̄ⲉ ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩⲓ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧⲁⲧϣⲓⲡⲉ· Ϥⲛⲏⲩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣϥ̄ⲟⲩⲱϩⲙ̄ ϩⲁ ⲡϩⲟ
ⲛ̄ ⲛ̄ⲛⲟϭ ⲉ ⲣⲟϥ: Ⲡⲛ̄ⲛ̄ⲥⲱⲥ ϥⲛⲏⲩ ϩⲛ̄ ⲟⲩⲉⲡⲓⲑⲩⲙⲓⲁ
ⲛ̄ⲃⲁⲗ· ⲙⲛ̄ ⲟⲩⲕⲱϩ ⲛ̄ ϩⲏⲧ· Ϥⲛⲏⲩ ⲟⲛ ϩⲛ ⲟⲩⲙⲛ̄ⲧ-
ϫⲁⲧⲟⲩⲁ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧϫⲁⲥⲓ̈ϩⲏⲧ· ⲙⲛ̄ ⲟⲩⲉⲟⲟⲩ ⲉϥϣⲟⲩⲉⲓⲧ·
ⲙⲛ̄ ⲟⲩϫⲱϩⲙ̄ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲗⲁⲙⲁϩⲧ̄· ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣϥ̄-
ⲃⲗ̄ⲓⲏⲥⲧⲓ̈ⲁ ⲉ ⲃⲟⲗ: ⲙ[ⲛ̄] ⲙⲁⲓ (?) ⲧⲥⲩⲛⲁⲝⲓⲥ· ⲛⲟⲩⲁϩⲓⲏⲧ ϩⲛ̄
ⲟⲩⲡⲟⲣⲛⲓⲁ· ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲛⲟⲉⲓⲕ· ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲁⲅⲟⲥ:
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲁⲩϣⲱⲡⲉ ⲙ̄ ⲡⲣⲱⲙⲉ· ϩⲛ̄ ⲧⲉϥϣⲟⲣⲡ̄
ⲉⲛϩⲩⲗⲏⲕⲓⲁ: ⲙⲛ̄ ⲧⲉϥⲙⲉϩ ⲥⲛ̄ⲧⲉ: Ϩⲟⲧⲁⲛ ⲇⲉ ⲉϥϣⲁⲛⲉⲓ
ⲉ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ ⲛϩⲩⲗⲏⲕⲓⲁ ⲉⲧⲉ ⲧⲙⲛ̄ⲧϩⲗ̄ⲗⲟ ⲧⲉ:
ϣⲁⲣⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱϩ ⲉ̄ ⲣⲟϥ ⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲙⲛ̄
ⲧⲙⲛ̄ⲧⲕⲟⲩⲓ̈ ⲛ̄ ϩⲏⲧ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣϥ̄ⲱⲣⲕ̄ ⲛ̄ ⲛⲟⲩϫ· ϩⲙ̄
ⲡⲧⲣⲉ ⲡⲉϥⲥⲱⲙⲁ ⲕⲁ ϭⲟⲙ ⲉ ⲃⲟⲗ ⲛϥ̄ⲉⲓⲙⲉ ϫⲉ ⲧⲙⲛ̄ⲧ-
ϩⲗ̄ⲗⲟ ⲧⲉ: Ⲁⲩⲱ ϣⲁϥⲧⲣϥ̄ϣⲱⲡⲉ ⲉϥϩⲟⲕⲣ̄ ϩⲁ ⲡⲉϩⲕⲟ

ⲙⲛ̄ ⲡⲓ̈ⲃⲉ ⲛ̄ⲑⲉ ⲛ ⲛⲓ̈ⲟⲩϩⲟⲟⲣ: Ⲛⲁⲓ̈ ⲙⲛ̄ ⲛⲓⲕⲟⲟⲩⲉ ϣⲁⲣⲉ
ⲡⲇⲓⲁⲃⲟ|ⲗⲟⲥ ⲁⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ ϩⲛ̄ ⲧⲉϥⲙⲉϩ ϣⲟⲙⲧⲉ ⲛϩⲩ- Fol. 10 a
ⲗⲩⲕⲓⲁ: ⲁⲗⲗⲁ ⲛⲁⲓ̈ⲁⲧϥ̄ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲉⲣⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲓ̅ⲍ̅
ⲛⲁⲡⲓ̈ⲣⲁⲍⲉ ⲙ̄ⲙⲟϥ· ⲛϥ̄ϫⲣⲟ ⲉ ⲣⲟϥ ϩⲓⲧⲛ̄ ⲧⲙⲉⲧⲁⲛⲟⲓ̈ⲁ:
ϫⲉ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲉϥⲃⲉⲕⲉ ϩⲁϩⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ
ⲙ̄ ⲡⲉϥⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ:—Ⲙ̄ ⲛⲁϣⲏⲣⲉ ⲙⲙⲉⲣⲓⲧ·
ⲧⲉⲧⲛ̄ⲛⲁⲩ ϫⲉ ⲉⲓⲥ ⲡⲟⲩⲟⲉⲓⲛ ⲁϥⲥⲱⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲏ ⲁⲣⲭⲓ̈
ⲛ̄ ϣⲁ· Ⲡⲁⲣⲛ̄ ⲧⲁⲗⲟ ⲉ ϩⲣⲁⲓ̈ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ϫⲉ ⲁ ⲡ̄ⲛⲁⲩ ϣⲱⲡⲉ ⲛ̄ⲧⲛ̄ϫⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲥⲱⲙⲁ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲙ̄ ⲡⲉⲭⲥ̄ ⲙ̄ⲡⲁⲧ ⲟⲩⲃⲓ̈ⲧ
ⲛ̄ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̄· ϫⲉ ⲉⲓⲥ ⲡⲃⲉⲗⲉⲧⲁⲣⲓⲟⲥ ⲛ̄ ⲡⲣ̄ⲣⲟ ϣⲁϫⲉ
ⲙⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ̈ ⲙ̄ ⲡϩⲏⲅⲉⲙⲱⲛ ϫⲉ ⲙⲁⲣⲉⲛ̄ⲃⲓⲧϥ̄ ⲛ̄ⲧⲛ̄ⲃⲱⲕ
ϫⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ· Ⲏ ⲧⲉⲣ ϥ̄ϫⲉ ⲛⲁⲓ̈ ⲇⲉ ⲛϭⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲯⲟⲧⲉ: ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ-
ⲡⲗⲁϩⲥ ⲛ̄ ϣⲟⲙⲧ̄ ⲛ̄ ⲥⲟⲡ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ
ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲁϥⲥⲩⲛⲁⲅⲉ ⲙ̄ⲙⲟⲟⲩ·
ⲁϥϯ ϯⲣⲏⲛⲏ ⲛⲁⲩ· ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲁⲩⲃⲱⲕ ⲉ ⲛⲉⲩⲏⲓ̈
ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉϥϫⲟⲉⲓ̈ⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄: Ⲡⲁⲓ ⲉ ⲃⲟⲗ ϩⲓ
ⲧⲟⲟⲧϥ̄ ⲡⲉⲟⲟⲩ ⲛⲁϥ ⲙⲛ̄ ⲡⲉϥⲓ̈ⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

Fol. 10b
ⲓ̅ⲏ̅

ⲞⲨⲆⲒⲀⲖⲞⲄⲞⲤ Ⲛ̅ⲦⲈ ⲠⲢⲰⲘⲈ ⲈⲦ ⲪⲞⲢⲒⲚ ⲠⲈⲬⲤ̅ ϨⲚ̅ ⲞⲨⲘⲈ· ⲠⲠⲀⲦⲢⲒⲀⲢⲬⲎⲤ ⲈⲦ ⲞⲨⲀⲀⲂ· ⲀⲨⲰ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̅ ⲀⲚⲦⲞⲬⲒⲀ ⲠϨⲀⲄⲒⲞⲤ ⲤⲈⲨⲎⲢⲞⲤ· ⲈⲀϤ-ⲦⲀⲨⲞϤ Ⲉ ⲦⲂⲈ Ⲙ ⲘⲚ̅Ⲧ̅ϢⲚ̅ϨⲦⲎϤ Ⲛ̅ ⲠⲚⲞⲨⲦⲈ ⲘⲚ̅ ⲦⲠⲀⲢⲢⲎⲤⲒⲀ Ⲛ ⲠⲀⲢⲬⲀⲄⲄⲈⲖⲞⲤ ⲈⲦ ⲞⲨⲀⲀⲂ ⲘⲒⲬⲀⲎⲖ ⲀϤϪⲈ ϨⲚ̅ ⲔⲞⲨⲒ ⲆⲈ ⲞⲚ Ⲉ ⲦⲂⲈ ⲐⲀⲄⲒⲀ Ⲛ ⲔⲨⲢⲒⲀⲔⲎ· Ⲉ ⲂⲞⲖ ϪⲈ ⲚⲦⲀ ⲠϢⲀ Ⲛ ⲠⲀⲢⲬⲀⲄⲄⲈⲖⲞⲤ ϪⲰⲚϤ̅ Ⲉ ⲢⲞⲤ Ⲛ̅ ⲦⲈⲢⲞⲘⲠⲈ ⲈⲦ Ⲙ̅ⲘⲀⲨ· ⲀϤϢⲀϪⲈ ⲆⲈ ⲞⲚ Ⲉ ⲦⲂⲈ ⲘⲀⲐⲀⲒⲞⲤ ⲠⲈⲠⲢⲀⲄⲘⲀ-ⲦⲈⲨⲦⲎⲤ ⲘⲚ̅ ⲦⲈϤⲤϨⲒⲘⲈ ⲘⲚ̅ ⲚⲈϤϢⲎⲢⲈ ⲚⲦⲀϤⲦⲀⲨⲈ ⲠⲒ ⲖⲞⲄⲞⲤ ⲆⲈ Ⲛ ⲤⲞⲨ ⲘⲚ̅Ⲧ̅-ⲤⲚⲞⲞⲨⲤ Ⲛ̅ ⲠⲈⲂⲞⲦ ϨⲀⲐⲰⲢ· ⲈⲢⲈ ⲠⲘⲎⲎϢⲈ ⲦⲎⲢϤ̅ Ⲛ ⲦⲠⲞⲖⲒⲤ ⲤⲞⲞⲨϨ ⲈⲨⲢ̅ ϢⲀ Ⲛ ⲠⲀⲢⲬⲀⲄⲄⲈⲖⲞⲤ ⲈⲦ ⲞⲨⲀⲀⲂ ⲘⲒⲬⲀⲎⲖ ϨⲚ̅ ⲞⲨⲈⲒⲢⲎⲚⲎ·

Ⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲯⲁⲗⲙⲱⲇⲟⲥ ⲇⲁⲇ̅ ⲉϥⲥⲩⲙⲁⲛ̅ⲉ ⲛⲁⲛ ⲉ ⲧⲣⲉ ⲛⲥⲱⲟⲩϩ ⲧⲏⲣⲉⲛ ⲉ̅ ϩⲟⲩⲛ ⲉ ⲡⲉⲓ ϣⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲡⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ϯⲛⲁⲩ ⲉ ⲡⲉⲓ̈ ϣⲁ ⲉϥⲟ ⲛ ⲥⲛⲁⲩ· ϯⲛⲁⲩ ⲟⲛ ⲉⲩϫⲁⲙⲏ ⲉⲥϣⲟⲟⲡ ⲉ̅ ⲙⲛ̅ ϩⲁⲧⲏⲩ ⲛ̅ ⲣⲱϩⲧ̅ ϩⲓϫⲱⲛ ⲉ ⲧⲣⲉ

сштрτωρπ· аλλа тнсвτωτ ε ωωπ ε рωп нпет
р | новре н тнψτχн ρι отсоп ειτε анок нет Fol. 11 a
ωаже· ειτε нτωτн нет сωтм· Λτω пантос пει ιθ
ωаже наχωк ε βολ ε ρραї ε χωп· же ота μεн
ач† ωε· ке ота де и се· ке ота де мааβ·
Сісоотн же нϥотнт мпоп ан нσι прϥ† βеке
и με· пенхоеис іс пехс пωнре и пноττе:
ечхω мπос ρн тецтапро и με· же πια ет
ере снат н ωοмт соотϥ нρητϥ ρм па ран·
†ωοоп нмπат ρн тетμнте· н росон ϥωοоп
ρартн мπоот нσι пноττе· марпωωп ε рон
и πωаже и пноττе ечхω мπос нан ρн тапро
и фїероψалтнс ааа Пехач сар же сρβе нтетп-
ειμε же анок пе пноττе· †наχісе ρн нρеонос
†наχісе ρм пκаϩ· Тетнсоотн ѡ на μерате·
же πωа и пноτχаї тнрп пе поот· ете таї те
тκτριакн птоτχо н тої | котμепн тнрс· Паї- Fol. 11 b
каїос сар пе ε трепχе ρпкоτї н ёпепос е пехс· к
же нточ пет ωοоп ра θн нпеωн тнрот· Тсωтм
ε роч тенот ρм петапчелїон· же панчелос
де и пхоеис ачει ε песнт ё βολ ρн тпе· ач†
пецотої ачскорκр и πωпе ачρμοос е рраї ε
χωч· пецеїне де нецо нθε н отевρнге ατω
тецρβсω несоυδβщ нθε н отχїωп· Ειτα пехач
н нεрюме· же нτωτн μπр р ρоте· †соотн сар
же ететнωμне нса іс петт атсφоот мπоч нч и
пї ма ан ачτωοτн сар ката θε нтачхоос·
Λοπον мαρπр ωа мпоот ρм πωа н танастасіс·
и пхоеис· малιста поот же ррартни нσι пхоеис
μπ пецархаччелос ет таїнт μихаλ ечсопс
и пноττе ε трϥкω нан ε βολ н нεппοβε· Нточ
сар алτθωс· пе псопс и пноττе ε χωп ωант
ечτοτχοп ρн θλιψις | нμ· ещже тетнотщ де Fol. 12 a
ё ёїμε· же нточ ет сопс ра пченос тнрϥ н ллаμ. кλ

сωтⲙ тαταⲗωтⲛ: Нетⲛ оτпραⲙⲙατεγτнс ⲁε ρⲙ
τεχωρα ⲛ τεⲛϯкн е пеⲭ̅ραⲓ пе ⲥεⲁсωⲛ· нετⲣ̅-
ⲙⲙαо ⲙⲙατе пе ере оτноⲩ ⲙ пραⲙⲙατϊа ⲩоοп
наⲩ· ⲉⲩⲉιре ⲛ теї ρε· ⲉⲩϣωп ⲛ ⲛⲉска ϯ χωра
ⲉⲩχї ⲙⲙоοτ е ке χωра ⲉⲩϯ ⲙⲙоοτ ⲉ̅ вол прос
ттехни ⲛ тⲙⲛтⲉϣωωт:—Χωріс наї тнрот нετ-
ρⲉⲗⲗни пе· нⲙ̅соοτⲛ ан ⲙ пноγте:—Стеї оτн
ⲉⲩϣоοп ρⲙ тⲙⲛтρⲉⲗⲗни· нере пноγте панаρωωр
ет ⲙⲉρ ⲙ ⲙⲛⲧⲩⲛ̅ртнⲩ нїⲙ· пет ноγρⲙ ⲛ оγоⲛ
нїⲙ ет ρⲉⲗⲡїζе е роⲩ оγωϣ е тоγхо ⲙ пеι
рωⲙе: Λⲥϣωпе ⲁε ⲙⲙоⲩ ⲛ оγсоп ⲁⲩταⲗо ⲛ
теⲫпраⲙⲙатїа тнр̅ⲥ е пχої· ⲁⲫвωк ⲉтполіс ρⲙ
Fol. 12b τεχωρα | ⲛ пефї̈ⲗіппос· ρⲙ тархн ⲙ певот
кв̅ ραθωр е песраⲙ пе таⲗонїа· ⲉⲩоγωϣ е ϯ е вол
ⲛтеⲫпраⲙⲙатїа· Сⲩⲉιре ⲁε ρї наї ⲁⲩпωρ ⲉ̅ пϣа
ⲙ пархаггелос ет оγаⲁⲃ: Роγρе ⲁε и сот
ⲙⲙтоγе и ραθωр пе пλγхнїкоⲛ̅ пе и пϣа·
ⲁⲩнаγ е птопос ⲉⲩкаθаριζе: ⲉⲩстолιζе аγω
ⲉⲩⲗⲁⲙпеγе ρⲓⲧⲛ̅ таϣн ⲛ пефанос· ⲙⲛ̅ пноⲥ ⲙ
ⲙⲛⲛϣе ⲛ тполіс етсоογⲍ ρⲙ ρенгⲙⲙос ⲙⲛ̅ ρен-
ψаⲗⲗос· ⲭⲓⲙе роγρе ϣа ρтоογе· Ⅲωрⲡ̅ ⲁε ⲛтер
ⲫⲩωпе аγαр̅хї е тⲙⲉⲗетнсїс· а пеⲡіскопос ⲙⲛ̅
пекⲗнрїкос· аγω ⲛархωн тнрот ⲛ тполіс
сωоγⲍ: Ζаⲡλωс аγстефанос и тполіс тнр̅ⲥ ⲙⲛ̅
ⲛнї ⲙⲛ̅ ⲛρⲓр: Ⲏ тер ⲫⲛаγ он ⲛе наї· ⲁⲩρ̅
ⲱⲡнре· ⲭе пετρⲉⲗⲗни пе пⲫⲧнп ⲁⲛ̅ е ρⲱⲃ ⲛ
теї ⲙⲛ̅ⲙе: Λⲩρ̅ θесχеⲭωк ⲉⲱⲭе ⲛтаⲩпωωпе е
вол ρⲙ̅ пιаιωк е пке оγа ρⲓⲧⲛ̅ пе нтаⲩпаγ
Fol. 13a є роογ аγω пе п|таγсотмоγ: аγω ⲁⲩϣωпе ⲉⲩо
кⲧ̅ ⲛρⲃа: ⲁⲩϯ пеⲫоγої ⲁε е ρωⲙе снаγ· ⲁⲩχноγоγ
ⲭе на сннγ· ογ пет ϣоοп ρⲙ̅ ϯполіс ⲛсаⲩ ⲙⲛ̅
ⲱⲙⲧе поογ· Ирωⲙе ⲁε ⲛχрнсϯанос ⲁⲧⲱⲁⲭе
ⲛⲙⲙаⲩ етⲭω ⲙⲙос· ⲭе пϣа ⲙ пархаггелос
ⲙⲛ̈ханⲗ пе епр̅ϣа наⲩ ⲭе нтоⲩ пет сеп̅ⲥ ⲙ

пноуте ē ϩраї е хωк щант ецтоотсо ñ тирп̄ Прωме ае пеха[ч] нач· ñ неχристіанос ае ецтωк пет ммат ϩωωч тасп̄сωп̄ч̄ тар̄ч̄нарит̄ е ϩωв̄ нім ебоол· Пеχе п̄рωме ае нач· ае нт̄ наєщнат ан ē роч ει ин теї нт̄ щопе п̄χристїанос· Ала екщанр̄ χристіанос: нт̄ сопс̄ ммоч ч̄нар̄нит̄ е ϩωв̄ нім ебоол· Пепрасмаτеутнс ае пеха[ч] нат· ае ѳι п̄тоотп̄ нοмісма снат· ота ē пота· п̄тетп̄хіт нмнтп̄ е птопос м̄ пар[χаггелос мїханл· тащопе Fol. 13 b
п̄тетп̄ре· Прωме ае пехат нач· ае мекщр̄ ка
тп̄ре ει ин теї п̄те пп̄ωт пепіскопос ßаптιζе ммок· Ёточ ае ϱїт̄ тепроноια м̄ пноуте ет тωрп̄ ммоч: Ацпарακалї ммоот ае арї тачапи п̄тетп̄хіт ща пепіскопос: П пеүраστе ае анрωме ñ тполіс еіне ммоч ща пепіскопос· аүω ē роч п̄ое тирс̄ п̄тасщопе ммоч: Пеχе пепіскопос м̄ пепрасмаτеутнс· ае п̄тк̄ от е βол ϱп̄ ащ м̄ поліс па щнре· н ащ ñ χωра: Пепрасмаτеутнс ае пеха[ч] ае ант̄ от е βол ϱп̄ τеχωра н тенѳкн: Пеχе пепїскопос· ае п̄таотщопе ммок па щнре екотωщ е пωωпē ē βол ϱп̄ пекщмще нт̄ ωп ē рон: Пеха[ч] ае ϱїт̄ пент аїнат е роот ϱп̄ наβал | ин пент аїсотмоот ϱп̄ нашааже· Fol. 14 a
ас̄βанаι е пωωпе е роүн е пкщмще: Пеχе пепіскопос нач ае кщмще н нім ñ поуте· Пеχе прелλни ае еїщмще м̄ при па пеї нос̄ ñ ебоол· ае п̄точ ет р̄ отоеіи е пкос̄мос ϱп̄ теүсоци: Пеχе пепіскопос нач ае ершан при ϱωтп̄ п̄те теу[шн] щопе· п̄те отѳλιψις тарωтп̄: екнаре е при тωи: н̄ч̄нарит̄ ϱп̄ пекѳλιψις: Пеχе пепрасмаτеутнс нач· ае ϯсопс̄ ммок· маре текмп̄тнант тарої· п̄ое ñ п̄рωме тирот н ϯполіс: Пеχе піскопос (sic) нач ае отнтак сєїме ммат ñ щнре:

Пехас же па ιωτ та сριме мн̄ нашнре ρн̄ та
полıс· Пехе пеıскопос нас же ешже се па
шнре: и ϯнавапϯζе ммок ан: тенот· мн (sic) |
Fol. 14 b мнпшс нс̄тн̄ пеθе нн̄мак н̄ѕı тексρїме· нте
кс̄ отсканталон шωпе ρн̄ тетн̄нте нс̄пωрх̄ е вол
ммок· ӣ н̄точ нс̄тре карна н̄ пваптısма н̄-
такхıт̄ч̄· е вол же нтатшорп̄ н̄ парабасıс шωпе
е вол ρıтн̄ тесρıме хıм ē шорп̄· Ппрасматеутнс
же и тер ч̄сωтн̄ е наı ачλγпеı мнате· мнпсωс
ачхı сλот и тоот̄ч̄ н̄ пеıскопос ачеı е вол ρı
тоот̄ч̄· ачαλе е пеухоï е тр ч̄вωк е пеүнї· Ӣ
тер ч̄еı же е тннте н̄ ппелагос ӣ θалασσα· а
пмаст пет наноуч ї̈ѳ̄ паıаволос кωρ е роч
ρн̄ относ ӣ кωρ мн̄ отоүмωн же ачсоотн̄ н̄
пеүρнт е ρоүн е пноүте· ачкточ ша роч е тре
ноухаı е птако· Λγω ρıтн̄ пнюсте н̄ пеүρнт
е ρоүн е роч· ачтоүнос относ ӣ хıмωн е ρраї
ē жωч· ауω п̄роеıн̄ ӣ θалασσα ачтреүнщот е
Fol. 15 a ρраї ехн̄ пхої | ρωс те пч̄вωк п̄рнтч̄· Пепрас-
кζ матеутнс же ачр̄ ρоте ауω мпе чѕн̄ еүнаер от
пеүнаēпıкалım ннн· етвωнеıа нач· Λγοтωщ
е вол еүрїме же па хоеıс парχаггелос ет
отααβ мıχанλ· βонеї е рої ρн̄ ϯнос ӣ анастн
ē ϯ п̄рнтс̄ мн̄ ϯнос п̄θлıψıс ет кωте е рої·
Ш па хоеıс мıχанλ ϯроυолоүı мпеоот н̄таıнат
е роч ρн̄ пектопос же· екщаннаρмет ӣ пеı соп
ϯнит мн̄ та сρıме мн̄ нашнре· нтп̄шωпе н̄-
хрıстıанос ша пероот ӣ пенноут· Λγω п̄тет-
ноут атсмн шωпе ша роч е вол ρн̄ тпе есхω
ммос же мпр̄ р̄ роте мн̄ пеθоот натафок· Ӣ-
тетноут н̄та те сми шωпе атнос ӣ хαмн шωпе·
анроеıн λо етгωнот ӣ е ρраї· а пхоı ā̄ρе ратч̄
Fol. 15 b ρн̄ отсмпе· мпе λаат н̄ тарахн шωпе· Λγω
кн̄ н̄тетноут | ρıтн̄ техарıс ӣ пноүте мн̄ п̄сопс̄ ӣ

ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁ ⲡⲭⲟⲓ ⲙⲟⲟⲩⲉ ⲫⲏ ⲟⲩ-
ⲁⲥⲁⲓ ⲩⲁⲛⲧ ⲉⲩⲃⲱⲕ ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲫⲏ ⲟⲩⲉⲏⲣⲏⲛⲏ:—
Πⲉⲡⲣⲁⲥⲙⲁⲧⲉⲩⲧⲏⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲧⲉⲓ ⲉ ⲡⲉⲩⲏⲓ· ⲁⲩⲭⲱ
ⲉ ⲧⲉⲩⲥⲫⲓⲗⲉ ⲙⲡⲏ ⲛⲉⲩⲱⲩⲛⲣⲉ ⲛ ⲛⲉⲏⲧ ⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲟⲩ
ⲙⲡⲏ ⲛⲉⲛⲧ ⲁⲩⲥⲟⲧⲙⲟⲩ ⲙⲡⲏ ⲛⲉⲛⲧ ⲁⲧⲱⲱⲡⲉ ⲡⲓⲱⲟⲩ ⲫⲏ
ⲧⲡⲟⲗⲓⲥ ⲥⲁⲗⲟⲛⲓⲁ· ⲛⲧⲉ ⲛⲉⲫⲓⲗⲓⲡⲡⲟⲥ· Ⲡⲡⲥⲱⲥ ⲁⲩⲭⲉ
ⲡⲱⲁⲭⲉ ⲉ ⲣⲟⲟⲩ ⲕⲟⲧⲓ ⲕⲟⲧⲓ ⲉⲩⲭⲱ ⲡⲓⲱⲟⲩ ⲁⲉ ⲁⲗⲏⲑⲱⲥ
ⲁⲩⲣⲉ ⲉ ⲣⲟⲥ ⲡⲣⲏ ⲉⲧ ⲛⲱⲱⲉ ⲛⲁⲩ ⲛ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ·
ⲁⲗⲗⲁ ⲟⲩⲫⲏⲣⲁⲗ ⲡⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ ⲛⲥⲁⲗⲓⲗⲁⲓⲟⲥ·
Πⲉⲩⲛⲟⲥ ⲁⲉ ⲛ ⲱⲛⲣⲉ ⲛⲉ ⲟⲩⲥⲟⲫⲟⲥ ⲡⲉ· Πⲉⲭⲁⲩ ⲛⲉ
ⲡⲉⲩⲓⲱⲧ ⲁⲉ ⲁⲛⲟⲕ ⲫⲛⲁⲉⲓⲙⲉ ⲫⲏ ⲫⲟⲩⲛⲟⲩ ⲧⲁⲓ· Ⲡⲱⲛⲣⲉ
ⲁⲉ ⲱⲙⲉ (*sic*) ⲁⲩⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲧⲭⲉⲛⲉⲡⲱⲣ ⲛ ⲡⲉⲩⲏⲓ·
ⲁⲩⲱⲱⲩ ⲉ ⲫⲣⲁⲓ ⲉ ⲡⲣⲏ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲫ̄ⲣ̄ⲕ̄ ⲉ ⲣⲟⲕ
ⲛ ⲡⲉⲕⲛⲟⲥ ⲛ ⲟⲩⲃⲉⲓⲛ ⲙⲡⲏ ⲧⲉⲕⲫⲙⲙⲉ ⲉⲧ ⲙⲟⲩ ⲫⲙ̄ ⲡⲉⲓ |
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄ ⲉⲱⲱⲡⲉ ⲏⲧⲟⲕ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ ⲙⲉ· Fol. 16 *a*
ⲉ ⲧⲣⲉ ⲕⲧⲁⲙⲟⲛ ⲁⲉ ⲛⲧⲕ̄ ⲟⲩⲫⲏⲣⲁⲗ ⲛⲧⲁⲩ ⲕⲁⲧⲁ ⲟⲉ ⲕⲑ
ⲛⲧⲁ ⲡⲁ ⲓⲱⲧ ⲧⲁⲙⲟⲓ· ⲁⲧⲱ ⲛⲧⲉⲧⲛⲟⲩ ⲁⲧⲥⲙⲛ ⲱⲱⲡⲉ
ⲱⲁ ⲣⲟⲩ ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲕⲁⲗⲱⲥ ⲡⲱⲛⲣⲉ ⲱⲛⲓ
ⲉⲧ ⲱⲩⲓⲛⲉ ⲛⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ ⲁⲗⲏⲑⲓⲛⲟⲛ· Ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ⲙⲉ ⲥⲉⲛⲉⲧⲟ ⲛⲟⲉ ⲉⲧ ⲉⲣⲉ ⲛⲣⲉⲗⲗⲏⲛⲓ ⲭⲱ ⲙⲙⲟⲥ:
ⲁⲗⲗⲁ ⲁⲛⲧ̄ ⲟⲩⲫⲏⲣⲁⲗ ⲛⲧⲁⲩ ⲉⲓⲥⲱⲧⲙ ⲛⲥⲁ ⲧⲉⲕⲕⲉⲗⲉⲩ-
ⲥⲓⲥ· Ⲡⲗⲏⲓ ⲉⲱⲱⲡⲉ ⲕⲱⲡⲉ ⲛⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ ⲙⲉ· ⲉⲓⲥ
ⲡⲉⲕⲓⲱⲧ ⲁⲩⲥⲟⲧⲱⲛⲏ ⲭⲓⲛ ⲉⲩ ⲫⲏ ⲕⲁⲗⲟⲛⲓⲁ ⲧⲡⲟⲗⲓⲥ
ⲛ ⲛⲉⲫⲓⲗⲓⲡⲡⲟⲥ· Ⲗⲧⲱ ⲛⲧⲟⲕ ⲫⲱⲟⲕ ⲟⲛ ⲥⲕⲁⲗⲓ ⲙⲙⲟⲕ
ⲱⲁ ⲣⲟⲩ ⲉ ⲉⲕⲉⲃⲧⲱⲧ ⲉⲧⲛⲟⲥ ⲛ ⲁⲓⲁⲕⲟⲛⲓⲁ ⲛⲁⲩ: Ⲛⲁⲓ
ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲧⲉⲥⲙⲛ ⲭⲟⲟⲧ ⲁⲥⲕⲁ ⲣⲱⲥ: Ⲡⲱⲛⲣⲉ ⲁⲉ
ⲱⲛⲓ ⲡⲉⲭⲁⲩ ⲛ ⲡⲉⲭⲁⲩ (*sic*) ⲛ ⲡⲉⲩⲓⲱⲧ ⲉ ⲁⲗⲏⲑⲱⲥ
ⲁⲕⲥⲟⲧⲛ ⲡⲛⲟⲩⲧⲉ ⲭⲓⲛ ⲧⲉⲭⲱⲣⲁ ⲛⲧⲁⲕⲉⲓ ⲛⲫⲛⲧⲥ̄: Ⲗⲗⲗⲁ
ⲁⲛⲟⲕ ⲫⲱⲟⲧ ⲕⲙⲙⲁⲕ ⲧⲡⲁⲃⲱⲕ ⲱⲁ ⲣⲟⲩ ⲫⲏ ⲟⲩⲣⲁⲱⲉ: |
Ⲡⲉⲩⲓⲱⲧ ⲁⲉ ⲡⲉⲭⲁⲩ ⲛⲧⲟⲩⲗⲛ ⲧⲉⲩⲥⲫⲓⲙⲉ· ⲉ ⲉⲩⲱⲡⲉ Fol. 16 *b*
ⲧⲉⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ· ⲉⲓⲥ ⲱⲙⲟⲧⲛ ⲛⲱⲟ ⲛ ⲡⲟⲙⲓⲥⲙⲁ ⲱⲟⲟⲡ ⲗ
ⲛⲁⲛ· ⲭⲓⲧⲟⲧ ⲙⲙ ⲉⲩⲱⲡⲉ ⲛⲧⲉ ⲧⲛⲧ ⲛⲫⲛⲧ ⲕⲙⲙⲁⲓ ⲁⲛ·
ⲫⲛⲁⲭⲓ ⲛ ⲟⲩⲱⲟ ⲛ ⲡⲟⲙⲓⲥⲙⲁ ⲧⲁⲃⲱⲕ ⲧⲁⲭⲓ ⲛ ⲡⲕⲱ ⲉ
ⲃⲟⲗ ⲛ ⲛⲁⲡⲟⲃⲉ· Ⲧⲉⲩⲥⲫⲓⲙⲉ ⲁⲉ ⲡⲉⲭⲁⲥ ⲛⲁⲩ· ⲭⲉ

ⲱ ⲡⲁ ⲥⲟⲛ· ⲙⲁ ⲛ̄ⲓ̈ⲙ ⲉⲧ ⲛ̄ⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩ· ⲧⲥⲃ̄ⲧⲱⲧ ⲉ ⲉ̈ⲓ̈ ⲛ̄ⲙⲙⲁⲕ· ⲗⲧⲱ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲁⲧⲣ̄ ⲡⲉⲧⲥⲟⲃⲧⲉ ⲧⲏⲣϥ̄ ⲁⲧⲁⲗⲉ ⲉ ⲡⲭⲟⲩ̈ ⲁⲧⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲁⲗⲱⲛⲓⲁ· ⲗⲧⲱ ⲛ̄ ⲧⲉⲣ ⲁⲧⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛ̄ⲭⲣⲏⲥⲧⲓ̈ⲁⲛⲟⲥ: ⲛⲁⲓ̈ ⲉⲧⲟ ⲛⲁϥ ⲛ̄ⲭⲁⲣⲁⲙⲟⲉⲓⲧ· ⲛⲉⲛⲧ ⲁϥⲥⲛ̄ⲧⲟⲩ ⲟⲛ ⲙ̄ ⲡⲱⲟⲣⲡ̄ ⲛ̄ ⲥⲟⲛ· ⲁϥⲱⲁⲭⲉ ⲛ̄ⲙⲙⲁⲩ· ⲁⲧⲭⲓⲧϥ̄ ⲙ̄ⲙⲏ ⲧⲉⲩⲥⲣⲱⲙⲉ ⲙ̄ⲙⲏ ⲛⲉϥⲱⲛⲣⲉ ⲱⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁϥⲣⲁⲱⲉ ⲙ̄ⲙⲁⲧⲉ ⲉⲭⲏ̄ ⲡⲉⲕⲧⲟ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ: ⲗϥⲛ̄ⲟⲩⲟⲩ ⲁⲉ ⲉ ⲛⲉ ⲁⲧⲉⲧⲛ̄ⲥⲃⲧⲉ ⲧⲛⲧⲛ̄ ⲉⲙ̄ ⲡⲉⲧⲛ̄ⲣⲛⲧ ⲧⲏⲣϥ̄ ⲉ̄ ⲱⲡⲉ ⲛ̄ⲭⲣⲏⲥⲧⲁⲛⲟⲥ· ⲁⲧ-

Fol. 17 a ⲟⲩ|ⲱⲱⲃ ⲛⲁϥ ⲉ ⲥⲉ ⲉⲓⲧⲛ̄ ⲡⲟⲧⲱⲱ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙⲏ

ⲗⲁ ⲛⲉⲕⲱⲗⲏⲗ ⲧⲛⲥⲃⲧⲱⲧ ⲉⲓ̈ ⲟⲩⲥⲟⲛ ⲉ ⲱⲡⲉ ⲛ̄ⲭⲣⲏⲥⲧⲁⲛⲟⲥ· Τⲟⲧⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲧⲣⲉ ⲧⲣ̄ ⲡⲥⲟⲩⲧⲉ ⲙ̄ ⲡⲃⲁⲡⲧⲓ̈ⲥⲧⲏⲣⲓ̈ⲟⲛ ⲉⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲓⲭⲁⲏⲗ· ⲁⲩ-ⲃⲁⲡⲧⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲓⲱⲧ ⲙ̄ⲙⲏ ⲡⲱⲛⲣⲉ ⲙ̄ⲙⲏ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓ̈ⲁⲥ ⲛ̄ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· Ⲗⲧⲱ ⲁⲩⲡⲱⲱⲙⲉ ⲛ̄ ⲡⲉⲩⲣⲁⲛ ⲉⲓⲭⲏ̄ ⲧⲕⲟⲗⲧⲓⲃⲛⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ ⲡⲉⲩⲣⲁⲛ ⲛ̄ⲡⲱⲟⲣⲡ̄ ⲡⲉ ⲥⲉⲁⲥⲱⲛ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲁⲉ ⲙⲁⲑⲁⲓⲟⲥ· Ⲗⲧⲱ ⲡⲣⲁⲛ̄ ⲛ̄ ⲧⲉⲩⲥⲉⲓ̈ⲙⲉ ⲡⲉ ⲧⲟⲩⲗⲏ ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲁⲉ ⲉⲓⲣⲏⲛⲏ: Ⲗⲧⲱ ⲡⲉⲩⲭⲧⲟⲟⲩ ⲛ̄ⲡⲱⲛⲣⲉ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲣⲁⲛ̄ ⲙ̄ ⲡⲛⲟⲩ ⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲧⲱ ⲡⲓⲉⲣ ⲥⲛⲁⲩ ⲁⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· Ⲡⲓⲉⲣ ⲱⲟⲩⲧ̄ ⲁⲉ ⲓⲱⲥⲏⲫ· Ⲗⲧⲱ ⲡⲓⲉⲣ ⲭⲧⲟⲟⲩ ⲁⲉ ⲍⲁⲙⲓⲏⲗ: Ⲗⲧⲱ ⲙ̄ⲡⲥⲁ ⲧⲣⲉϥⲥⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲧⲱ ⲁⲧⲣ̄ ⲭⲟⲩⲱⲧ ⲛ̄ⲣⲟⲟⲩ ⲉⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲉⲣⲉ ⲉⲣⲉ (*sic*) ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲁⲟⲩⲧⲉ̈ ⲙ̄ⲙⲟⲟⲩ ⲉⲙ̄ ⲛⲁⲟⲩⲙⲁ

Fol. 17 b ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ:—|Ⲏⲧⲟⲩ ⲁⲉ ⲙⲁⲑⲉⲟⲥ ⲉⲓⲧⲛ̄

ⲗⲃ ⲡⲉⲩⲛⲟⲥ ⲛ̄ ⲣⲁⲱⲉ ⲁϥⲧ ⲥⲟⲟⲩ ⲛ̄ ⲱⲟ ⲙⲛⲟⲗⲓ̈ⲥⲙⲁ ⲉ ⲣⲟⲩⲛ̄ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲓ̈ⲭⲁⲏⲗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲉ̈ⲓⲧ ⲛ̄ ⲛⲁⲓ ⲛ̄ⲥⲱⲧⲉ ⲉⲁ ⲧⲁ ⲯⲩⲭⲏ ⲙ̄ⲙⲏ ⲧⲁ ⲛⲁⲱⲛⲣⲉ: ⲁⲉ ⲕⲁⲥ ⲉⲧⲉⲱⲱⲡⲉ ⲙ̄ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲓⲧⲛ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ ⲛ̄ⲧⲟⲩ ⲁⲩⲥⲉⲡⲉ̄ ⲡⲉϫⲥ̄ ⲉⲁ ⲣⲟⲓ̈· ⲱⲁⲛⲧ ⲉⲩⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲙ̄ ⲡⲥⲟⲟⲩⲛ̄ ⲧⲁϥ ⲙ̄ ⲡⲁ ⲟⲧⲟⲓ̈ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲩ ⲣⲱⲥ ⲧⲉ ⲉ̄ ⲧⲣⲁ ⲙ̄ ⲡⲱⲁ ⲛ ⲧⲉⲩⲭⲁⲣⲓⲥ: Ⲡⲛⲁⲥⲁ ⲛⲁⲓ̈ ⲁⲩⲭⲓ ⲥⲛⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲙ̄ ⲡⲉⲛ ⲓⲱⲧ ⲡⲉⲡⲓ-

скопос мп̄ тессрїме мп̄ неҷшнре· аүеі е вол
ер̄ тполіс ере п̄ архωн θпо мммоот е вол· аүω
єтраҷе п̄ммат ехм̄ пекто п̄ неҷѱухн· Λүω
ріт̄ поүωш м̄ пноүте мп̄ пеҷархаггелос ет
отааβ міханл· аүеї ē тетполіс єтраҷе мп̄
нетрωме· аүω̄ ере нетрωме раҷе п̄ммат·|
Шппса трεтеї ае е пеүнї аүѳ п̄ ер̄нос п̄асапн Fol. 18 *a*
п̄ нрнке мп̄ нет ҷаат· Λүω нетмакаріζе
мммоот п̄сі на тполіс тнр̄с̄ ката пет снр· ае
мп̄ лаат ессрнп нр̄паотωнр̄ ē вол ан: Таі те
θе п̄та нї̄ пет отааβ р̄ отеїм̄ ер̄ нетаретн
ет сотп̄· Λүω шппса ебот снаү ас̄ткотк п̄сі
прω̄ме п̄ сωтп̄ матθаіос аүеі и ѯп̄ мптоүе
ас̄хі п̄ пβеке м̄ пероот тнр̄ч̄· ріт̄ п̄ сопс̄ м̄
парханггелос ет отааβ міханл:—Шппса ер̄
коті ае нроот ѯмт ас̄ѯітоп мммоч п̄сі прωме
п̄ сωтп̄ маθеос· Λ пхаже п̄ пноүте мп̄ нрωме
аүω прр̄ѯтωн мп̄ п̄аггелос ете паі пе паїа-
βолос· тотнес относ п̄ архωн п̄те тполіс ехм̄
тесрєїме· мп̄ неҷшнре ер̄ относ |м̄ мптатна Fol. 18 *b*
ас̄βі п̄ пеүсіпоүнл п̄ тоотоү ер̄ отхі п̄ сонс̄ λβ (*sic*)
аүω ас̄рарпаζе м̄ пет п̄таү тнр̄ч̄· ҷа ераї е
тетке апоүоүкн ас̄ҷїтс̄ п̄ тоотоү: Їωаннис
ае пнос п̄ сом̄ ēпї ан̄ не отсофос пе: пехас̄ п̄
тесмааү мп̄ неҷснну· же тωоүн п̄тп̄хωк е вол
м̄ пшаже нта пен сωтнр хоос̄ же ротан етшан-
пωт п̄сωтп̄ ер̄ †полис пωт е ераї ке отеї· Λоіпон
еіс ρнте аүпωт п̄сωн аүѳλіβе мммоп̄ ер̄ †полис
маρп̄ пωт ē ераї е ке отеї п̄тпоүхаї· Еіс ρнте
аүѳλїβе мммоп̄ м̄ паї ма· маρп̄ βωк е тентїа
тполіс п̄тпоүωҷ нрнтс̄ тареноүхаї· Λүω п̄ теі
ре аүтωоүн аүвї и нехрнма м̄ пеүїωт ау-
тωоүп̄· аүпωт е ераї е тентїа· тмп̄трополіс (*sic*)
п̄ техωра: аүоүωҷ нрнтс̄: Їωаннис ае мп̄

тєчмаат мп̄ нєчснит нєт† ⲛ̄ ⲅєннос ⲙ̄ мп̄тна
Fol. 19a ⲛ̄ ⲛ̄ⲟⲩнке мп̄ | нет ⲣ̄ ⲥⲣⲱⲟ: мп̄ отоⲛ ⲛ̄ⲓⲙ єт
λτ (sic) ⲱⲟⲟⲡ ⲉⲣ̄ ⲅєⲛⲱⲱⲛє: Παϊαβολος ⲇє ⲡⲓⲁⲥ† нєт
наноуч· ⲙ̄пє ⲧⲱⲃϊ є роч єⲩнат є т̄мн̄тнант
ⲉ̄т отєіре ⲙ̄ⲙос: ⲁⲧⲱⲱпє єⲩⲗⲟⲩⲓⲛ ⲛ̄ⲟє ⲛ̄ ⲛ̄ⲓⲙⲟтϊ·
Ⲡⲛⲓⲥⲁ ⲉⲣ̄ котϊ ⲇє ⲛ̄ⲣⲟⲟт· ⲁтєⲥⲗⲁ ⲙ̄ пнϊ ⲛ
отархωн ⲛ̄тє тполіс: ⲁⲩⲃⲓ ⲛ̄ относ ⲙ̄ претⲏ
єтωч те ⲛ̄ тєтⲱⲛ: Παρχων ⲇє ⲁⲥⲙ̄ (sic) ⲡⲣⲱⲃ ⲛ̄а-
ⲣⲭ̄ⲓ ⲡⲣⲏⲥⲉⲩⲱⲛ: Ⲡⲣⲏⲥⲉⲩⲱⲛ ⲇє ⲁⲥⲱⲱϊпє ⲛⲥа ⲡⲣⲱⲃ
ⲛ̄тоотот ⲛ̄ⲛєпрозⲓмос ет тнⲱ ⲉ̄ тполіс ката
ⲅрнⲙє· мп̄ ⲛ̄ⲣⲓⲣ ⲙ̄ⲙⲓ ⲛ̄ⲣⲁтⲏ̄ єтроєіс є роот· Ⲍосон
ⲇє єтєіре ⲉ̈ⲓ наⲓ єіс ⲡⲭⲁⲝє ⲛ̄ⲁⲓкаⲓосⲩнⲏ кⲱⲙ єте
паї пе ⲛⲁϊαβολος· ⲁⲥⲣ̄ пєсмот ⲛ̄ отр̄ⲧⲁⲱєоєⲓⲱ
ⲁⲥⲱⲱ є βол ⲉ̄ⲭⲱ ⲙ̄ⲙос· ⲇє неї ⲱⲛрє ⲱⲛⲓ
ⲛ̄ⲱⲱⲙⲙо· ⲛ̄ пєⲭтоот· ⲛ̄таⲩєⲓ ⲁтоⲧⲱⲥ ⲉⲣ̄ †поліс·
не нтаⲩєⲥⲗⲁ ⲙ̄ пнⲓ ⲛ̄ парχωн· єіс ⲉⲣⲏⲛтє сеоⲩнⲥ
Fol. 19b ⲉⲣ̄ ⲡⲣⲓⲣ ⲙ̄ пⲍєⲩс (?) | λοιπον ⲱⲓⲛє ⲛ̄сωоⲧ ⲛ̄тетⲛ̄-
λⲍ ⲉⲍⲉтаⲍє ⲙⲙоот· ⲁⲧⲱ тⲙє наотωпⲥ̄ ⲉ̄ βол·
Ⲛ̄тєⲩнот ⲇє нта пⲱⲁⲝє сωр є βол а нєпрозⲓмос
ⲁⲙаρтє ⲙⲙоот· ⲁтпараⲫаот ⲙⲙоот ⲛ̄ нєⲣⲏ-
пαрⲓос· Λ нєⲣⲏпαрϊос ⲭϊтоⲩ є ратⲥ̄ ⲙ̄ ⲡⲣⲏⲥⲉ-
ⲙⲱⲛ є тⲃе отрωⲃ ⲛ̄сесоотⲛ̄ ⲙ̄ⲙоⲥ ⲁⲛ· Ⲉтсωк
ⲇє ⲙ̄ⲙоот є βол ⲉⲣ̄ тасора ⲁⲩⲃⲓ ⲛ̄нєⲩⲃⲁⲗ є ⲅраї
ⲉ̄ тпе ⲉⲧⲭⲱ ⲙ̄ⲙос· Χε пнотте ⲙ̄ парχαⲣⲭⲉλος
мϊχαηλ арⲓ нащте ⲉ̄ рон· ксоотⲛ̄ па ⲭоеіс є
ⲣⲱⲃ ⲙⲙⲁ ⲇє нтⲛ̄соотⲛ̄ ⲙ̄ⲙок ⲁⲛ ⲭⲓⲛ терⲟⲩєіте·
тенот ⲇє тⲛ̄ромолоⲅⲓ ⲙ̄ⲙок мп̄ пекарχαⲣⲭⲉ-
λος мιχαηλ ⲇє ⲛ̄ток пе пнотте ет онⲩ̄· ⲇє
тⲛ̄отаав є пϊ̈ⲗа ⲛ̄нотⲭ ⲛ̄таⲩтоⲥⲩ̄ є рон ⲙ̄поот·
Παρχαⲣⲭⲉλος ет отаав мιχαηλ ⲛ̄таⲡⲡⲓстⲉⲩⲉ
є рок ⲙ̄пр̄ каⲁⲛ ⲛ̄сωк ⲇє нток пент антоⲥⲛ̄ є рок
ⲭⲓⲙ ⲡⲛⲁⲩ ⲛ̄таⲛⲛⲉⲡⲱа ⲛ̄ тесфраⲅⲓс ет отаав ет
Fol. 20a ⲉⲣⲙ̄ пеχ̄с̄ ете паⲓ пе парнв ет отаав ⲛ̄тє тⲙ̄т-
λⲉ χрнⲥ†анос· Ⲛ̄нотте ⲛ̄таⲛ|ⲡⲓстⲉⲩⲉ є рок βоноϊ

ⲉ ⲣⲟⲛ: Ⲛⲁⲓ ⲇⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩⲥⲙⲏ ϣⲱⲡⲉ ϩⲓ ⲧⲡⲉ
ⲙⲙⲟⲟⲩ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ ⲱ̅ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲙⲛ̅ ⲛⲉϥⲥⲛⲏⲩ ϫⲉ ⲙⲛ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁϩⲱⲧⲛ̅· ⲁⲛⲟⲕ ⲡⲉ
ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲛ̅ⲧⲁ ⲧⲉⲧⲛ̅ⲉⲡⲓⲕⲁⲗⲓ ⲙⲙⲟϥ: Ⲛ̅ⲧⲟⲟⲩ ⲇⲉ
ⲡⲉϫⲁⲩ ϫⲉ ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲛ· Ⲛ̅ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ
ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲉ ⲡⲉⲧⲛ̅ϩⲏⲧ ⲧⲁϫⲣⲟ ⲛ̅ⲧⲉⲧⲛ̅ ⲧⲙ̅ ⲣ̅ ϩⲟⲧⲉ·
ϯϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲏⲧⲛ̅ ϫⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̅ϫⲓ
ⲃⲁⲡⲧⲓ̈ⲥⲙⲁ ⲉ ⲡⲉϥⲣⲁⲛ· ϩⲓ̈ ⲧⲟⲟⲧϥ̅ ⲙⲛ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ϩⲱⲧⲛ̅· ⲁⲗⲗⲁ ϯⲛⲁϭⲱ ⲉⲓⲣⲟⲉⲓⲥ ⲉ̅ ⲣⲱⲧⲛ̅ ⲉⲓⲛⲟⲩϩⲙ̅
ⲙ̅ⲙⲱⲧⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ ⲛ̅ⲧⲱⲧⲛ̅· ⲁⲗⲗⲁ
ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲉⲧ ⲛⲁⲉⲡⲓ̈ⲕⲁⲗⲓ̈ ⲛϥ̅ϫⲟⲟⲥ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ ⲛⲁ ⲛ̅ⲁⲛ· ϯⲛⲏⲩ ϣⲁ ⲣⲟϥ
ϩⲛ̅ ⲟⲩϭⲉⲡⲏ ϩⲓⲧⲛ̅ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲁϯ ⲛⲁϥ
ⲙ̅ ⲡⲉϥⲁⲓⲧⲏⲙⲁ: ⲁⲩⲱ ⲧⲁⲧⲙ̅ ⲕⲁ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ
ⲉ ⲧⲁϩⲟϥ: | Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲙⲓ̈ⲭⲁⲏⲗ ⲛ̅ ⲧⲉⲣ ϥ̅ϫⲉ Fol. 20 b
ⲛⲁⲓ ⲛⲁⲩ ⲁϥϯ ⲛⲁⲩ ⲛ̅ ϯⲣⲏⲛⲏ ⲁϥϩⲟⲡϥ̅ ⲉ ⲣⲟⲟⲩ· Ⲧⲟⲧⲉ ⲗ̅ⲉ̅
ⲡⲉϩⲣⲏⲡⲁⲣⲓ̈ⲟⲥ ⲁϥⲛ̅ⲧⲟⲩ ⲛ̅ⲛⲁϩⲣⲙ̅ ⲡϩⲏⲅⲉⲙⲱⲛ ⲉ ⲧⲣϥ̅-
ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ϥⲧⲁϩⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ
ϩⲙ̅ ⲡⲃⲏⲙⲁ ⲡⲉϫⲁⲩ ϩⲓ ⲟⲩⲥⲟⲡ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲃⲟⲏ̅ⲑⲓ ⲉ̅ ⲣⲟⲛ· ⲛ̅ⲧⲟⲕ
ⲉⲧ ⲥⲟⲟⲩⲛ̅ ⲱ̅ ⲡⲁ ϫⲟⲉⲓⲥ ϫⲉ ⲧⲛ̅ⲟⲩⲁⲁⲃ ⲉ ⲡⲉⲓ̈ ϩⲱⲃ
ⲛ̅ⲧⲁⲩϩⲓⲗⲁ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲏⲏⲧϥ̅· ⲁⲗⲗⲁ ⲡⲉⲕⲟⲩⲱϣ ⲡϫⲟⲉⲓⲥ
ⲙⲁⲣⲉϥϣⲱⲡⲉ· Ϩⲛ̅ ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉ̅ⲧ ⲙ̅ⲙⲁⲩ ⲛ̅ⲡⲁⲧⲉ
ⲡϣⲁϫⲉ ⲥⲱⲗⲡ̅ ϩⲛ̅ ⲣⲱⲟⲩ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̅ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ ⲁϥϫⲓ ⲙ̅ ⲡⲉⲥⲙⲟⲧ ⲛ̅ ⲟⲩⲡⲁⲧⲣⲓⲕⲓ̈ⲟⲥ
ⲛ̅ⲧⲉ ⲡⲣ̅ⲣⲟ ⲅⲉⲥⲁⲛⲑⲟⲥ ⲡⲣ̅ⲣⲟ ⲛ̅ⲧⲉⲛⲧⲓ̈ⲁ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲧⲉⲭⲱⲣⲁ
ⲁϥⲉⲓ· Ⲡϩⲏⲅⲉⲙⲱⲛ̅ ⲇⲉ ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ⲁϥⲙⲟⲟϣⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲙ̅ ⲡⲉⲥⲙⲟⲧ ⲛ̅ⲧⲉ
ⲅⲉⲥⲁⲛⲑⲟⲥ ⲡⲣ̅ⲣⲟ· Ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲛⲧⲉⲩⲛⲟⲩ ⲁϥⲁϩⲉ
ⲣⲁⲧϥ̅ ϩⲓⲑⲏ ⲙ̅ⲙⲟϥ· ⲉϥϯ ⲙⲁ ⲛ ⲧⲉϥⲧⲁⲝⲓⲥ ⲛ̅ ⲃⲁⲥⲓⲗⲓ-
ⲕⲟⲛ | ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϯⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲕ ⲕⲩⲣⲓⲉ Fol. 21 a
ⲡⲁⲧⲣⲓⲕⲓⲉ ⲧⲁⲣⲕⲉⲓ ⲛⲅ̅ ϩⲙⲟⲟⲥ ϩⲁϩⲧⲏⲓ ⲛ ⲟⲩⲕⲟⲩⲓ̈· ⲛⲅ̅ ⲗ̅ⲍ̅
ⲥⲱⲧⲙ̅ ⲉ ⲛⲉⲓ ⲁⲡⲟⲗⲟⲅⲓ̈ⲁ· Ⲛ̅ⲧⲟϥ ⲇⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲡⲓ ⲇⲏ ⲛ̅ⲧⲁϥⲉⲓ ⲣⲱ ⲉ ⲧⲃⲉ ⲡⲁⲓ̈·

ⲁϥϩⲙⲟⲟⲥ ϩⲁ ⲟⲩⲛⲁⲙ ⲛ̄ ⲡϩⲏⲅⲉⲙⲱⲛ ⲁⲩⲱ ⲁ ⲡϩⲏⲅⲉ-
ⲙⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲉ ⲡⲁⲣϩⲓⲥⲧⲁ ⲛⲁϥ ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ϣⲏⲣⲉ
ϣⲏⲙ ϩⲓ ⲟⲩⲥⲟⲡ ⲉ ⲡⲃⲏⲙⲁ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁⲩⲧⲁ-
ϩⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲃⲏⲙⲁ ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ ⲉ̄ ⲃⲟⲗ· ⲁ
ⲡϩⲏⲅⲉⲙⲱⲛ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲩ ϩⲛ̄ ⲟⲩϭⲱⲛⲧ̄ ⲙⲛ̄ ⲟⲩⲁⲡⲓ̈ⲗⲩ
ϫⲉ ⲧⲁⲭⲁ ⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲇⲓ̈ⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲡⲉⲓ ϩⲱⲃ·
Ϫⲉ ⲧⲁⲭⲏ ⲁⲛⲓⲛⲉ ⲛⲁⲓ̈ ⲉ ⲡⲉⲓ̈ ⲙⲁ ⲛ̄ ⲧⲉⲡⲣⲉⲧⲏ· ⲛ̄ⲥⲩⲗⲱⲙ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲃⲓ̈ⲧⲥ̄ ⲙ̄ⲡⲣ̄ ⲙⲟⲩ ⲕⲁⲕⲱⲥ· ϫⲉ
ⲥⲉⲣ̄ ⲙⲛ̄ⲧⲣⲉ ⲉ ⲣⲱⲧⲛ̄ ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ϥⲓ ⲛ̄
ⲧⲉⲡⲣⲉⲧⲏ ⲛ ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲉⲧⲛ̄ ⲧⲙ̄ ⲟⲩⲟⲛϩⲥ̄ ⲛⲁⲓ̈ ⲉ ⲃⲟⲗ·
ⲧⲉⲧⲛⲁⲙⲟⲩ ⲕⲁⲕⲱⲥ· Ⲏ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ϩⲓ ⲟⲩⲥⲟⲡ ⲙ̄
ⲡϩⲏⲅⲉⲙⲱⲛ· ϫⲉ ϥⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲓⲥ̄ ⲡⲉⲭⲥ̄
Fol. 21 b ⲙⲛ̄ ⲡⲉϥⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲡⲉⲓ
ⲗ̄ⲏ̄ ϩⲱⲃ ⲉⲧ ⲕ̄ϫⲛⲟⲩ ⲙⲙⲟⲛ ⲉ ⲣⲟϥ ⲙ̄ⲡⲉ ⲛⲕⲩⲛⲱⲛⲉⲓ̈ (*sic*) ⲉ ⲣⲟϥ
ⲉⲛⲉϩ· ⲟⲩⲇⲉ ⲛⲧⲛ̄ⲥⲱⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· Ϩⲛ̄ ⲟⲩⲙⲉ ⲅⲁⲣ
ⲱ̄ ⲡϩⲏⲅⲉⲙⲱⲛ ⲡⲉϩⲱⲃ ϫⲉ ϫⲓ̈ⲟⲩⲉ ϥ̄ⲟ ⲛⲃⲟⲧⲉ ⲛ ⲛⲁϩⲣⲁⲛ̄
ϩⲓⲧⲛ̄ ⲙ̄ ⲡⲁⲣⲁⲅⲅⲉⲗⲓ̈ⲁ ⲛ̄ ⲛⲉⲛⲓ̈ⲟⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲥⲃⲱ:
Ⲙⲓⲭⲁⲏⲗ ⲇⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁϥϣⲁϫⲉ ⲙⲛ̄ ⲡϩⲏⲅⲉ-
ⲙⲱⲛ ⲉϥⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲙ̄ ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ ϫⲉ ⲉϣⲱⲡⲉ
ⲕⲟⲩⲉϣ ⲧⲙⲉ ⲙⲁⲣⲟⲩ ⲁⲙⲁϩⲧⲉ ⲙ̄ ⲡⲉⲓ̈ ⲕⲟⲩⲓ̈ ⲛ̄ⲥⲟⲛ
ⲛ̄ⲧⲉ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲛⲥⲉϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲏⲓ̈ ⲙ̄ ⲡⲉⲓ̈ ⲣⲱⲙⲉ
ⲙ ⲡⲣⲟⲥⲑⲩⲣⲟⲥ· ⲡⲁⲓ ⲉ̄ⲧ ⲟ ⲛ̄ ⲁⲅⲣⲓ̄ⲟⲥ ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲛⲉⲓ
ⲣⲱⲙⲉ ⲛ ⲁⲧ ⲛⲟⲃⲉ· ⲛϥ̄ⲱϣ ⲉ̄ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ϩⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲙⲛ̄ ⲛ̄ⲛⲟϭ ⲛ̄ ϭⲟⲙ ⲛ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲁⲣⲟⲩⲱⲛϩ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ϭⲓ ⲧⲉⲡⲣⲉⲧⲏ
ⲛ̄ ⲥⲩⲗⲱⲙ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲃⲓⲧⲥ̄ ⲡⲁⲓ̈ ⲉⲧⲟⲩϩⲓⲗⲁ ⲉ ⲣⲟⲓ̈
ⲙⲛ̄ ⲛⲁ ⲥⲛⲏⲩ ⲉ ⲧⲃⲏⲏⲧⲥ̄· ⲁⲩⲱ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ϫⲉ
ⲧⲙⲉ ⲛⲁⲟⲩⲱⲛϩ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲧⲉⲩⲛⲟⲩ· Ⲁ ⲡϩⲏⲅⲉⲙⲱⲛ |
Fol. 22 a ⲧⲣⲉ ⲩⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧϭⲓϫ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ϭⲓ ⲙⲁⲧⲟⲓ
ⲗ̄ⲑ̄ ⲥⲛⲁⲩ ⲙⲛ̄ ϩⲉⲛϩⲩⲡⲉⲣⲉⲧⲏⲥ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲏⲓ̈
ⲙ̄ ⲡⲉⲡⲣⲟⲥⲑⲩⲣⲟⲥ: Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲱϣ ⲉ̄ ⲃⲟⲗ ⲛ̄ϭⲓ
ⲡϣⲏⲣⲉ ϣⲏⲙ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ϩⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓⲥ̄ ⲡⲉⲭⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲛⲁ ⲧⲡⲉ ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϩ· ⲁⲩⲱ ϩⲙ̄ ⲡⲣⲁⲛ
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ ⲙⲛ̄ ⲧⲉϥⲛⲟϭ ⲛ̄ ϭⲟⲙ·

мαρε πεκια таρον ⲙ̅ⲡⲟⲟⲩ ⲱ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲉ̅ ⲧ̅ⲡⲛⲟⲟⲩ
ⲉ̅ ⲃⲟⲗ ⲣⲏ̅ ⲧⲡⲉ ⲙ̅ ⲡекαρχαггелос ет отααⲃ
мιχαηλ· ⲛ̅ⲉⲩⲟⲩⲱⲛⲉ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ тепретн ⲛ̅ сγλωм
παρχων· ⲭⲉ ⲛ̅ ⲣⲏ̅ⲕⲟⲩⲓ ⲁⲛ ⲛⲉ ⲛ̅ⲥⲛⲩⲉ ⲛ̅ⲧⲁⲓ̈ⲱⲟⲡⲟⲩ
мⲙ̅ на сннт· ⲉ ⲃⲟⲗ ⲣⲓ̈ⲧⲙ̅ пеї̈ просⲑγрос ⲛ̅ ат
на· Λγω ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲧⲁⲭⲭⲉ паї̈ ⲁγсⲙⲏⲛ ⲱⲡⲉ ⲱⲁ
роч мⲙ̅ нет ⲛ̅ⲙⲙⲁч· ⲁγω ⲛ̅ⲕⲉ ⲙⲁтої̈ ет то ⲉ роч
мⲙ̅ ⲛⲁⲛⲟⲩⲣⲱⲉ ет ⲁⲙⲁρте ⲙⲙⲟч ⲉⲥⲭω ⲙⲙⲟс ⲛ̅
тεϊ ⲣⲉ ⲭⲉ ⲱ̅ ⲡρⲱмⲉ ⲛⲧⲁⲩⲉ̈ⲓ̈ ⲉⲧⲱⲓ̈ⲛⲉ ⲛⲥⲁ тепретн
ⲛⲧⲁⲭⲩⲓⲧⲥ̅ | ⲣⲙ̅ пнї̈ ⲛ сγλωм παρχων· ⲁⲙⲛⲓⲧⲙ̅ Fol. 22 b
ⲉ̅ песнт ⲉ пεϊ катакιон· Λγω тетⲙ̅ⲁρⲉ ⲉ пете- ⲙ̅
тⲙ̅ⲙⲓⲛⲉ ⲛⲥⲱч ⲛ̅ⲧⲉ тⲙⲉ отωнϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ отоⲛ ⲙⲙ·
ⲭⲉ ⲛεϊ ⲣⲱⲙⲉ отααⲃ ⲉ пет отαпотеї̈ (sic) ⲙⲙⲟⲟⲩ ⲉ
роч· Λγω ⲛⲧⲁ паї̈ ⲱⲡⲉ тαре тⲙⲉ отωнϩ̅ ⲉ ⲃⲟⲗ
ⲣⲓⲧⲙ̅ ⲛ̅ ⲛⲟⲥ ⲛ̅ ⲥⲟⲙ ⲛ̅ παρχαггелос мιχαηλ·
Λγω ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁ ⲡⲙⲛⲛⲱⲉ ⲥⲱⲧⲙ̅ ⲉ тесⲙⲏⲛ ⲁⲩⲃⲱⲕ
ⲉ̅ песнт ⲉ пкатакιон: ⲁⲩⲥⲓⲙⲉ ⲛ̅ тепретн ⲙ̅ пар-
χωⲛ̅: ⲙ̅ песнт ⲉ песⲡλеон ⲣⲙ̅ пнї̈ ⲛ̅ пепрос-
ⲑγрос ⲛ̅ ат на паι ⲛⲧⲁⲭⲱⲱⲡⲉ ⲛⲟⲩⲁⲣⲓ̈ⲛⲧ ⲉ ⲣⲟⲩⲛ
ⲉ̅ ⲛεϊ ⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̅ ат ⲛⲟⲃⲉ ете ⲓⲱанннс пе мⲙ̅
песⲥнт· Λγω ⲛ̅ⲧⲉⲩⲛⲟⲩ а ⲡⲣⲟⲫⲏⲧⲏⲥ ⲕⲁⲁⲧ
ⲉ ⲃⲟⲗ· ⲁⲩⲃⲱⲕ ⲉ пеⲧⲛⲓ̈ ⲁⲧ† ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ мⲙ̅
песⲛⲟⲩ ⲛ̅ αρχαггелос мїχαηλ:—Λγω ⲛ̅ⲧⲉⲩⲛⲟⲩ
а παρχαггелос ⲣⲟⲡϥ̅ ⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ мⲙ̅ нет ⲁⲣⲉ
ратор ⲛ̅ⲙⲙⲁч ⲁⲭⲟⲧⲟⲛⲣϥ̅ ⲉ̅ пе|ⲭтоот ⲛ̅сон ⲉⲧⲛⲛⲧ Fol. 23 a
ⲉ̅ пеⲧⲛⲓ̈ ⲁⲥⲱⲁⲭⲉ ⲛ̅ⲙⲙⲁт ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ αρχαггелос ⲙⲁ
ет отααⲃ· Λγω παρχⲏстратнкос ⲛ̅ тⲥⲟⲙ ⲛ̅ ⲡⲭⲟⲉⲓⲥ
мιχαηλ ⲉⲭω ⲙⲙⲟс: ⲭⲉ ⲱ̅ ⲓⲱанннс мⲙ̅ песⲥнт
ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓ̈тоⲩⲭⲉ тⲛⲧⲧⲙ̅· ⲁⲭⲙ̅ ⲗⲁⲁⲧ ⲙ̅ пеⲑⲟⲟⲩ·
Λγω †ⲛⲁтоⲩⲭⲉ тⲛⲧⲧⲙ̅ ⲛⲕⲉ сор ⲛ̅ⲧⲉⲧⲙ̅† ⲱⲡⲉ ⲙ̅
паї̈ⲁⲃолос· Λγω он †ⲛⲁ† ⲛⲛⲧⲙ̅ ⲛ̅ отпарⲭⲏсια
мⲙ̅ отⲙⲙⲧⲓⲱт ⲛ̅ⲧⲉⲧⲙ̅ⲱⲡⲉ ⲛⲁⲣⲉ ⲉⲭⲙ̅ ⲡⲗаос
тнрот· Λγω он ⲛ̅ⲧⲉⲧⲙ̅ⲱⲡⲉ ⲛⲱт ⲙ̅ ⲡⲣⲣо
сесаⲛⲃос· Ϊⲱанннс ⲁⲉ мⲙ̅ песⲥнт ⲁγω

ϵ τϵϩмаϯ ⲛ ϩωⲃ ⲛ̈ⲓⲙ ⲛ̄ⲧⲁⲣⲱⲙⲡⲉ ⲙⲙⲟⲟⲩ· Ⲛ̄ⲧⲟⲥ ⲁⲉ
пϵϩас ⲁⲉ ⲙⲁⲣⲉ ⲡⲟⲩⲱⲱ ⲛ̄ⲛ̄ⲧⲛⲟⲉⲓⲥ ⲱⲱⲡⲉ· ⲡⲗⲏⲓ ⲛⲁ
ⲱⲛⲣⲉ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛⲕⲁ ⲧⲟⲟⲧⲛ̄ ϵ ⲃⲟⲗ ⲉⲛ ⲡⲉⲧⲛⲁⲛⲟⲩϥ
ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲛ̈ⲓⲙ· ⲁⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ
ⲛ̄ⲧⲟⲩϫⲛⲧ ⲫⲙ̄ ⲡ̈ⲓ ⲁⲓⲱⲛ ⲙ̄ⲡⲉⲧ ⲙⲛⲧ· Ⲁⲥⲱⲱⲡⲉ
ⲟⲛ ⲙ̄ⲡⲁⲧⲉ ⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ ⲟⲩⲉⲓⲙⲉ ϫⲓⲧⲁ ⲛⲁ̈ⲓ ⲱⲱⲡⲉ ⲁ ⲓ̈ⲱ-
Fol. 23 b ⲫⲁⲛⲛⲓⲥ ⲉ̈ⲓ ⲉⲩⲡⲁⲣⲁⲥⲓ ⲫⲙ̄ | ⲧⲉⲡⲗⲁⲧ̈ⲓⲁ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲁⲧⲱ
ⲙⲙⲏ ⲁⲩⲛⲁⲩ ⲉ̄ ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲣⲉ ⲣⲉⲓⲁⲧⲙⲓⲟⲥ ⲛ̄ⲧⲉ ⲧⲉⲥⲁⲛⲟⲟⲥ
ⲡ̄ⲣⲣⲟ ⲧⲟ ⲉ ⲣⲟⲟⲩ· ⲁⲉ ⲉⲧⲉⲁⲡⲉⲧⲉ̈ⲓ ⲙⲙⲟⲟⲩ ⲛ̄ ⲱⲉ
ⲛ̄ⲣⲟⲗⲟⲕⲟⲧⲧⲓⲙⲟⲥ ⲉ ⲡⲟⲧⲁ· ⲛ̄ ⲛ̄ⲥⲉⲣⲟⲧⲃⲟⲩ· Ⲓ̈ⲱⲫⲁⲛⲛⲓⲥ
ⲁⲉ ⲡⲉϩⲁϥ ⲛ̄ ⲙⲙⲁⲧⲟ̈ⲓ· ⲁⲉ ⲥⲉⲥⲛⲏ ⲟⲛ ⲉ ⲡⲓⲟⲩ ⲛ̄
ⲕⲓⲛⲁⲧⲛⲟⲥ ⲉⲧⲱⲁⲛϯ ⲡⲱⲛⲧ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ· Ⲡⲉϩⲉ
ⲙⲙⲁⲧⲟⲓ ⲁⲉ ⲛⲁϥ ⲁⲉ ⲙⲙⲟⲛ· Ⲡⲉϩⲉ ⲓⲱⲫⲁⲛⲛⲓⲥ ⲁⲉ
ⲥⲱ ⲉ ⲣⲟⲓ ⲛ̄ ⲟⲩⲕⲟⲧ̈ⲓ ⲱ̄ ⲛⲉⲥⲛⲏ· Ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ
ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉϥⲏ· ⲁⲩⲃ̈ⲓ ⲛ̄ ⲡⲱⲛⲧ ⲛ̄ ⲣⲟⲗⲟⲕⲟⲧ-
ϯⲛⲟⲥ ⲙⲙⲏ ⲕⲉ ⲥⲧⲟⲟⲩ ⲁⲩⲧⲁⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ·
ⲁⲩⲧⲁⲁⲩ ⲛ̄ ⲙⲙⲁⲧⲟ̈ⲓ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲁⲧⲱ ⲡⲕⲉ ⲥⲧⲟⲟⲩ ⲛ̄
ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲁⲩⲧⲁⲁⲩ ⲛ̄ ⲙⲙⲁⲧⲟ̈ⲓ· Ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲉ
ⲡⲡⲉ (*sic*) ⲥⲁⲙ̄ ⲉⲩⲙⲁⲣ ⲟⲩ· ⲉⲩⲡⲁⲩ ⲙ̄ ⲙⲙⲏⲧⲛⲁⲛⲧ ⲉⲧⲟⲩⲁ-
ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲧⲟⲟⲩ ⲛ ⲱⲛⲣⲉ ⲱⲛⲙ· Ⲁⲥⲱⲱⲡⲉ
ⲁⲉ ⲙⲙⲛⲥⲁ ⲛⲁ̈ⲓ ⲁⲧⲣⲱⲙⲉ ⲣⲓⲧⲟⲧⲱϥ ⲙ̄ ⲡⲛ̈ⲓ ⲛ ⲛⲓ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲗⲓ ⲛ̄ ⲟⲩⲱⲃⲛⲣ ⲛ̄ⲧⲁϥ ⲉ ⲡⲉⲭⲛⲏ ⲁϥⲟⲧⲱⲙ·
ⲁϥⲥⲱ ⲛ̄ⲙⲙⲁϥ ⲱⲁ ⲣⲟⲧⲣⲉ· Ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥⲧⲱⲟⲩⲛ
ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲛ̈ⲓ ⲛ̄ ⲡⲉⲭⲱⲃⲛⲣ· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲫⲙ̄ |
Fol. 24 a ⲧⲡⲗⲁⲧ̈ⲓⲁ ⲛ̄ ⲧⲡⲟ̄ⲗⲓⲥ· ⲉ ⲧⲣ ⲁ̄ⲃⲱⲕ ⲉ ⲡⲉⲭⲛⲏ· ⲉⲧⲉ̈ⲓ ⲁⲉ
ⲙⲙⲏ ⲉⲩⲙⲟⲟⲩⲉ ⲫⲙ̄ ⲧⲉⲣ̈ⲓⲉ· ⲁⲧⲕⲉⲣⲁⲥⲧⲏⲥ ⲗⲟⲕⲥⲏ ⲁⲩⲙⲟⲟⲩ·
Ⲏ ⲧⲉⲣⲉ ⲡⲉⲇⲣⲓⲡⲁⲣⲓⲟⲥ ⲁⲉ ⲉⲓ ⲉⲩⲕⲱⲧⲉ ⲛ̄ ⲧⲉⲧⲱⲛ ⲉ ⲧⲃⲉ
ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲥⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲩⲙⲛⲧ ⲉⲩ-
ⲙⲟⲟⲩⲧ· Ⲁⲩϫⲉⲣⲉ ⲡⲣⲃ̄ⲥ ⲁⲉ ⲁⲩⲙⲟⲧⲱⲧ̄ ⲛ̄ ⲛⲉⲩⲥⲱⲙⲁ
ⲧⲏⲣⲟ̄ ⲙ̄ⲡⲉ ⲥⲁⲙ̄ ⲗⲁⲁⲩ ⲙ̄ ⲡⲱⲗⲟ̄ ⲛ̄ⲣⲏⲧⲟ̄· ⲁⲩϥ ⲛ̄
ⲟⲧⲕⲁⲓⲥ ⲉ ⲣⲟϥ ⲁⲩⲧⲣⲉ ⲧⲧⲱⲗⲉ̄ ⲫⲙ̄ ⲡⲧⲁⲫⲟⲥ· Ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ ⲁⲉ ⲁⲩⲙⲟⲟⲩⲉ ⲫⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲉ̄ ⲉⲩⲧⲁⲱⲉⲃⲉⲓⲱ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲉ ⲛ̈ⲓ ⲫⲟⲟⲛⲟⲥ ⲱⲱⲡⲉ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ̄
ⲡⲉⲓ ⲥⲧⲟⲟⲩ ⲛ̄ⲥⲟⲛ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ϯⲡⲟⲗⲓⲥ ⲛ̄ ⲛⲓ ⲣⲟⲟⲩ·

Ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁ ⲡⲟⲩⲱ ⲃⲱⲕ ϣⲁ ⲡϩⲏⲅⲉⲙⲱⲛ· ⲡϩⲏⲅⲉ-
ⲙⲱⲛ ⲇⲉ ⲁϥⲙ̄ (*sic*) ⲡϣⲁϫⲉ ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲣ̄ⲣⲟ ⲅⲉⲥⲁⲛⲑⲟⲥ:
Ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲛ̄ⲧⲁ ⲡⲣ̄ⲣⲟ ⲥⲱⲧⲙ̄ ⲉ ⲡϣⲁϫⲉ ⲁϥⲟⲩⲉϩ-
ⲥⲁϩⲛⲉ ⲉ ⲡⲁⲣϩⲓⲥⲧⲁ ⲛⲁϥ ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ
ϩⲓ ⲟⲩⲥⲟⲡ· Ⲡ̄ⲙⲁⲧⲟⲓ ⲇⲉ ⲁⲩϭⲱ ⲡⲉ ⲛⲉⲓ̈ ϣⲏⲣⲉ ϣⲏⲙ·
ⲁⲩϯ ⲛ̄ⲟⲩⲕⲟⲗⲗⲁⲣⲓⲟⲛ | ⲉ ⲡⲉⲩⲙⲁⲕϩ̄ ⲁⲩⲛ̄ⲧⲟⲩ ⲉ ⲃⲟⲗ Fol. 24 *b*
ϩⲛ̄ ⲧⲉⲡⲗⲁⲧⲓ̈ⲁ ⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲉ ⲧⲣⲉ ⲩϫⲓ̈ⲧⲟⲩ ⲉ ⲣⲁⲧϥ̄ ⲛ̄ ⲙ̄ⲇ̄
ⲡⲣ̄ⲣⲟ ⲅⲉⲥⲁⲛⲑⲟⲥ: Ⲁⲩⲱ ϩⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲁⲩⲥⲙⲏ̄ ϣⲱⲡⲉ ϣⲁ
ⲣⲟⲟⲩ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲛⲉϥⲥⲛⲏⲩ ⲙⲡⲣ̄
ⲣ̄ ϩⲟⲧⲉ ⲉⲧⲉⲧⲛ̄ⲃⲏⲕ ϣⲁ ⲡⲣ̄ⲣⲟ: ϫⲉ ⲙⲛ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ϩⲱⲧⲛ̄· Ⲁ ⲡⲕⲁⲓⲣⲟⲥ ⲙ̄ ⲡϩⲓ̈ⲥⲉ ⲟⲩⲉⲓ̈ⲛⲉ· ⲡⲕⲉⲣⲟⲥ ⲛ̄
ⲧⲙⲛ̄ⲧⲓⲱⲧ ⲁϥϩⲱⲛ ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲃⲟⲗ ϩⲓ̈ⲧⲛ̄ ⲡϫⲟⲉⲓⲥ· Ⲛ̄-
ⲧⲉⲩⲛⲟⲩ ⲁⲩⲉⲓⲛⲉ̄ ⲙⲙⲟⲟⲩ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲣ̄ⲣⲟ: Ⲁⲩⲱ
ⲛⲉⲩⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓ̈ⲭⲁⲏⲗ ⲉ ⲧⲣ ϥ̄ⲧⲟⲩϫⲟⲟⲩ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲉⲓⲥ
ⲡⲛ̄ⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲁ ⲡⲣⲁⲛ
ⲉⲧ ϩⲟⲗϭ̄ ϩⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ ⲟⲩⲟⲛ ⲛⲓⲙ· Ⲁϥϫⲓ ⲛ ⲡⲉⲥ-
ⲭⲏⲙⲁ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲇⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̄ⲧⲉ ⲕⲱⲥⲧⲁⲛϯⲛⲟⲥ
ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ⲁϥⲉⲓ ⲉ ϩⲟⲩⲛ ⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̄
ⲁⲝⲓⲱ̄ⲙⲁ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ:—Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲅⲉⲥⲁⲛⲑⲟⲥ ⲛ̄ ⲧⲉⲣⲉ
ϥⲛⲁⲩ ⲉ ⲣⲟϥ ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ̈ ϩⲏ ⲙⲙⲟϥ:
ⲉϥϯ ⲙⲁ ⲙ ⲡⲉϥⲉⲟⲟⲩ | ⲛ̄ ⲃⲁⲥⲓⲗⲓ̈ⲕⲟⲛ̄· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲩϩ- Fol. 25 *a*
ⲙⲟⲟⲥ ϩⲓ ⲟⲩⲥⲟⲡ· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲓⲛⲉ ⲙ̄ⲉ̄
ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲥⲟⲛ ϩⲓ̈ ⲑⲏ̄ ⲙⲙⲟϥ: Ⲡⲉϫⲉ
ⲡⲣ̄ⲣⲟ ⲇⲉ ⲛⲁⲩ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲧⲉⲧⲛ̄ⲧⲱⲟⲩⲛ ⲉϫⲙ̄ ⲡⲉⲓ̈
ⲣⲱⲙⲉ ⲁⲧⲉⲧⲛ̄ϩⲱⲧⲃ̄ ⲙ̄ⲙⲟϥ· Ⲁⲩⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲉϥⲧⲟⲟⲩ
ⲛ̄ⲥⲟⲛ ϫⲉ ϥⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡⲛ̄ⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ· ϫⲉ ⲡⲓ̈ ⲫⲑⲟⲛⲟⲥ ⲉⲧ ⲕⲧⲱϭⲉ
ⲙ̄ⲙⲟϥ ⲉ ⲣⲟⲛ [erasure] ⲧⲛ̄ⲟⲩⲁⲁⲃ ⲉ ⲣⲟϥ: Ⲡⲣ̄ⲣⲟ ⲇⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲓⲛⲉ ⲛⲛⲉⲥⲕⲉⲩⲏ̄ ⲛ̄ ⲃⲁⲥⲁⲛⲓⲥⲧⲏⲣⲓⲟⲛ
ⲛ̄ⲥⲉⲃⲁⲥⲁⲛⲓ̈ⲍⲉ ⲙⲙⲟⲟⲩ: Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲙⲓ̈ⲭⲁⲏⲗ
ⲉ̄ⲡⲓ̈ ⲇⲏ ⲟⲩⲃⲁⲓ̈ⲣⲟⲟⲩϣ ⲡⲉ ϩⲁ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲉⲧ ⲟ ⲛϩⲙ̄ϩⲁⲗ
ⲛ̄ ⲡϫⲟⲉⲓⲥ ϩⲛ̄ ⲟⲩⲙⲉ: ⲁϥⲣ̄ ϩⲛⲁϥ ⲉⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄
ⲡⲉⲟⲟⲩ ⲛ ⲛⲓ̈ ⲡⲉⲧⲟⲩⲁⲁⲃ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉ ⲧⲁⲛϩⲟ ⲛ̄

ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙⲛ̅ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅: ⲙ̅ ⲡⲉⲥⲙⲟⲧ
ⲛ̅ⲧⲁϥⲧⲟⲩϫⲟ ⲛ̅ ⲛⲓⲛⲉⲩⲏ̅ ⲉⲣⲉ ⲡⲉⲥⲙⲏⲏ̅ϣⲉ ⲉⲓⲣⲉ ⲛ̅
ⲙⲛ̅ⲧ̅ⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲧⲃⲁ: Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̅ⲧⲁⲥⲣ̅ⲁⲛⲁϥ
Fol. 25 b ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲣⲉ ϯ ⲡⲟⲗⲓⲥ ⲟⲩϫⲁⲓ̈ ⲉ ⲡⲧⲁⲕⲟ· | Ⲧⲟⲧⲉ
ⲙ̅ⲥ̅ ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉϫⲁϥ ⲛ̅
ⲅⲉⲥⲁⲛⲑⲟⲥ ϫⲉ ⲟⲩⲙⲁⲉⲓⲛ̅ ϩⲁϩⲧⲏⲛ̅ ϩⲛ̅ ϯⲡⲟⲗⲓⲥ· ⲉⲣϣⲁⲛ
ⲟⲩⲁⲛϯⲗⲟⲅⲓⲁ ⲛ̅ ⲧⲉⲓ ⲙⲓ̈ⲛⲉ ϣⲱⲡⲉ· ϣⲁⲛ ⲧⲣⲉ ⲩⲉⲓⲛⲉ
ⲛ̅ ⲡⲉⲛⲧ ⲁϥⲙⲟⲩ ⲛ̅ⲥⲉⲕⲁⲁϥ ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ ⲛ̅ ⲡⲙⲏⲏϣⲉ
ⲧⲏⲣϥ̅ ⲛ̅ ⲧⲡⲟⲗⲓ̈ⲥ ⲛ̅ⲧⲛ̅ϫⲛⲟⲩϥ ϫⲉ ⲟⲩⲡⲉⲛⲧ̅ ⲁϥϣⲱⲡⲉ
ⲙⲙⲟⲕ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁϥϫⲉ ⲧⲙⲉ ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ
ⲙ̅ ⲡⲙⲏⲏ̅ϣⲉ ⲧⲏⲣϥ̅· Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲟⲩⲉⲓ̈ⲛⲉ ⲙ̅ ⲡⲛ̅ⲧⲁϥ-
ⲙⲟⲩ ⲛⲧⲛ̅ϫⲛⲟⲩϥ ⲁⲩⲱ ϯϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲧⲙⲉ ⲛⲁⲟⲩⲱ̅ⲛ̅ϩ̅
ⲉ̅ ⲃⲟⲗ ⲛ̅ⲧⲉ ⲡⲣϥ̅ϫⲓ̈ ϭⲟⲗ ϫⲓ̈ ϣⲓ̈ⲡⲉ: Ⲧⲟⲧⲉ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲧⲉⲣⲉ
ϥ̅ⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ̈ ⲛ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛⲉϥ-
ⲥⲟⲟⲩⲛ ⲇⲉ ⲁⲛ̅ ϫⲉ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲉϥϫⲱ ⲙ̅ⲙⲟⲥ
ϫⲉ ⲟⲩⲛⲟϭ ⲛ̅ ⲁⲝⲓⲱ̅ⲙⲁϯⲕⲟⲥ ⲡⲉ ⲛ̅ⲧⲉ ⲡⲣ̅ⲣⲟ· ⲡⲣⲟⲥ ⲑⲉ
ⲛⲧ ⲁⲛ̅ϣⲣⲡ̅ ϫⲟⲟⲥ: Ⲁⲗⲗⲁ ϥ̅ϫⲟⲥⲉ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲛ̅ϩⲟⲩⲉ̅ ⲧⲁⲝⲓⲥ ⲛⲓⲙ ⲛ̅ⲧⲉ ⲡⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ: Ⲗⲟⲓⲡⲟⲛ̅ ⲁ ⲡⲣ̅ⲣⲟ
Fol. 26 a ⲕⲉⲗⲉⲩⲉ ⲛ̅ⲥⲉⲃⲱⲕ ⲉ ⲡⲧⲁ|ⲫⲟⲥ· ⲛ̅ⲥⲉⲛ̅ⲧϥ̅ ⲛ̅ⲥⲉⲕⲁⲁϥ ⲙ̅
ⲙ̅ⲍ̅ ⲡⲉϥⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ: ⲙⲛ̅ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲉⲧ ⲥⲟⲟⲩϩ
ⲉ ⲣⲟϥ· Ⲡⲓⲭⲁⲏⲗ ⲇⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲙ̅
ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙⲛ̅ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ·
ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲡⲕⲟⲩⲓ ⲉⲧ ϩⲛ̅ ⲡⲉϥⲧⲟⲟⲩ ⲛ̅ϣⲏⲣⲉ ϣⲏⲙ
ⲉϥⲟ ⲛ ⲡⲉⲥⲙⲟⲧ ⲛ̅ ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϫⲉ ⲇⲁⲛⲓⲏⲗ ⲡⲥⲟⲛ
ⲛ̅ ⲓ̈ⲱϩⲁⲛ[ⲛⲏⲥ] ⲁⲙⲟⲩ ⲡⲁ ϣⲏⲣⲉ ⲁϫⲓⲥ ⲛ̅ ⲡⲉⲓ̈ ⲕⲱⲱⲥ
ϫⲉ ⲛⲓ̈ⲙ ⲡⲛ̅ⲧⲁϥϩⲱⲧⲃ̅ ⲙ̅ⲙⲟⲕ ⲁϫⲓ̈[ⲥ] ⲧⲙⲉ ⲙ̅ ⲡⲙ̅ⲧⲟ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙⲛ̅ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅· Ⲡϣⲏⲣⲉ ⲇⲉ ϣⲏⲙ
ⲇⲁⲛⲓⲏⲗ ⲡⲟⲩⲁ ϩⲛ̅ ⲛⲉⲧ ⲟⲩⲃⲁⲥⲁⲛⲓ̈ⲍⲉ ⲙ̅ⲙⲟⲟⲩ· Ⲁϥ-
ⲧⲱⲟⲩⲛ ⲁϥⲃⲱⲕ ϣⲁ ⲡⲕⲱⲱⲥ· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̅ ⲧⲉϥϭⲓϫ
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲣⲱⲙⲉ ⲧⲁⲙⲟⲛ ϫⲉ ⲛⲓ̈ⲙ ⲡⲛ̅ⲧ
ⲁϥϩⲱⲧⲃ̅ ⲙ̅ⲙⲟⲕ· ⲁϫⲓ̈[ⲥ] ⲧⲙⲉ ⲙ̅ⲡⲣ̅ ⲕⲁⲁⲩ ⲉ ⲡⲱϩ ⲉ̅ ⲃⲟⲗ
ⲛ̅ ⲟⲩⲥⲛⲟϥ ⲛ̅ ⲁⲧ ⲛⲟⲃⲉ· ⲉ ⲡϫⲓⲛϫⲏ ⲛ̅ⲧⲉⲕⲁⲫⲟⲣⲙⲏ:
Ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲡⲁⲅⲁⲑⲟⲥ· ⲁϥⲕⲧⲟ ⲛ̅ ⲧⲉϥⲯⲩⲭⲏ ⲉ̅ ϩⲟⲩⲛ
ⲉ ⲡⲉϥⲥⲱⲙⲁ ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ̈ ⲛ̅ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅

ⲙⲙⲏ ⲡⲣⲣⲟ: Ⲁⲩⲱ ⲫⲓⲧⲏ ⲧⲛⲟⲥ ⲛ̄ ⲥⲟⲙ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲏ
ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲁ ⲡⲣⲱⲙⲉ ⲱⲛϩ̄ Fol. 26 b
ⲛ̄ ⲕⲉ ⲥⲟⲛ ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲧⲙⲛⲧⲉ ⲙ ⲡⲙⲛ̄ⲩⲉ ⲧⲙⲣϥ̄ ⲙⲙⲏ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲫⲙ̄ ⲟⲩⲛ̄ⲟⲥ ⲛ̄ ⲥⲙⲏ ⲁⲉ ⲟⲧⲟⲓ ⲛⲁⲕ ⲱ
ⲥⲉⲥⲁⲛⲟⲟⲥ· ⲁⲉ ⲁⲕⲧⲟⲗⲙⲁ ⲣⲟⲗⲱⲥ ⲁⲕⲣⲙⲟⲟⲥ ⲣⲁⲣⲧⲙⲏ
ⲡⲛⲟⲥ ⲛ̄ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙ̄ ⲡⲣⲣⲟ ⲙ ⲛⲁ ⲧⲡⲉ ⲙⲙⲏ
ⲛⲁ ⲡⲕⲁϥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ
ⲉⲧ ⲥⲟⲡⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲓⲙ· ⲣⲁ ⲡⲥⲉⲛⲟⲥ ⲧⲙⲣϥ̄ ⲛ̄ ⲡⲣⲱⲙⲉ
ⲙⲙⲏ ⲛ̄ⲧⲃ̄ⲛⲟⲩⲉ: Ⲁⲩⲱ ⲛⲧⲟϥ ⲉⲧ ⲥⲟⲡⲥ̄ ⲉ ⲧⲃⲉ ⲛⲥⲁⲣⲡⲟⲥ
ⲛ̄ ⲡⲕⲁϥ ϣⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲙ̄ⲛⲟⲟⲩ ⲛ̄ ⲫⲱⲧⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲥ
ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲉ ⲧⲥⲓⲛⲱⲛϩ̄ ⲛ̄ ⲙ̄ⲡⲣⲱⲙⲉ ⲙⲙⲏ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ:
ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲥⲓⲛⲱⲛϩ̄ ⲛ̄ⲛⲓⲃⲉ ⲛⲓⲓⲙ ⲉⲧ ⲥⲙⲟⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ: Ⲡⲉϫⲁϥ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲉⲛⲧ ⲁⲩⲱⲛϩ̄· ⲉ ⲕⲱ ⲛ̄
ⲙⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟ (*sic*) ⲛⲥⲉⲟⲩⲁⲁⲃ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲱⲃ ⲛⲓⲓⲙ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ
ⲙⲙⲟⲓ· Ⲏⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲱⲛϩ̄ ⲉ
ⲃⲟⲗ ⲫⲙ̄ ⲡⲉⲩ|ⲉⲟⲟⲩ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲁⲣϣⲁⲗ ⲉ ⲡϫⲓⲥⲉ Fol. 27 a
ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲓⲙ ⲑⲉⲱⲣⲓ ⲙⲙⲟⲩ· ⲁⲩⲱ ⲧⲉⲩⲯⲩⲭⲏ ⲙ̄ⲙⲏ
ⲡⲣⲱⲙⲉ ⲁⲣϫⲓⲧⲉ ⲙⲙⲁⲩ· Ⲡⲙⲡⲥⲱⲥ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ϣⲁⲁⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ̄ ⲡⲣⲣⲟ ⲙ̄ⲡ ⲡⲙⲛ̄ⲩⲉ
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲉⲉ ⲉⲓⲥ ⲫⲛ̄ⲏⲧⲉ: ⲁⲓⲥⲉⲡⲥ̄ ⲡϫⲟⲉⲓⲥ ⲣⲁ
ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ ⲙ̄ⲡ ⲡⲓ ⲙⲛⲛⲩⲉ ⲧⲙⲣϥ̄ ⲛ̄ ⲧⲉⲓ
ⲡⲟⲗⲓⲥ: ⲉ ⲧⲃⲉ ⲛⲓ ϣⲙⲣⲉ ϣⲙⲓ: Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉ ⲓⲱ-
ⲁⲛⲛⲓⲥ ⲙ̄ⲡ ⲛⲉϥⲥⲙⲛ̄ⲧ ϣ[ⲱ]ⲡⲉ ⲉⲩⲧⲁⲛⲧ (*sic*) ⲛ̄ⲧⲟⲟⲧⲕ̄
ⲁⲉ ⲛⲧⲁⲕⲟⲩϫⲁⲓ ⲙ̄ⲡ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲧⲙⲣⲥ̄ ⲉ ⲧⲃⲏⲛⲧⲟⲩ ⲁⲩⲱ
ⲡⲉⲓ ⲛⲉ ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕϫⲟⲟⲥ ⲁⲉ ⲛ̄ⲧⲁⲣⲟⲧⲃⲉϥ· ⲛ̄ⲧⲁⲣ-
ⲣⲟⲧⲃⲉϥ ⲁⲛ· ⲁⲗⲗⲁ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲛ̄ⲑⲉ ⲛ ⲟⲩⲟⲛ̄ ⲛⲓⲓⲙ
ⲫⲓⲧⲏ ⲟⲩⲕⲉⲣⲁⲥⲧⲙⲥ: Ⲡⲣⲣⲟ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉϥⲣⲏⲧ ⲱⲡⲉ
ⲙⲙⲟⲩ· ⲁⲩⲧⲱⲟⲩⲛ̄ ⲁⲩⲱⲗⲙ̄ⲙ (*sic*) ⲉ ⲣⲟⲩⲛ ⲉⲓⲱⲁⲛⲛⲓⲥ ⲙ̄ⲡ
ⲛⲉϥⲥⲙⲛ̄ⲧ ⲁⲩⲧⲫⲓ ⲉ ⲣⲱⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲉⲉ ⲥⲙⲁⲁⲁⲧ
ⲛⲥⲓ ⲧⲟⲩⲛⲟⲩ ⲛⲧⲁ ⲧⲉⲧⲛⲉⲓ ⲉ ⲣⲟⲩⲛ [ⲉ] ϯ ⲡⲟⲗⲓⲉ ⲱ
ⲓⲱⲁⲛⲛⲓⲥ ⲙ̄ⲡ | ⲛⲉϥⲥⲙⲛ̄ⲧ ⲛⲁⲓ ⲛⲧⲁⲙⲁⲉⲉⲧⲉ ⲣⲟⲟⲩ ⲉ Fol. 27 b
ⲫⲛ̄ⲉⲑⲟⲟⲩ· ⲉⲓⲥ ⲫⲛ̄ⲏⲧⲉ ⲁ ⲫⲛ̄ⲟⲥ ⲙ̄ ⲡⲉⲧ ⲛⲁⲟⲩϥ ⲛ̄
ⲧⲁⲣⲟⲛ ⲉ ⲧⲃⲏⲛⲧⲟⲩ· Ⲡⲣⲣⲟ ⲇⲉ ⲁⲩⲧⲣⲉⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̄

пєqпаллатіѡ мн̄ тполіс тнрс̄ є аѵстолізе ммоот· аѵщопе єѵраще ρн̄ относ н̄ раще: ща пхѡк є вол н̄ сащ̄ ѳроот: Пехе пр̄ро н̄ їѡаннс же щаже аѵѡ н̄тн̄сѡтм̄ н̄сѡк тнрн̄· Їѡаннис же пехас м̄ пр̄ро· же єраі н̄ о[ѵ]епістолн є ратц̄ н̄ пр̄ро н̄ пєдрѡмаіос кѡстантнос· нц̄тн̄оот нан н̄отархнепіскопос нц̄рассіазе ммоѵ мн̄ тн̄полис тнрс̄: аѵѡ нц̄† нан н̄ нетн̄арєнаѵ є поѵхаї и нєпѵѵхн: Гєсанѳос же пр̄ро· асєраї поѵепістолн є̄ ратц̄ н̄ кѡстантїнос пр̄ро и пєдрѡмаіос єссн̄ѳ н̄ тєі ре· Гєсан-
Fol. 28a ѳос пет отмоѵте є роч же р̄ро ρн̄ | тєпаікн
н̄а єѵтолма єѵсраї є ратц̄ н̄ пнос н̄ рро и пєдрѡмаїос кѡстантінос пр̄м̄рал н̄ іс̄ пехс̄ хаірете: Относ ѵар н̄ ρмоѵ асѵтарѵп ρитн̄ пноѵте пасаѳос: є ас̄р̄ пєн̄мєєѵе ас̄ѵнтн̄ є̄ вол ρм̄ пкаке н̄ тм̄пѵр̄ц̄ѡм̄ще єїаѡлон· асѵсокн̄ ща роч· ρитн̄ нсопс̄ м̄ пєснос н̄ архаѵѵєлос мїханл: є̄ асаан нм̄пща є тре нна† є роч н̄ ро ρї ро: аѵѡ ас̄тре пет мооѵт щаже нм̄ман н̄ке сѳп мн̄нса тр̄ч̄р кѡѡс: аѵѡ ас̄рѡл є пхісе ρн̄ отѳоот н̄на† є роч тнрен· лоіпоп тн̄парака͡лі н̄тєкмн̄тхоєіс є тре ктн̄оот н̄ отѣ н̄ пнос н̄ є̄піскопос нан ѳартнк нц̄р̄ отоєін є рон ѳѡѡн̄ ρн̄ тпїстіс єт
Fol. 28b соѵтѡн· аѵѡ нц̄тсавон є терїн̄ є тре н̄вѡк ща пноѵте н̄рнтс̄· аѵѡ нц̄† нан
н̄в | н̄ тесфрасіс ет отаав· каі ѵар екщанр̄ пї пет наноѵч мм̄ман· кнахі н̄ ρнклом н̄ є̄оот ѳартн̄ пр̄ро м̄ ме пехс̄ є тве пєі ѳѡв отхаї пр̄ро м̄ маі ноѵте ρн̄ тѳом н̄ пноѵте: Ѧѵѡ ρн̄ относ н̄ споѵан асхоот и несраї ща кѡстантінос· ас-хітоѵ· аѵѡ н̄ тере ч̣хітоѵ асѡщ н̄рнтоѵ ас̄р̄ щпнре нроѵо и тнос м̄ мн̄тмаі рѡме м̄ пноѵте мн̄ тм̄пѵтасаѳос м̄ пархаѵѵєлос мїханл·

ⲁⲩⲱ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄ ⲙⲛ̄ⲧⲃⲁⲓ̈ⲣⲟⲟⲩϣ ⲁϥⲧⲁⲭⲏ· ⲁϥⲥϩⲁⲓ̈
ϣⲁ ⲡⲛⲟϭ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲉⲫⲉⲥⲟⲥ:
ⲛ̄ⲧⲁϥⲥϩⲁⲓ ⲇⲉ ⲙ ⲡⲓ̈ ⲧⲩⲡⲟⲥ Ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ
ϯⲁⲥⲡⲁⲍⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲛⲉⲕϭⲓϫ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲁⲩⲁ-
ⲙⲁϩⲧⲉ ⲛ ⲧⲥⲁⲣⲝ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲭⲁⲓⲣⲉⲧⲉ· Ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲛ̄ ⲣⲁϣⲉ ⲁϥⲡⲱϩ ϣⲁ ⲣⲟⲛ ⲉ
ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲡⲛⲟⲩⲧⲉ | ⲙ̄ ⲙⲉ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄· Fol. 29 a
ⲁⲩⲱ ⲁⲛⲟⲛ ϩⲱⲱⲛ̄ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛϫⲟⲟⲩ ⲛ ⲡⲣⲁϣⲉ ⲉⲧ ⲛ̄ⲅ̄
ⲙ̄ⲙⲁⲩ ϣⲁ ⲧⲉⲕⲙⲛ̄ⲧⲓⲱⲧ· ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲣ̄ ϩⲟⲩⲉ ⲣⲁϣⲉ
ⲛⲙ̄ⲙⲁⲛ ϩⲱⲱⲕ· Ⲁⲣⲓⲥ ϭⲉ ⲟⲩⲛ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲅ̄ⲃⲓ
ϩⲁ ⲟⲩⲕⲟⲩⲓ̈ ⲛϩⲓⲥⲉ ⲛⲅ̄ ⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲧⲉⲛⲇⲓ̈ⲕⲏ· ⲛⲅ̄
ⲣ̄ ⲡⲁϩⲣⲉ ⲉ ⲛⲉⲧ ⲟⲩⲏϩ ⲛ̄ϩⲏⲧⲥ̄ ϩⲛ̄ ⲧⲉⲥⲃⲱ ⲛ̄ ⲡⲉⲭⲥ̄·
ⲛⲅ̄ ⲛ̄ⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡϣⲙ̄ϣⲉ ⲛ̄ ⲛⲓⲇⲱⲗⲟⲛ̄ ⲉⲧ ϫⲁϩⲙ̄
ⲉⲕⲑⲁⲣⲓ̈ ϩⲙ̄ ⲡⲉⲕϩⲏⲧ ⲧⲏⲣϥ̄ ϫⲉ ⲡⲉⲕϩⲓ̈ⲥⲉ ⲛⲁϩⲉ ⲉ ⲃⲟⲗ
ⲁⲛ ⲉ ⲡⲧⲏⲣϥ̄· ⲁⲗⲗⲁ ϥⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ ⲟⲩⲕⲗⲟⲙ
ⲛ̄ ⲉⲟⲟⲩ ϩⲁϩⲧⲏⲛ̄ ⲡⲛⲟϭ ⲛ̄ ⲣ̄ⲣⲟ ⲡⲉⲭⲥ̄· Ⲁⲣⲓⲥ ϭⲉ ⲟⲩⲛ
ⲉ ⲧⲃⲉ ⲡⲉⲭⲥ̄· ⲡⲁⲓ̈ ⲛⲧⲁϥϣⲡ̄ ϩⲓⲥⲉ ϩⲁ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̄
ⲛ̄ ⲁⲇⲁⲙ: ⲛⲅ̄ ⲥⲕⲩⲗⲗⲓ ⲙ̄ⲙⲟⲕ ⲛⲅ̄ ⲃⲱⲕ ⲛⲅ̄ ⲣ̄ ⲡⲁϩⲣⲉ
ⲉ ⲣⲟⲟⲩ ϩⲙ̄ ⲡⲉⲕⲛⲁⲣⲇⲓⲝ ⲙ̄ ⲡⲛ̄ⲓⲕⲟⲛ ⲁⲩⲱ ⲛⲅ̄ ⲕⲁⲑⲩⲅⲓ
ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ⲛ̄ϣⲁϫⲉ ⲛ̄ ⲧⲉⲕⲑⲉⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ
ⲙⲉϩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄ | ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲅ̄ ϯ ⲛⲁⲩ ⲛ̄ Fol. 29 b
ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ϩⲙ̄ ⲡⲉⲭⲥ̄: ⲛⲅ̄ ⲃⲁⲡⲧⲓⲍⲉ ⲛ̄ⲇ̄
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲡⲣⲁⲛ̄ ⲙ̄ ⲡⲓ̈ⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁ· ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲟⲩⲁ
ⲉⲥϩⲛ̄ ⲧⲉⲧⲣⲓ̈ⲁⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲁⲩⲱ ⲡⲁⲓ̈
ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ϣⲟⲩϣⲟⲩ ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲙⲛ̄
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲕⲱⲥⲧⲁⲛϯⲛⲟⲥ
ⲁϥϫⲟⲟⲩ ⲛ ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ ϣⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲉⲫⲉⲥⲟⲥ: Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲓⲧⲟⲩ ⲁϥⲟϣⲟⲩ
ⲁϥⲣⲁϣⲉ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ̄ϫⲛ̄ ⲧⲇⲱⲣⲉⲁ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲙⲛ̄ ⲡⲉⲕⲧⲟ ⲛ ⲧⲡⲟⲗⲓⲥ
ⲉ̄ ϩⲟⲩⲛ̄ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ: Ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓ̈ⲥⲕⲟⲡⲟⲥ ϫⲓ̈ ⲛⲙ̄ⲙⲁϥ ⲛ̄ ⲟⲩⲇⲓ̈ⲁⲕⲟⲛⲟⲥ ⲙⲛ̄ ⲡⲣⲉⲥⲃⲩ-

Fol. 30 a ⲧⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲙⲛ̄ ⲟⲩⲁⲛⲁⲅⲛ̄ⲱⲥⲧⲏⲥ: ⲙⲛ̄ | ϣⲟⲙⲧ̄ ⲛ̄-
ⲛ̄ⲉ ⲯⲁⲗⲧⲏⲥ· ⲙⲛ̄ ⲙⲏⲧⲥⲛⲟⲟⲩⲥ (*sic*) ⲛ̄ⲫⲓⲗⲟⲡⲱⲛⲟⲥ· ⲁⲩⲱ
ϩⲛ̄ ⲕⲉ ϣⲙ̄ϣⲓⲧ· ⲁⲩⲱ ⲁϥϫⲓ ⲛⲙ̄ⲙⲁϥ ⲛ̄ ⲡⲥⲟϥⲧⲉ ⲧⲏⲣϥ̄
ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲩ-
ⲧⲣⲁⲡⲉⲍⲁ ⲛ̄ⲛⲟⲩⲃ ⲙⲛ̄ ϥⲧⲟⲟⲩ ⲛ̄ⲡⲟⲧⲏⲣⲓⲟⲛ ⲛ̄ ϩⲁⲧ ⲉⲩ-
ⲭⲣⲩⲥⲥⲟⲩ ⲉ̄ ⲡⲛⲟⲩⲃ: ⲙⲛ̄ ϩⲛ̄ⲑⲩⲙⲓⲁⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ·
ⲙⲛ̄ ⲟⲩⲙⲁⲡⲡⲁ ⲛⲓⲉ̄ⲡ ⲛⲟⲩⲃ ⲛ̄ⲥⲱⲧⲡ̄: ⲙⲛ̄ ϩⲉⲛⲥⲕⲉⲡⲁⲥⲙⲁ
ⲛ̄ ϩⲟⲗⲟⲥⲩⲣⲓⲕⲟⲛ ⲙⲛ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲛ̄
ⲛⲉⲡⲣⲁⲝⲓⲥ ⲙⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ: ϩⲁⲡⲗⲱⲥ ⲡⲥⲟϥⲧⲉ ⲧⲏⲣϥ̄
ⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓ̈ⲟⲛ· ⲁⲩⲱ ⲁⲩϣⲗⲏⲗ ⲉ ⲡϫⲟⲉⲓⲥ ⲁⲩ-
ⲧⲁⲁⲩ ⲉ̄ ⲧⲉϩⲓⲏ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ: Ⲏ̄ ⲧⲉⲣ ⲟⲩϩⲱⲛ̄ ⲇⲉ ⲉ ϩⲟⲩⲛ̄
ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲙⲏⲛⲉⲩⲉ ⲙ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄
ⲡⲣⲣⲟ: Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲉⲓ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̄: ⲁⲩⲟⲩⲱ̄ϣⲧ̄ ⲛⲁϥ ⲁⲩϫⲓ ⲥⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧϥ̄·
Ⲁⲩⲱ ⲡⲣ̄ⲣⲟ ϩⲱⲱϥ ⲁϥϫⲓ ⲥⲙⲟⲩ ⲛ̄ⲧ ⲙ̄ ⲡⲁⲣⲭⲏⲉⲡⲓ̈ⲥⲕⲟ-
Fol. 30 b ⲡⲟⲥ: | Ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲛ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲉ̄ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲛ̄ⲥ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲕⲁⲗⲱⲥ
ⲡϣⲏⲛ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̄ ⲣϥ̄ϯ ⲕⲁⲣⲡⲟⲥ ϩⲛ̄ ⲡⲡⲁⲣⲁⲇⲓ̈ⲥⲟⲥ
ⲛ̄ ⲧⲉⲧⲣⲟⲫⲏ· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲁϥϫⲱ ⲉ ⲡⲁⲣⲭⲏⲉⲡⲓ̈ⲥⲕⲟⲡⲟⲥ
ⲛ̄ⲑⲉ ⲧⲏⲣⲥ̄ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ϩⲓⲧⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲛⲉϥⲥⲛⲏⲩ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲛ̄ ⲛⲉϥⲥⲛⲏⲩ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲛⲁ ⲛⲁⲛ· Ⲁⲩⲱ ⲛ ⲧⲉⲓ̈ ϩⲉ ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ
ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ϯⲙⲏ:—Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲁϥⲡⲁⲣⲁⲕⲁⲗⲓ̈ ⲙ̄ⲙⲟϥ
ⲁϥϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲡⲁⲗⲗⲁⲧⲓⲟⲛ ϫⲉ ⲛⲉ ⲙⲡⲁⲧ ⲟⲩⲕⲉⲧ
ⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ· Ⲡ̄ ⲡⲉϥⲣⲁⲥⲧⲉ ⲇⲉ ⲡⲉϫⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲣ̄ⲣⲟ· ϫⲉ ⲙⲁⲣⲉⲛⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ
ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ ⲛⲓ̈ⲙ· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲡⲉϫⲁϥ ⲙ̄ ⲡⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲡⲁ ⲓⲱⲧ ⲟⲩⲛ̄ⲧⲁⲓ̈ ⲟⲩⲙⲁ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲉⲩⲕⲱⲧ
ⲙ̄ⲙⲟϥ· ⲁⲙⲟⲩ ⲛⲅ̄ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲣⲏⲩ ⲛϥ̄ⲣ̄ ϣⲁⲩ ⲛⲅ̄
|| Fol. 31 a ⲁⲁϥ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ|ⲡⲟⲥ ⲇⲉ ⲁϥⲃⲱⲕ
ⲛ̄ⲍ ⲙⲛ̄ ⲡⲣ̄ⲣⲟ: ⲁϥⲣⲁⲛⲁϥ ⲇⲉ ⲛ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲓ
ⲙⲏ ⲧⲉⲓ̈ ϩⲛ̄ ⲕⲟⲩⲓ̈ ⲙⲙⲁ ⲛ̄ ϫⲟ ⲉⲩϩⲛ̄ ⲧⲙⲏⲧⲉ· ⲁϥⲟⲩⲉϩ-
ⲥⲁϩⲛⲉ ⲉϣⲣ̄ϣⲱⲟⲩ (*sic*)· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲁϥⲕⲩⲣⲓⲥⲥⲉ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲥ̄ ϩⲓ̈ ⲟⲩⲥⲟⲡ ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲥⲱⲟⲩϩ ϩⲓ̈ ⲟⲩⲥⲟⲡ

ⲛ̄ⲥⲉⲣ̄ ϩⲱⲃ· ⲉⲓⲧⲉ ⲁⲣⲭⲱⲛ ⲉⲓⲧⲉ ⲣⲙ̄ⲙⲁⲟ· ⲉⲓⲧⲉ ϩⲏⲕⲉ
ϣⲁ ϩⲣⲁⲓ̈ ⲉ ⲡⲣ̄ⲣⲟ ⲛⲉϥⲣ̄ ϩⲱⲃ ϩⲛ̄ ⲛⲉϥϭⲓϫ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟϥ· ϩⲱⲥ ⲉⲩⲥⲟⲟⲩⲛ ϫⲉ ⲥⲉⲛⲁϫⲓ ⲛ ⲡⲉⲩⲃⲉⲕⲉ ϩⲓⲧⲛ̄
ⲡⲉⲭⲥ̄: Ⲁⲩⲱ ϩⲓⲧⲛ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲩϫⲉⲕ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉ ⲃⲟⲗ ⲛ̄ ϫⲟⲩⲧⲁⲥⲉ ⲛ̄ϩⲟⲟⲩ· Ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲇⲉ ⲁϥϩⲁⲅⲓⲁⲍⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲉ ⲡⲣⲁⲛ ⲛ̄ⲧⲉ ⲑⲉⲟⲇⲟⲕⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· Ϩⲙ̄ ⲡⲧⲣⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ
ⲛⲁⲩ ⲉ ⲡⲉϩⲟⲩⲟ ⲛ̄ⲙⲙⲏⲛϣⲉ ⲉⲧ ⲟⲩⲱϣ ⲉ ϫⲓ̈ ⲃⲁⲡⲧⲓⲥⲙⲁ:
Ⲡⲉϫⲁϥ ⲛ̄ ⲡⲣ̄ⲣⲟ ϫⲉ ⲛⲛⲁⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ ⲡⲉⲓ̈ ⲙⲏⲛϣⲉ
ⲧⲱⲛ: ⲛⲉ ⲙⲡⲁⲧ ⲟⲩⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲅⲁⲣ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲉⲣⲉ ⲕⲟⲗⲩⲙⲃⲩⲑⲣⲁ ⲛ̄ϩⲏⲧⲥ̄:—|Ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲥⲟⲫⲟⲥ Fol. 31 b
ⲉ ⲡⲉϩⲟⲩⲟ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ: ⲛ̄ ⲡⲁⲣⲭⲏⲉⲡⲓ̈- ⲛ̄ⲏ̄
ⲥⲕⲟⲡⲟⲥ ⲙⲛ̄ ⲡⲣ̄ⲣⲟ· ϫⲉ ϯⲗⲓⲙⲓⲏ ⲙⲙⲟⲟⲩ ⲉⲧ ⲥⲁ
ⲡⲉⲓ̈ⲏⲃⲧ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ϯϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲛⲧⲟⲥ ⲧⲉⲧ ⲛⲁⲙⲁⲧⲉ
ⲙ̄ ⲡⲉⲓ̈ ⲧⲁⲓ̈ⲟ:—Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲥ̄ⲙⲏ̄ ϣⲱⲡⲉ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲡⲉ ⲉⲣⲉ ⲟⲩⲟⲛ ⲛ̄ⲓ̈ⲙ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲡⲁⲓ̈ ⲡⲉ ⲛⲧⲁⲩⲧⲟϣϥ̄ ⲉ ⲃⲟⲗ ϩⲓ̈ⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ: ⲱ̄
ⲡⲥⲟⲫⲟⲥ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡϣⲏⲣⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ: Ⲡⲁⲣⲭⲏ-
ⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲙⲛ̄ ⲡⲣ̄ⲣⲟ· ⲁⲩⲣⲁϣⲉ ⲙ̄ⲙⲁⲧⲉ ⲉϫⲙ̄
ⲡⲉⲛⲧ ⲁⲩⲥⲟⲧⲙϥ̄· Ⲁⲩⲱ ⲁⲩⲕⲩⲣⲓⲥⲥⲉ ⲉ ⲧⲣⲉ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲥ̄ ⲥⲱⲟⲩϩ ⲉϫⲛ̄ ⲧⲗⲓ̈ⲙⲛⲏ̄ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲉϫⲓ̈ ⲙ̄ ⲡⲕⲱ
ⲉ̄ ⲃⲟⲗ ⲛ̄ⲛⲉⲩⲛⲟⲃⲉ: Ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲃⲱⲕ
ⲉϫⲛ̄ ⲧⲁⲗⲓ̈ⲙⲓⲏ ⲙ̄ⲙⲟⲟⲩ· ⲁϥⲣ̄ ⲡⲥⲟⲃⲧⲉ ⲧⲏⲣϥ̄ ⲡⲣⲟⲥ
ⲡⲕⲁⲛⲱⲛ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁϥϣⲗⲏⲗ ⲉϫⲛ̄ ⲧⲗⲓ̈-
ⲙⲛⲏ ⲉⲣⲉ ⲡⲇⲓ̈ⲁⲕⲟⲛⲟⲥ ⲡⲣⲟⲥⲧⲁ|ⲝⲉ ⲛ̄ⲥⲱϥ ⲕⲁⲧⲁ ⲛ̄ⲧⲱϣ Fol. 32 a
ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ: Ⲟⲩⲛⲟϭ ⲇⲉ ⲛ̄ϣⲡⲏⲣⲉ ⲛ̄ⲑ̄
ⲁⲥϣⲱⲡⲉ ⲙ̄ ⲡⲛⲁⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲇⲉ ⲉ
ⲡϩⲁⲅⲓⲁⲥⲙⲟⲥ· ⲁ ⲡⲙⲏⲛϣⲉ ⲧⲏⲣϥ̄ ⲥⲱⲧⲙ̄ ⲉⲩⲛⲟϭⲛⲟϭ (*sic*)
ⲛ̄ⲭⲟⲣⲟⲥ ϩⲓⲧⲡⲉ ⲙⲙⲟⲟⲩ· ⲉⲩⲟⲩⲱϩⲙ̄ ⲛ̄ⲥⲁ ⲡϩⲁⲅⲓ̈ⲁⲥⲙⲟⲥ
ⲙⲛ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ: Ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁ ⲧⲉⲥⲙⲏ ⲱϣ ⲉ ⲃⲟⲗ
ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ: ϫⲉ ⲡⲉⲧ ⲛⲁϫⲓ̈ ⲃⲁⲡⲧⲓⲥⲙⲁ ϩⲙ̄ ⲡⲉⲓ̈
ⲙⲟⲟⲩ ϥⲛⲁϫⲓ̈ ⲛ̄ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉϥⲛⲟⲃⲉ ⲛ̄ϣⲟⲣⲡ̄:—
Ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲧⲉⲗⲓⲟⲩ ⲛ̄ⲛⲉⲩⲭⲏ ⲉⲧ
ⲟⲩⲁⲁⲃ: Ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉ ⲧⲣⲉ ⲡⲙⲏⲛϣⲉ ⲧⲏⲣϥ̄ ⲃⲟϭⲟⲩ

ϵ πεcнт ϵ тλιιιн ⲛ̄cϵxï ⲃaптicμa тнрот:—Λтω
нϵтωщ ⲉ̄ ⲃoλ ϵтxω ⲙ̄ⲙoc жϵ ⲛⲃaп†ze ϵ praн
ⲛ̄ пï̈ωт ⲙⲛ̄ пщнре· ⲙⲛ̄ пϵппⲁ̄ ϵт oтaaⲃ:—Λтω
ⲛ̄ тере пⲣ̄ро ⲙⲛ̄ пιννщε тнр̄ⲥ̄ ⲁï ⲃaптicμa: a
Fol. 32b παρχнϵпï̈cкопос † nat | n †pnin· ατcωοτϥ ⲉ̄
ⲍ̄ тєккλнcïa· Παρχнϵпiскопос ⲁϵ ⲁщщωϥ ⲛ̄ тапϵ
n ï̈ωαнннс ⲁϥχιροτονϵï ⲙ̄ⲙoϥ ⲛ̄ ϵпiскопос
ⲁтω̄ пϵуκϵ щоⲙⲡ̄ⲧ̄] ⲛ̄coп ⲁϥχιροτονï ⲙ̄ⲙoот ⲙ̄
πρϵcⲃτϵροс· Λтω он нϵтⲛ̄τϵ пⲣ̄ро отщнре
ⲙⲙⲁт ϵ пϵqраn пе ⲁχιλλⲁc ⲁⲩпощⲛ̄ⲕ̄ ⲛ̄ ⲁiа-
конос· пιννщε ⲁϵ тнр̄ⲥ̄ нϵⲩтϵλλ ⲙ̄ⲙoот ⲉⲙ̄
пхоϵïс· ⲁтω нϵтxω̄ ⲙ̄ⲙoс жϵ σωщⲧ̄ ⲛ̄тϵтⲛ̄ⲛⲁт
ϵ пϵi щⲙ̄ⲙo нтаϥϵi ϵ † пολιс ⲛ̄cϵωп ⲙ̄ⲙoϥ ⲁ
нϵ пτнр̄ⲥ̄ тϵноτ ϩωωϥ ϵic ϩнтϵ ϥρⲁⲙⲙoос ϩⲁρⲧⲙ̄
παρχнϵпiскопос· ⲁтω ϥо ⲛ̄ ï̈ωт ⲙ̄ n пϵï ⲙιννщε
тнр̄ⲥ̄: Тоτϵ παρχⲛ̄ϵпiскопос ⲁϥϣⲓ προοτϣ ⲛ̄тϵ-
προcφορα ⲁϥταλος ϵ ϥραi ϵxⲛ̄ пϵⲟτcιαcτнριον
Fol. 33a ⲁϥпροcφϵρï̈ ϵ ϫωс: | Пⲣ̄ро ⲁϵ ⲙⲛ̄ пιννщε тнр̄ⲥ̄
ⲍ̄ⲁ̄ нϵⲧⲣ̄ щпнре· ϵ тⲃϵ жϵ нсϵтнп ⲁⲛ ϵ ϩωⲃ ⲛ̄ тϵï
ⲙⲙï̈пе· отⲁϵ ⲙⲡ̄ отⲛⲁт ⲉ̄ спотⲁⲛ n тϵï ⲙⲙï̈пе ⲉпⲉϥ:
Не паï ϫар пе пщорⲡ̄ ⲛ̄ соп ⲛ̄тⲁϥταλε ⲟτcïa
ϵ ϥραi ϩⲙ̄ тϵχωра ⲉт ⲙⲙⲁт:—Λтω ⲁ пαρχⲛ̄-
ϵпiскопос сⲧⲛⲁϥϵ ⲙⲛⲟоτ тнрот· ⲁⲩ† nat n
†pnin ⲁ пота пота ⲃωк ϵ нϵтнï· Ⲡⲛ̄ⲥωс ⲁⲩⲣ̄
отⲉⲃоτϵ ⲛ̄ⲣоот ϩⲙ̄ тпολιс ⲉт ⲙⲙⲁт ⲉⲩкаⲟτϵï
ⲙⲛⲟоτ ⲙ̄ ⲙιννϵ ⲁтω ⲁⲩтсаⲃо ⲙⲛⲟоτ ϵ птωщ
тнр̄ⲥ̄ ⲛ̄ тєккλнcïa: Ⲡⲛ̄ⲥⲁ ⲛⲁï ⲁϵ ⲁⲩκтоϥ ϵ
тϵϥпολιс ϩⲙ̄ отⲉï̈рнин:—Пⲣ̄ро ⲁϵ ⲥϵсаⲛⲟос ⲙⲛ̄
пιννщε тнр̄ⲥ̄ ⲛ̄ тпολιс нϵⲧ† ϵоот ⲛ̄ ï̈ωαнннс
ⲙⲛ̄ нϵⲩсннт· ⲁтω нϵⲧпрокопте ϩⲙ̄ тϵсⲃω ⲙ̄
пхоϵïс: Пροτπ ⲁϵ ⲛ̄ ϩⲛ̄коτï̈ ⲛ̄ⲣоот пϵхϵ пϵпι-
Fol. 33b скопос ет отⲁⲁⲃ ï̈ωαнннс ⲙ̄ пⲣ̄ро· жϵ ⲙⲁ|рϵп
ⲍ̄ⲃ̄ кωт ⲛ̄отϵккλнcïa ϵ praⲛ̄ ⲙ̄ παρχαγγϵλος ϵт
отⲁⲁⲃ ⲙιχαⲏλ· жϵ нтоϥ ⲡ̄ⲧⲁποτⲁⲁï тнрⲡ̄

ϩⲓⲧⲛ̄ ⲛⲉϥⲥⲟⲡⲥ̄· Ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ ⲇⲉ ⲛⲁϥ ϫⲉ ⲡⲉⲧ ⲕ̄ⲟⲩⲁϣϥ̄
ⲧⲏⲣϥ̄ ⲱ̄ ⲡⲛ̄ⲓⲱⲧ ⲁⲣⲓϥ· ⲁⲩⲱ ⲧⲛⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ·
Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱϩⲁⲛⲛⲏⲥ ⲁϥⲟⲩⲉϩ ⲧⲥ̄ⲛ̄ⲧⲉ
ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲣⲁϣⲉ ⲛⲙ̄ⲙⲁϥ· ⲉⲩϯ ⲧⲟⲟⲧϥ̄ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ
ⲉⲧ ⲉϥⲛⲁⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙⲙⲟⲟⲩ ⲛⲁⲩ· Ⲁⲩⲱ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ⲥⲡⲟⲩⲇⲏ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ
ⲁϥϯ ⲡⲉⲥⲗⲱⲃϣ̄ ⲛ̄ ϣⲙⲟⲩⲛ ⲛ̄ⲉⲃⲟⲧ· Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ
ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲁϥϩⲁⲅⲓⲁⲍⲉ ⲙ̄ⲙⲟⲥ ⲉ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲁϥⲕⲁⲧⲁⲛⲧⲁ ⲉ
ⲡⲉϩⲟⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲡϩⲁⲅⲓⲁⲥⲙⲟⲥ ⲛ̄ϭⲓ ⲥⲟⲩ ⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲃⲟⲧ ϩⲁⲑⲱⲣ: ⲉⲣⲉ | ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲥⲟⲟⲩϩ Fol. 34 a
ⲉ ⲣⲟⲥ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲡϣⲁ ϣⲱⲡⲉ ⲛⲁⲩ ⲛ̄ ⲇⲓⲡⲗⲟⲩⲛ· ⲡϣⲁ ⲝ̄ⲅ̄
ⲙ̄ ⲡⲉϥⲧⲁϩⲟ ⲉ ⲣⲁⲧϥ̄ ⲙⲛ̄ ⲡϩⲁⲅⲓⲁⲥⲙⲟⲥ ϩⲓ̈ ⲟⲩⲥⲟⲡ ϩⲛ̄
ⲧⲉϥⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲃⲣ̄ⲣⲉ: Ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ⲡϩⲁⲅⲓ̈ⲁⲥⲙⲟⲥ
ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲃⲱⲕ ⲉ ⲡⲣ̄ⲡⲉ
ⲙⲛ̄ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲩϣⲣ̄ϣⲱⲣϥ̄
ⲁⲩⲱ ⲡⲁⲅⲁⲗⲙⲁ ⲙ ⲡⲍⲉⲩⲥ ⲁⲩⲣⲟⲕϩϥ̄· ⲁⲩⲱ ⲁ ⲡⲇⲁⲓ-
ⲙⲱⲛ ⲉⲧ ϭⲁⲗⲱⲟⲩ ⲉ ⲡⲓ̈ⲇⲱⲗⲟⲛ ⲱϣ ⲉ̄ ⲃⲟⲗ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲕⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟⲓ̈ ⲉ ⲡⲉϩⲟⲩⲟ ⲱ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲁⲕⲛⲟϫⲧ̄ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲁ ⲙⲁⲛⲟⲩⲱϩ· Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣⲟ
ⲧⲣⲉⲩⲕⲱⲧ ⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲣ̄ⲡⲉ ⲛ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ ⲗⲁⲙ-
ⲡⲣⲟⲥ ⲁϥⲧⲣⲉⲩϯ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲓ̈ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ· ⲉϫⲱⲥ: Ⲡϩⲁⲅⲓⲟⲥ ⲇⲉ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲛⲉϥⲕⲧⲟ ⲛ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ̄ ϩⲟⲩⲛ̄ ⲉ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲁⲩⲱ ⲛⲉⲣⲉ
ⲟⲩⲟⲛ ⲛⲓⲙ ϯ ⲉⲟⲟⲩ ⲙ̄ | ⲙ̄ (sic) ⲡⲛⲟⲩⲧⲉ ⲉ̄ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄· Fol. 34 b
Ⲕⲱⲥⲧⲁⲛϯⲛⲟⲥ ⲇⲉ ⲡⲣ̄ⲣⲟ· ϩⲙ̄ ⲡⲧⲣ ϥ̄ⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲝ̄ⲇ̄
ϩⲱⲃ ⲛⲓⲙ ⲉⲧ ⲉⲣⲉ ⲓ̈ⲱϩⲁⲛ̄ⲛⲏⲥ ⲉⲓ̈ⲣⲉ ⲙⲙⲟⲟⲩ· ⲁϥϯ
ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲟⲩⲟ: ⲁϥⲥϩⲁⲓ̈ ⲛ ⲟⲩⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ⲉ
ⲣⲁⲧϥ̄ ⲉϥⲡⲁⲣⲁⲕⲁⲗⲓ̈ ⲙ̄ⲙⲟϥ ⲛ̄ϩⲏⲧⲥ̄ ⲉ ⲧⲣ ϥ̄ⲥⲙⲟⲩ ⲉ
ⲣⲟϥ ⲙ̄ ⲧⲉϥⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲧⲏⲣⲥ̄· Ⲁϥⲙⲟⲩⲧⲉ ⲟⲛ ⲉ ⲣⲟϥ ⲛ̄-
ϩⲏⲧⲥ̄· ϫⲉ ⲇⲁⲛⲓ̈ⲏⲗ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲡⲣϥ̄ⲧⲁⲕⲟ ⲛ̄ ⲛ̄ⲛⲓ̈ⲇⲱⲗⲟⲛ:
Ⲧⲉⲭⲱⲣⲁ ⲇⲉ ⲛⲧⲉⲛ̄ⲇⲓ̈ⲕⲏ ⲛⲉⲥϯ ⲉⲡⲁⲛⲁⲓ ⲛ̄ⲛⲉϩⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲓ̈ⲱϩⲁⲛⲛ̄ⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϩⲓⲧⲛ̄ ⲧⲁϣⲏ

ⲛ ⲛⲉϣⲡⲏⲣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲉ̄ⲛⲉⲣⲅⲓ̈ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧϥ̄· Ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ϭⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉ ⲧⲛⲟϭ ⲙ̄
ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲛⲟϭ ⲙ̄ ⲡⲁⲣϩⲏⲥⲓⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲑⲉ ⲉⲧ ⲉϥϣⲟⲟⲡ
ⲙⲛ̄ ⲟⲩⲟⲛ̄ ⲛ̄ⲓⲙ̄ ⲉ̄ⲧ ⲣ̄ ϩⲟⲧⲉ ⲉ ϩⲏⲧϥ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ
Fol. 35 *a* ⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲛⲉϥⲉⲛⲧⲟⲗⲏ: | Ϥϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ
ⲍ̄ⲉ̄ ⲡⲉⲛⲓ̈ⲱⲧ ⲇⲁⲛⲓⲏⲗ ϫⲉ ⲛ ⲡⲉ ⲗⲁⲁⲩ ⲁϩⲉ ⲣⲁⲧϥ̄ ⲛⲙ̄ⲙⲁⲓ̈
ⲛ̄ⲥⲁ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉⲧⲛ̄ⲁⲣⲭⲱⲛ: Ⲁⲩⲱ ⲟⲛ̄ ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ̄ ⲡϫⲟⲓ̈ⲥ ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̄ ⲁⲙⲃⲁⲕⲟⲩⲙ· ⲁϥⲛ̄ⲧϥ̄ ⲉ ⲧⲃⲁ-
ⲃⲩⲗⲱⲛ ⲙⲛ̄ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲉⲧ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲁϥϫⲓⲧϥ̄ ⲉ ⲡϣⲏⲓ
ⲛ̄ ⲙ̄ⲙⲟⲩⲓ̈ ⲁϥϯ ⲙ̄ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̄ ⲇⲁⲛⲓⲏⲗ:—Ⲡⲉϫⲁϥ
ⲟⲛ ϩⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ· ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲁϥ-
ⲟⲩⲱⲛ ⲛ̄ ⲛ̄ⲣⲟ ⲙ̄ ⲡⲉϣⲧⲉⲕⲟ ⲛⲧⲉⲩϣⲏ ⲁϥⲛ̄ ⲡⲉⲧⲣⲟⲥ ⲉ̄
ⲃⲟⲗ:—Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ
ⲇⲓ̈ⲁⲕⲟⲛⲓ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲙ̄ⲙⲁⲣⲧⲏⲣⲟⲥ ϣⲁⲛⲧ ⲟⲩϫⲉⲕ
ⲡⲉⲩⲁⲅⲱⲛ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲉⲃⲱⲕ ⲙ̄ⲡⲏⲩⲉ ϩⲛ̄ ⲟⲩⲉⲟⲟⲩ· Ϩⲓⲧⲛ̄
ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲣⲏ ϣⲁ ⲉϫⲙ̄ ⲡⲕⲟⲥ-
ⲙⲟⲥ ⲧⲏⲣϥ̄· Ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ: ⲉ̄ⲣⲉ ⲧⲛⲟϭ
ⲙ̄ ⲡⲩⲅⲏ ⲛ ⲉⲇⲉⲙ· ⲧⲁⲩⲉ ⲙⲟⲟⲩ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲉϥⲧⲟⲟⲩ
ⲛ̄ⲓ̈ⲉⲣⲟ· Ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲕⲁϩ ϯⲟⲩⲱ̄
ⲙ̄ ⲡⲉϥⲕⲁⲣⲡⲟⲥ Ϩⲓⲧⲙ̄ ⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ· ⲉⲣⲉ |
Fol. 35 *b* ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏ̄ⲣϥ̄ ϩⲱⲧⲡ̄ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲕⲉ ⲥⲟⲡ ⲁⲩⲱ ⲛⲧⲟϥ
ⲍ̄ⲅ̄ ⲉⲧ ⲛⲟⲩϩⲙ̄ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲛ̄ ϭⲟⲣⲉϭⲥ̄ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ·
Ⲧⲛ̄ϭⲓⲛⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̄ ⲡⲉⲥⲙⲓ̈ⲛⲉ ⲙ
ⲡⲛ̄ϩⲱⲃ ⲛ̄ϭⲓϫ· Ⲧⲛ̄ϭⲓⲛⲉ ⲛ ⲙ̄ⲙⲛ̄ⲧϣⲛ̄ϩⲧⲏϥ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ϩⲛ̄ ⲧⲙⲟⲧⲛⲉⲥ ⲙ̄ ⲡⲙⲁⲥⲉ ⲙⲛ̄ ⲡⲣⲱⲧ ⲛ̄ ⲛⲉϩⲓⲉⲓⲃ·
Ⲧⲛ̄ϭⲓⲛⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̄ ⲡⲣⲱⲧ ⲛ̄ ⲡⲥⲟⲣⲧ̄
ⲛ̄ⲛⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲉⲣⲱⲧⲉ ⲛ̄ ⲛ̄ⲃⲁⲁⲙⲡⲉ Ⲧⲛ̄ϭⲓⲛⲉ ⲛ̄
ⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϩⲙ̄ ⲡⲣⲱⲧ ⲛ̄ ⲛ̄ⲕⲁⲣⲡⲟⲥ
ⲧⲏⲣⲟⲩ ⲛ ⲧⲥⲱϣⲉ· Ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ
ⲛ̄ϣⲏⲛ ϯⲟⲩⲱ̄ ⲙ̄ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ· Ⲧⲛ̄ϭⲓⲛⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲙ̄
ⲙⲓⲭⲁⲏⲗ ϩⲛ̄ ⲡⲉⲥⲙⲓⲛⲉ ⲙ̄ ⲡⲉⲗⲟⲟⲗⲉ· ⲙ̄ ⲧⲉⲩⲫⲣⲟⲥⲩⲛⲏ
ⲙ̄ ⲡⲏⲣⲡ̄· Ⲧⲛ̄ϭⲓⲛⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̄ ⲡⲟⲩⲣⲟⲧ
ⲙ̄ ⲡⲕⲛ̄ⲛⲉ ⲙⲛ̄ ⲡⲉϩⲗⲟϭ ⲛ̄ ⲛ̄ϫⲟⲉⲓⲧ· Ⲧⲛ̄ϭⲓⲛⲉ ⲙ ⲡⲥⲟⲡⲥ̄

ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̅ ⲡϩⲓⲛⲏⲃ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲙⲛ̅ ⲧⲉϥⲁⲛⲁ-
ⲡⲁⲩⲥⲓⲥ ⲛ̅ⲧⲉⲩϣⲏ· Ⲧⲛ̅ϭⲓⲛⲉ ⲙ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ |
ϩⲛ̅ ⲛⲉϫⲏⲩ ⲉⲧ ⲣ̅ ϩⲱⲧ ϩⲛ̅ⲑⲁⲗⲁⲥⲥⲁ ⲉϥⲛⲟⲩϩⲙ̅ ⲙ̅ⲙⲟⲟⲩ· Fol. 36 *a*
Ⲧⲛ̅ϭⲓⲛⲉ ⲛ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϩⲙ̅ ⲡϩⲱⲗ ⲉ ⲝⲍ
ⲡϫⲓⲥⲉ ⲛ̅ ⲛ̅ϩⲁⲗⲁⲧⲉ ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟϣⲉ ϩⲓ̈ϫⲙ̅ ⲡⲕⲁϩ·
Ⲧⲛ̅ϭⲓⲛ̅ⲉ ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̅ ⲡϩⲱⲧⲣ̅ ⲙ̅ ⲡⲅⲁⲙⲟⲥ
ⲛ̅ ⲥⲉⲙⲛⲟⲛ· ⲉⲩϫⲡⲟ ⲛ̅ ⲛⲉⲩϣⲏⲣⲉ̅ ⲉ̅ ⲡⲉⲥⲙⲟⲩ· Ⲧⲛ̅ϭⲓⲛⲉ
ⲙ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲙ̅ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲉϥⲡⲁⲧⲁⲥⲥⲉ ⲛ̅
ⲛⲁⲥⲉⲃⲏⲥ· ⲉϥⲥⲙⲓⲛⲉ ⲛ̅ ϯⲣⲏⲛⲏ ⲉϥⲛⲟⲩϩⲙ̅ ⲛ̅ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ·
Ⲧⲛ̅ϭⲓⲛⲉ ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ϩⲛ̅ ⲧⲙⲏⲧⲉ ⲛ̅ ϩⲉⲛ-
ⲥⲛⲏⲩ ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ ⲉϥϩⲛ̅ ⲧⲉⲩⲙⲏⲧⲉ ϩⲓ ⲟⲩⲥⲟⲡ: Ⲧⲛ̅ϭⲓⲛⲉ
ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ϩⲛ̅ ⲛ̅ⲁⲥⲕⲩⲧⲏⲥ ⲉⲧ ϩⲛ̅ ⲛ̅ⲧⲟⲟⲩ
ⲉϥϯ ϭⲟⲙ ⲛⲁⲩ· Ⲧⲛ̅ϭⲓⲛⲉ ⲙ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲛ̅
ⲧⲥⲟⲟⲩϩⲥ̅ ⲛ̅ ⲙ̅ⲙⲟⲛⲁⲭⲟⲥ ⲉϥ ⲉϥⲟ (*sic*) ⲛ ⲉⲓⲣⲏⲛⲓⲕⲟⲥ ϩⲛ̅
ⲧⲉⲩⲙⲏⲧⲉ ϩⲓ ⲟⲩⲥⲟⲡ· Ⲧⲛ̅ϭⲓⲛⲉ ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ϩⲙ̅ ⲡⲉϣⲗⲏⲗ ⲛ̅ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲛ̅ ⲛⲉⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ | ⲙⲛ̅ ⲛ̅ ⲇⲓⲁⲕⲟⲛⲟⲥ ϩⲓϫⲛ̅ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉ̅ⲧ Fol. 36 *b*
ⲟⲩⲁⲁⲃ· Ⲧⲛ̅ϭⲓⲛⲉ ⲙ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϩⲛ̅ ⲧⲉⲥⲙⲏ ⲝⲏ
ⲛ̅ ⲛⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲙⲛ̅ ⲛⲉⲯⲁⲗⲧⲏⲥ· ⲉⲩⲧⲁⲩⲟ̅ ⲛ ⲛⲉⲩ-
ϩⲩⲙⲛⲟⲥ ϩⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ· Ⲧⲛ̅ϭⲓⲛⲉ ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅
ⲙⲓⲭⲁⲏⲗ ⲉϥⲟ ⲙⲙⲟⲧⲛⲉⲥ ⲛⲛⲉⲧ ϩⲟⲥⲉ ⲉϥϯ ϭⲟⲙ ⲛ̅ⲁⲩ:
Ⲧⲛ̅ϭⲓⲛⲉ ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉϥⲟ ⲛ ⲃⲟⲏ̅ⲑⲓⲁ
ⲛ ⲛⲉⲧ ⲟⲩⲑⲗⲓⲃⲉ ⲙⲙⲟⲟⲩ ϩⲛ̅ ⲛ̅ⲇⲓ̈ⲕⲁⲥⲧⲏⲣⲓⲟⲛ: Ⲧⲛ̅ϭⲓⲛⲉ
ⲛ̅ ⲡⲥⲟⲡⲥ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲉϥⲟ ⲛⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛ ⲛⲉⲧ ϩⲛ̅
ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ· Ϩⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲟⲛϩ̅ ϥ̅ϯ ϭⲟⲙ ⲛⲁⲩ ϩⲛ̅
ⲛⲉⲩⲁⲛⲁⲅⲕⲏ: Ⲁⲩⲱ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ϥⲡⲁⲣⲁⲕⲁⲗⲓ ⲛ̅ ⲛⲁⲩ
ⲛⲓ̈ⲙ ϩⲁ ⲣⲟⲟⲩ ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁ ⲛⲁⲩ· Ⲛⲓⲙ ⲅⲁⲣ ϩⲛ̅
ⲛ̅ⲇⲓ̈ⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉⲧ ⲙ̅ ⲡⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ
ⲃⲱⲕ ϣⲁ ⲣⲟⲟⲩ ⲛϥ̅ⲃⲟⲏ̅ⲑⲓ ⲉ ⲣⲟⲟⲩ ϩⲛ̅ ⲛⲉⲩⲁⲛⲁⲅⲕⲏ·
Ⲁⲩⲱ ⲛⲓ̈ⲙ ϩⲛ̅ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉⲧ ⲙ̅ ⲡⲉ ⲙⲓ̈ⲭⲁⲏⲗ
ⲃⲱⲕ ϣⲁ ⲣⲟⲟⲩ ⲛϥ̅ϯ ϭⲟⲙ ⲛⲁⲩ· ⲁⲩⲱ ⲛϥ̅ⲛⲁϩⲙⲟⲩ
ϩⲛ̅ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ ⲧⲏⲣⲟⲩ· | Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓ̈ⲙ ⲉⲧ ⲛⲁⲱϣ Fol. 37 *a*
ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲙ̅ ⲡⲉⲩϩⲏⲧ ⲧⲏⲣϥ̅ ϣⲁⲣⲉ ⲡⲁⲣⲭ- ⲝⲑ
ⲁⲅⲅⲉⲗⲟⲥ ⲁϩⲉ ⲣⲁⲧϥ̅ ⲛⲙ̅ⲙⲁⲩ ⲛϥ̅ⲃⲟⲏ̅ⲑⲓ ⲉ ⲣⲟⲟⲩ· Ⲉⲓⲥ

ϩⲏⲏⲧⲉ ϭⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲛⲉⲓ̈ⲙⲉ ⲉ ⲧⲙⲛ̄ⲧⲙⲁⲓⲣⲱⲙⲉ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲙⲛ̄ⲧϣⲛ̄ϩⲧⲏϥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ϩⲁ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· ϫⲉ ϥϣⲟⲟⲡ ⲛⲁⲩ
ⲙ̄ ⲡⲣⲉⲥⲃⲩⲧⲏⲥ ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲓ̈ⲱⲧ ⲉⲧⲣ ϥ̄ⲛⲁ ⲛ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲁⲩⲱ ⲛϥ̄ⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲛⲉⲩϩⲓⲟⲟⲩⲉ: Ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ
ⲱ̄ ⲛ̄ⲁⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̄ϯ ⲛⲁϥ̄ ⲛ̄ ⲛ̄ⲉⲧ ⲉϥⲟⲩⲁϣⲟⲩ· ⲁⲩⲱ
ⲛ̄ⲧⲛ̄ⲥⲡ̄ⲥⲱⲡϥ̄ ⲛ̄ϩⲏⲧⲟⲩ: ϫⲉ ⲕⲁⲥ ⲉϥⲉⲙⲉⲣⲓⲧⲛ̄ ⲛ̄ϩⲟⲩⲟ
ⲛϥ̄ⲥⲟⲡⲥ̄ ⲉ ϫⲱⲛ ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲧⲛ̄ϣⲱⲡⲉ
ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲥⲟⲛ ⲛⲟⲩⲱⲧ· Ⲙⲁⲣⲛ̄ϩⲁⲣⲉϩ ⲉ ⲡⲉⲛⲅⲁⲙⲙⲟⲥ
ⲉϥⲟⲩⲁⲁⲃ ⲁϫⲛ̄ ϫⲱϩⲙ̄: Ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲟⲣⲛⲓⲁ
ϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲛ̄ ⲉ ⲡⲧⲏⲣϥ̄: Ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ
Fol. 37 b ϣⲱⲡⲉ | ϩⲛ̄ ⲛⲉⲧⲛ̄ⲥⲡⲟⲧⲟⲩ· ϫⲉ ⲟⲩⲗⲟⲅⲭⲏ ⲉⲥⲕⲱⲛⲥ̄ ⲧⲉ
ⲟ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲛ̄ ⲛ̄ⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲟⲩ-
ⲙⲟⲩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧϩⲏⲕⲉ ⲧⲉ ⲧⲡⲟⲣⲛⲓ̈ⲁ· ⲟⲩϣⲃⲉⲉⲣ ⲧⲉ ⲙ̄
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· Ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲛⲧⲉ ⲛⲉⲭⲣⲏⲥⲧⲓ̈ⲁⲛⲟⲥ ⲡⲉ
ⲧⲡⲟⲣⲛⲓ̈ⲁ: Ⲟⲩϫⲁϫⲉ ⲧⲉ ⲛ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉϥ-
ⲁⲅⲅⲉⲗⲟⲥ: Ⲟⲩϣⲃⲉⲉⲣ ⲧⲉ ⲙ̄ ⲡⲧⲁⲕⲟ: Ⲁⲛⲁⲩ ⲛⲁⲕ ⲛ̄-
ϣⲏⲣⲉ ⲛ̄ ϩⲩⲗⲓ̈ ⲡⲟⲩⲏⲏⲃ ϫⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲛⲓ̈ⲁ·
ⲁ ⲡⲧⲁⲕⲟ ⲉⲓ̈ ⲉ ϫⲱⲟⲩ· Ⲁⲛⲁⲩ ⲛⲁⲕ ⲟⲛ ⲛ̄ϣⲏⲣⲉ ⲛ ⲡⲣ̄ⲣⲟ
ⲇⲁ̄ⲇ̄· ϫⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲛⲓ̈ⲁ ⲉ ϩⲟⲩⲉ ⲡⲅⲁⲙⲙⲟⲥ
ⲛ̄ⲥⲉⲙ̄ⲛⲟⲛ: ⲁ ⲡⲛⲟⲩⲧⲉ ϣⲁⲁⲣ ⲉ ⲣⲟⲟⲩ ⲁⲩⲙⲟⲩϩ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧϣⲁⲣⲁϩⲉ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲛ̄ϩⲏⲧⲟⲩ ⲛⲁⲩ ⲉ̄ ⲛⲉⲩϣⲏⲣⲉ
ϩⲛ̄ ⲡⲓⲏ̄ⲗ̄· Ⲁⲙⲛⲱⲛ ⲁϥⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄ ⲧⲉϥⲥⲱⲛⲉ ⲛ̄ ϣⲛ̄ⲓ̈ⲱⲧ·
ⲁⲁⲃⲉⲥⲁⲗⲱⲙ ϩⲱⲧⲃ̄ ⲙ̄ⲙⲟϥ· Ϩⲟⲙⲟⲓⲱⲥ ⲁⲃⲉⲥⲁⲗⲱⲙ
Fol. 38 a ⲁϥⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄ ⲙ̄|ⲡⲁⲗⲗⲁⲕⲏ ⲙ̄ ⲡⲉϥⲓ̈ⲱⲧ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲟ̄ⲁ̄ ⲉⲓⲛⲉ ⲉ ϫⲱϥ ⲛ̄ ⲟⲩϣⲧⲟⲣⲧⲣ̄ ⲁϥⲙⲟⲩ ϩⲙ̄ ⲡⲡⲟⲗⲉⲙⲟⲥ·
Ⲁⲇⲱⲛⲓ̈ⲁⲥ ⲟⲛ̄ ⲁϥⲉⲉⲧ ⲛ̄ ⲁⲃⲓ̈ⲥⲁⲧⲥ̄ ⲱⲙⲁⲛⲓⲧⲏⲥ· ⲑⲓ̈ⲙⲉ
ⲙ̄ ⲡⲉϥⲓ̈ⲱⲧ· ⲁϥⲙⲟⲩ ⲉ ⲧⲃⲏⲏⲧⲥ̄: Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲛⲁ-
ϣⲏⲣⲉ ⲙ̄ⲙⲉⲣⲓⲧ ⲙⲁⲣⲛ̄ⲛⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲛ ⲛ̄
ⲛ̄ⲉϩⲓⲟⲟⲩⲉ ⲉⲧ ϭⲟⲟⲙⲉ: ⲛⲧⲛ̄ϣⲱⲡⲉ ⲁ̄ϫⲛ̄ ϫⲱϩⲙ̄ ϩⲓ ⲛⲟⲃⲉ
ϩⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· Ⲙ̄ⲡⲉ ⲡⲅⲁⲙⲙⲟⲥ ⲉϥⲟⲩⲁⲁⲃ ϫⲉϩⲙ̄
ⲣⲱⲙⲉ ⲉⲛⲉϩ: Ⲁⲛⲁⲩ ϫⲉ ⲁ ⲙⲱ̄ⲩⲥⲏ̄ⲥ ϣⲁϫⲉ ⲙⲛ̄
ⲡⲛⲟⲩⲧⲉ ⲛ ⲟⲩⲏⲣ ⲛ̄ⲥⲟⲡ ⲁⲩⲱ ⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲧⲉϥ-
ⲥϩⲓ̈ⲙⲉ ⲙⲛ̄ ⲛⲉϥϣⲏⲣⲉ: Ⲁⲩⲱ ⲙ̄ⲡⲉ ⲛ̄ⲁⲓ̈ ϯϫⲣⲟⲡ ⲛⲁϥ

ⲉ̅ ⲃⲱⲕ ⲉ̅ ϩⲟⲩⲛ ⲉ ⲡϭⲟⲥⲙ̅ ⲉ ϣⲁϫⲉ ⲙⲛ̅ ⲡⲛⲟⲩⲧⲉ: Ⲁⲗⲗⲁ
ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲛⲧⲁϣⲉ ⲡϣⲁϫⲉ ⲉ̅ ⲡⲉϩⲟⲩⲟ̅ ϩⲛ̅ ⲛⲁⲓ̈ ⲥⲉⲣⲱϣⲉ
ⲉ ⲣⲟⲛ̅ ⲛ̅ϭⲓ ⲙ ⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ ⲛ̅ ⲧⲡⲁⲗⲁⲓ̈ⲁ ⲙⲛ̅ ⲧⲅⲉⲛⲏ:
Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϫⲉⲕ ⲡϣⲁϫⲉ | ⲉ ⲃⲟⲗ ⲉϫⲙ̅ ⲡⲉⲧ ⲛ̅ⲣ̅ϣⲁ Fol. 38 b
ⲛⲁϥ ⲛ̅ⲡⲟⲟⲩ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ: Ⲉⲣⲉ ⲡⲉⲓ̈ ϣⲁ̅ ⲟ̅ⲃ̅
ⲙ̅ⲡⲟⲟⲩ ⲣ̅ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̅ ⲟⲩⲣⲙ̅ⲙⲁⲟ ⲉϥⲫⲟⲣⲓ̈ⲛ ⲛ̅ ϩⲉⲛ-
ϩⲟⲓ̈ⲧⲉ ⲉⲩⲧⲁⲛⲩ· ⲉⲣⲉ ⲡϩⲏⲕⲉ ϩⲱⲱϥ ⲟϭϥ̅ ϩⲁ ⲡϫⲁϥ
ⲛ̅ⲧⲉ ⲡⲣⲱ· Ⲉⲣⲉ ⲡⲓ̈ ϣⲁ ⲣ̅ ⲭⲣⲓ̈ⲁ ⲁⲛ̅ ⲛ̅ ⲟⲩⲣⲙ̅ⲙⲁⲟ̅
ⲉϥⲟⲩⲟⲟⲗⲉ ϩⲙ̅ ⲡⲏⲣⲡ̅· ⲉⲣⲉ ⲡϩⲏⲕⲉ ϩⲱⲱϥ ⲣ̅ ϭⲣⲱϩ ⲙ̅
ⲡⲟⲉⲓⲕ ϩⲙ̅ ⲡϩⲓ̈ⲣ ⲉϥⲛ̅ⲕⲟⲧⲕ̅· Ⲉⲣⲉ ⲡⲉⲓ̈ ϣⲁ ⲛ̅ⲡⲟⲟⲩ (sic) ⲣ̅
ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̅ ⲟⲩⲁ ⲉϥⲟⲩⲱⲙ ⲙⲁⲩⲁⲁϥ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ
ⲉⲣⲉ ⲡϩⲏⲕⲉ ϩⲱⲱϥ ⲣ̅ ϭⲣⲱϩ ϩⲛ̅ ⲡⲉϣⲧⲉⲕⲟ: Ⲉⲣⲉ ⲡⲉⲓ̈
ϣⲁ ⲙ̅ⲡⲟⲟⲩ ⲣ̅ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̅ ⲟⲩⲁ ⲉϥⲣ̅ⲟⲟⲩⲧ ⲉϥⲟⲩⲛ̅ⲟϥ
ⲙⲁⲩⲁⲁϥ ϩⲙ̅ ⲡⲉϥⲏⲓ̈ ⲉⲣⲉ ⲡϩⲏⲕⲉ ϩⲱⲱϥ ϩⲙ̅ ⲡⲉϥⲏⲓ̈
ⲉ̅ⲙⲛ̅ ⲡⲉⲧ ϭⲓⲛⲉ ⲛ̅ ⲡⲉϥϣⲓⲛⲉ: Ⲛ̅ⲁ ⲣⲱⲙⲉ ⲅⲁⲣ ⲁⲛ ⲛⲉ
ⲛⲓ̈ ⲉⲛ̅ⲧⲟⲗⲏ· ⲁⲗⲗⲁ ⲛ̅ⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲉ: Ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ
ⲛⲁⲕⲣⲓ̈ⲛⲉ ⲙ̅ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̅ ⲛ̅ⲣⲱⲙⲉ | ϩⲁ ⲧⲥⲟ ⲛⲉⲛⲧⲟⲗⲏ Fol. 39 a
ⲉⲧ ϩⲛ̅ ⲛ̅ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲟⲓⲡⲟⲛ ⲱ̅ ⲛⲁⲙⲉ- ⲟ̅ⲅ̅
ⲣⲁⲧⲉ ⲙⲁⲣⲉⲛⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓ̈ⲭⲁⲏⲗ ϩⲛ̅ ⲟⲩϩⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ· ⲛϥ̅ϫⲓ ⲛ̅ ⲡⲉϩⲙⲟⲧ
ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲛ ⲛϥ̅ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛ̅-
ⲛⲟⲃⲉ ⲉⲛ̅ⲧⲁⲛⲁⲁⲩ ϩⲓ̈ ⲡⲁϩⲟⲩ ⲛϥ̅ϯ ⲛⲁⲛ̅ ⲛ̅ ⲟⲩⲇⲓⲟⲣⲑⲱⲥⲓⲥ
ⲛ̅ⲥⲁ ⲑⲏ: ϯⲛⲁⲩ ⲅⲁⲣ ϫⲉ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲉ ⲧⲣⲉ ⲛϯ
ⲙ̅ ⲡⲛ̅ⲟⲩⲟⲓ̈ ⲧⲛ̅ϫⲱⲕ ⲉ ⲃⲟⲗ ⲡⲉⲧ ⲉ ⲣⲟⲛ· ⲉⲧⲉ ⲧⲉ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉ: ⲉ ⲧⲣⲉ ⲛⲧⲉⲗⲓⲟⲩ ⲙⲙⲟⲥ ⲧⲛ̅ϫⲓ̈
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲛ̅
ⲡⲉⲥⲛⲟϥ ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅· Ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅
ⲉⲣⲉ ⲉⲟⲟⲩ ⲛⲓ̈ⲙ ⲡⲣⲉⲡⲓ̈ ⲛ̅ ⲡⲓⲱⲧ ⲛⲙ̅ⲙⲁϥ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣϥ̅ⲧⲁⲛϩⲟ ⲁⲩⲱ ⲛ̅ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ
ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓ̈ⲙ ϣⲁ ⲉⲛⲉϩ ⲛ̅ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

On Fol. 1 *b* is written:

ⲡϫⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅ ⲉⲃⲉⲥⲙⲟⲩ ⲉ ⲡⲛϣⲁϥϫⲟⲟⲥ ϫⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲉⲣⲟⲩⲛⲁⲙⲉⲓ (?) ⲛⲧⲁϥⲥϩⲁⲓ̈ ⲛⲓ ⲥϩⲁⲓ ⲉⲧⲉϥϭⲓϫ
ϩⲁⲙⲏⲛ ⲉⲃⲉϣⲱⲡⲉ

On Fol. 39 *b* are written:

1. ⲧⲁⲓ ⲧⲉⲧⲡⲓⲥⲧⲓⲥ ⲛⲧⲁⲥϣⲱⲡⲉ ϩⲛ ⲡⲓⲕⲁⲓⲁ ⲉ ϧⲟⲗ ϩⲓ-ⲧⲟⲟⲧⲥ ⲛ ⲧⲥⲩⲛⲟⲇⲟⲥ ⲛ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲉⲓⲣⲉ ⲛ̄ ϣⲙⲛⲧ ϣⲉ ⲙⲛⲧ ϣⲙⲛⲛ ⲛ̄ ⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ· ϩⲛ ⲟⲩⲉⲓⲣ[ⲙⲛⲛ]

2. Ⲁϩⲣⲟⲟⲩ ⲛϩⲉⲟⲛⲟⲥ ⲁⲩⲭⲓⲥⲉ ⲛϩⲏⲧ ⲁⲛⲗⲁⲟⲥ ⲙⲉⲗⲉⲧⲁ ϩⲛ̄ ⲛⲉⲩⲡⲉⲧϣⲟⲩⲉⲓⲧ· ⲁⲩⲁϩⲉ ⲣⲁⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲣⲱⲟⲩ ⲙ ⲡⲕⲁϩ ⲁⲛⲁⲣⲭⲱⲛ ⲥⲱⲟⲩϩ ⲁⲩⲉⲓ ⲉⲩⲙⲁ ⲛ ⲟⲩⲱⲧ ⲉⲩ☥ ⲟⲩⲃⲉ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲙⲙⲏ ⲡⲉϥⲭⲣⲥ̄· ⲁⲓⲁⲯⲁⲗⲗⲁ

On Fol. 40 *a* is written:

ⲙⲁⲣⲉⲛⲥⲱⲗⲡ ⲛⲙⲙⲏⲣⲉ ⲧⲛⲟⲩⲭⲉ ⲙ ⲡⲉⲩⲕⲉⲛⲁϩⲏϥ ⲉ ϧⲟⲗ ϩⲓ ⲭⲱ̄ ⲭⲉ ⲡⲉⲧⲟⲩⲛϩ ϩⲛ ⲛⲓ̄ⲡⲉⲧ ⲛⲁⲥⲱⲃⲉ ⲛⲥⲱⲟⲩ ⲁⲩⲱ ⲡⲭⲟⲉⲓⲥ ⲡⲉⲧ ⲛⲁⲕⲟⲗⲱⲟⲩⲟⲩ

THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

ⲟⲩⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ⲡϩⲁⲅⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· Fol. 2 a 1
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲓⲉ̄ⲗⲏⲙ̄· ⲉ ⲁϥ- [ⲁ̄]
ⲧⲁⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥⲧⲣ̄ⲟ̄ⲥ̄· ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ
ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡϥ̄ⲟⲩⲱⲛϩ̄ ⲉ
ⲃⲟⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲁϣϥ̄ ⲡⲉ ⲙ̄ ⲡⲉⲃⲱⲧ
ⲑⲱⲟⲩⲧ· ⲁϥϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡϣⲁϫⲉ
ⲛ̄ⲧⲁ ⲡϫⲥ̄ ϫⲟⲟϥ ϩⲙ̄ ⲡⲛⲟⲙⲟⲥ ⲙ̄ ⲙⲱⲩⲥⲏⲥ:
ϫⲉ ⲁⲣⲓ ϣⲁ ⲛⲁⲓ: ⲛϣ̄ⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲕⲉⲣⲟⲥ ⲛ̄
ⲧⲉ ⲣⲟⲙⲡⲉ: ⲁϥϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲃⲉ
ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲥ̄ⲧⲣ̄ⲟ̄ⲥ̄: ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ
ϩⲙ̄ ⲡⲉⲧⲡⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥⲱⲧⲏⲣ· ⲁϥ-
ϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓ-
ⲧⲏⲥ· ⲛ̄ⲧⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲙⲟϥ· ⲛ̄ⲧⲁϥⲧⲁ-
ⲟⲩⲉ ⲛ̄ⲗⲟⲅⲟⲥ ⲇⲉ ϩⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲧⲁⲛⲁ-
ⲥⲧⲁⲥⲓⲥ | ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧϩⲁⲅⲓⲁ ⲉⲓⲣⲏⲛⲏ Fol. 2 a 2
ⲉϥⲣ̄ ϣⲁ ⲙ ⲡⲥ̄ⲧⲣ̄ⲟ̄ⲥ̄· ⲙⲛ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄·
ⲛ̄ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉⲩⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲛ̄ ⲟⲩⲓ̄ⲛ̄ⲏ̄ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ϩⲁⲙⲏⲛ:

ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲩ-
ⲫⲣⲁⲛⲉ: ⲛ̄ϭⲓ ⲛ̄ⲛⲏⲥⲟⲥ ⲉⲧ ⲛⲁϣⲱⲟⲩ:—ⲁ ⲡϫⲟⲉⲓⲥ

ερρρο· αγϥ ϩιωωϥ ⲛ̄ ⲟⲩⲥⲁ· ⲁ ⲡⲭⲟⲉⲓⲥ ⲥⲣⲉⲣⲣⲟ· αγϥ ϩιωωϥ ⲛ̄ ⲟⲩⲥⲟⲙ· ⲁⲙⲙⲟⲣϥ̄ ⲙ̄ⲙⲟⲥ:—Ⲡⲁ-
ⲕⲣⲱⲁⲧⲏⲥ ⲙ̄ⲙⲁⲓ ⲥⲃⲱ· ⲁⲧⲱ ⲙ̄ⲙⲁⲓ ⲗⲟⲩⲥⲟⲥ ⲁⲧⲱ ⲙ̄ⲙⲁⲓ ⲛⲟⲩⲧⲉ:—Ⲧⲛⲁⲩ ⲥⲁⲣ ⲉ ϩⲙ̄ⲡⲟⲛⲓⲁ· ⲉⲧⲙⲟⲃ[ⲉ]
Fol. 2b 1 ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲛⲁ▨ | ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲛⲉ· ⲁⲁⲁ
[ⲃ] ⲡⲉⲓⲱⲧ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲡⲉϩⲁϥ ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ· ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲫϩⲣⲁⲛⲉ ⲛ̄ⲥⲓ ⲛ̄ⲛⲏⲥⲟⲥ ⲉⲧ ⲛⲁϣⲱⲟⲩ· Ⲡⲉϩⲁϥ ⲟⲛ ϩⲙ̄ ⲡⲉⲡⲓⲛⲁ̄ ⲛ̄ ⲟⲩⲱⲧ ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲱⲉ:—Ⲙⲡⲓⲛⲁ̄ ⲥⲁⲣ ⲉⲧ ⲟⲩⲁⲁϩ· ⲙ̄ⲡⲓⲁϣⲱⲱⲛϩ̄ ϩⲙ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲛⲉϥⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ:—Ⲛⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲑⲉ ⲛ̄ⲣⲙ̄ⲗⲁⲥ ⲛ̄ⲕⲱϩ̄ⲧ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧⲙ̄ⲡⲛ̄ⲧⲛⲕⲟⲥⲧⲏ ⲉⲧ ⲟⲩ[ⲁⲁ]ⲃ· [Ⲭⲱ]
Fol. 2b 2 ⲙⲙⲟⲥ ⲟⲛ ⲛ̄ⲥⲓ | ⲁⲁⲁ ⲡⲣⲣⲟ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ· ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ ⲡⲗⲁⲟⲥ ⲛⲟⲩⲥⲥ̄· Ⲙ̄ ⲡⲧⲙⲛⲧⲁⲗⲁⲟⲥ ⲁⲁⲁ ϩⲁ ⲟⲛ ⲙ̄ ⲟⲩⲕⲟⲩⲓ ⲉⲕⲱⲱ ⲙ̄ⲙⲟⲥ· Ⲩⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ· ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲉⲡⲉⲕⲱⲱ ⲙ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲙ̄ ⲡⲕⲁϩ ⲧⲏⲣⲟ̄:—Ⲗⲧⲱ ⲟⲛ ⲕⲱⲱ ⲙ̄ ⲟⲩⲡⲱⲣϫ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲏⲥⲟⲥ· ⲙ̄ⲡⲓ ⲟⲩⲉⲧⲫⲣⲟⲥⲧⲏⲛ:—Ⲗⲧⲱ ⲟⲩⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ ⲙ̄ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣ ⲡⲉⲑⲟⲟⲩ· ⲡⲥⲱⲙ̄ⲧ ⲥⲁⲣ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲱⲁⲥⲉⲙⲉ ⲛ ⲟⲩⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ· ⲁⲧⲱ ⲙⲉⲣⲉ ⲛⲗⲉϫⲓⲥ ⲛ̄ⲣⲁⲡⲗⲟⲩⲛ·
Fol. 3a 1 ⲧⲉⲣⲡⲓ ⲙ̄ ⲡϩⲏⲧ ⲛ̄ⲛⲉⲧⲥⲱⲧⲙ̄· ⲉⲱ|ⲱⲡⲉ ⲙ̄ⲡⲓ ⲟⲩⲥⲛ̄ ⲧⲉⲧ-
[ⲧ] ϩⲏⲙⲉⲛⲓⲁ· ⲛ̄ ⲛⲉⲧ ⲛⲁϫⲱ ⲛⲁⲩ ⲙ̄ ⲡⲉⲩϧⲟⲗ:—Ⲗⲧⲱ ⲉⲓⲥ ⲗⲟⲓⲡⲟⲛ ⲛ̄ⲧⲉⲡⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲉⲡⲓⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁϩ· ⲡⲉⲧⲟ ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲙⲡⲓ ⲡⲓⲱⲧ ⲙⲡⲓ ⲡⲱⲛⲣⲉ· ϫⲉ ⲕⲁⲥ ⲉⲫⲉⲟⲩⲟⲛ ⲛ̄ ⲛⲃⲁⲗ ⲙ̄ ⲡⲛⲏⲩⲧ· ⲛ̄ⲧⲛⲛⲟⲓ ⲉ ϩⲏⲕⲟⲩⲓ ϩⲙ̄ ⲡⲉⲩⲥⲱⲟⲩⲛ ⲙ̄ⲙⲟⲥ· Ⲛⲁⲓ ⲛ̄ⲧⲁⲩϫⲟⲟⲩ ϩⲙ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲛⲉⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁϩ:—Ⲉⲡⲓ ⲁⲛ ⲁⲛⲟⲛ ϩⲙ̄-
ϩⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉⲣ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲉⲡⲉⲣϣⲁ ϩⲙ̄ ⲡⲣⲁϣⲉ ⲙ̄
Fol. 3a 2 ⲡⲉⲥ̄ϩⲟⲥ̄· ⲙ̄ⲡⲓ ⲡⲁⲛⲓⲟⲥ ⲧⲏⲣⲟ̄ ⲛ̄ⲟⲣⲑⲟⲇⲟϫⲟⲥ· ⲛ|ⲁⲓ ⲛ̄ⲧⲁⲩⲥⲱⲟⲩϩ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲓ ⲙⲁ ⲉⲧ ⲟⲩⲁⲁϩ ⲙ̄ⲡⲟⲟⲩ· ⲉ ⲃⲟⲗ ϩⲙ̄ ϫⲱⲣⲁ ⲙⲓⲙ· ⲉⲧⲧ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ϩⲟⲥ̄· ⲉⲧ-
ⲟⲩⲱⲱⲧ̄ ⲁⲧⲱ ⲉⲧⲡⲣⲟⲥⲕⲩⲛⲓ· ⲙ̄ ⲡⲛⲁⲧⲁⲭⲁⲗⲉ ⲉ ⲡⲉⲥ̄ϩⲟⲥ̄ ⲡⲛ̄ⲥⲱⲣ ⲓ̄ⲥ̄ ⲡⲉϫⲭ̄ⲥ̄· ϫⲉ ⲕⲁⲥ ⲉⲫⲉⲧⲟⲉ ⲛⲁⲓ ⲧⲏⲣⲛ̄· ⲛⲧⲛ-
ⲙⲟⲩⲱⲧ̄ ⲙ̄ ⲡⲩⲛⲟⲙⲟⲥ ⲛⲧⲛⲛⲟⲓ ⲛ ⲛⲩⲉⲛⲧⲟⲗⲏ:—Ⲛⲧⲁ

пхоеіс ерро тнау· тарпеїше· птач† ртнч
етоуоеіш· же кас еуерро нрнтч ри отшпч е
вол· Ин пточ ан те тпітерро· мн тпітхоеіс
хін енеч:—Ин нтачхоос [ан?] хіне шорп· р
заніл· пепрофнтнс· прше п шоуашч· же Fol. 3 b 1
течпітерро отпітерро ша нїенеч· ауш тец- Z
пітхоеіс· хін отхше ша отхше· ауш пі-
аларте хін е θалассa ша θалассa· ауш хіне е
перо ша арнїхс (sic) п тоікоуменн: Ауш он же
ррро п пкар тнрч пе пхоеіс· Ауш он же пноуте
пе пперро· хін енч· коушц е еіше ѡ прайре-
†кос· мнасте ноуте· же ррро п неррѡоу пе
пехс· [с]ѡтм е маθаіос [м]п лоукас нета[ус]е-
ліснс· ецхѡ мнос:—| же п тер отхпо м пехс· Fol. 3 b 2
еіс рммаусс ацеі е вол рп м па п ша е ерај
е θіелнм· ецхѡ мнос· хуton (sic) перро· п
ноуаај нтаухпоч· аннау сар е пусіоу рп неша
и ша· ан е отшщт нач· ау† сар нач п рпноб
п таею· рѡс ерро:—Коушц е еіше сѡтм анок
†наталок· Ноє сар п оуерро· пшаре отанранос
тѡоуи е хѡч· ецоуѡш ер хоеіс е хѡч· мн ту-
хѡра· | нуаіхмалѡтге нпуматоі· нурѡтв Fol. 4 a 1
мнооу· нухі нпеqполіс· нукааг ра роч· п Є
се† форос нач:—Прроу нет мнау· нуемкар
нрнт· ехп нуминще тнроу же а ке ерро вітоу
нтоотч· Аццохп е ерај нрнтч· ецхѡ мнос·
же еіналеіше мн пі аранос· п ащ п ре· каі
сар нет шооп рм тецехоусіа· сеш нач нрмрал·
ауш псесѡтм нач:—Лоіпоп ецшанеі е вол е
ппολγтос нумище нммач нухро е роч· нуві
нтоотч м пу|минще· нуелеуθерос мнооу Fol. 4 a 2
тнроу: нтоотч м паранос· паі нтачаіх-
малѡтге мнооу· Шаусалпіге роот рп рпсал-
пікч· ецхѡ и оутелнл· же а пеурро мнм

ⲉⲙⲙⲟⲟⲩ· ⲥⲱⲧⲟⲩ ⲁⲩⲱ ⲁϥⲉⲣ̅ⲣ̅ⲟ ⲉ ϫⲱⲟⲩ ⲛ̅ⲕⲉ ⲥⲟⲡ:—
Ⲡ̅ ⲡⲉⲩⲟⲉⲓϣ ϩⲱⲱϥ ⲉⲣⲉ ⲡⲛⲟⲃⲉ ⲡⲱⲗⲓⲧⲉⲩⲉ· ϩⲙ̅ ⲡⲕⲟⲥ-
ⲙⲟⲥ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲁⲛⲟⲙⲉⲓⲁ ⲭⲣⲏⲙⲁϯⲍⲉ:—Ⲉⲣⲉ ⲧⲕⲁ-
ⲕⲓⲁ ⲱϭⲧ̅ ⲙ̅ ⲡϩⲩⲅⲉⲙⲱⲛⲓⲕⲟⲛ· ⲉⲧⲉ ⲡⲛⲟⲩⲥ ⲡⲉ· ⲉⲣⲉ
ⲡⲇⲩⲣⲁⲛⲛⲟⲥ ⲁⲓⲭⲙⲁⲗⲱϯ[ⲍⲉ] ⲙ̅ⲙⲟⲟⲩ· ⲧⲏⲣⲟⲩ [ⲁⲩ]ⲱ
Fol. 4 b 1 ⲉϥϩⲱⲧⲃ̅ ⲙ̅[ⲙⲟ]ⲟⲩ· ⲉⲣⲉ ⲡⲟⲩ[ⲁ] | ⲡⲟⲩⲁ ⲉⲓⲣⲉ ⲙ̅ ⲡⲉⲧⲉ
ⲋ̅ ⲣⲁⲛⲁϥ· ⲙ̅ ⲡϥ̅ⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ϩⲁⲡⲗⲟⲥ ⲉⲣⲉ ⲛ̅ⲣⲟⲟⲩϣ
ⲙ̅ ⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ· ⲡⲟⲣϣ̅ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲏⲛⲏ
ⲧⲏⲣⲉⲥ· ⲁⲩⲱ ⲙⲡ ⲟⲩⲉⲛ ⲧⲟⲟⲧϥ̅· ⲙ̅ ⲡⲇⲩⲣⲁⲛⲟⲥ ⲉⲧ
ⲉⲓⲣⲉ ⲛ̅ ⲛⲁⲓ̈ ⲛⲁⲩ· Ⲛ̅ⲧⲁⲩⲡⲱⲧ ⲅⲁⲣ ⲉ ⲡⲟⲩⲉ· ⲁⲩⲗⲟ
ϩⲁ ⲡⲛⲁϩⲃ̅ ⲙ̅ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲛⲉⲩⲛⲁⲟⲩϫⲁⲓ ⲡⲉ· ⲁⲗⲗⲁ
ⲙ̅ⲡ ⲟⲩⲣ̅ ⲡⲁⲓ· ⲉⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲟⲩ· ϫⲉ
ⲁⲩⲕⲁⲁⲧ ⲛ̅ⲥⲟⲟⲩⲧ ⲡⲏⲅⲏ ⲙⲙⲟⲩ ⲛ̅ ⲱⲛϩ̅· ⲁⲩⲱ ⲟⲛ ϫⲉ
ⲡⲙⲟⲩ ⲡⲉⲧ ⲙⲟⲟⲛⲉ ⲙ̅ⲙⲟⲟⲩ· [ⲉ] ⲧⲃⲉ ⲡⲁⲓ· ⲁϥⲱϣ ⲉ
Fol. 4 b 2 ⲃⲟⲗ ⲛ̅ϭⲓ ⲡⲉⲡⲣⲟⲫ[ⲏ]ⲧⲏⲥ ⲉϥϫⲱ ⲙ̅ⲙ|ⲟⲥ· ϫⲉ ⲙⲛ̅ ⲡⲉⲧ
ⲥⲱⲧⲉ ⲁⲩⲱ ⲙⲛ̅ ⲡⲉⲧ ⲛⲟⲩϩⲙ̅· ⲉⲙⲛ̅ϭⲟⲙ ⲛ̅ⲣⲱⲙⲉ ⲉ
ⲥⲱⲧⲉ ⲙ̅ⲙⲟⲟⲩ· Ⲉⲡⲓ ⲇⲏ ⲣⲱⲙⲉ ⲛⲓⲙ· ⲛ̅ϩⲩⲡⲟⲕⲓⲥⲑⲉ
ⲉⲩϭⲟϫⲃ̅· ⲁⲩⲱ ⲥⲉⲙⲏⲣ ⲛ̅ ⲟⲩϣⲟⲛⲉ· ⲁⲩⲱ ⲥⲉⲭⲣⲁⲓⲟⲥⲧⲉⲓ:
ⲛ̅ⲟⲩⲙⲁ ⲛ̅ ϯϩⲁⲡ· ⲙⲛ̅ ⲟⲩⲙⲟⲩ ⲛ̅ⲥⲉϯ ⲗⲟⲅⲟⲥ ϩⲁ ⲛ̅ⲛ̅-
ⲧⲁⲩⲁⲁⲩ ⲧⲏⲣⲟⲩ· Ⲟⲩⲇⲉ ⲙⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϣ̅ⲥⲱⲧⲟⲩ·
ϩⲛ̅ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲅⲁⲣ ⲛⲉ· ⲟⲩⲇⲉ ⲙⲛ̅ ⲕⲁⲥ ⲙ̅ⲙⲟⲟⲩ ϩⲓ
ⲥⲁⲣⲝ̅· ⲁⲩⲱ ϩⲛ̅ ⲁⲧⲙⲟⲩ ⲛⲉ· ϩⲛ̅ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲅⲁⲣ ⲛ̅ϣⲁϩ
ⲛ̅ ⲥⲁⲧⲉ ⲛⲉ· ⲉⲩⲟ ⲛϩⲙ̅ϩⲁⲗ ⲉ ⲧϩⲩⲡⲉⲣⲉⲥⲓⲁ ⲙ̅ ⲡⲛ̅ⲧⲁϥ-
ⲧⲁⲙⲓⲟⲟⲩ· ⲁⲩⲱ ⲙⲛ̅ ϭⲟⲙ ⲙ̅ⲙⲟⲟⲩ ⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲛ̅
Fol. 5 a 1 ⲧⲁⲓⲭⲙⲁ|ⲗⲱⲥⲓⲁ· ⲁⲗⲗⲁ ⲉⲣ ⲡϫⲟⲉⲓⲥ ⲛ̅ ⲛ̅ϩⲙ̅ϩⲁⲗ
ⲍ̅ ⲟⲩⲱϣ ⲉ ⲁⲁⲩ ⲛ̅ⲉⲗⲉⲩⲑⲉⲣⲟⲥ· ϩⲙ̅ ⲡⲣⲓⲕⲉ ⲛ̅ ⲛⲉϥⲃⲁⲗ
ⲙ̅ⲙⲁⲧⲉ· ϣⲁϥⲁⲁⲩ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲛⲁ ⲧⲡⲉ ⲙⲛ̅
ⲛⲁ ⲡⲕⲁϩ· ϣⲉⲛ̅ϩⲧⲏϥ ϩⲁ ⲛⲛ̅ⲧⲁϥⲁⲓ̈ⲭⲙⲁⲗⲱϯⲍⲉ ⲙ̅-
ⲙⲟⲟⲩ: ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲇⲩⲣⲁⲛⲛⲟⲥ ⲉⲑⲟⲟⲩ·
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲑⲟⲟⲩ· ⲡⲁⲓ ⲛ̅ⲧⲁϥϫⲣⲟ ⲉⲛⲉⲣⲱⲙⲉ ⲛ̅ⲧⲁⲩⲣ̅
ⲛϥ̅ⲟⲩⲱϣ· Ⲁϥⲉⲓ ⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ
ⲙ̅ ⲡⲉⲟⲟⲩ· ⲁⲩⲱ ⲙ̅ⲡ ϥ̅ⲉⲓⲛⲉ ⲛ̅ ⲟⲩⲛⲟϭ ⲙ̅ⲙⲏⲏϣⲉ·
ⲉϥⲛⲏⲩ ⲛⲉⲙⲙⲁϥ· ⲉ ⲧⲣϥ̅ⲃⲓ̈ ⲛ̅ ⲧⲉⲭⲙⲁⲗⲟⲥⲓⲁ ⲛ̅ⲧⲟⲟⲧϥ̅
Fol. 5 a 2 ⲙ̅ ⲡⲇⲩⲣⲁⲛⲛⲟⲥ ⲉⲑⲟⲟⲩ ϩⲛ̅ ⲁⲙ|ⲉⲛⲧⲉ· ⲙ̅ⲡⲉ ϥⲉⲓ ⲅⲁⲣ

ϩⲛ̄ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲉⲓ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ· ⲉⲓ̈ⲉ ⲙⲏ
ϯ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡϥ̄ⲉⲓⲱⲧ ⲉⲧ ⲙ̄ⲡ ϥ̄ⲕⲁⲁϥ ⲛ̄ⲥⲱϥ· ⲟⲩⲇⲉ
ⲙ̄ⲡ ⲟⲩⲉϣ ⲃⲓⲧϥ̄ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁⲗⲗⲁ ⲁϥⲫⲟⲣⲓ ⲙ ⲡⲉⲑⲃ̄ⲃⲓ̊
ⲡⲁⲓ ⲉⲧ ϥ̄ⲙ̄ⲓϣⲉ ⲙⲛ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲑⲟⲟⲩ ⲛ̄ϩⲏⲧϥ̄·
Ⲉⲓϣⲁϫⲉ ⲉ ⲧⲥⲁⲣⲝ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁϥϭⲟⲟⲗϥ̄ ⲙ̄ⲙⲟⲥ·
ⲧⲥⲁⲣⲝ̄ ⲛ̄ⲧⲁϥⲧⲁⲁⲥ ϩⲓⲟⲟϥ ⲙ̄ⲙⲓⲛ ⲉⲙⲙⲟϥ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁϥ-
ⲟⲩⲁϣⲥ̄· Ⲧⲥⲁⲣⲝ̄ ⲛ̄ ⲁⲧ ⲛⲟⲩϫ ⲉ ⲣⲟⲥ ⲛ̄ ⲟⲩϭⲣⲟϭ· ⲟⲩⲇⲉ
ⲛ̄ ⲁⲧ ⲉⲣⲉⲓ ⲉ ⲡⲟⲩⲟⲉⲓⲉ ⲉ ⲣⲟⲥ· ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄ⲧⲁϥϫⲓ ⲡⲓⲣⲁ
ⲛ̄ϩⲏⲧⲥ̄ ⲛ̄ϩⲱⲃ ⲛⲓⲙ· ϣⲁⲧ [ⲛ̄]ⲛⲟⲃⲉ ϩⲓ ⲕⲣⲟϥ· ⲙ̄ⲡⲉ ϥⲉⲣ-
ⲛⲟⲃⲉ ⲅⲁⲣ ⲟ[ⲩ]|ⲇⲉ ⲙ̄ⲡ ⲟⲩϩⲉ ⲕⲣⲟϥ ϩⲛ̄ ⲧⲁⲡⲣⲟ· ⲟⲩⲥⲁⲣⲝ̄ Fol. 5 b 1
ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ· ϩⲓ ϩⲟⲩⲛ ⲙ̄ⲙⲟⲥ ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ϩⲓ ϩⲟⲩⲛ ⲏ̄
ⲙⲛ̄ ⲙ̄ⲙⲟⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ϫⲉ ⲙⲉⲣⲉ ⲣⲱⲙⲉ ⲉϣⲛⲁⲩ ⲉ
ⲣⲟϥ· ϩⲓ ⲃⲟⲗ ⲟⲛ ⲉϥⲉⲓⲣⲉ ⲛ̄ⲛⲓⲛⲟϭ ⲛ̄ϣⲡⲏⲣⲉ· ⲙⲛ̄
ⲛⲓⲧⲁⲗϭⲟ ⲧⲏⲣⲟⲩ:—Ⲧϥ̄ϭⲓϫ ⲧⲉ ⲛ̄ⲧⲁⲥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ·
ⲁⲥⲧⲟⲩⲛⲟⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲉⲧⲉ ⲡϣⲏⲣⲉ ⲡⲉ ⲛ ⲧⲉⲭⲏⲣⲁ
ⲉⲥϩⲛ̄ ⲛⲁⲉⲓⲛ· Ⲕⲁⲓ ⲅⲁⲣ ⲁϥⲱⲛϩ̄ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲙⲛ̄ⲛ̄ⲥⲁ
ⲧⲣϥ̄ⲣ̄ⲟⲩⲟⲩϣⲏ ϥⲙⲟⲟⲩⲧ· ⲙ̄ ⲡϥ̄ⲣⲁⲥⲧⲉ ⲉⲩⲃⲓ ⲙ̄ⲙⲟϥ ⲉ
ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉ ⲧⲱⲙⲉⲥ ⲙ̄ⲙⲟϥ· Ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ
ⲛ̄ ⲧϥ̄[ϭⲓ]ϫ ⲛ̄ ⲥⲁⲣⲝ̄· ⲛ̄ⲣⲱ[ⲙ]ⲉ ϩⲓ ⲛⲟⲩⲧⲉ· ⲁϥ|ϫⲱ ϩⲉ Fol. 5 b 2
ⲡⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄ ⲉϥϩⲓ ϫⲱϥ· ⲛⲉⲧ ⲧⲱⲟⲩⲛ ⲇⲉ ⲙ̄ⲙⲟϥ
ⲁⲩⲁϩⲉ ⲣⲁⲧⲟⲩ· Ⲁⲩⲱ ϩⲓⲧⲛ̄ ⲟⲩϣⲁϫⲉ ⲉⲛⲟⲩⲱⲧ· ⲁϥ-
ⲧⲟⲩⲛⲟⲥϥ̄· ⲁϥⲧⲁⲁϥ ⲛ̄ⲧⲉϥⲙⲁⲁⲩ· ⲁⲩⲱ ⲁⲥⲃⲓⲧϥ̄ ⲁⲥⲃⲱⲕ
ⲉ ⲡⲉⲥⲏⲓ· ⲉⲥϫⲓ ⲃⲟϭⲥ̄ ⲉⲥⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲉⲥ-
ⲥⲁϩⲱ ⲙ̄ ⲡϥ̄ϩⲟ ⲉ ϩⲣⲁⲓ̈: ⲉⲥϭⲱϣⲧ̄ ⲉ ⲣⲟϥ ⲉⲥⲣ̄ ϣⲡⲏⲣⲉ:—
Ⲁⲩⲱ ⲛⲉⲣⲉ ⲙ̄ ⲙⲏⲏϣⲉ· ⲡⲏⲧ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲉⲩⲱϣ
ⲉ ⲃⲟⲗ· ⲉⲩⲟⲩⲱϣ ⲉⲥⲟⲩⲱⲛϥ̄ ⲁⲩⲱ ⲛ̄ϩⲟⲟⲩⲧ ⲙⲛ̄ ⲛ̄ϩⲓⲟⲙⲉ
ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲛⲙ̄ⲙⲁϥ ⲉⲩⲑⲡⲟ ⲙⲙⲟϥ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ
ⲡϩⲑ̄ⲛⲟⲥ· ⲁⲩⲕⲟⲧⲟⲩ· ⲉ ⲡⲁϩⲟⲩ ⲙ̄ⲡⲁⲧ ⲟⲩⲧⲁϩⲟ ⲛ̄ⲃⲱⲕ |
ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲩⲏⲓ̈ ϣⲁⲛⲧ ⲟⲩⲕⲟⲧⲟⲩ ⲉⲡⲁϩⲟⲩ· ⲛ̄ⲥⲉⲛⲁⲩ ⲉ Fol. 6 a 1
ⲧϣⲡⲏⲣⲉ ⲛⲧⲁⲥ ϣⲱⲡⲉ:—Ⲉⲩⲛⲁⲩ ⲉⲛϩ̄ⲃⲟⲟⲥ ⲉⲩϭⲗⲉⲙ- ⲑ̄
ⲗⲟⲙ ⲉ ⲣⲟϥ· ⲉϥⲙⲟⲟⲩⲧ· ⲉⲩⲧⲁⲗⲏⲩ ⲉ ⲧⲛⲁϩⲃ̄ ⲛ̄ⲣⲱⲙⲉ·
ⲉⲩⲃⲏⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ: ⲉⲩⲟ ⲛ̄ⲙⲛ̄ⲧⲣⲉ ⲛ ⲛ̄ⲉⲁⲧ
ⲛⲁϩⲧⲉ:—Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲛⲁⲩ ⲉ ⲧ̄ϣⲡⲏⲣⲉ·
ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲇⲉ ⲙⲉⲛ

ⲛ̄ⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ· ⲁⲩⲱ ⲛ̄ⲥⲁϩ ⲙ̄ ⲡⲗⲁⲟⲥ· ⲛ̄ ⲧⲉⲣ
ⲟⲩⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁⲩϭⲱⲛⲧ̄ ⲉ ⲓ̅ⲥ̅· ϫⲉ ⲁϥⲧⲟⲩⲛ[ⲟⲥ ⲛ]
Fol. 6 a 2 ⲙⲱⲟⲩⲧ· Ⲡⲁⲓ ⲛ̄ⲧⲁϥϯ ⲛⲁⲩ ⲙ̄ ⲡⲱⲛϩ̄· ⲁⲩ|ϣⲁϫⲉ ⲉ
ⲣⲟϥ ⲛ̄ ϩⲛ̄ⲡⲉⲑⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ⲁ ⲡⲉⲧ ⲥⲏϩ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲉ ϫⲱϥ· ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ· ⲙⲁⲣⲉ ⲛ̄ⲗⲁⲟⲥ ⲛⲟⲩϭ̄ⲥ̄·
Ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ· ⲁϥⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲛⲓ̈ⲟⲩⲇⲁⲓ
ⲛ̄ⲁⲅⲛⲟⲙⲟⲛ· ϭⲱⲛⲧ ⲉ ⲣⲟϥ· ⲉⲩⲟⲩⲱϣ ⲉ ⲙⲟⲩⲟⲩⲧ
ⲙ̄ⲙⲟϥ· Ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ· ⲁϥⲛ̄ⲟⲩϫ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲇⲁⲓ-
ⲙⲟⲛⲓ̈ⲟⲛ· ⲁⲩⲥⲟϣϥ̄ ϫⲉ ⲃⲣ̄ⲍⲉⲃⲟⲩⲗ· ⲉϥⲛⲉϫ ⲇⲁⲓⲙⲱ-
ⲛⲓⲟⲛ ⲉ ⲃⲟⲗ:—Ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ ⲁϥⲧⲃ̄ⲃⲟ ⲛ̄ ⲛⲉⲧ ⲥⲟⲃϩ̄·
ⲁⲩϭⲱⲛⲧ̄ ⲉ ⲣⲟϥ· ϫⲉ ⲩⲛⲁⲙⲱⲟⲩⲧϥ̄· ⲉ ⲧⲃⲉ ⲗⲁⲍⲁⲣⲟⲥ·
Fol. 6 b 1 ϫⲉ ⲛ[ⲉⲩ]ⲃⲏⲕ ⲧⲏⲣⲟⲩ ⲉ ⲧⲣ [ⲉⲩ]ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ | ⲉⲩ-
ⲓ̅ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ ⲧⲏⲣⲟⲩ· ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ· ⲁϥⲧⲁⲗϭⲉ
ⲛⲉⲧ ⲥⲏϭ· ⲁⲩϭⲱⲛⲧ̄ ⲉ ⲣⲟϥ· ⲛ̄ϭⲓ ⲛ̄ⲁⲧ ϣⲉⲡ ϩⲙⲟⲧ·
ⲁⲩⲱ ⲛⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲡϣⲏⲣⲉ ⲛ̄ ⲓⲱⲥⲏⲫ
ⲡϩⲁⲙϣⲉ· Ⲏϯϩⲉ ⲟⲛ ⲁϥϭⲱⲛⲧ̄ ⲛ̄ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̄
ⲛϥ̄ⲇⲁⲓⲙⲱⲛⲓⲟⲛ· ⲉϫⲛ̄ ⲟⲩⲣⲉϥⲉⲣ ⲛⲟⲃⲉ ⲉϥϣⲁⲛⲙⲉⲧⲁⲛⲟⲓ·
ⲛ̄ⲑⲉ ϩⲱⲱϥ ⲧⲉⲛⲟⲩ· ⲙ̄ ⲡⲉⲓ ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϫⲉ ⲓⲥⲁⲕ ⲡⲁⲓ
ⲉⲧ ⲏⲡⲉ· ⲉ ⲡϯⲙⲉ ⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲓⲱⲡⲡⲏ·
ⲁϥⲥⲱⲧⲙ̄ ⲉⲩⲙⲏⲏϣⲉ ⲛ̄ⲣⲱⲙⲉ· ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙⲁⲣ[ⲉ]ⲛⲃⲱⲕ ⲉ ⲑⲓ̈ⲗⲏⲙ̄ ⲧⲛ̄ⲟⲩⲱϣⲧ̄
Fol. 6 b 2 ⲙ̄ ⲡⲉ|ⲥ̄ϯⲟ̅ⲥ̅ ⲛ̄ ⲓ̅ⲥ̅· ϫⲉ ⲁ ⲡϣⲁ ϩⲱⲛ ⲉ ϩⲟⲩⲛ· ⲡϩⲑ̄ⲛⲟⲥ
ⲅⲁⲣ ⲛ̄ ⲛ̄ⲥⲁⲙ̄ⲁⲣⲓⲧⲏⲥ ⲡⲉ· ⲉⲩϫⲓ ⲛ̄ⲛⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ
ⲛⲙ̄ⲙⲁⲩ· Ⲡⲉϫⲁϥ ϩⲱⲱϥ ⲛ̄ϭⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲛ̄ ⲛⲁ ⲡϥ̄ⲏⲓ̈· ϫⲉ ϩⲱⲕ ⲛⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲧⲁⲗⲟ ⲙ̄ ⲡⲛ̄ⲛⲟⲩⲃ·
ⲙⲛ̄ ⲡⲛ̄ϩⲁⲧ ⲛ̄ⲧⲛ̄ϫⲓⲧⲟⲩ ⲉ ⲑⲓ̈ⲉ̄ⲗⲏⲙ̄· ⲙⲛ̄ ⲡⲓⲙⲏⲏϣⲉ
ⲉⲧ ⲃⲏⲕ· ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲡⲏⲅⲏ ⲛ̄ ⲅⲁⲃⲁⲱⲛ· ⲛ̄ⲧⲛ̄ⲧⲃ̄ⲃⲟ
ⲙⲛ̄ ⲛⲉⲛⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ:—Ⲙⲁⲣⲛ̄ⲃⲱⲕ ⲙⲛ̄ ⲙ̄ⲡⲓⲥⲧⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲧ ⲃⲏⲕ ⲉ ⲡϣⲁ· ϫⲉ ⲛ̄ⲛⲉⲩϩⲉ ⲉ ⲣⲟⲛ· ⲛ̄ϭⲓ
Fol. 7 a 1 ⲛ̄ⲗⲉⲃⲁⲣⲓⲧⲏⲥ· ⲛ̄ⲥⲉϩⲁⲣⲡⲁⲍⲉ ⲙ̄ ⲡⲉⲧ ⲛ̄|ⲧⲟⲟⲧⲛ̄· ⲡϩⲑ̄ⲛⲟⲥ
ⲓ̅ⲁ̅ ⲅⲁⲣ ⲛ̄ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ ⲡⲁⲓ̈· ⲉⲩϫⲓ̈ ⲛ̄ⲛⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ
ϫⲓⲛⲉ ⲟⲩⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ· ϣⲁ ⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲛ· ⲛ̄ⲥⲉϭϣ̄-
ϭⲱϣⲟⲩ ϩⲛ̄ ⲟⲩⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲩⲟⲩⲱϣ ⲛ̄ϩⲏⲧ ⲉⲑⲟⲟⲩ·
Ⲉϥϣⲁⲛⲙⲟⲩⲟ ⲛ̄ϭⲓ ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ· ⲏ̄ ⲛ̄ⲧⲉ

ⲟⲩⲥϩⲓⲙⲉ ⲉⲧ ⲟⲟⲩ ⲧⲉ ⲉⲣϣⲣⲱ· ⲉⲩϣⲁⲛϫⲱϩ ⲉ ⲣⲟⲟⲩ
ϣⲁⲩϫⲱⲕⲙ̄ ϩⲛ̄ ⲟⲩⲙⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲩⲟⲩⲱϣ ⲛ̄ϩⲏⲧ ⲉⲧ
ⲥⲟⲩⲱⲣⲧ̄ (sic)· Ⲗⲟⲓⲡⲟⲛ ϩⲓ ⲛⲁⲓ̈· ⲁϥⲙⲟⲟϣⲉ ⲛϭⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲙⲛ̄ ⲙ̄ⲡⲓ̄ⲥⲧⲟⲥ ⲉϥⲟⲩⲱϣ ⲉ ϫⲱⲕⲙ̄ ϩⲛ̄ ⲧⲡⲏⲅⲏ
ⲉⲧ ϩⲛ̄ ⲅⲁⲃⲁⲱⲛ· ⲙⲛ̄ | ⲛⲉϥⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ· Ⲉⲧⲉ ⲧⲁⲓ Fol. 7a 2
ⲧⲉ ⲧⲡⲏⲅ̄ ⲛ̄ⲧⲁ ⲓⲏ̄ⲥ̄ ⲡϣⲏⲣⲉ ⲛ̄ ⲛⲁⲩⲏ· ⲕⲱⲧ ϩⲓ̈ ϫⲱⲥ
ⲛ ⲟⲩⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲡⲱϣ ⲉϫⲛ̄ ⲛ̄ ⲛ̄ϣⲏⲣⲉ·
ⲙ̄ ⲡⲓⲏ̄ⲗ̄· ⲙ̄ ⲡⲕⲁϩ ⲙ̄ ⲡⲉⲣⲏⲧ· ⲉ ⲁϥⲥⲃ̄ⲃⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲙ̄
ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ (sic) ϩⲓϫⲛ̄ ⲧⲡⲏⲅⲏ· Ⲉⲡⲓ ⲇⲏ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ϫⲉ ⲡⲉⲧ ⲛⲁϫⲱⲕⲙ̄·
ϩⲛ̄ ⲧⲡⲩⲅⲏ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲏ̄ ⲛϥ̄ϩⲱⲣⲡ̄ ⲛ̄ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ· ⲏ̄
ⲛϥ̄ⲥⲕⲉⲩⲏ ⲛ̄ϩⲏⲧⲥ̄· ⲙⲉⲩⲉⲣ ⲭⲣⲓⲁ ⲛ̄ ϩⲟⲣⲡⲟⲩ ⲛ̄ ⲕ[ⲉ] ⲥⲟⲡ·
ⲁⲩⲱ ⲁⲥϯ▨ ⲙⲟⲟϣⲉ· ⲁ ⲡⲣⲏ▨ | ϩⲱⲥ ⲇⲉ ⲛⲅ̄ ϫⲟⲟⲥ Fol. 7b 1
ϫⲉ ⲁ ⲡⲣⲏ ϩⲱⲧⲡ̄· ⲁⲩⲱ ⲁ ⲡⲕⲁⲕⲉ ϣⲱⲡⲉ ⲛⲁⲩ ϩⲓ ⲓ̄ⲃ̄
ⲟⲩⲥⲟⲡ· Ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲇⲉ ⲙⲛ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲩⲉⲓ ⲉ
ϩⲣⲁⲓ ⲉϫⲛ̄ ⲟⲩⲗⲁⲕⲕⲟⲥ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ
ⲉ ⲣⲟϥ ϫⲉⲩⲛⲁⲥⲱ ⲛ̄ϭⲓ ⲙ̄ⲡⲓⲥⲧⲟⲥ· ⲙⲛ̄ ⲛⲉⲩϣⲏⲣⲉ ⲙⲛ̄
ⲛⲉⲩⲧⲃ̄ⲛⲟⲟⲩⲉ:—Ⲁ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϭⲛ̄ ⲙⲟⲟⲩ ⲛ̄ⲧⲟⲟⲧϥ̄
ⲁϥⲥ̄ⲱ· ⲙⲛ̄ⲧⲣ̄ ⲭⲣⲓⲁ ⲛ̄ⲛϥ̄ⲣⲱⲙⲉ· ⲙⲛ̄ ⲛⲉϥⲧⲃ̄ⲛⲟⲟⲩⲉ·
Ⲡⲉϫⲁϥ ⲛ̄ⲟⲩⲁ ⲛ̄ ⲛⲉⲛⲉⲭⲣⲓⲥϯⲁⲛⲟⲥ (sic)· ⲛ̄ϭⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ϫⲉ ⲟⲩⲣⲱ ⲡⲉ ⲡⲓⲥⲕⲩⲗ▨ⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲃⲏⲕ [ⲉ]
ⲑⲓ̄ⲉ̄ⲗⲏ̄ⲙ̄· ⲉ ⲟⲩⲱϣ̄ⲧ | ⲛ̄ ⲟⲩϣⲉ ⲉϥϣⲟⲩⲱⲟⲩ· Ⲉ ⲁⲩϩⲱⲧⲃ̄ Fol. 7b 2
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲙ̄ ⲡⲣⲟ̄ⲫⲏⲧⲏⲥ ϩⲓ ϫⲱϥ· ⲛϣ̄ϣⲉ ⲁⲛ ⲉ
ⲟⲩⲱϣⲧ̄ ⲛⲁϥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲧⲉⲧⲛ̄ⲙⲟⲩ ϩⲁ ⲡⲓⲃⲉ· ⲙⲛ̄
ⲛⲉⲧⲛ̄ϣⲏⲣⲉ· ⲙⲛ̄ ⲛⲉⲧⲉϥⲛⲟⲟⲩⲉ· ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ϭⲱⲛⲧ̄
ⲉ ⲣⲱⲧⲛ̄ ⲁϥⲧⲣⲉ ⲡⲙⲟⲟⲩ ⲕⲛⲟⲥ· Ⲉⲛⲉϥⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ
ⲛ̄ϭⲓ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲉⲩⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲡⲉ· ⲉϥϫⲓⲥⲙⲏ ⲉ ⲛⲉⲧ
ⲉⲣⲉ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ϫⲱ ⲙ̄ⲙⲟⲟⲩ· ⲉⲛϥϫⲱ ⲅⲁⲣ ⲛ̄
ϩⲛ̄ⲛⲟϭ ⲛ̄ϥⲫⲗⲁⲥⲫⲩⲙⲓⲁ· ⲉ ϩⲟⲩⲛ ⲉ ⲡϣⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄· ⲙ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲁϥ|ⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ Fol. 8a 1
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲡⲉϫⲁϥ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲓ̄ⲅ̄
ⲡⲉⲕⲣⲁⲛ ⲏ̄ ⲉⲕⲏⲡⲉ ⲉⲧⲟⲛ· Ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ϫⲉ ⲓⲥⲁⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁ ⲣⲁⲛ· ⲁⲩⲱ ⲙⲱⲩⲥⲏⲥ

ⲙⲛ̄ ⲓⲏ̄ⲥ· ⲛ̄ⲛ̄ⲧⲁⲩϯ ⲡⲛⲟⲙⲟⲥ ⲛⲁⲓ· ⲁⲗⲗⲁ ⲁ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ
ϣⲁϫⲉ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡϣⲏⲣⲉ ϩⲱⲱϥ ⲙ̄ ⲙⲁⲣⲓⲁ: ⲟⲩ-
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ· ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲁ ⲛⲓⲟⲩⲇⲁⲓ ⲉⲥϫⲉⲩ-
ⲛⲁⲥ̄ⲫ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ· ϫⲉ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲛⲟⲙⲟⲥ ⲙ̄
ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁϩⲙⲉϥ ⲉ ⲛⲉⲩϭⲓϫ· ⲁϥⲃⲱⲕ
Fol. 8 a 2 ⲉϫⲛ̄ ⲟⲩⲁ ⲛ̄ ⲛ̄ⲧⲟⲟⲩ· ⲙ̄ⲡ ⲟⲩⲉⲓⲙⲉ ⲉ ⲡⲛ̄ⲧⲁϥϣ|ⲱⲡⲉ
ⲙ̄ⲙⲟϥ· ⲁⲩϭⲱⲡⲉ ⲛ̄ ϩⲛ̄ⲕⲉ ⲥⲟⲟⲛⲉ· ⲙⲛ̄ ⲕⲉ ⲟⲩⲁ ϫⲉ
ⲓⲥ̄· ⲉⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲛ ⲡⲉ· ⲁⲩⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ ϩⲓϫⲛ̄
ⲟⲩϣⲉ ⲛ̄ ⲥ̄ⲫ̄ⲟ̄ⲥ̄· ⲡⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲧⲉⲧⲛ̄ϣⲱⲡ ⲛ̄ⲛⲓϩⲉ ⲉ ⲣⲟϥ
ⲉ ⲡϫⲓⲛϫⲏ· ⲉⲧⲛ̄ⲃⲏⲕ ⲉ ⲟⲩⲱϣⲧ̄ ⲛⲁϥ: Ⲁⲩⲱ ⲛ̄ ⲛϣ̄ϣⲉ ⲁⲛ
ⲉⲟⲩⲱϣⲧ̄ ⲙ̄ ⲙⲟⲩⲛⲅ̄ ϭⲓϫ ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ⲛⲁⲟⲩⲱϣⲧ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲁⲩⲁⲁϥ:—Ⲏ̄ⲑⲉ ⲛ̄ⲧⲁϥϣⲁϫⲉ ⲙⲛ̄ ⲡⲛ̄ⲉⲓⲱⲧ·
ⲙⲱⲩⲥⲏⲥ· ⲉϥϯ ⲛⲟⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ ⲛ̄ⲕⲟⲩⲱϣⲧ̄ ⲉ ⲛⲟⲩⲧⲉ
ⲛ̄ ϣⲙ̄ⲙⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲛ̄ϭⲓ ⲁⲡⲁ ⲃⲁⲭⲟⲥ·
Fol. 8 b 1 ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁϥ[ϭ]|ⲱⲛⲧ̄ ϩⲛ̄ ⲟⲩϭⲱⲛⲧ̄ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
ⲓ̄ⲇ̄ ⲁⲩⲱ ⲡⲉϫⲁϥ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ϫⲉ ⲟⲛⲧⲟⲥ ⲡⲣⲁⲛ ⲙ̄
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲛ̄ⲧⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟⲕ ⲛⲁⲛⲟⲩⲃ· ⲁⲗⲗⲁ
ⲧⲉⲕⲡⲓⲥϯⲥ ϣⲟⲩⲉⲓⲧ· ⲁⲩⲱ ⲕ̄ϣⲱⲛⲉ ϩⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ· Ⲡⲗⲏⲛ
ⲙⲛ̄ ⲣⲁⲛ ϩⲓ ⲥⲭⲏⲙⲁ· ⲛⲁⲛⲉϩⲙ̄ ⲡⲣⲱⲙⲉ· ⲉϣⲱⲡⲉ
ⲉⲙⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲇⲉⲗⲓⲟⲛ· ⲉⲧⲉ ⲧⲡⲓⲥϯⲥ ⲛ̄ ⲟⲣⲑⲟ-
ⲇⲟⲝⲟⲥ ⲡⲉ:—Ⲁⲗⲏⲑⲟⲥ ϯⲙⲁⲕⲁⲣⲓⲍⲉ ⲛ̄ ⲛ̄ϩⲑ̄ⲛⲟⲥ· ⲛ̄ϩⲟⲩⲉ
ⲉ ⲣⲟⲕ· ϫⲉ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡ ⲟⲩⲥⲟⲩⲉⲛ ⲡⲥⲟⲩⲛ· ⲁⲩⲱ
Fol. 8 b 2 ⲛ̄ⲥⲉⲱϣ ⲁⲛ ⲙ̄ ⲡⲧⲁⲙⲓⲟ ⲙ̄ | ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲕ̄ϩⲉ· ⲉⲕϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲥⲟⲟϥ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ·
ⲥⲟⲛⲧⲟⲩ ⲉⲧⲣ ⲙ̄ⲡⲓⲥⲧⲟⲥ ϫⲓⲧⲟⲩ· ϩⲛ̄ ⲟⲩϣⲉⲡ ϩ̄ⲙⲟⲧ:—
Ⲡⲡⲉ ⲕⲙⲟⲩϣⲧ̄ ⲱ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲛⲅ̄ ⲉⲓ̈ⲙⲉ ⲉ ⲡⲉⲧ ⲥⲏϩ·
ϫⲉ ϩⲱⲃ ⲛⲓⲙ· ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓⲟⲟⲩ· ⲛⲁⲛⲟⲩⲟⲩ·
ⲁⲩⲱ ⲙⲛ̄ ⲗⲁⲁⲩ ⲥⲧⲏⲩ ⲉ ⲃⲟⲗ· ⲉⲩϫⲓ̈ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄
ⲟⲩϣⲉⲡ ϩⲙⲟⲧ:—Ⲱ̄ ⲡⲁⲑⲏⲧ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲛ ⲛ̄ⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲁⲛ ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄· ϩⲱⲥ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲙ̄
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ· ⲁⲩⲱ ⲛ̄ϯⲉⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁ ⲡϣⲏⲣⲉ
Fol. 9 a 1 ⲙ ⲡⲛⲟⲩⲧⲉ ϯ ⲉⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁϥ|ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲉϥⲟⲓ-
ⲓ̄ⲉ̄ ⲕⲟⲛⲟⲙⲓⲁ ϩⲓ ϫⲱϥ· Ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲱ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲧⲁϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲕ· ⲁ ⲡϩⲱⲃ ⲛ̄ ϩⲟⲙⲛ̄ⲧ̄ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ·

ⲉϥⲟ ⲛ̄ϣⲡⲏⲣⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲙⲱⲩⲥⲏⲥ ⲧⲁⲙⲓⲟϥ ϩⲛ̄ ⲧⲉⲣⲩ-
ⲙⲟⲥ· ⲙ̄ ⲡⲓⲟⲩⲟⲉⲓϣ· ϩⲱⲥ ⲉⲣϣⲁⲛ ⲡϩⲱⲃ ⲉⲧ ⲟⲛϩ̄·
ⲗⲝ̄ ⲟⲩⲁ· ϩⲛ̄ ⲛ̄ ⲛ̄ϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏⲗ̄· ⲛϥ̄ⲉⲓ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ·
ⲛⲁϩⲣⲉⲙ ⲡϩⲱϥ ⲛ̄ ϩⲟⲙⲛ̄ⲧ̄· ⲛϥ̄ϭⲱϣⲧ̄ ⲉ ⲣⲟϥ ϣⲁϥⲙ̄-
ⲧⲟⲛ:—Ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲛ̄ϭⲓ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ· ϫⲉ ⲛ̄ϩⲱⲃ ⲉⲧ
ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲥⲟⲩ ⲉ ϩⲟⲩⲛ ⲛ̄ϣⲏⲣⲉ ⲙ̄
ⲡⲓⲏⲗ̄· ⲥⲉϩⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ· ϩⲱⲥ | ⲇⲉ ⲉϥϣⲁⲛⲗⲝ̄ ⲟⲩⲁ Fol. 9a 2
ⲛ̄ϩⲏⲧⲟⲩ· ϣⲁⲣⲉ ⲛⲉⲩⲙⲉⲗⲟⲥ ⲗⲟϥⲗⲉϥ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲉϩⲉ
ⲉ ⲡⲉⲥⲏⲧ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ϣⲁⲛⲧ ⲟⲩⲱϫⲛ̄ ⲉ ⲡⲧⲏⲣϥ̄:—Ⲉϣϫⲉ
ⲁ ⲡϩⲱⲃ ⲛ̄ ϩⲟⲙⲛ̄ⲧ̄ ⲕⲁⲧⲁⲣⲅⲉⲓ ⲙ̄ ⲡϩⲱⲃ ⲛ̄ ⲥⲓⲧ· ⲉⲧⲉ ⲧⲁⲓ
ⲧⲉ ⲧϩ̄ⲃⲱ· ⲧⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϣⲁϫⲉ ⲙⲛ̄ ⲙⲱⲩⲥⲏⲥ ⲉ
ⲧⲃⲏⲏⲧⲥ̄· Ⲉⲓⲉ ⲡϣⲉ ϩⲱⲱϥ ⲙ̄ ⲡⲉⲥ̄ϯⲟⲥ̄ ⲕⲁⲧⲁⲣⲅⲉⲓ ⲁⲛ·
ⲛ̄ ⲧⲙⲁⲧⲟⲩ ⲙ̄ ⲡϩⲱⲃ ⲛ̄ⲛⲟⲏⲧⲟⲛ· ⲡⲁⲓ ⲛ̄ⲧⲁⲕⲁⲙⲁ ⲛⲁⲕ
ⲛ̄ϩⲏⲧϥ (*sic*)· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ:—Ⲡϣⲉ ⲙ̄ ⲡⲉⲥ̄-
ϯⲟⲥ̄· ⲁϥⲣ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱϩ ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄: Ⲡϣⲉ
ⲙ̄ ⲡⲉⲥ̄ϯⲟⲥ̄· ⲡⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲉ ⲣⲟϥ ⲙ̄ ⲡⲛⲟⲩ[ⲧ]ⲉ ⲁϥⲁⲗⲉ
ⲉ ϩⲣⲁⲓ ⲉ ϫⲱ[ϥ] | ⲙ̄ⲙⲓⲛ ⲉⲙ̄ⲙⲟϥ· ϩⲙ̄ ⲡϥ̄ⲟⲩⲱϣ· Fol. 9b 1
ⲁϥⲙⲟⲩ ⲉ ⲧⲃⲏⲏⲧⲛ̄· ⲁⲛⲟⲛ ⲛⲓⲣⲱⲙⲉ ⲛ̄ⲣϥ̄ⲉⲣⲛⲟⲃⲉ· ϩⲙ̄ ⲓⲥ̄
ⲡⲧⲣⲉ ⲡϫⲟⲉⲓⲥ· ⲣⲓⲕⲉ ⲉ̄ⲛ ⲧⲉϥⲁⲡⲉ ϩⲓ ϫⲱϥ· ⲁϥⲕⲁ ⲡⲧⲏⲩ·
ⲕⲁⲧⲁ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ· ⲡϣⲉ ϩⲱⲱϥ
ⲙ̄ ⲡⲉⲥ̄ϯⲟⲥ̄· ⲛ̄ⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥⲃⲓ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧϫⲉⲛ ⲉⲛ
ⲧⲙⲏⲧⲉ ⲙ ⲡϫⲟⲗϫⲉⲗ· ⲉⲧ ⲟⲩⲧⲱⲛ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
ϩⲓⲧⲛ̄ ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ϣⲏⲣⲉ· ⲓⲥ̄ ⲡⲉⲭⲥ̄ ⲡⲛ̄ⲧⲁϥⲁⲗⲉ
ⲉ ⲣⲟϥ ϩⲁ ⲣⲟⲛ:—Ⲧⲕⲟⲓⲃⲟⲩⲧⲟⲥ ⲛ̄ⲧⲁ ⲛⲟϩⲉ ⲧⲁⲙⲓⲟⲥ·
ⲙ̄ ⲡⲓ̈ⲟⲩⲟⲉⲓϣ ⲕⲁⲧⲁ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲧⲁ-
ⲥⲧⲱⲟⲩⲛ ϩⲁ ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲉ ⲁⲩⲟⲩϫⲁⲓ ⲉ
ⲡⲙⲟⲟⲩ ⲉ ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ· [ⲛ̄ⲧ]ⲟⲕ ⲇⲉ ⲱ̄ ⲡⲉⲥ̄ϯⲟⲥ̄·
ⲉⲧ ϩⲁ [ⲣⲟ]ⲟⲩ· ⲁⲕⲧⲱⲟⲩⲛ ϩⲁ | ⲡⲛⲧ̄ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̄ Fol. 9b 2
ⲛⲟϩⲉ· ⲉ ⲧⲁⲙⲓⲟ ⲛ̄ ⲧⲕⲟⲓⲃⲟⲩⲧⲟⲥ· ⲁⲩⲱ ⲁϥⲥⲱⲟⲩϩ ϣⲁ
ⲣⲟϥ ⲛ̄ⲅⲉⲛⲟⲥ ⲛⲓⲙ· ⲉ ⲁϥⲉⲓⲛⲉ ⲉ ϩⲟⲩⲛ ⲛ̄ⲉⲩⲧⲣⲟⲫⲏ·
ϩⲟⲥ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲛⲁⲛⲟⲩϥ· ⲉ ⲁϥϯ ⲛ̄ ⲟⲩϣⲟϫⲡ̄ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ· Ⲛ̄ⲧⲟⲕ ⲟⲛ ⲱ̄ ⲡⲉⲥ̄ϯⲟⲥ̄ ⲡⲉⲛⲧⲁⲕⲉⲣ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄
ⲃⲣ̄ⲣⲉ· ϩⲙ̄ ⲡⲧⲣⲉⲩ ⲡⲱϩⲧ̄ ⲉ ⲃⲟⲗ ϩⲓ ϫⲱⲕ· ⲙ̄ ⲡⲉⲥⲛⲟϥ
ⲙ̄ ⲡⲉϩⲉⲓⲃ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ

ет ωнϥ:—Исак ⲁⲉ псаⲙⲁрітнс ⲛ̄ тер ϥсωтⲙ̄ е
наї ере апа ⲃаχос· ⲭω ⲙ̄ⲙоот· ⲁⲩⲣ̄ⲡⲡнре
ⲁⲧω ⲁⲩϣⲁχе ⲛ̄ⲙ̄ⲙⲁϥ ⲉⲩχω ⲙ̄ⲙос ⲭе ⲉ̈ї̈с ⲣⲛⲛте·
Fol. 10 a 1 акхоос· ⲭе ⲙⲱтснс | ⲁⲩⲉіре ⲛ̄ ⲛіноϭ ⲛ̄ⲡⲡнре
ⲛ̄ϥ ⲁⲩкатарⲭеї ⲙ̄ проϥ ⲛ̄ сіт ет ⲙоⲩоⲩт ⲛ̄ нет ⲉⲩ-
наλоксоⲩ· Λⲱ те тⲉⲡⲡнре ⲣωос ⲛ̄та пеⲥ̄ⲫ̄с
ⲁас· ⲭе кас ⲉіепістеⲩе е роϥ ⲣω· Λⲩоⲩωⲱⲃ
ⲛ̄ⲥ̄ї апа паχос пеⲭаϥ наϥ· ⲭе ⲱ ї̈саак псаⲙа-
рї̈тнс· ⲙⲱтснс ⲙ̄ⲡе кнаⲩ е роϥ ⲉ̄неⲣ оⲩⲁе
пеⲛⲡнре· аλλа аксωтⲙ̄ пантос ⲣа роϥ· Ⲥⲱⲟⲡе
Fol. 10 a 2 ⲣωωϥ екⲱⲁннаⲩ е тⲥоⲙ ⲙ̄ | пеχⲥ̄ кнапістеⲩе е
роϥ ⲙ̄ⲡ пеⲛⲥ̄ⲫ̄с ет оⲩаав· Пеⲭе псаⲙарї̈тнс
наϥ ⲭе ерⲱан ⲙⲱтснс ⲙ̄ⲡ ⲓнсоⲩ ϣⲁⲭе ⲛ̄ⲙ̄ ⲙаї·
ⲛ̄ ϯнапістеⲩе ⲁⲛ е пеї̈ ⲱⲉ ет екⲱⲁχе е роϥ·
еї̈ ⲙ̄ⲡе ї̈наⲩ ⲉⲩⲥоⲙ е ⲁсеі е ⲃоλ ⲛ̄ⲣⲛтϥ· Λⲩоⲩωⲱⲃ
ⲛ̄ⲥ̄ї апа паχос пепресⲃⲩтерос· ⲭе е тⲃннтⲛ̄
ⲁⲛ ⲙ̄ⲙате ⲉⲓⲛⲁеіре ⲙ̄ пеї ⲙаеіⲛ ⲛ̄ⲡⲡнре· аλλа
е тⲃе пеї ⲙⲛ̄ⲛ̄ⲱе ⲛ̄таⲩеі е оⲩωⲱⲧ ⲙ̄ ⲡⲡⲱе ⲙ
Fol. 10 b 1 пеⲥ̄ⲫ̄с ет оⲩаⲃ̄ ⲙ̄ пеⲛ|хоеіс ⲓ̄ⲥ̄ пеχⲥ̄· ⲭе
ⲙ̄ⲡ ⲛ̄ⲛеⲩскаⲛⲇаλіⲍе ⲛ̄ тⲛ̄ⲣе· ϯнащλнλ е ⲡ̄ⲧⲁсаλе
е пеⲥ̄ⲫ̄с· ⲁⲓⲙоⲩ ⲣа рон· ⲣⲙ̄ ⲛ̄ϥоⲩωⲱ ⲙ̄ⲙⲁⲓⲛ
ⲉⲙⲙоϥ· ⲣа ⲡ̄ⲧоⲩⲭаⲓ:—Λⲩω ⲁⲩщλнλ ⲉⲭⲙ̄ ⲡλак-
кос ⲉⲩχω ⲙ̄ⲙос ⲭе ⲡ̄ⲧⲁⲥⲧре ⲛ̈ⲉроот· ⲣате ⲣⲙ̄
оⲩгλос· е тре тсω е ⲃоλ ⲛ̄ⲣⲛтоⲩ ⲛ̄ⲥ̄ї ⲥенос ⲙⲙ
ⲡрωⲙе ⲁⲩω ⲃаλасса· аккω ⲙ̄ⲙос ⲉⲧⲥⲱⲉ ере
ⲙ̈ероот ⲣате е песнт е рос· ⲁⲩω ⲙ̈есλо ⲉссⲁⲱе
ⲉⲙⲙоλⲉϩ· ⲙⲙ пеⲛ[т]ⲁⲩⲥⲛ̄ ратⲉ ⲛ̄тексофіа· ⲱ
Fol. 10 b 2 пи|оⲩте ⲡⲁⲓрωⲙе· ⲭⲙе ⲱорⲛ̄ сар· ⲁксооⲩϩ
е ⲣоⲩⲛ ⲙⲙоⲩⲙіооⲩе· ⲉⲧсооⲩϩⲉ̄ ⲛ̄оⲩωⲧ· ⲁктаχре
пкаϩ ет ⲙ̄ ⲃоλ· ⲣⲙ̄ ⲛ̄рнт ⲙ̄ ⲡⲙоот· ⲁⲩω ⲁкпⲱш
ⲙ̄ ⲡⲙоот· ⲁкаⲁⲥ ⲛ̄ⲱоⲙⲛ̄т ⲛ̄оⲩоⲛ· аккω ⲛ̄ оⲩ-
ⲙ̈ерос ⲣа пестерωⲙа· ⲁⲩω ⲛе ⲙ̈ерос ⲣⲙ̄ ⲃаλасса
ⲙⲛ̄ ⲙ̈ероот· ⲁⲩω ⲛе ⲙ̈ерос ⲣа песнт е пкаϩ:
Λ текⲗⲏⲧпрокностнс тоⲥоⲩ· ⲣⲙ̄ оⲩтωш ⲉⲛаноⲩ·

ϩⲱⲥ ⲧⲉ ⲛ̄ⲕⲉ ⲭⲱⲣⲁ ⲉⲧⲉ ⲙⲛ̄ ⲛⲓⲉⲣⲟ ⲛ̄ϩⲏⲧⲟⲩ· ⲛ̄ⲧ ⲧⲉ ⲕ̄ⲙⲛ̄ⲧ-
ⲁⲅⲁⲑⲟⲥ· ⲧⲥⲟⲟⲩϩ ⲙ̄ ⲡϩⲟⲩ ⲙ̄ⲡⲉ· ⲡⲉⲧ ⲛⲁⲣ̄ ⲭⲣⲓ̈ⲁ ⲟⲛ ⲙ̄
ⲡⲙⲟⲟⲩ· ⲉⲧ ⲥⲁ | ⲡⲉⲥⲏⲧ ⲙ̄ ⲡⲕⲁϩ ϥ̄ⲛⲁϩⲉ ⲉ ⲣⲟϥ· ⲡⲛ̄ⲧⲁϥ- Fol. 11 *a* 1
ⲥⲱⲧⲙ̄ ⲉ ⲙⲱⲩⲥⲏⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ Ⲁϥⲧⲣⲉ ⲛⲉⲙⲟⲟⲩ ⲉⲧ ϩⲛ̄ ⲓ̅ⲑ̅
ⲉⲗⲉⲓⲙ ϩⲗⲟϭ· ⲉⲩⲣ̄ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲏⲅⲏ· ⲁⲕϯ ⲙⲁⲉⲓⲛ
ⲛⲁϥ ⲉⲩϣⲉ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡϣⲉ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲟⲩⲛ̄ϭⲟⲙ ⲙ̄ⲙⲟⲕ ⲉ ⲧⲣⲉ ⲡⲉⲓ ⲙⲟⲟⲩ ϩⲗⲟϭ· ϫⲉ ⲧⲟⲕ ⲧⲉ
ⲧⲉⲝⲟⲩⲥⲓⲁ ⲙⲁⲩⲁⲁⲕ· ⲉϫⲛ̄ ⲛ̄ⲕⲁⲁ ⲛⲓⲙ· Ⲧⲉⲛⲟⲩ ϭⲉ
ⲡϫⲟⲉⲓⲥ ⲡⲁ ⲛⲟⲩⲧⲉ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓ ϣⲉ
ⲉ ⲙⲱⲩⲥⲏⲥ ϫⲉ ⲉⲩⲉⲡⲓⲥⲧⲉⲩⲉ ⲛ̄ϭⲓ ⲛⲁ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ⲙ̄
ⲡⲓⲏ̅ⲗ̅:—Ⲧⲉⲛⲟⲩ ⲇⲉ ⲟⲛ ⲙⲁⲣⲉ ⲡⲕ̄ⲣⲁⲛ ϫⲓ ⲉⲟⲟⲩ ⲛ̄ⲑⲉ ⲟⲛ
ⲧⲉⲛⲟⲩ ⲧⲕ̄ | ϫⲓ ⲉⲟⲟⲩ ϩⲛ̄ ⲛⲕ̄ϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲙ̄ⲡⲉⲣ Fol. 11 *a* 2
ⲕⲁ ⲛⲓϩⲑ̄ⲛⲟⲥ ⲉ ϫⲟⲟⲥ· ϫⲉ ϥⲧⲟⲛ ⲡⲉⲩⲛⲟⲩⲧⲉ· Ⲉϥϣⲗⲏⲗ
ⲇⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ϭⲓ ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲁⲩⲥⲙⲏ
ϣⲱⲡⲉ ϣⲁ ⲣⲟϥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲓ·
ϥⲛⲁϫⲟⲟ ⲙ ⲡⲓ ⲧⲟⲟⲩ· ϫⲉ ⲡⲱⲱⲛⲉ ⲉ ⲡⲓ ⲙⲁ ⲡⲁⲓ ⲛϥ̄-
ⲡⲱⲱⲛⲉ· ⲁⲩⲱ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁⲣ̄ ⲁⲧ ϭⲟⲙ ⲙ̄ ⲡⲓⲥⲧⲉⲩⲉ·
Ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲅⲁⲣ ⲉ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ϫⲉ ⲟⲩⲛ̄ϭⲟ[ⲙ̄] ⲙ̄ⲙⲟϥ
ⲉ ⲉⲓⲣⲉ ⲛⲓ̈ϣⲡⲏⲣⲉ· ϥ̄ⲛⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲉⲧ ϥ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ·
ⲁⲩⲱ ⲡⲧ̄ ϫⲓ ⲙ̄ⲙⲟⲓ· ⲉϥϫⲓ ⲙ̄ ⲡⲛ̄ⲧⲁϥⲧⲛ̄ⲛⲟⲟⲩⲧ· | ⲧⲉⲛⲟⲩ Fol. 11 *b* 1
ϭⲉ ⲡⲛ̄ⲧⲁⲕ ⲁⲓϯ ⲙ̄ⲙⲟϥ· ϥⲛⲁϣⲱⲡⲉ ⲛⲁⲕ· ⲉ ⲧⲃⲉ ⲡⲓⲥϯⲥ ⲕ̄
ⲉⲧ ϩⲙ̄ ⲡⲕ̄ϩⲏⲧ· Ⲡⲉⲧ ⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧⲡⲓⲥϯⲥ ⲉⲧ ⲟⲩⲟϫ·
ⲡⲟϥ ⲡⲉ ⲡⲧⲏⲣϥ̄· Ⲁⲩⲱ ⲛ̄ϯϩ̄ⲉ· ⲁϥϫⲓ ⲛ̄ϭⲓ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲛ̄ⲥⲛ̄ⲧⲉ ⲛ̄ⲕⲟⲩⲓ ⲛ̄ⲕⲟⲟϩ ⲛ̄ϣⲉ·
ⲁϥⲙⲱⲣⲟⲩ ⲉⲛⲉⲩⲉⲣⲏⲩ· ⲙ̄ ⲡⲧⲏⲡⲟⲥ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁϥⲛⲟϫⲟⲩ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲙ̄ⲙⲟⲟⲩ· Ⲁϥⲱϣ ⲉ
ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲙⲟⲟⲩ ⲁ ⲡⲉⲭⲥ̄ ⲧⲁⲗϭⲟϥ
ϩⲓⲧⲛ̄ ⲡϥ̄ⲥ̄ϯⲟ̄ⲥ̄· ⲉϥⲉϣⲱⲡⲉ ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲛ̄ ϩⲗⲏϭⲉ ϫⲓⲛ
ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲟⲛ ϣⲁ ⲉⲛϩ̄ ⲛ̄ ⲉⲛϩ̄· ⲛ̄ⲥⲉⲥⲱ ⲉ ⲃⲟⲗ
ⲛ̄ϩⲏⲧϥ̄ ϩⲛ̄ ⲟⲩⲡⲓⲥϯⲥ· ⲛ̄ϭⲓ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲡⲓⲥⲧⲉ|ⲩⲉ Fol. 11 *b* 2
ⲉ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲙ̄ ⲡⲉⲭⲥ̄· Ⲏ̄ϫⲁϫⲉ ϩⲟⲟⲩ ⲙ̄ ⲡⲉⲭⲥ̄ ⲛⲁⲓ
ⲛ̄ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲣⲟϥ ⲙⲛ̄ ⲡϥ̄ⲥ̄ϯⲟ̄ⲥ̄· ⲛⲛ̄ⲉⲩϣ̄ⲥⲱ ⲉ
ⲃⲟⲗ ϩⲙ̄ ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲉϥⲉϣⲱⲡⲉ ⲛⲁⲩ
ⲉⲩϩⲙ̄ϫ· ⲉϥϫⲏϥ ⲉϥⲥⲁϣⲉ· Ⲏ̄ ⲧⲉⲣ ϥ̄ⲟⲩⲱ ⲇⲉ· ⲉϥ-

таото наı· ⲛ̄ⲥı апа ⲃаχос· ⲁϥⲱⲱ̀ⲥ ⲉ ⲡⲁⲛⲛⲱⲉ ϩⲛ̄ тесⲙн ⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ· Ⲭⲉ ⲡⲉⲧ ⲟⲃⲉ ⲙⲁⲣ̄ⲉı ⲱⲁ роı ⲛ̄ϥⲥⲱ· ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲥ̄ϩⲟⲥ̄ ⲙ̄ ⲡⲉχ̄ⲥ̄· ⲁⲩⲱ а ⲡⲁⲛⲛⲱⲉ ⲛ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲃⲱⲕ ⲉⲭⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ· ⲁⲩⲭı ⲉ ⲃⲟⲗ ⲛ̄ϩⲛ̄ⲧ̄ϥ̄· ⲁⲩⲥⲛ̄ⲧ̄ϥ̄ ⲉⲩϩⲟⲗⲍ̄ ⲉ ⲡ̄ϥ̄ⲉⲓⲱ· ⲁⲩⲱ ⲉⲛⲁⲛⲟⲩⲃ ⲙ̄ⲙⲁⲧⲉ:—Ⲁⲩⲱ ⲛ̄ тер ⲟⲩⲥⲱⲱⲩ̀ⲧ̄ ⲉ песⲛт ⲉ
пⲗⲁⲕⲕⲟⲥ· ⲛ̄ⲥı нет ⲡⲛ̄ⲟ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲥⲓⲙⲉ ⲁⲩⲱ ⲁⲩⲛⲁⲩ |
Fol. 12 *a* 1 наı (*sic*) ⲉⲧⲕⲟⲟⲩ ⲛ ⲥ̄ϩⲟⲥ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ
ⲕⲁ ⲛ̄ ⲟⲩⲟⲉⲓⲙ· ⲁⲩⲱ ⲁⲩⲱⲱ̀ⲥ ⲉ ⲃⲟⲗ ⲧⲛⲣⲟⲩ· ⲭⲉ ⲟⲩⲁ ⲡⲉ пеχ̄ⲥ̄ ⲓ̄ⲥ̄· ⲙ̄ⲙ̄ ⲡⲛ̄ⲥ̄ϩⲟⲥ̄ ⲉⲧ ϩⲁ ⲉⲟⲟⲩ· Ⲏ тер ⲉⲩⲥⲱⲧⲙ̄
ⲉ наı ⲛ̄ⲥı ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁϥⲣ̄ ϩⲟⲧⲉ· ⲙ̄ⲡ ϥⲟⲩⲱⲱ̀ⲥ ⲉ ⲱⲁⲭⲉ ⲛ̄ⲥⲁ пестаⲩⲣос ⲛ̄ⲕⲉ соп: Ⲁⲩⲱ ⲛ̄ тере ϥⲉⲓⲃⲉ
ⲛ̄ⲥı ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲁϥⲃⲱⲕ ⲭⲉ ⲩⲛⲁⲥⲉ ⲙⲟⲟⲩ ϩⲛ̄ ⲛⲉϥ-
ⲁⲥⲥⲉⲓⲟⲛ· ⲁⲩⲱ ⲛ̄ тер ϥⲧⲙ̄ⲣⲉ ⲟⲩⲟⲛ· ⲁϥⲣ̄ϩⲏⲁ ⲙ̄ⲡ ϥⲥⲛ̄ ⲉⲩⲛⲁⲣ ⲟⲩ· ⲁⲩⲱ ⲛϥⲙⲟⲕϥ̄ ⲛ̄ⲧⲉ ⲡⲓⲃⲉ ⲙ̄ⲡ ⲛⲉϥ-
ⲣⲱⲙⲉ: Ⲁⲩⲱ ⲛ̄ тере ⲩⲁⲛⲁⲥⲥⲏ ϩⲁ ⲡⲓⲃⲉ· ⲁϥⲧⲱⲟⲩⲛ
ⲁⲩⲃⲱⲕ ⲉⲭⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ· ⲛ̄ⲧⲟϥ ⲙ̄ⲡ ⲛ̄ϥⲣⲱⲙⲉ· ⲭⲉ
Fol. 12 *a* 2 ⲩⲛⲁ|ⲓϥ ϩⲙ̄ ⲡⲙⲟⲟⲩ ⲛ̄ⲥⲉⲥⲱ ⲁⲩⲥⲱⲱⲩ̀ⲧ̄ ⲉ песⲛт ⲉ пⲗⲁⲕ-
ⲕⲟⲥ· ⲛ̄ⲥı ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁϥⲛⲁⲩ ⲉⲧ ⲧⲛⲡⲟⲥ ⲛ̄ ⲥ̄ϩⲟⲥ̄· ⲉⲩϣ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲙ· Ⲡⲗⲏⲛ ⲁⲩⲭı ⲛⲁϥ
ⲛ̄ ⲟⲩⲙⲡⲧϩⲁⲣ ϩⲛⲧ· ⲁϥⲛⲉϫ ⲟⲟⲧⲉ ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲁϥⲙ̄ⲣ̄ ⲙⲟⲟⲩ ϩⲙ̄ пⲗⲁⲕⲕⲟⲥ ⲁⲩⲥⲱ· ⲁϥⲣⲉ ⲉ ⲣⲟϥ
ⲉ ⲁϥⲣ̄ ϩⲙ̄ⲧ̄· ⲉⲩⲥⲁⲱⲉ ⲁⲩⲱ ⲉⲩϩⲟⲙⲉⲥ· Ⲁϥⲱⲱ̀ⲥ ⲉ ⲃⲟⲗ
ⲛ̄ⲥı ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲭⲉ ⲁⲗⲏⲟⲟⲥ ⲁ пеχ̄ⲥ̄· ⲙ̄ⲡ ⲡⲛ̄-
ⲥⲧⲁⲩⲣⲟⲥ ⲉⲓⲣⲉ ⲛ̄ ϩⲡⲱⲡⲏⲣⲉ· ϩⲣⲁⲓ ⲛ̄ϩⲛ̄ⲧ̄ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲃⲱⲕ ⲱⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲡⲁ
ⲃⲁχⲟⲥ пеϩⲁϥ наϥ· ⲭⲉ ⲁⲓ нак ⲛ̄ⲛⲁχⲣⲏⲁ ⲛ̄-
Fol. 12 *b* 1 таентот ⲉ тⲣⲓⲛ ⲙ̄ⲙⲁⲓ· ⲙ̄ⲛ̄ таау ⲉⲙ[ⲛ̄] ϩⲛⲕⲉ·
ⲕⲃ ⲙ̄ⲛ̄ таⲗⲟⲓ ⲉ ⲡⲁⲁ ⲙ̄ ⲡⲱⲉ ⲙ̄ пⲉⲥ̄ϩⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁϩ тапросκунн наϥ· пеⲭⲉ пепресⲃутерос наϥ· ⲭⲉ
па ⲱⲏⲣⲉ· ⲙⲉⲧⲭı ⲭⲣⲏⲁ ϩⲁ тⲁⲱⲣаı ⲙ̄ пеппⲁ̄ ⲉⲧ ⲟⲩⲁⲁϩ· Ⲡⲗⲏⲛ ⲉⲱⲱⲡⲉ ⲉⲕⲟⲧⲉⲉⲣ ⲧⲉⲗⲓⲟⲥ· ⲧⲱⲟⲩⲛ
ⲙ̄ⲛ̄ ⲃⲱⲕ ⲉ ⲟⲩⲉⲗⲏⲙ· ⲙ̄ⲛ̄ ⲱⲙⲉ ⲛ̄ⲥⲁ ⲡⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲛ̄ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ⲙ̄ⲛ̄ ⲃⲱⲕ ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲙⲙⲁⲩ·

ⲕ̅ⲛⲁϩⲉ ⲡⲛ̅ⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉϥⲥⲟⲟⲩϩ ⲙⲛ̅ ⲛ̅ⲟⲣⲑⲟ-
ⲇⲟⲝⲟⲥ Ⲉⲩⲣ̅ϣⲁ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ
ⲡⲉϩⲟⲟⲩ ⲡⲉ ⲙ̅ ⲡϥ̅ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲉⲕϣⲁⲛⲃⲱⲕ·
ϥ̅ⲛⲁⲧⲥⲁⲃⲱⲕ ⲉ ⲧϩⲓⲏ ⲙ̅ ⲡⲟⲩϫⲁⲓ· ⲁⲩⲱ ⲕ̅ⲛⲁⲛⲁⲩ | ⲉ Fol. 12 b 2
ⲧϭⲟⲙ ⲙ̅ ⲡⲉⲭⲥ̅· ⲙⲛ̅ ⲡⲉϥⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲧⲟⲧⲉ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣ[ⲟ]ⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥⲟⲩⲱϣ ⲉⲧⲉⲧ ⲡϩⲏⲧ ⲙ̅
ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲛϥ̅ⲧⲁϫⲣⲟϥ ϩⲛ̅ ⲧⲡⲓⲥϯⲥ· ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ
ⲛⲙ̅ⲙⲟⲟⲩ· ⲛ̅ⲧⲁⲩⲙⲁϩⲟⲩ ⲙ̅ ⲡⲗⲁⲕⲕⲟⲥ· ⲉⲩⲟ ⲛ̅ ϩⲙ̅ϫ
ⲉϥϫⲏϥ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩϩⲗⲟϭ ⲁⲩⲥⲱ ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧⲟⲩ
ϩⲛ̅ ⲟⲩⲡⲓⲥϯⲥ· Ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ⲙ̅ ⲙⲏⲏϣⲉ· ⲛⲏⲩ
ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲃⲁⲭⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·
ⲉⲩϫⲓ ⲥⲙⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅· Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ϫⲉ
ⲙ̅ⲙⲏⲏϣⲉ· ϩⲟϫϩⲉϫ ⲙ̅ⲙⲟϥ· ⲙ̅ⲙⲁⲧⲉ· ⲁϥⲃⲱⲕ ⲁϥ-
ϩⲟⲡϥ̅· ⲁϥⲉⲓ ⲉ ⲑⲓⲗⲏⲙ̅· ⲁⲩⲧⲱⲟⲩⲛ ϩⲟⲟⲩ ⲛ̅ϭⲓ ⲙ̅ⲙⲏⲏϣⲉ
ⲉⲧ ϩⲓϫⲛ̅ ⲡⲗⲁⲕⲕⲟⲥ ⲁⲩⲉⲓ ⲉ ⲑⲓⲉ̅ⲗⲏⲙ̅· ⲁⲩⲱ | ⲛ̅ⲧⲟϥ Fol. 13 a
ϩⲱⲱϥ ⲟⲛ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁϥⲉⲓ ⲛⲙ̅ⲙⲁⲩ ⲉϥⲟⲩⲏϩ ⲕ̅ⲅ̅
ⲛ̅ⲥⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲧ ⲛⲙ̅ⲙⲁϥ· Ⲧⲛ̅ⲛⲁϫⲱ ⲛⲏⲧⲛ̅ ⲛ̅ⲟⲩⲛⲟϭ
ⲛ̅ϣⲡⲏⲣⲉ ⲉ ⲁⲥϣⲱⲡⲉ· ⲁⲩⲱ ⲛⲟⲩϣⲟⲩⲥⲁⲁⲛⲧⲥ̅ ⲁⲛ ⲧⲉ·
Ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲛⲁⲛ ⲛ̅ϭⲓ ⲛ̅ⲣⲱⲙⲉ· ⲉⲧ ϩⲙ̅ ⲡⲕⲱⲧⲉ ⲙ̅
ⲡⲗⲁⲕⲕⲟⲥ ⲛ̅ⲧⲁⲛϣⲁϫⲉ ⲉ ⲣⲟϥ· Ϫⲉ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲃⲁⲭⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ϣⲗⲏⲗ ⲉ ϫⲱⲛ ⲁϥⲗⲟ
ⲉϥⲗⲟⲙⲉⲥ· ⲁⲩⲱ ⲉϥⲟ ⲛ̅ ⲃⲛ̅ⲧ ⲛ̅ϭⲓ ⲡⲙⲟⲟⲩ ⲁϥϣⲱⲡⲉ
ⲛ̅ ⲟⲩⲙⲟⲟⲩ ⲉϥϩⲟⲗϭ̅:—Ⲁⲩϫⲟⲟⲥ· ϫⲉ ⲛ̅ ⲧⲉⲣϥ̅ⲃⲱⲕ ⲉ
ⲡⲉⲥⲏⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲛⲛⲁⲩ ϩⲛ̅ ⲛⲛ̅ⲃⲁⲗ·
ⲉ ⲡⲧⲏⲡⲟⲥ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉϥⲟ ⲛ̅ⲑⲉ ⲛ̅ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̅ ⲕⲱϩⲧ̅·
ⲉϥⲟ ⲛ̅ | ⲟⲩⲟⲉⲓⲛ ⲙ̅ⲙⲁⲧⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲥⲱ· ⲁⲩϭⲛ̅ⲧϥ̅ Fol. 13 a 2
ⲉϥϩⲟⲗϭ̅ ⲙ̅ⲙⲁⲧⲉ· ⲁⲩⲱ ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲛ̅ⲧⲁϥϣⲱⲡⲉ·
Ⲉⲛⲉⲩⲥⲟⲟⲩⲛ ⲛ̅ϣⲟⲣⲡ̅ ϫⲉ ⲡϥ̅ⲙⲟⲟⲩ ⲗⲟⲙⲉⲥ· ⲛ̅ⲥⲁⲃⲏⲗ
ϫⲉ ⲁ ⲟⲩⲁ ⲛ̅ϩⲏⲧⲟⲩ ⲛϥ̅ⲥⲟⲟⲩⲛ ⲥ̅ϩⲁⲓ· ⲁϥⲛⲁⲩ ⲉ ϩⲛ̅ⲥϩⲁⲓ·
ⲉⲩⲥⲏϩ ϩⲛ̅ ⲟⲩϫⲟ· ⲉⲥϫⲏϩ ⲛ̅ ⲕⲟⲛⲓⲁ· ⲉⲩⲥⲏϩ ⲛ̅ϯϩⲉ· ⲉⲁ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲥϩⲁⲓ̈ⲥⲟⲩ· Ϫⲉ ⲧⲃⲉ ⲡϩⲱⲃ
ⲙ̅ ⲡⲥ̅ⲙⲟⲟⲩ· ⲁ ⲡⲉⲭⲥ̅ ⲙⲛ̅ ⲡϥ̅ⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲣϥ̅-
ϩⲗⲟϭ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲙ̅ⲡⲓⲥⲧⲟⲥ ⲥⲱ ⲉ ⲃⲟⲗ ⲛ̅ϩⲏⲧϥ̅
ϩⲛ̅ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲙⲛ̅ ⲟⲩϣⲡ̅ ϩⲙⲟⲧ· ⲁⲩⲱ ⲛϥ̅ϣⲱⲡⲉ

ⲛⲁⲩ ⲛ̄ⲑⲉⲣⲁⲡⲓⲁ· Ⲏ̄ϫⲓ ⲛ̄ϫⲉⲩⲉ ϩⲱⲟⲩ ⲙ̄ ⲡⲉⲭⲥ̄· ⲉⲧ ⲛ̄ⲥ-
Fol. 13 b 1 ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ ⲁⲛ ⲙⲛ̄ ⲡ[ϥ̄]|ⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ⲣϥ̄ϯ ⲱⲛϩ̄ ⲁⲩⲱ
ⲕ̄ⲇ̄ ⲛ̄ ⲣϥ̄ⲛⲟⲩϩⲙ̄· ⲉⲩϣⲁⲛⲥⲱ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄ ⲉϥⲉϣⲱⲡⲉ ⲛⲁⲩ
ⲛ̄ ⲟⲩϩⲙ̄ϫ ⲉϥϫⲏϥ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ ⲉϥⲥⲁϣⲉ· Ⲡⲡⲓⲥⲧⲟⲥ
ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲙ̄
ⲡⲛ̄ⲧⲁϥⲱϣ ⲛ̄ⲛⲉⲥϩⲁⲓ· ⲁⲩϫⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲟⲟⲩ ⲁⲩⲥⲱ·
ⲁⲩⲱ ⲁⲩϭⲛ̄ⲧⲥ̄ ⲉϥϩⲟⲗϭ̄ ⲙ̄ⲙⲁⲧⲉ· ⲉⲛⲉⲩⲉⲣϣⲡⲏⲣⲉ ⲅⲁⲣ
ⲡⲉ Ⲉⲛⲉⲩⲑⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲥϯⲟ̄ⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ·
ϩⲙ̄ ⲡⲉⲥⲏⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ· ⲉϥⲟ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̄
ⲕⲱϩⲧ̄· ⲁⲩⲱ ⲉⲩϣⲁⲛϫⲱⲕⲙ̄ ϩⲙ̄ ⲡⲙⲟⲟⲩ ⲛ̄ϭⲓ ⲛⲉⲧ
ϣⲟⲛⲉ ϣⲁⲩⲗⲟ· Ⲁⲩⲱ ⲡⲗⲁⲕⲕⲟⲥ ⲉϥϩⲛ̄ ⲧⲥⲱϣⲉ ⲙ̄
Fol. 13 b 2 ⲡⲓⲇ▨ⲱⲛ· ϩⲛ̄ ⲇⲓⲁⲥⲡⲟ|ⲗⲓⲥ (*sic*)· ⲉⲩϣⲁⲛⲡⲁⲣⲁⲅⲉ ⲛ̄ϭⲓ ⲛ̄-
ϫⲁϫⲉ ⲙ̄ ⲡⲉⲭⲥ̄· ⲉⲩⲛⲁϫⲥⲱ ϩⲙ̄ ⲡⲓⲗⲁⲕⲕⲟⲥ· ϣⲁⲣⲉ
ⲡϥ̄ⲙⲟⲟⲩ ϣⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ ⲟⲩϩⲙ̄ϫ ⲉϥϫⲏϥ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ
ϥ̄ⲗⲟⲙⲉⲥ ⲛⲁϩⲣⲁⲩ· Ⲉⲩϣⲁⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ̈ ⲙ ⲡⲉⲭⲥ̄·
ⲁⲩⲱ ⲛ̄ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡϥ̄ⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲙ̄ ⲡⲉⲩϩⲏⲧ
ⲧⲏⲣϥ̄· ϣⲁϥϣⲱⲡⲉ ⲛⲁⲩ ⲉϥϩⲟⲗϭ̄ ⲁⲩⲱ ⲉϥⲕⲏϥ· Ⲉ ⲧⲃⲉ
ⲡⲓϩⲱⲃ ⲡⲁⲓ· ϣⲁⲣⲉ ϩⲁϩ ⲛ̄ϩⲑ̄ⲛⲟⲥ ⲡⲟⲟⲛⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲭⲥ̄· ϩⲓⲧⲛ̄ ⲡⲙⲁⲉⲓⲛ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉϥⲟⲩⲱⲛϩ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲙ̄ ⲡⲉⲥⲏⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ·
Fol. 14 a 1 ⲉϥⲣ̄ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϣⲁϩ ⲛ̄ ⲕⲱϩⲧ̄· | ⲁⲩⲱ ⲁⲩⲙⲏⲏϣⲉ
ⲕ̄ⲉ̄ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲥⲱϣⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲥⲟⲟⲩϩ ⲉ-
ⲛⲉⲩⲉⲣⲏⲩ ⲉⲩⲟ ⲛ̄ ⲟⲩϩⲏⲧ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲡⲕⲱⲧⲉ ⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟⲥ ϫⲉ ⲡⲧⲏⲡⲟⲥ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· Ⲁⲩⲱ ⲧⲁ ⲙⲛ̄ⲧⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲓϩⲁⲅⲓⲁⲍⲉ ⲙ̄ⲙⲟⲥ· ⲁⲩⲱ
ⲧϣ̄ⲡⲏⲣⲉ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲥ ϩⲛ̄ ⲛⲁⲃⲁⲗ· ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲟⲩⲛ ⲁⲓⲧⲁⲙⲱⲧⲛ̄ ⲉ ⲣⲟⲥ ϩⲛ̄ ⲟⲩⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ· Ⲉⲁⲛⲣ̄ⲑⲉ ϩⲱⲥ ⲁⲛⲣ̄ ⲡⲱⲃϣ̄ ⲙ̄ ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ
Fol. 14 a 2 ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲙ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲡⲉ|ⲭⲥ̄· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲡϩⲏⲧⲟⲛ
ⲉⲧ ⲥⲏϩ ϩⲛ̄ ⲛⲉⲯⲁⲗⲙⲟⲥ· ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̄ⲣ̄ⲣ̄ⲟ ⲙⲁⲣⲉ
ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲡϣⲁϫⲉ ⲛ̄ⲧⲁ ⲡϫⲟⲉⲓⲥ
ϫⲟⲟϥ ⲙ̄ ⲙⲱⲩⲥⲏⲥ· Ⲭⲉ ⲁⲣⲓ ϣⲁ ⲛⲁⲓ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲕⲉⲣⲟⲥ
ⲧⲉ ⲣⲟⲙⲡⲉ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲛ̄ⲧ

ⲁⲓⲃⲁⲡϯⲍⲉ ⲙ̅ⲙⲟϥ· Ⲛⲁⲓ ⲟⲩⲛ ⲧⲛ̅ⲛⲁⲧⲉⲗⲓⲟⲩ ⲙ̅ⲙⲟⲟⲩ
ⲛⲏⲧⲛ̅· ⲛ̅ⲧⲛ̅ϯ ⲛ̅ ⲟⲩϫⲱⲕ ⲙ̅ ⲡϣⲁϫⲉ ϩⲙ̅ ⲡⲟⲩⲱϣ ⲙ̅
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅· ⲡⲁⲓ ⲉⲧ ⲉⲛⲣ̅ ϣⲁ
ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲛ̅ ⲡⲛ̅ⲧⲁϥⲁⲗⲉ ⲉ ϫⲱϥ ⲡⲛ̅ϫⲟⲉⲓⲥ ⲓⲥ̅
ⲡⲉⲭⲥ̅· ⲁⲥϣⲱⲡⲉ ⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ⲓ̈ⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲓ
ⲉ ϩⲟⲩ[ⲛ] | ⲉ ⲑⲓⲗⲏⲙ̅· ⲁϥϣⲓⲛⲉ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲥⲁ ⲧⲁ Fol. 14 *b* 1
ⲙⲛ̅ⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲩⲧⲁⲙⲟϥ ϩⲓⲧⲛ̅ ⲕ̅ⲥ̅
ⲟⲩⲇⲓ̈ⲁⲕⲟⲛⲟⲥ· ϫⲉ ϥⲉⲣϣⲁ ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ·
ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲁϥ ϫⲉ ⲕⲛⲁϣ̅ϫⲓⲧ
ϣⲁ ⲣⲟϥ· ⲁⲛⲅ̅ ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ:—Ⲉⲡⲓ ⲇⲏ ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̅ϣⲡⲏⲣⲉ·
ϩⲛ̅ ⲧϭⲟⲙ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅:—Ⲁⲩⲱ ⲁϥⲉⲓ ⲁϥⲧⲁⲙⲟⲓ ⲛ̅ϭⲓ
ⲡⲇⲓⲁⲕⲟⲛⲟⲥ ⲁⲩⲱ ⲁⲓⲉⲡⲉⲓⲇⲣⲉⲡⲉ ⲛⲁϥ· ⲉ ⲧⲣϥ̅ⲛ̅ⲧϥ̅ ϣⲁ
ⲣⲟⲓ̈· ⲉⲓϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲃⲱⲕ ⲛⲅ̅ ⲉⲓⲛⲉ ⲙ̅ ⲡⲉⲥⲟⲟⲩ ⲉⲧ
ⲥⲱ|ⲣⲙ̅ ⲛ̅ⲧⲁⲕϩⲉ ⲉ ⲧⲟⲟⲧ (*sic*) ⲉ ϩⲟⲩⲛ ⲉ ⲧⲕ̅ⲕⲗⲏⲥⲓⲁ ⲙ̅ Fol. 14 *b* 2
ⲡⲉⲭⲥ̅· ⲛϥ̅ⲥⲱⲧⲙ̅ ⲉ ⲡϣⲁϫⲉ ⲛ̅ ⲧⲕⲁⲑⲩⲅⲏⲥⲓⲥ· ⲁⲩⲱ ⲣ̅ϣⲁⲛ
ⲧϥ̅ⲙⲉⲧⲁⲛⲟⲓ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲛ̅ ⲟⲩⲟⲛ̅ ⲛⲓⲙ· ⲧⲛ̅ⲛⲁⲃⲁⲡϯⲍⲉ
ⲙ̅ⲙⲟϥ:—Ⲡⲇⲓⲁⲕⲟⲛⲟⲥ ⲇⲉ ⲁϥⲃⲱⲕ ϣⲁ ⲣⲟϥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲁⲙⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲕ̅ⲕⲗⲏⲥⲓⲁ ⲛⲅ̅ ⲛⲁⲩ ⲉ ⲧϭⲟⲙ
ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲁⲩⲱ ⲁϥⲕⲱ ⲛ̅ ⲛϥ̅ⲣ̅ⲱⲙⲉ· ϩⲛ̅
ⲟⲩⲙⲁ ϩⲛ̅ ⲧⲕ̅ⲕⲗⲏⲥⲓⲁ· Ⲁϥⲛⲁⲩ ⲉⲩⲛⲟϭ ⲙ̅ ⲫⲟⲃⲟⲥ·
ⲙⲛ̅ ⲟⲩⲙⲏⲛϣⲉ ⲉⲩⲗⲉⲕⲟⲫⲟⲣⲉⲓ̈· ⲁϥⲣ̅ϩⲟⲧⲉ ⲁⲩⲱ ⲁϥϣ-
ⲧⲟⲣⲧⲣ̅· ⲁϥⲉⲓ ϫⲉ ϥⲛⲁⲡⲱⲧ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲕ̅ⲕⲗⲏⲥⲓ̈ⲁ·
ⲛⲥ̅ⲁⲃⲏⲗ ϫⲉ ⲁ ⲡⲇⲓⲁ|ⲕⲟⲛⲟⲥ· ϯ ⲙⲛ̅ⲧ̅ϫⲁⲣ ϩⲏⲧ ⲛⲁϥ· Fol. 15 *a* 1
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲙ̅ⲡⲣ ⲉⲣ ϩⲟⲧⲉ· ϫⲉ ⲡⲉⲭⲥ̅ ⲛⲁϣⲟⲡⲕ̅ ⲕ̅ⲍ̅
ⲉ ⲣⲟϥ· Ⲁⲩⲱ ⲁϥϭⲱ ⲉϥⲥⲱⲧⲙ̅ ⲉ ⲛⲉϯϫⲱ ⲙ̅ⲙⲟⲟⲩ·
ⲉⲁ ⲡϩ̅ⲣⲏⲧⲟⲛ ⲛ̅ⲧⲁⲛϣⲁϫⲉ ⲉ ⲣⲟϥ· ϩⲛ̅ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱϥ· ϫⲉ Ⲏ̅ ϯⲟⲩⲉϣ ⲡⲙⲟⲩ
ⲁⲛ ⲙ̅ ⲡⲣϥ̅ⲉⲣⲛⲟⲃⲉ ⲛ̅ⲑⲉ ⲉ ⲧⲣϥ̅ⲕⲧⲟϥ· ⲛϥ̅ⲙⲉⲧⲁⲛⲟⲓ·
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧϥ̅ϩⲓⲏ ⲉⲑⲟⲟⲩ ⲛϥ̅ⲱⲛϩ̅· Ⲁⲩⲱ ⲟⲛ̅ ϫⲉ ϣⲁⲣⲉ
ⲟⲩⲣⲁϣⲉ ϣⲱⲡⲉ ϩⲛ̅ ⲧⲡⲉ· ⲉϫⲛ̅ ⲟⲩⲣϥ̅ⲣⲛⲟⲃⲉ ⲉϥⲛⲁ-
ⲙⲉⲧⲁⲛⲟⲓ:—ⲛ̅ ⲧⲉⲣ ϥ̅ⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ· ⲁ ⲑⲟⲧⲉ ⲥⲁϩⲱⲱϥ
ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟϥ· ⲁ ⲡϥ̅ⲡⲛⲁ̅ ϫⲓ̈ ⲃⲟϭⲥ̅ ⲉ ⲣⲟϥ· ⲉϥⲥⲱⲧⲙ̅
ⲛ̅ϣⲁϫⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· | ⲁⲩⲱ ⲛϥ̅ϯ ϩⲧⲏϥ ⲕⲁⲗⲟⲥ· ⲛ̅ϣⲁϫⲉ Fol. 15 *a* 2

ет ϥсωтм̄ е роот· ауω петхиϥ наϩраϥ н̄θе н
оукωϩ̄т· етхнр̄ н̄θе н̄ отснбе· ката θе н̄тач-
хоос н̄сι пепрофнтнс:—Хе пехе пχоеис наї·
хе еιс ϩннте· аιϯ н̄ка ϣахе е текталро· н̄θе
н̄ оукωϩ̄т ауω пι лаос· н̄θе н̄ ϩп̄ϣе е прокроот:—
Λгеις отн н̄тп̄χωк е βол· н̄ ⲟⲩποθεсις м̄ плоσос
е тβе пϣахе ет сноϥ ϩп̄ неψалμос· хе а хе а (*sic*)
пχоеис ερρο маре пκаϩ телнл· тμн̄терро м̄
пμоноσеннс п̄ϣнре н̄те пноⲩте· пеιωт μн̄ п̄ⲛ̄ⲟⲩσ
Fol. 15 *b* 1 н̄[illegible]хісе· ацσоолϥ̄ м̄ пеⲑⲣⲣⲱ ацеι ϣар[оⲩ]|ацⲑⲣⲣⲱ
κн м̄ пχасιρнт н̄θе н̄ оⲩρωтеⲃ н̄тачроτβеч ан н̄тев-
ноот· алλа н̄тачкаач ечμнр ϣа пепроθесμеїа̄
м̄ пеιωт· Н̄ тер ϥχωк е βол н̄ тепроθесμια н̄тачеι
е тβннт̄с̄· ката п̄ⲛ̄ⲟⲩωϣ̄· н̄сι пπс̄ωр̄· ката тоικо-
νομια м̄ поⲩωϣ м̄ п̄ⲛ̄еιωт· н̄сеⲥ̄ϥ̄ⲟⲩ̄ μμоч ϩа рок
п̄ⲛ̄ⲟⲩоот ауω н̄ⲩтωоⲩн е βол ϩп̄ н̄ет моοⲩт· ауω
п̄ⲛ̄ϣωλ· н̄ алн̄те· п̄ⲛ̄еιме е ϩраι н̄ таιχαλοσιᾱ· п̄ⲛ̄βωк
н̄ⲙ̄ⲙ̄ас е ϩраї ϣа п̄ⲛ̄еїωт н̄ачаθос·
п̄ⲛ̄ⲣⲙ̄ⲙоос ϩїхⲙ̄ⲙ̄ пеθронос м̄ п̄ⲛ̄еоот· ⲟⲩ отнаⲙ
м̄ п̄ⲛ̄еιωт:—Λтωϣ е βол н̄сι тестратѣа н̄ на
н̄ⲙ̄ⲙнте етхω ⲙ̄ⲙоς· хе а пχоеис ер̄ ерро е βол
Fol. 15 *b* 2 ϩп̄ п[illegible] . . . . мар н̄ⲙ̄ⲙнте отноч· н̄те пκаϩ
телнл· хе ацна̄ м̄ п̄ⲛ̄λаос· ацсωте н̄ тетаιχ-
αλοσια:—Λ пχоеис ерррро· ацѣ ϩιοοч н̄ отσοⲩ·
ацμορϥ̄ ⲙ̄ⲙоς· ете таι те тсарⲝ̄ н̄тачхιт̄с̄
е βол ϩп̄ тпарθенос ет отααβ маріа· Є ацтααс
ϩιωωч· ацас н̄ отеї н̄ отωт н̄ⲙ̄ⲙач· ϩп̄ т̄ⲛ̄ⲙ̄нт-
ноⲩте· ацβωк е ϩраι ен̄ н̄ⲙ̄ⲙнте ацϥ̄ⲙⲙоос н̄са
отнаⲙ м̄ п̄ⲛ̄еιωт· ϩїхⲙ̄ⲙ̄ пеθронос м̄ пеⲥеоот:—
Λцταλιο н̄ отσοⲩ ацμορϥ̄ ⲙ̄ⲙоς· ете паї пе
пϣе м̄ пеⲥ̄ϥ̄ос ет отααβ· ауω ацоⲧ̄ϥ̄ е роτн е
роч· ацχιт̄ϥ̄ е пχісе н̄ⲙ̄ⲙач:—ауω ⲥнаентϥ̄
Fol. 16 *a* 1 он н̄ⲙ̄ⲙач ϩп̄ т̄ⲛ̄ м̄ с̄ⲛ̄тε м̄ пар[роτσїа ροταн
κθ ечϣанеι е κριне н̄ нет онϥ̄ μн̄ нет моοⲩт·

ⲛ̄ⲇⲓ̈ⲕ[ⲁⲓ]ⲟⲥ· ⲙⲛ̄ ⲛ̄ⲣϥ̄ⲣ̄ⲛⲟⲃⲉ· ⲥⲉⲛⲁⲑⲉⲱⲣⲉⲓ̈ ⲛ̄ⲛ̄ ⲛ̄ⲧⲁⲩ-
ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲉⲩⲙⲟⲟϣⲉ ϩⲓ ϩⲏ ⲙ̄ⲙⲟϥ· ⲉⲩⲧⲱⲟⲩⲛ
ϩⲁ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ϭⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ϩⲛ̄ⲥⲓⲅⲛⲟⲫⲟⲣⲟⲥ·
Ⲁⲗⲗⲁ ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϫⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲩⲥ̄ϯⲟⲩ̄
ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲉⲩⲛⲁⲉⲓⲛⲉ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉ ⲡⲙⲁ ⲛ ϯ ϩⲁⲡ
ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲩⲉⲓⲛⲉ ⲙ̄ⲙⲟϥ· ⲉ ⲧⲃⲉ ⲛⲓⲟⲩⲇⲁⲓ ⲛ̄ⲁⲅⲛⲟⲙⲟⲥ
ⲙⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲛ̄ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ ⲓ̄ⲥ̄·
ϫⲉ ⲕⲁⲥ ⲛ̄ⲛ̄ⲉⲩⲙⲉⲉⲩⲉ ϫⲉ ⲟⲩⲉⲧ ⲡⲉⲧ ⲛⲏⲩ ⲛ̄ ⲕⲣⲓⲧⲏⲥ·
ⲛϥ̄ⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛϩ̄ [ⲙⲛ̄ ⲛⲉⲧ] ⲙⲱⲟⲩⲧ:—Ⲉϥⲛⲏⲩ ⲅⲁⲣ
ϩⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡϥ̄ⲉⲓⲱⲧ· ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛϥ̄ⲟⲩⲱⲛϩ̄ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲙⲁ|ⲉⲓⲛ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ⲧⲡⲉ ⲙ̄ⲙⲟ ⲟⲩ ⲛ̄ⲧⲟϥ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· Fol. 16 *a* 2
ⲑⲉⲗⲡⲓ̈ⲥ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϯ ⲛ̄ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ϩⲓⲟⲟⲩ· ϩⲛ̄
ⲟⲩϫⲱⲕ· ⲙⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲁⲡϯⲥⲙⲁ ⲁϫⲛ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄·
ⲉⲓⲉ ⲙⲏ ⲛ̄ⲧⲉ ⲡⲟⲩⲏⲏⲃ ⲫⲣⲁⲅⲓⲍⲉ (*sic*) ⲛ̄ ⲧⲕⲟⲗⲟⲃⲏⲑⲣⲁ (*sic*)
ϩⲙ̄ ⲙⲁⲉⲓⲛ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄: ϩⲙ̄ ⲡϥ̄ⲧⲏⲏⲃⲉ· ⲙⲉϥϫⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲛⲁ̄ ⲉϥⲟⲩⲁⲁⲃ:—Ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲡⲉ ⲛ̄ϣⲁϥⲇⲓⲟⲕⲉⲓ
ⲛ̄ⲥⲁ ⲛ̄ⲇⲁⲓⲙⲱⲛⲓ̈ⲟⲛ· ⲙⲛ̄ ⲛⲉⲡⲛⲁ̄ ⲛ̄ⲁⲅⲁⲑⲁⲣⲧⲟⲛ ϩⲟⲧⲁⲛ
ⲉⲩϣⲁⲛⲫⲣⲁⲅⲓⲍⲉ (*sic*) ⲙ̄ⲙⲟⲟⲩ ϩⲙ̄ ⲡⲱⲛϩ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲁⲣⲏⲃ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣ̄ⲣ̄ⲟ ⲛⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ϯⲛⲁⲩ ⲅⲁⲣ ⲱ̄
ⲛⲁϣⲏⲣⲉ ⲙⲛ̄ ⲛⲁϣⲉⲉⲣⲉ· ϫⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ̈·
ϯⲛⲁⲩ ⲇⲉ ⲟⲛ ⲉ ⲡⲙⲏⲏϣⲉ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲡϣⲁ· ⲉⲩⲟⲩⲱϣ
ⲉ ⲥⲱⲧⲙ̄ ⲉ ⲡϣⲁ[ϫⲉ] ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϩⲛ̄ ⲟⲩⲧⲃ̄ⲃⲟ· ⲉⲩϫⲱⲕ
ⲉ ⲃⲟⲗ ⲙ̄ [ⲡ]ⲛ̄ⲧⲁ ⲡϫⲟⲉⲓ[ⲥ] | ⲅⲁⲣ ϫⲟⲟⲥ· ϫⲉ ⲁⲣⲓ ϣⲁ Fol. 16 *b* 1
ⲛⲁⲓ ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲕⲉⲣⲟⲥ: ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲣⲓ ϣⲁ λ̄
ⲛⲁⲓ ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲥⲟⲡ· Ⲡⲃⲟⲧ ⲛ̄ ⲃⲉⲣⲣ̄ⲉ ⲙ̄ ⲡⲙⲛ̄ⲧⲁϥⲧⲉ
ⲙ̄ ⲡⲟⲟϩ· ⲉⲧⲉ ⲡⲁⲣⲙⲟⲩⲧⲉ ⲡⲉ· ⲉ ⲁϥϩⲱⲛ̄ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄
ⲙⲱⲩⲥⲏⲥ· Ⲉ ⲧⲣϥ̄ϣⲱⲱⲧ· ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄ ⲧⲉⲗⲓⲟⲛ· ⲉϥ-
ϫⲏⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲣⲟⲙⲡⲉ ⲛ̄ⲥⲉϫⲱ ϩⲛ̄ ⲛⲉⲟⲩⲉϭⲣⲟ ⲛ̄
ⲛⲉⲩⲏⲓ· ϫⲉ ⲛ̄ⲛⲉ ⲡⲉⲧ ⲧⲁⲕⲟ· ⲧⲁⲕⲟ ⲛ̄ⲛⲉⲩϣⲉⲣⲡ̄ ⲙⲓⲥⲉ:—
Ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲡⲗⲁⲟⲥ ⲛ̄ ⲛⲉⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲁⲩϣⲱⲱⲧ
ⲙ̄ ⲡⲉϩⲉⲓⲃ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄· ⲡⲉⲭⲥ̄ ⲓ̄ⲥ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ ϩⲁ ⲣⲟⲛ:—
Ⲡⲁⲓ ⲛ̄ⲧⲁⲥⲙⲁⲥⲧϥ̄ ⲛ̄ϭⲓ ⲧϩⲓⲁⲓⲃⲉ ⲙ̄ⲙⲉ· ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄· ⲛ̄ⲧⲁⲩϣⲁⲁⲧϥ̄ ⲅⲁⲣ· ϩⲓϫⲙ̄
ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲙ̄ ⲡⲉⲃⲟⲧ ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲛ̄ⲥⲟⲩ ⲙ̄ⲛⲧⲁϥ|ⲧⲉ ⲙ̄ Fol. 16 *b* 2

ποος· ⲛ̄ταϥϣααⲧⲥ̄ⲧ ⲟⲛ· ϩⲓⲛ̄ ⲧⲡⲉⲧⲣⲁ ⲛ̄ⲟⲛⲉ ⲙ̄
ⲡⲥⲟⲗⲥⲟⲑⲁ· ⲉⲧⲉ ⲡⲙ̄ⲁ ⲙ̄ ⲡⲛ̄ⲣⲁⲙⲓⲟⲛ:—Ⲗⲁⲕⲟⲟⲛⲥⲉ⳽·
ⲉ ⲡ⳽ⲥⲡⲏⲣ ⲛⲟⲩⲛⲁⲓ· ⲁⲩⲥⲛⲟⲩ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲡ ⲟⲩ-
ⲙⲟⲟⲩ· Ⲏⲧⲁⲩϫⲉϩ ⲡ⳽ⲥⲛⲟⲩ ⲉ ⲟⲩ:—ⲉⲓⲥ ϩⲛⲏⲧⲉ ⳽ϫⲛϩ
ⲉ ⲧⲡⲉⲧⲣⲁ ⲛ̄ ⲱⲛⲉ· ⲙ̄ ⲡⲥⲟⲗⲥⲟⲑⲁ ⲁⲩⲱ ⳽ⲛⲁⲃⲱⲧⲉ ⲉ
ⲃⲟⲗ ⲁⲛ ⲛ̄ⲥⲓ ⲡⲉⲥⲛⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲱⲁ ⲧⲥⲩⲛ̄ⲧⲉⲗⲉⲁ̄
ⲙ̄ ⲡⲓ ⲁⲓⲱⲛ: ⲉⲩϫⲡⲓⲟ ⲛ̄ ⲡⲟⲩⲁⲁⲓ ⲙ̄ⲡ ⲟⲩⲟⲩⲟϩⲥ̄ ⲛⲁⲩ·
Ⲁⲛⲟⲛ ϩⲱⲟⲩⲛ ⲛⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲛⲭⲓⲧ⳽ ⲁⲛϫⲁⲣ⳽ ⲛ̄
ⲟⲩⲉⲃⲣⲟ ⲛ̄ⲛⲏⲛⲓ̈· ⲉⲧⲉ ⲧⲛ̄ⲧⲁⲡⲣⲟ ⲧⲉ ⲙ̄ⲙⲁⲓ ⲛ̄ⲛⲥⲡⲟⲧⲟⲩ·
Ⲏ ⲧⲉⲣ ⲛ̄ⲭⲉⲓ ⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲥⲛⲟⲩ ⲛ̄ ⲧⲉⲗⲓⲟⲛ· ⲁⲧⲱ
Fol. 17 *a* 1 ⲛ̄ⲧⲛ̄ⲥⲱ ⲉ ⲃⲟⲗ ⲛ̄ϩⲛⲧ⳽: | ⲛ̄ⲧⲛ̄ⲟⲩⲱⲙ ⲛⲉⲩⲥⲁⲣⲝ· ⲁⲛⲟⲩ-
ⲗⲁ ϫⲁⲓ ⲉ ⲡⲧⲁⲕⲟ· ⲁⲛϩⲱⲙ ⲉϫⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙ̄ⲙⲏ ⲛ̄⳽-
ⲙⲉⲉⲩⲉ ⲧⲛⲟⲩ ⲙ̄ ⲡⲟⲩⲛⲏⲣⲟⲛ:—Ⲏⲧⲁⲩⲕⲁ ⲡⲥⲱⲙⲁ ⲙ̄
ⲡϩⲟⲉⲓⲥ ⲧⲱⲛ· ⲛ̄ⲧⲁⲩⲕⲁⲁⲩ ϩⲙ̄ ⲟⲩⲧⲁⲫⲟⲥ· ⲁⲩⲱ ⲡⲏ ⲧⲟⲡⲟⲥ
ⲡⲁⲓ· ⲉⲧ ⲛ̄ⲣⲱⲟⲩ ⲛ̄ⲛⲧ⳽ ⲙ̄ⲡⲟⲟⲩ· ⲁⲩⲱ ⲛⲓⲙ ⲡⲉ ⲛ̄ⲧⲁⲩ-
ⲧⲟⲩⲛⲟⲥ⳽ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̄ⲙⲏ ⲗⲁⲁⲩ ⲛⲁϣ-
ⲣⲟⲧⲣⲉⲧ ⲛ̄ⲥⲁ ⲡⲓ ϣⲁϫⲉ:—Ⲟⲩⲁⲉ ⲉ ⲉⲓⲙⲉ ⲡⲣⲱϧ ⲛ̄ⲥⲁ
ⲡⲉⲩ̈ⲱⲧ ⲙⲁⲣⲁⲁⲩ· ⲛ̄ⲧⲁⲩⲧⲟⲩⲛⲟⲥ⳽ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲛⲉⲧ
ⲙⲱⲟⲩⲧ:—Ⲫϫⲱ ⲙⲙⲟⲥ ⲥⲁⲣ ϩⲙ̄ ⲡϫⲱⲱⲙⲉ· ⲛ̄ⲡⲉ-
ϥⲁⲗⲙⲟⲥ· ⲉ ⲁ ⲡϩⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲉⲧ ⲟⲃ̄ϣ̄·
Fol. 17 *a* 2 ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩϫⲱⲟⲣⲉ ⲉ ⲁⲥ|ϯϩⲉ ϩⲁ ⲡⲛⲣ̄ⲡ̄· ⲙⲙⲁ ⲡ̄ⲛ̄ⲧⲁⲩ-
ⲧⲱⲗⲙ̄ⲧ̄ ⲉ ⲣⲟϥ ⲛ̄ϣⲟⲣⲡ̄· ⲛ̄ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲙⲙⲁ· ⲉⲓⲉ
ⲙⲙⲏ ⲧⲉⲓ· ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ· ⲙ̄ ⲙⲁⲣⲓⲁ ⲧ⳽ⲙⲁⲁⲧ
ⲉⲧⲉ ⲧⲉⲥⲥⲱⲛⲉ ⲧⲉ· Ⲉ ⲁⲥϫⲡⲟϥ ⲁϫⲛ̄ ⲣⲟⲟⲧ ⲁⲥϯⲛⲁⲁⲕⲉ
ⲙⲙⲟϥ ⲁϫⲛ̄ ⲧⲓⲧⲕⲁⲥ· ⲁⲥⲥⲁⲡⲟϣϣ⳽· ⲁϫⲛ̄ ⲣⲟⲟⲩϣ ϩⲓ
ϩⲓⲥⲉ· ⲁⲩⲣ̄ ⲣⲙⲉ ⲛ̄ⲣⲟⲟⲩ ⲉⲩⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲙⲙⲁⲁⲩ:—Ⲓⲏ̄ⲥ̄ⲟⲥ (*sic*) ⲟⲛ ⲁⲩ-
ⲡⲁⲣⲁⲥⲕⲩⲉ ⲛⲁⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲙⲟⲟⲩⲉ ⲉ
ⲃⲟⲗ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲛⲣ̄ⲩ̄· ⲛ̄ⲧⲉⲧⲛ̄ϯϩⲥⲃⲱ ⲛ̄ ⲟⲩⲣⲱⲃⲟⲥ
ⲧⲛⲟⲩ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲁⲡⲧⲍⲉ ⲙⲙⲟⲟⲩ· ⲣⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉⲓⲱⲧ
Fol. 17 *b* 1 ⲙⲙ̄ ⲡⲱⲛⲣⲉ ⲙⲙ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ: | ⲁⲩⲱ ⲁⲩⲉⲣⲛⲧ
ⲗⲃ ⲛⲁⲩ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲙ̄ ⲡⲉⲡⲓⲁ̄ ⲙ̄ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ ⲙⲙⲁ
ⲧⲛ̄ⲧⲛⲕⲟⲥⲧⲛ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏⲧⲉ ⲡⲕⲉⲣⲟⲥ ⲡⲉ ⲛ̄ⲧⲁ
ⲡϩⲟⲉⲓⲥ ϫⲟⲟⲥ ⲙ̄ ⲙⲱⲧⲥⲛⲥ ⲡⲉ· ϫⲉ ⲉⲕⲉⲟⲧⲛⲟⲩ ⲙⲙⲟⲛ

ⲛ̄ϩⲏⲧϥ̄ ⲙⲛ̄ ⲧⲉⲕⲥϩⲓⲙⲉ· ⲙⲛ̄ ⲛⲕ̄ϣⲏⲣⲉ· ⲙⲛ̄ ⲛⲉⲕϩⲙ̄ϩⲁⲗ·
ⲙⲛ̄ ⲛⲕ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲙⲛ̄ ⲛⲕ̄ϣⲱⲡ ϩⲁ ϩⲟⲙⲛ̄ⲧ̄· ⲙⲛ̄ ⲉⲛⲕⲁⲁ
ⲛⲓⲙ ⲛ̄ⲧⲁⲕ:—Ⲡϣⲁ ⲅⲁⲣ ⲛⲁⲛ ⲛ̄ⲥⲁϣϥ̄ ⲡⲉ ⲡϣⲁ ⲛ̄
ⲧⲡⲛ̄ⲧⲏⲕⲟⲥⲧⲏ· ⲡⲓϩⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ ⲛ̄ⲧⲁ ⲡⲉⲡⲛⲁ̄ ⲉⲓ
ⲉϫⲛ̄ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· Ⲏ̄ⲑⲉ ⲅⲁⲣ ⲛ̄ ⲟⲩⲟⲉⲓⲉ ⲛ̄ ⲥⲡⲟⲩⲇⲁⲓ̈ⲟⲥ
ⲛ̄ ϣⲁϥⲃⲱⲕ ⲉ ⲧϥ̄ⲥⲱ̄ϣⲉ· ⲛϥ̄ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲥ· ⲛϥ̄-
ⲡⲟⲣⲕ̄ ⲛ̄ⲛ̄ϣⲟⲛⲧⲉ ⲙⲛ̄ ⲛⲁⲣⲱⲟⲩ· ⲙⲛ̄ ⲛ̄ⲥ[ⲟ]ⲩⲣⲉ ⲛ̄ⲧⲁⲩⲣⲱⲧ
ⲛ̄|ϩⲏⲧⲥ̄· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲛϥ̄ϫⲱ ⲙ̄ ⲡⲉϭⲣⲟϭ ϩⲛ̄ ⲟⲩϭⲓϫ Fol. 17 b 2
ⲉⲥⲟⲟⲟⲗⲉ· ⲛϥ̄ⲥⲕⲁⲓ ⲙ̄ⲙⲟⲥ· ϩⲙ̄ ⲡϩⲃ̄ⲃⲉ· ⲗⲟⲓⲡⲟⲛ ⲉϥ-
ϭⲱϣⲧ̄ ⲛ̄ⲥⲁ ⲡⲕⲉⲣⲟⲥ ⲙ̄ ⲡⲉⲁⲣ· ⲉ ⲧⲣⲉ ⲡϩⲟⲩ ⲙ̄ⲡⲉ ⲉⲓ
ⲉ ϫⲱⲟⲩ· ⲛ̄ⲥⲉϯⲟⲩⲱ̄ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲉⲉⲓ̈ⲣⲉ ⲛ̄ ⲟⲩϭⲣⲟϭ ⲉ
ⲛⲁⲛⲟⲩⲃ· ⲉ ⲧⲃⲉ ⲡⲛⲓϥ ⲙⲛ̄ ⲧⲉⲓⲟⲧⲉ ⲛ̄ⲧⲁⲥⲉⲓ̈ ⲉ ϫⲱⲟⲩ·
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ ϩⲓⲧⲛ̄ ⲡⲛⲟⲩⲧⲉ· Ⲧⲁⲓ ϩⲱⲱϥ ⲧⲉ ⲑⲉ ⲙ̄
ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭⲥ̄· ⲙⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ
ⲛ̄ⲛ̄ⲉⲓⲟⲧⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉ· ⲉⲁϥⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ϩⲛ̄ ⲧⲱⲗⲙ̄ ⲛⲓⲙ· ⲙⲛ̄ ⲕ̄ⲣⲟϥ ⲛⲓⲙ· ϣⲁⲛⲧ ⲡⲛ̄ⲧⲏ-
ⲕⲟⲥⲧⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲙ̄ ⲡⲁⲣⲁ-
ⲕⲗⲏⲧⲟⲥ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉⲡⲛⲁ̄ ⲛ̄ ⲧⲙⲉ· ⲁϥⲙⲁϩⲟⲩ
ⲛ̄ⲥⲟⲟⲩ ⲛⲓⲙ· ⲁⲩϣⲁ|ϫⲉ ϩⲛ̄ ϩⲛ̄ⲕⲉⲁⲥⲡⲉ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ Fol. 18 a 1
ⲙ̄ⲙⲟⲟⲩ ⲁⲛ· ⲁⲩⲉⲓⲣⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ϭⲟⲙ· ⲙⲛ̄ ϩⲛ̄ϣⲡⲏⲣⲉ· ⲗ̄ⲅ̄
ⲉⲩⲉⲓⲛⲉ ⲛ̄ ⲛⲁ ⲡϫⲟⲉⲓⲥ· ⲟⲩⲁ ⲁϥⲉⲓ̈ⲣⲉ ⲛ̄ϣⲉ· ⲟⲩⲁ ⲁϥⲉⲓⲣⲉ
ⲛ̄ⲥⲉ· ⲟⲩⲁ ⲁϥⲉⲓⲣⲉ ⲙ̄ⲙⲁⲁϥ· Ⲡⲁⲓ ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲕⲉⲣⲟⲥ
ⲛ̄ ⲛ̄ⲧⲉⲣ ⲛⲉ ϣⲁ ⲛ̄ϩⲏⲧϥ̄· ⲕⲁⲧⲁ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ϩⲛ̄ ϩⲛ̄ⲁϣⲏ ⲁⲛ ⲛ̄ϭⲓⲛ̄ⲟⲩⲱⲙ· ⲙⲛ̄ ⲟⲩⲁϣⲏ [ⲁⲛ] ⲛ̄ ⲏⲣⲡ̄
ⲙⲛ̄ ϩⲛ̄ϫⲏⲣ· ⲁⲗⲗⲁ ϩⲛ̄ ϩⲛ̄ⲥⲩⲛⲁⲝⲓⲥ· ⲙⲛ̄ ϩⲛ̄ⲯⲁⲗⲙⲟⲥ
ⲙⲛ̄ ϩⲛ̄ⲯⲁⲗⲗⲉⲓ· ⲛ̄ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙⲁⲣⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲛ̄ϯ ⲗⲟⲩⲗⲁⲓ ⲛⲁϥ ϩⲛ̄ ϩⲛ̄ⲯⲁⲗⲙⲟⲥ·
ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲛ̄ⲛⲟⲩⲧⲉ· ⲁⲛⲟⲛ ⲡϥ̄ⲗⲁⲟⲥ· Ⲏ̄ ⲧⲉⲣ
ϥ̄ⲃⲱⲕ ⲟⲩⲛ̄ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡϥ̄ⲉⲓⲱⲧ ⲛϥ̄ϩⲙⲟⲟⲥ ϩⲓ ⲟⲩⲛⲁ[ⲙ]
ⲙ̄ⲙⲟϥ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̄|ⲙⲟⲥ· Ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ Fol. 18 a 2
ⲉⲣ̄ⲣ̄ⲟ̄ ⲉϫⲛ̄ ⲛ̄ϩⲑ̄ⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲙⲟⲟⲥ·
ϩⲓ ⲡϥ̄ⲑⲣⲟⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲁⲩⲱ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲙ̄
ⲙⲱⲩⲥⲏⲥ· ϫⲉ ⲁⲣⲓ ϣⲁ ⲛⲁⲓ· ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲥⲟⲡ ⲧⲉ
ⲣⲟⲙⲡⲉ:—Ⲁϣ ϭⲉ ⲡⲉ ⲡⲕ̄ϣⲁ ⲉⲧⲟ ⲛ̄ⲛⲟϭ ⲙ̄ⲡⲟⲟⲩ· Ⲱ̄

ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲡⲁⲓ ⲉⲧ ϣⲟⲟⲡ ϩⲙ̄ ⲡϣⲟⲣⲡ̄ ⲛ̄ ⲉⲃⲟⲧ ⲧⲉ
ⲣⲟⲙⲡⲉ· ⲉⲧⲉ ⲡϣⲁ ⲡⲉ ⲙ̄ ⲡⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄·
Ⲁⲩⲱ ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩ̄ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϩ̄ⲱⲃ· ϫⲉ ⲉ
ⲧⲃⲉ ⲟⲩ ⲧⲛ̄ⲉⲣϣⲁ ⲙ̄ ⲡϩⲁⲅⲓⲟⲛ ⲛ̄ⲥ̄ϯⲟ̄ⲥ̄ ⲙ̄ⲡⲟⲟⲩ· Ⲉⲡⲓ
ⲇⲏ ⲁ ⲛⲓ̈ⲓ̈ⲟⲩⲇⲁⲓ̈ ϫⲓϭⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ·
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙ̄ⲡ ⲉϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ·
ⲁⲗⲗⲁ ⲛϥ̄ⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ⲛ̄ⲧⲁⲩⲉⲓ ⲛ̄ ⲧⲉⲩϣⲏ ⲁⲩⲃⲓⲧϥ̄ ⲛ̄-
Fol. 18 b 1 ϫⲓⲟⲩⲉ· ⲉⲛⲉⲛⲕⲱⲧⲕ̄· ⲁⲩⲱ | ⲡⲉ ⲛⲉⲩⲙⲉⲉⲩⲉ ⲉϣϩⲟⲡ ⲙ̄
ⲗ̄ⲇ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲕⲁⲧⲁ ⲧⲇⲓⲁⲧⲏⲡⲟⲥ ⲛ̄ ⲓ̄ⲉⲣⲓⲛⲏⲁ̄ⲓ̈ⲟⲥ·
ⲙⲛ̄ ⲉⲓ̈ⲱⲥⲏⲡⲡⲟⲥ· ⲙⲛ̄ ⲫⲓⲗⲩⲙⲱⲛ ⲛ̄ⲁⲡⲟ ϩⲃ̄ⲣⲁⲓⲟⲥ·
ⲉ ⲧⲃⲉ ⲡϭⲱⲛⲧ̄ ⲛ̄ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲉ ϩⲟⲩⲛ ⲉⲙⲙⲁⲑⲩⲧⲏⲥ ⲙ̄
ⲡⲛ̄ϫⲟⲉⲓⲥ· ⲙⲛ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲙ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ· Ⲉⲛⲉⲣⲉ ⲟⲩⲛⲟϭ
ⲙ̄ ⲡⲟⲓⲏⲣⲓⲁ· ϩⲙ̄ ⲡϩⲏⲧ ⲛ̄ⲛ̄ⲓⲓⲟⲩⲇⲁⲓ· ⲛ̄ⲧⲁⲩⲥ̄ϯⲟ̄ⲩ̄ ⲙ̄
ⲡϫⲟⲉⲓⲥ· ⲉ ϩⲟⲩⲛ ⲉ ⲡϣⲉ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲩⲟⲩⲱϣ ⲉ ⲣⲟⲕϩ̄ ⲙ̄ⲙⲟϥ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡϫⲟⲉⲓⲥ
ⲧⲱⲟⲩⲛ· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· Ⲉⲛⲉⲣⲉ ⲡϣⲉ ⲙ̄
ⲡⲉⲥ̄ϯⲥ̄ ⲧⲟⲝ ⲉ ⲡⲕⲁϩ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥ̄ϯⲟ̄ⲩ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲛ̄ϩⲏⲧϥ̄· Ⲏ̄ ⲧⲉⲣⲉ ⲡϣⲧⲟⲣⲧⲣ̄ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ⲉ ⲃⲟⲗ ϫⲉ
Fol. 18 b 2 ⲛⲉⲣⲉ ⲙ̄ⲙⲁⲑⲩⲧⲏⲥ | ϩⲏⲡ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ⲛⲓ̈ⲓ̈ⲟⲩⲇⲁⲓ̈·
ⲁϥⲧⲱⲟⲩⲛ ⲛ̄ϭⲓ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲓⲙⲁⲑⲁⲓⲁ· ⲁϥⲉⲓ̈ ϣⲁ ⲛⲓ-
ⲕⲱⲇⲏⲙⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲩⲥⲩⲛⲃⲟⲩ-
ⲗⲉⲩⲉ· ⲛ̄ϭⲓ ⲛⲓ̈ⲓ̈ⲟⲩⲇⲁⲓ· ⲙⲛ̄ ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲙⲛ̄ ⲡⲥⲉⲉⲡⲉ
ⲙ̄ ⲡⲥⲩⲛϩ̄ⲇ̄ⲣⲓⲟⲛ· ϫⲉ ⲙⲁⲣⲛ̄ⲣⲟⲕϩ̄ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲧⲉⲛⲟⲩ
ϭⲉ ⲙⲁⲣⲛ̄ⲃⲓⲧϥ̄ ⲛ̄ ⲧⲛ̄ϩⲟⲡϥ̄· ϫⲉ ⲛ̄ⲛⲉⲩⲉⲓⲣⲉ ⲙ̄ ⲡⲛ̄ⲧⲁⲩ-
ⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ· Ⲁⲩⲧⲱⲟⲩⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲉϫⲙ̄
ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ ⲛ̄ⲧⲉⲩϣⲏ· ⲁⲩϭⲓⲛⲉ ⲙ̄ ⲡϣⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ
ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ ⲓ̄ⲥ̄· ⲙⲛ̄ ⲡⲧⲓⲧⲗⲟⲥ ⲛ̄ⲧⲁ ⲡⲓ̈ⲗⲁⲧⲟⲥ· ⲟϫϥ ⲉ
ϩⲟⲩⲛ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲛ̄ⲕⲉ ⲉⲓⲃⲧ ⲉⲩⲧⲟⲕⲥ̄ ⲉ ⲣⲟϥ· ⲛⲁⲓ̈
Fol. 19 a 1 ⲛ̄ⲧⲁⲩⲟⲃⲧⲟⲩ ⲉ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲉⲛϥ̄|ϭⲓϫ ⲙⲛ̄ ⲛⲉϥ-
ⲗ̄ⲉ̄ ⲟⲣⲧⲉ (sic) ⲁⲩϩⲟϥⲧⲟⲩ ⲙⲛ̄ ⲛⲁ ⲛⲥⲟⲟⲛⲉ· ⲙ̄ⲡ ⲟⲩϣⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈· Ⲁⲩⲱ ⲡⲉϫⲉ ⲓ̈ⲱⲥⲏⲫ ⲛ̄
ⲛⲓⲕⲱⲇⲏⲙⲟⲥ ϫⲉ ⲙⲁⲣⲛ̄ ⲥⲱⲗⲡ̄ ⲙ̄ ⲡϣⲉ· ϩⲁ ⲡⲉⲥⲏⲧ ⲉ
ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲛ̄ⲧⲛ̄ⲃⲓⲧϥ̄ ⲙⲛ̄ ⲛⲉⲥ̄ϯⲟ̄ⲥ̄ ⲛ̄ⲧⲛ̄ⲕⲁⲁⲩ ⲛ̄ ϩⲟⲩⲛ
ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲕⲁ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲛ̄-

ϩⲏⲧϥ̅· ⲕⲁⲓ ⲅⲁⲣ ⲡⲱⲓ ⲡⲉ· ⲁⲩⲱ ⲙ̅ⲡ ⲓⲕⲁ ⲥⲱⲙⲁ ⲛ̅ϩⲏⲧϥ̅
ⲉⲛϩ̅· ⲏ ⲙⲏ ⲧⲉⲓ ⲡⲥⲱⲙⲁ ⲛ̅ ⲓ̅ⲥ̅· Ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲏⲧⲉ
ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲩⲉⲓⲣⲉ ϩⲓ ⲛⲁⲓ
ⲁⲩϫⲓⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲛϥ̅ϩⲏⲛ ⲅⲁⲣ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲙⲁ ⲛ̅ⲧⲁⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅ⲙⲟϥ ⲛ̅ϩⲏⲧϥ̅· ⲁⲩⲥⲕⲟⲣⲕⲣ̅ ⲙ̅
ⲡⲱⲛⲉ | ⲉⲣⲛ̅ ⲧⲧⲁⲡⲣⲟ ⲙ ⲡⲧⲁⲫⲟⲥ ⲁⲩⲃⲱⲕ· ⲁⲩⲱ ⲙ̅ⲡⲉ Fol. 19 a 2
ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲛ̅ⲧⲁⲩⲁⲁϥ ⲛ̅ⲟⲩⲛⲟϭ ⲛ̅ⲟⲩⲟⲉⲓϣ· ⲉⲣⲉ
ⲙ̅ⲙⲁⲑⲩⲧⲏⲥ ⲃⲏⲕ ⲉ ⲡⲧⲁⲫⲟⲥ ⲙ̅ⲙⲏⲛⲉ· ⲉⲩϣⲗⲏⲗ ⲛ̅-
ⲧⲉⲩϣⲏ ⲛ̅ϫⲓ̈ⲟⲩⲉ:—Ⲁⲩⲱ ⲟⲛ ⲉⲩⲃⲓ ⲛ̅ ⲛⲉⲧ ϣⲱⲛⲉ ⲉⲩϫⲓ
ⲙ̅ ⲧⲁⲗϭⲟ ϩⲓⲧⲛ̅ ⲓ̅ⲥ̅ ⲙⲛ̅ ⲡϥ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲱⲥ
ⲧⲉ ⲛ̅ⲇⲁⲓ̈ⲙⲱⲛⲓⲟⲛ ⲛ̅ ⲉⲩϭⲁⲗⲟⲟⲩ ⲛ̅ⲣⲱⲙⲉ· ⲉⲩϣⲁⲛϫⲱϩ
ⲉ ⲡⲧⲁⲫⲟⲥ ϣⲁⲩⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲓ̅ⲥ̅ ⲁϥⲉⲡⲓⲇⲓⲙⲁ ⲛⲁⲛ
ϩⲛ̅ ⲧⲥⲁⲣⲝ̅:—Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅ⲙⲟϥ· ⲉⲓⲥ ⲡϣⲉ
ⲙ̅ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲁϥⲇⲓⲱⲕⲓ ⲛ̅ⲥⲱϥ ϩⲙ̅ ⲡⲧⲁⲫⲟⲥ· ⲉϥϯ ϩⲓⲥⲉ
ⲛⲁⲛ ⲉϥⲛⲟⲩϫ ⲙ̅ⲙⲟⲛ ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲛ̅ⲥⲱⲙⲁ ⲛ̅ⲧⲁⲛϭⲟⲓⲗⲉ
ⲉ ⲣⲟⲟⲩ· Ⲥⲱⲧⲙ̅ ⲟⲛ ⲉ ϯⲕⲉ ⲛⲟϭ ⲛϣ̅ⲡⲏⲣⲉ· ⲛ̅ⲧⲁ
ⲛ̅|ϫⲓⲥⲟⲟⲩⲉ ⲛ̅ⲛ̅ⲉⲓⲟⲧⲉ ⲛ̅ⲁⲣⲭⲁⲓⲟⲛ ϫⲟⲟⲥ ⲉ ⲣⲟⲛ· ⲛⲉⲩⲛ Fol. 19 b 1
ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲇⲁⲓ· ⲙⲡ̅ⲉⲩⲟⲉⲓϣ ⲉⲧ ⲙ̅ⲙⲁⲩ· ϩⲛ̅ ⲗ̅ⲉ̅
ⲑⲓ̅ⲉ̅ⲗⲏ̅ⲙ̅ ⲉⲩⲣⲙ̅ⲙⲁⲟ ⲙ̅ⲙⲁⲧⲉ ⲡⲉ· ⲉ ⲡϥ̅ⲣⲁⲛ ⲡⲉ
ⲕⲗⲉⲟⲡⲁ· ⲉϥⲟ ⲛ̅ ⲡⲟⲧⲁⲕⲣⲟⲥ· ⲙ̅ⲡ ϥ̅ⲙⲟⲟϣⲉ ⲉⲛⲉϩ
ⲉϫⲉⲛ ⲛϥ̅ⲟⲩⲉⲣⲏⲧⲉ· ⲟⲩⲇⲉ ⲟⲛ ⲙ̅ⲡ ϥ̅ϣϭⲙ̅ ϭⲟⲙ ⲉ ⲁⲗⲉ
ⲉϫⲛ̅ ⲛ̅ⲧⲃ̅ⲛⲏ ⲉⲛϩ̅· ⲁⲗⲗⲁ ϣⲁⲩⲧⲁⲗⲟϥ ⲉⲩϩⲟⲩⲣⲓⲟⲛ̅
ⲛ̅ⲥⲉϫⲱⲕⲙⲉϥ· ⲁⲩⲱ ⲛ̅ⲥⲉϫⲓⲧϥ̅ ⲉ ⲡⲙⲁ ⲉⲧ ϥⲟⲩϣ̅ ⲃⲱⲕ
ⲉ ⲣ̅ⲟϥ:—ⲁⲩⲱ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡ ϥ̅ⲃⲱⲕ ϩⲙ̅ ⲡϣⲟϫⲛⲉ·
ⲛ̅ⲛ̅ⲡⲁⲣⲁⲛⲟⲙⲟⲥ· ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅ ⲡϫⲟⲉⲓⲥ
ⲙ̅ ⲡⲉⲟⲟⲩ ϩⲁ ⲣⲟⲛ· Ⲁϥϩⲱⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̅ ⲛϥ̅ϩⲙ̅ϩⲁⲗ·
ϫⲉ ⲙ̅ⲡⲣ̅ ⲕⲟⲓⲛⲟⲛⲉⲓ· ⲙⲛ̅ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲛⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ
ⲉⲧⲟⲩⲱϣ ⲉ ⲙⲟⲩ|ⲟⲩⲧ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲛⲁⲥⲱⲣⲉⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩⲕⲱϩ Fol. 19 b 2
ⲙⲛ̅ ⲟⲩⲫⲑⲟⲛⲟⲥ· Ⲁⲛⲟⲕ ϩⲱ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲡϣⲏⲣⲉ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲡⲣⲟⲫⲏϯⲁ ⲛ̅ⲛ̅ ⲛ̅ⲉⲓⲟⲧⲉ ⲙ̅ⲡⲣⲟ-
ⲫⲏⲧⲏⲥ· Ⲁⲩⲱ ⲁ ⲙⲁⲣⲉⲓⲁ ⲧⲛ̅ⲥⲱⲛⲉ ϫⲡⲟϥ ϩⲛ̅ ⲟⲩⲡⲛⲁ̅
ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲧⲉ ⲧϣⲉⲉⲣⲉ ⲛ̅ ⲕ̅ⲗⲉⲟⲡⲁ· ⲡⲉⲧ ⲛ̅ϣⲁⲩ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲓⲱⲁⲕⲓⲙ· ⲡⲥⲱⲛ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ
ϯⲡⲓⲥⲧⲉⲩⲉ ϫⲉ ⲙ̅ⲡⲉ ⲥⲟⲩⲉⲛ̅ ϩⲟⲟⲩⲧ ⲉⲛϩ̅:—Ⲟⲩⲡⲛⲁ̅

ⲉϥⲟⲩⲁⲁⲃ ⲡⲉ ⲛ̄ⲧⲁϥⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲥ· ⲕⲁⲧⲁ ⲧⲉⲫⲟⲛⲏ
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· Ⲡⲉⲓ ⲣⲱⲙⲉ ⲇⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ ϫⲉ
ⲕⲗⲉⲱⲡⲁ· ⲉⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩϣⲏⲣⲉ ⲙ̄ⲙⲟⲛⲟ-
ⲅⲉⲛⲏⲥ ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ ϩⲣⲟⲩⲫⲟⲥ· Ⲡⲁⲓ ⲇⲉ ⲁϥϣⲱⲛⲉ
Fol. 20 *a* 1 ϩⲙ̄ ⲡϥ̄ϣⲟⲛⲉ ⲙ̄ⲙⲟⲩ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲣ̄ ϩⲛ̄ⲕⲟⲩⲓ ⲇⲉ | ⲛ̄ϩⲟⲟⲩ
ⲗ̄ⲍ̄ ⲁϥⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟϥ· ⲁϥⲙⲟⲩⲧⲉ ⲛⲉϥϩⲙ̄ϩⲁⲗ· ⲛ̄ϭⲓ ⲕⲗⲉⲱⲡⲁ
ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ϫⲓ ⲛⲏⲧⲛ̄ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛ ⲗⲁⲧⲟⲙⲟⲥ
ⲛ̄ ⲣϥ̄ⲕϩ̄ⲕϩ̄ ⲱⲛ[ⲉ] ⲙⲁⲣϥ̄ ⲕⲁϩⲕϩ̄ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲁ
ϣⲏⲣⲉ· ϩⲓ̈ⲧⲟⲩⲱϥ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ· ⲧⲁⲧⲟⲙⲉⲥ ⲙ̄
ⲡⲁ ϣⲏⲣⲉ ⲛ̄ϩⲏⲧϥ̄· Ⲁⲩⲱ ⲉⲓϣⲁⲛⲙⲟⲩ ϩⲱ ⲧⲟⲙⲉⲥ ⲙ̄ⲙⲟⲓ
ⲛ̄ϩⲏⲧϥ̄· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡϥ̄ϣⲁϫⲉ· ⲁⲩⲥⲙⲓⲛⲉ ⲙ̄ ⲡⲧⲁ-
ⲫⲟⲥ· ⲁⲓϯ ⲉϥⲟⲛϩ̄ ⲛ̄ϭⲓ ϩⲣⲟⲩⲫⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ ⲕⲗⲉⲟⲡⲁ·
ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲟⲟⲩ ⲥⲛⲁⲩ ⲁϥⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟϥ· ⲉⲛⲉ ⲡⲥⲁⲃ-
ⲃⲁⲧⲟⲛ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲱϣ ⲉϫⲓ ⲙ̄
ⲡϥ̄ⲥⲱⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ· ϫⲉ ⲛ̄ⲛⲉⲩⲃⲗ̄ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ
ⲉ ⲃⲟⲗ· ⲙ̄ ⲡϥ̄ⲣⲁⲥⲧⲉ ⲇⲉ ⲉⲧⲉ ⲡⲟⲩⲁ ⲛ̄ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ· |
Fol. 20 *a* 2 ⲁⲩϫⲓⲧϥ̄ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ ϩⲓϫⲛ̄ ⲟⲩⲙⲁ ⲛ̄ⲛⲕⲟⲧⲕ̄·
ⲡϥ̄ⲉⲓⲱⲧ ⲇⲉ ϩⲱⲱϥ ⲁϥⲧⲁⲗⲟϥ ⲉ ⲡϩⲟⲩⲣⲓⲟⲛ· ⲁⲩⲧⲱⲟⲩⲛ
ⲙ̄ⲙⲟϥ ⲁⲩⲃⲓⲧϥ̄ ⲉ ⲃⲟⲗ ⲛⲙ̄ⲙⲁϥ· ⲉϥⲟⲩⲏϩ ⲛ̄ⲥⲱϥ ⲁⲩⲱ
ⲛϥ̄ⲣⲓⲙⲉ ⲉ ⲡϥ̄ϣⲏⲣⲉ· ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲛϩ̄ⲡⲉ:—Ⲛ̄ ⲧⲉⲣ
ⲟⲩⲡⲱϩ ⲇⲉ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̄ⲥ̄· ⲁⲩⲟⲩⲱϩ ⲙ̄ ⲡϥ̄ⲥⲱⲙⲁ
ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ⲁⲩⲑⲙ̄ⲥⲉ ⲡϥ̄ⲉⲓⲱⲧ ϩⲁⲧⲙ̄
ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̄ⲥ̄· ⲁⲩⲱ ⲉⲛϥ̄ⲛϩ̄ⲡⲉ ⲉ ⲡϥ̄ϣⲏⲣⲉ ⲛ̄ϭⲓ ⲕⲗⲉⲱⲡⲁ·
ⲉϥⲣⲓ̈ⲙⲉ ⲉϥⲱϣ ⲉ ⲃⲟⲗ:—Ϫⲉ ⲱ̄ ⲡⲁ ϣⲏⲣⲉ ⲙ̄ⲙⲉⲣⲓⲧ·
ϩⲁⲙⲟⲓ ⲉ ⲛⲉⲛⲉϩⲟⲟⲩ ⲛⲉ ⲛⲁⲓ· ⲉⲣⲉ ⲓ̄ⲥ̄ ⲡⲛⲁⲍⲱⲣⲁⲓ̈ⲟⲥ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲉϥⲧⲟⲩⲛⲟⲥ ⲛ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲩⲱ ⲁⲛⲟⲕ
ϩⲱ ⲛⲓⲛⲁⲃⲱⲕ (*sic*) ϣⲁ ⲣⲟϥ ⲡⲉ· ⲧⲁⲡⲁⲣⲁⲕⲁⲗⲓ̈ ⲙ̄ⲙⲟϥ:
Fol. 20 *b* 1 ⲛϥ̄ⲧⲟⲩⲛⲟⲥⲕ̄ ⲛⲁⲓ· ⲕⲁⲓ ⲅⲁⲣ ⲁϥⲧⲟⲩⲛⲉⲥ ϩⲛ̄ⲕⲟ[ⲟⲩⲉ] | ⲁⲩⲱ
ⲗ̄ⲏ̄ ⲥⲉϩⲙ̄ ⲡⲥⲱⲙⲁ ⲛⲉⲙⲙⲁⲛ ⲙ̄ⲡⲟⲟⲩ· Ⲁϥⲧⲟⲩⲛⲉⲥ ⲁⲛⲛⲁ
ⲧϣⲉⲉⲣⲉ ⲛ̄ ⲓⲁⲉⲓⲣⲟⲥ· ⲡⲁⲣⲭⲏⲥⲩⲛⲁⲅⲱⲅⲟⲥ ⲡⲥⲟⲛ ⲛ̄ⲧⲕ-
ⲙ̄ⲁⲁⲩ· ⲉⲓⲥ ϯⲕⲉ ⲟⲩⲉⲓ ϩⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ⲡⲟⲟⲩ:—Ⲁϥⲧⲟⲩ-
ⲛⲉⲥ ⲗⲁⲍⲁⲣⲟⲥ ⲡⲛ̄ⲥⲟⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲡⲗⲏⲛ
ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ· ⲉϣϫⲉ ⲡϥ̄ⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ· ⲉⲣⲉ
ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ϣⲉⲡ ϩⲣⲁⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧϥ̄ⲙⲛ̄ⲧⲉⲣ̄ⲣ̄ⲟ ϣⲁ

ⲉⲛⲉϩ· Ⲉϥⲧⲁⲟⲩⲟ ⲛⲁⲓ ⲛ̄ϭⲓ ⲕⲗⲉⲱⲡⲁ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄
ⲡⲓⲥϯⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭⲥ̄ ⲓ̄ⲥ̄:—Ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲛⲟϭ ⲛ̄ⲥϯ
ⲛⲟⲩⲃⲉ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̄ⲥ̄· ⲁϥⲛⲁⲩ ⲛ̄ϭⲓ
ⲕⲗⲉⲟⲡⲁ ϩⲛ̄ ⲛϥ̄ⲃⲁⲗ ⲉⲩⲧⲏⲡⲟⲥ· ⲛ̄ⲥϯⲟ̄ⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ
ⲉ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲁϥⲟⲩⲱϩ ⲉϫⲙ̄ ⲡⲉϭⲗⲟϭ
ⲙ̄ ⲡⲉⲧ ⲙⲱⲟⲩⲧ:—Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲧ|ⲱⲟⲩⲛ ⲛ̄ⲧⲉⲩ- Fol. 20 b 2
ⲛⲟⲩ ⲛ̄ϭⲓ ⲡⲉⲧ ⲙⲟⲟⲩⲧ ⲁϥϩⲙⲟⲟⲥ· Ⲛ̄ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲇⲉ
ⲛ̄ϭⲓ ⲡϥ̄ⲉⲓⲱⲧ· ϫⲉ ⲁϥⲧⲱⲟⲩⲛ ⲁϥϩⲙⲟⲟⲥ ⲛ̄ϭⲓ ⲡϥ̄ϣⲏⲣⲉ·
ⲁϥⲟⲛⲅϥ̄ ⲉ ϩⲣⲁⲓ ϩⲙ̄ ⲡⲣⲁϣⲉ ⲙ̄ ⲡϥ̄ϩⲏⲧ:—Ⲁϥⲁϩⲉ
ⲣⲁⲧϥ̄ ⲉϫⲛ̄ ⲛϥ̄ⲟⲩⲉⲣⲏⲧⲉ· ⲁϥⲣ̄ⲑⲉ ⲉϣϫⲉ ⲙ̄ⲡ ⲟⲩⲙ̄ⲕⲁϩ
ⲉⲛⲉϩ· Ⲛⲓⲟⲩⲇⲁⲓ ⲇⲉ ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ⲁⲩⲛⲟϭ ⲛ̄
ϩⲟⲧⲉ ⲧⲁϩⲟⲟⲩ· ϫⲉ ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲧ ⲙⲟⲟⲩⲧ ⲉϥϩⲙⲟⲟⲥ·
ⲁⲩⲱ ⲡϥ̄ⲉⲓⲱⲧ ⲉϥⲟ ⲛ̄ ⲡⲟⲧⲁⲕⲣ̊ⲥ ⲉϥⲡⲏⲧ ⲉ ⲡⲁⲓ ⲥⲁ ⲙⲛ̄
ⲡⲁⲓ· Ⲁⲩⲱ ⲁⲩⲃⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ⲛ̄ϩⲃⲟⲟⲥ· ⲉⲩϭⲗⲙ̄ⲗⲟⲙ ⲉ
ⲣⲟϥ· ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄· ϩⲛ̄ ⲧⲉⲩⲙⲏⲧⲉ:—Ⲁⲩⲱ
ⲛⲉⲣⲉ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲛⲓⲙ ⲡⲉ ⲛ̄ⲧⲁϥ-
ⲧⲟⲩⲛⲟⲥⲕ̄· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲡⲉ
ⲛ̄ⲧⲁϥⲉⲓ ⲉ ⲃⲟⲗ | ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲉϥⲧⲱⲟⲩⲛ ϩⲁ ⲟⲩⲥ̄ϯⲟ̄ⲥ̄ Fol. 21 a 1
ⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲱⲓ ⲁϥⲧⲟⲩⲛⲟⲥⲧ̄ ⲁⲩⲱ ⲗ̄ⲑ̄
ⲁⲓ̈ⲱⲛϩ̄ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲧⲉⲧⲛⲁⲩ ⲉ ⲣⲟⲓ· ⲁⲩⲱ
ⲛⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲕⲗⲉⲟⲡⲁ· ϫⲉ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⲁⲕⲙⲟⲟϣⲉ·
ⲏ̄ ⲛⲓⲙ ⲡⲉ ⲛ̄ⲧⲁϥⲧⲁⲗϭⲟⲕ:—Ⲁϥⲟⲩⲱϣⲃ̄ ϩⲛ̄ ⲟⲩⲛ̄ⲟϭ ⲛ̄
ⲣⲁϣⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲛ̄ⲧⲁϥⲧⲟⲩⲛⲉⲥ ⲡⲁ ϣⲏⲣⲉ·
ⲉ ⲡⲉϥⲥⲛⲁⲩ ⲡⲉ· ϫⲓⲛⲧⲁϥⲙⲟⲩ· ⲛ̄ⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥ-
ⲧⲁⲗϭⲟⲓ ⲛ̄ϯϩⲉ:—Ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧϭⲓϫ ⲙ̄ ⲡϥ̄ϣⲏⲣⲉ·
ⲁϥⲃⲱⲕ ⲛⲙ̄ⲙⲁϥ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄
ⲣⲁϣⲉ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ: ⲙⲛ̄ ⲡϥ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄
ϣⲏⲣⲉ ⲓ̄ⲥ̄ ⲡⲉⲭⲥ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ Ⲉⲩⲱϣ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ·
ϫⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲕ̄ϭⲟⲙ ⲓ̄ⲥ̄ ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲕ|ⲕⲱ ⲛ̄ⲧⲕ̄ϭⲟⲙ̄ ϩⲙ̄ ⲡⲕⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲣϥ̄ϯ Fol. 21 a 2
ⲱⲛϩ̄ ⲛ̄ ⲛⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ:—Ⲉ ⲡⲙⲁ ⲛ̄ ⲟⲩⲗⲩⲡⲉⲓ·
ⲁⲕϯ ⲛⲁⲓ ⲛ̄ ⲟⲩⲣⲁϣⲉ ⲉϥⲟ ⲛⲥⲛⲁⲩ· ⲙⲛ̄ ⲟⲩⲧⲉⲗⲏⲗ
ⲡⲧⲱⲟⲩⲛ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ· ⲁⲩⲱ ⲡⲧⲁⲗϭⲟ ⲛ̄ⲧⲁϥϣⲱⲡⲉ
ⲛⲁⲓ:—Ⲉⲛⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ⲥⲱⲧⲙ̄ ⲉ ⲡⲛ̄ⲧⲁϥϣⲱⲡⲉ

ⲙ̅ⲙⲟⲟⲩ· ⲉⲩⲣ̅ϣⲡⲏⲣⲉ ⲕⲗⲉⲱⲡⲁ ⲙⲛ̅ ϫⲉ ⲁϥⲗⲟ ⲉ ⲃⲟⲗ
ϩⲙ̅ ⲡϥ̅ϣⲱⲛⲉ ⲉⲧ ⲛⲙ̅ⲙⲁϥ· ⲡϥ̅ϣⲏⲣⲉ ϫⲉ ⲁϥⲧⲱⲟⲩⲛ
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ:—Ⲁⲩⲱ ⲁϥⲧⲣⲉⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̅-
ⲛⲉⲭⲏⲣⲁ ⲙⲛ̅ ⲛ̅ⲟⲣⲫⲁⲛⲟⲥ· ⲁϥⲉⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲟϭ
ⲛ̅ϣⲟⲡⲥ̅· ⲁⲩⲱ ⲁϥⲥⲱⲣ ⲉ ϫⲱⲟⲩ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ⲭ̅ⲣⲏⲙⲁ
ⲙ̅ ⲡϥ̅ⲣⲁⲥⲧⲉ· Ⲁⲩⲱ ⲛϥ̅ϩⲙ̅ϩⲁⲗ ⲁϥⲁⲁⲩ ⲛ̅ⲣⲙ̅ϩⲉ· Ⲁϥ-
Fol. 21 b 1 ⲃⲱⲕ ϣⲁ ⲛⲁⲡⲟⲥⲧⲟⲗ° ⲙⲛ̅ ⲛϥ̅ϣⲏⲣⲉ· ⲁϥϫ[ⲓ]|ⲃⲁⲡϯⲥⲙⲁ
ⲙ̅ ⲛ̅ⲧⲟϥ ⲙⲛ̅ ⲛⲁ ⲡϥ̅ⲏⲓ ⲧⲏⲣⲟⲩ ϩⲛ̅ ⲡⲣⲁⲛ ⲉ ⲡⲉⲓⲱⲧ ⲙⲛ̅
ⲡϣⲏⲣⲉ· ⲙⲛ̅ ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲉ ⲁⲩϣⲱⲡⲉ ⲛ̅
ϩⲙ̅ ⲙⲁⲑⲏⲧⲏⲥ ⲛ̅ ⲥⲱⲧⲡ̅ ⲉⲩⲧⲁϣⲉⲟⲉⲓϣ ⲙ̅ ⲡⲉⲭⲥ̅ ⲙⲛ̅
ⲡϥ̅ⲥ̅ϯⲟⲥ̅:—Ⲏⲓⲟⲩⲇⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ϯϣⲡⲏⲣⲉ
ⲛ̅ⲧ ⲁⲥϣⲱⲡⲉ· ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭⲥ̅ ⲓ̅ⲥ̅:—Ⲏⲉⲅⲣⲁⲙ-
ⲙⲁⲧⲉⲩⲥ ⲇⲉ ⲙⲛ̅ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲛ̅ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅ ⲇⲉ
ϫⲉ ⲁ ϯⲛⲟϭ ⲛ̅ ϣⲡⲏⲣⲉ ϣⲱⲡⲉ ϩⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲓ̅ⲥ̅·
ⲁⲩϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲛ̅ ⲣⲟⲕϩϥ̅ ϩⲛ̅ ⲟⲩⲕⲱϩⲧ̅· ⲁⲩⲟⲩⲱϣⲉⲃ
ⲛ̅ϭⲓ ⲛ̅ⲛⲟϭ ⲛ̅ⲧⲥⲩⲛⲁⲅⲱⲅⲏ· ⲙⲛ̅ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ·
ⲛ̅ⲛⲁⲣⲭⲏⲉⲣⲉⲩⲥ· ϫⲉ ⲟⲩⲱⲛϩ̅ ⲉ ⲁⲩϣⲉⲧϣⲟⲧϥ̅ ϩⲛ̅ ⲟⲩ-
ⲡⲉⲧⲣⲁ· ⲙⲉⲣⲉ ⲡⲕⲱϩⲧ̅ ϫⲓ ⲙⲙⲟϥ:—Ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ
Fol. 21 b 2 ⲡϩⲱⲃ [ⲉ] ⲣⲁ[ⲛ] ⲛⲏⲧⲛ̅· ⲙⲁⲣⲟⲩ|ϩⲟⲥϥ̅ ⲛ̅ⲛⲓⲉⲓ̈ⲧⲛ̅ ⲛ̅ϭⲓ
ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲛ̅ⲧⲉ ⲧⲙ̅ ⲡϥ̅ⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲟⲩⲱⲛⲉϩ ⲉ ⲃⲟⲗ ⲉ
ⲡⲧⲏⲣϥ̅:—Ⲁⲩⲱ ⲁ ⲧⲓ ⲥⲩⲙⲃⲟⲩⲗⲓⲁ ⲉ ⲣⲁⲛⲁϥ ⲧⲏⲣⲟⲩ·
ⲁⲩⲧⲁϣⲉⲟⲉⲓϣ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅ ⲑⲓⲉ̅ⲗⲏⲙ̅ ⲉⲩϫⲱ̅ ⲙ̅ⲙⲟⲥ
ϫⲉ ⲛ̅ϩⲟⲟⲩⲧ· ⲙⲛ̅ ⲛ̅ϩⲓⲟⲙⲉ· ⲉⲩϣⲁⲛⲥⲉϩⲉⲣ ⲉⲓ̈ⲧⲛ̅ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲛⲉⲩⲏⲓ̈· ⲙⲛ̅ ⲛⲉⲩⲣ̅ⲅⲁⲥⲧⲏⲣⲓⲟⲛ ϣⲁ ϩⲣⲁⲓ̈ ⲉⲛⲉⲩ-
ⲥⲧⲁⲃⲗⲟⲛ· ⲙⲁⲣⲟⲩⲃⲓⲧⲟⲩ ⲙ̅ⲙⲏⲛⲉ· ⲛ̅ⲥⲉ ⲡⲁϩⲧⲟⲩ ⲉϫⲙ̅
ⲡⲧⲁⲫⲟⲥ ⲙ̅ ⲡⲓ̈ ⲡⲗⲁⲛⲟⲥ ϫⲉ ⲓ̅ⲥ̅:—Ⲡⲉⲧ ⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟϥ
ⲁⲛ̅ ⲉϥⲉⲓⲣⲉ ⲛ̅ϯϩⲉ· ϣⲁⲩⲁⲁϥ ⲛ̅ⲁⲡⲟ ⲥⲩⲛⲁⲥⲩⲛⲁⲅⲱⲅⲟⲥ (*sic*)
ⲛ̅ⲥⲉϣⲁⲧϥ̅ ⲛ̅ ⲟⲩⲧⲣⲁⲭⲙⲏ ⲛϩ̅ⲟⲙⲛ̅ⲧ:—Ⲁⲩⲱ ⲁ ⲧⲓⲥⲩⲙ-
ⲃⲟⲩⲗⲓ̈ⲁ ϣⲱⲡⲉ ϩⲛ̅ ⲑⲓⲉ̅ⲗⲏⲙ̅ ⲧⲏⲣⲉⲥ· ⲉⲛ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ
ⲉⲩⲉⲓⲣⲉ ⲙ̅ⲙⲟⲥ ⲙ̅ⲙⲏⲛⲉ· ϣⲁ ϩⲣⲁⲓ ⲉ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̅
Fol. 22 a 1 ⲟⲩⲁⲥⲡⲁⲥⲓⲁ|ⲛⲟⲥ ⲡⲉⲣⲣⲟ· ⲡⲁⲓ ⲛ̅ⲧⲁϥϣⲱϥ ⲛ̅ ⲑⲓⲉ̅ⲗⲏⲙ̅·
ⲙ̅ⲁ̅ ⲁⲩⲱ ϣⲁⲛⲧ ⲉϥⲉⲓ ⲉϫⲛ̅ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ ⲧⲏⲣⲟⲩ ⲙ̅ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲉⲩⲉⲓⲣⲉ ⲙ̅ ⲡⲁⲓ̈:—Ⲕⲁⲧⲁ ⲛ̅ϯⲁⲇⲏⲡⲟⲥ
ⲛ̅ ⲓ̈ⲱⲥⲏⲡⲡⲟⲥ· ⲙⲛ̅ ⲉⲓⲉⲣⲓⲛⲛⲁⲓⲟⲥ· ⲁⲩⲱ ⲡϩⲓⲥⲧⲟⲣⲓⲟ-

ⲅⲣⲁⲫⲟⲥ :—Ⲉ ⲁϣⲉϥⲃⲉ ⲛ̄ⲣⲟ ⲙ̄ ⲡⲉⲟ̊ⲉⲓⲛⲉ· ϫⲓⲛ ⲉ ⲡⲉⲩ-
ⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ϣⲁ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· ϩⲟⲥ ⲧⲉ ⲛ̄ⲧⲉ
ϩⲛ̄ⲛⲟϭ ⲛ̄ⲕⲟⲡⲣⲓⲁ ϣⲱⲡⲉ· ϩⲓϫⲛ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̅ⲥ̅· ⲉⲩϫⲟⲟⲥⲉ
ⲉ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲉⲥ :—Ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲛ̄ⲧⲁⲕⲟ ⲁϥⲛ̄ⲧϥ̄ ⲉϫⲛ̄
ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛ̄ϭⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· Ⲉ ⲁϥϩⲱⲧⲃ̄ ⲛ̄ϩⲏⲧⲟⲩ ⲛ̄
ϣⲟⲙⲛ̄ⲧⲃⲁ (*sic*)· Ⲁⲩⲱ ⲁϥⲉⲝⲟⲣⲓⲍⲉ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ϣⲟ ⲉ
ⲕⲏⲙⲉ Ⲉ ⲁϥⲥϩⲁⲓ ⲙⲡ̄ⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁⲣⲭⲱⲛ ⲛ̄ ⲧⲉⲕⲉⲡϯⲁ·
ⲉϥϫⲱ̄ ⲙ̄ⲙ̊ⲥ | Ⲩⲉ ⲙ̄ⲡⲣ̄ⲕⲁ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲉ ϭⲙ̄ ⲡⲁⲣϩⲏⲥⲓⲁ Fol. 22 *a* 2
ϩⲟⲗⲟⲥ ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲛ̄ ⲕⲏⲙⲉ· ⲟⲩⲇⲉ ⲙ̄ⲡⲣ̄ ⲕⲁⲁⲩ ⲛⲉⲣⲉⲓ̈ ⲉ
ⲡϣⲱⲱⲧ· ⲟⲩⲇⲉ ⲙⲡⲣ̄ ⲕⲁⲁⲩ ⲉϫⲛ̄ ⲛⲓⲟ ⲙⲛ̄ ⲏⲣⲡ̄· ⲟⲩⲇⲉ
ⲉϫⲛ̄ ⲛⲓϩⲣⲱⲧ ϩⲟⲗⲟⲥ· ⲟⲩⲇⲉ ⲛⲉⲧ ⲛ̄ϫⲛⲟⲟⲩ ⲙⲛ̄ ⲛⲉⲧ
ⲛ̄ⲅⲉⲛⲏⲙⲁ· ⲁⲩⲱ ⲙⲁⲣⲟⲩⲣ̄ ⲕⲃⲁ ϩⲓ ⲁⲗⲱⲧ ⲧⲏⲣⲟⲩ·
ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲛ̄ ⲕⲏⲙⲉ· ϣⲁⲛⲧ ⲟⲩϣⲓⲛⲉ̄ ⲛⲥⲟⲟⲩ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̄· Ⲁⲩⲱ ⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛⲉⲩϯ ϩⲓⲥⲉ ⲛⲁⲩ ⲉ
ⲡ̄ϩⲟⲩⲟ· ⲉⲩⲑⲙ̄ⲕⲟ ⲙ̄ⲙⲟⲟⲩ· ⲛ̄ϩⲟⲩⲉ ⲛⲉⲩⲓⲟⲧⲉ· ⲙ̄ ⲡⲉⲩ-
ⲟⲉⲓϣ ⲙ̄ ⲫⲁⲣⲁⲱ ⲉⲩⲟ ⲛϩⲙ̄ϩⲁⲗ ⲛ̄ ⲛ̄ⲣⲙ̄ ⲛ̄ ⲕⲏⲙⲉ·
Ⲉⲛⲉⲣⲉ ϣⲁⲣⲉ ⲟⲩϣⲏⲣⲉ ϣⲏⲙ ϩⲓⲟⲩⲉ ⲉ ⲙⲏⲧ ⲛ̄ⲣⲱⲙⲉ
ϫⲱⲱⲣⲉ· ⲛⲧ [ϩⲃ̄ⲣ]ⲁⲓⲟⲥ :—Ⲁⲩⲱ ⲛⲉ ⲙⲉⲩϣⲣ̄ ⲗⲁⲁⲩ
ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲁϥ· ⲁⲗⲗ[ⲁ] ⲛⲉⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̄[ⲙⲟϥ] | ⲉ Fol. 22 *b* 1
ⲧⲣϥ̄ⲥⲟ ⲉ ⲣⲟⲟⲩ· ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲁϥⲑⲃ̄ⲃⲓⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲧⲟⲗ- ⲙⲃ̄
ⲙⲏⲣⲓⲁ ⲛ̄ⲧⲁⲁⲥ (*sic*) ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ· Ⲗⲟⲓⲡⲟⲛ ⲧⲅⲉⲛⲁⲓⲁ
ⲧⲏⲣⲉⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛⲁⲓ ⲛ̄ⲧ ⲁⲩⲥ̄ⲫⲟ̄ⲩ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲙ̄
ⲡⲉⲟⲟⲩ· Ⲁⲥϩⲱⲛ ⲉ ⲱϫⲛ̄ ⲉⲩϩⲱⲧⲃ̄ ⲛ̄ⲥⲱⲟⲩ· ϩⲓⲧⲛ̄ ⲛⲉⲣⲱⲟⲩ·
ⲁⲩⲱ ⲟⲛ ϩⲉⲛ ϩⲛ̄ⲗⲓⲙⲟⲥ· ⲙⲛ̄ ϩⲛ̄ ϩⲛ̄ϩⲏⲃⲱⲱⲛ :—Ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲉⲓⲛⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲩⲛⲟⲃⲉ·
ⲡⲥⲉⲉⲡⲉ ⲇⲉ ⲛ̄ⲧⲁⲩϣⲟϫⲡ̄ ϩⲛ̄ ⲑⲓⲉ̄ⲗⲏⲙ̄· ⲁⲩⲣ̄ ⲡⲟⲃϣ̄ ⲉ
ⲧⲥⲩⲛⲏⲑⲓⲁ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲙ̄ⲡ ⲟⲩϩⲱⲥ ⲉⲓⲧⲛ̄ ⲉ ϫⲱϥ ⲛ̄ⲕⲉ
ⲥⲟⲡ· Ⲗⲟⲓⲡⲟⲛ ⲁ ϩⲛ̄ⲛⲟϭ ⲛ̄ ⲕⲟⲡⲣⲓⲁ ϣⲱⲡⲉ ϩⲓϫⲛ̄ [ⲡⲧⲁ]-
ⲫⲟⲥ ⲛ̄ ⲓ̅ⲥ̅· ⲙⲛ̄ [ⲉⲡⲕ̄ⲣ]ⲁⲛⲓⲟⲛ· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲧⲙ̄ ⲗⲁⲁⲩ
ⲉⲣ ⲡⲉϥⲙⲉⲉⲩⲉ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲡⲗⲏⲛ ⲛⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲧⲕ|ⲟ̊ⲣⲓⲁ Fol. 22 *b* 2
ⲙ̄ ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ ⲛ̄ ⲓ̅ⲥ̅· ϫⲉ ⲡⲕⲟⲗⲕⲟⲑⲁ· Ⲉⲛⲉϥⲉⲡⲉⲛⲟⲩ
ⲙ̄ ⲡⲁⲓ̈ ⲛ̄ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ⲛ̄ⲛ̄ ⲛ̄ⲧⲁⲩ-
ϣⲱⲡⲉ ⲛⲁϥ ⲛ̄ϩⲉⲡⲉⲣⲉⲧⲏⲥ· ϫⲉ ϯⲛⲁⲃⲓ̄ ⲙ̄ ⲡⲣ̄ ⲡ̄ⲙⲉⲉⲩⲉ
ⲙ̄ ⲡⲉⲥ̄ⲫⲟ̄ⲥ̄ ⲛ̄ ⲧⲙⲏⲧⲉ· Ⲏϥ̄ⲥⲟⲟⲩⲛ ⲣⲱ ⲁⲛ ϫⲉ ϩⲁⲡⲥ̄ ⲡⲉ·

ⲛⲧⲉ ⲡⲉⲥⲥ ⲁⲓ ⲉⲟⲟⲩ· ⲭⲁⲧⲛ ⲛⲉⲣⲱⲟⲩ ⲙⲛ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ :—ⲛⲥⲉⲱⲧⲁⲙ ⲉ ⲡⲣⲱ ⲛⲧⲣⲡⲛⲧⲉ :—
Ⲗⲁⲱ ⲉⲱⲱⲉ ⲁ ⲛⲉⲧⲟ ⲡⲟⲣⲫⲁⲛⲟⲛ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲧⲱⲱ
ⲉ ⲣⲱⲛ ⲙ ⲡⲉⲥⲥ :—Ⲗⲗⲗⲁ ⲙⲛ ⲟⲩⲱⲥⲙⲁⲥⲟⲩ ⲣⲟⲛⲕ
ⲱⲁ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲣⲟⲗⲟⲥ· ⲉⲛⲉⲕⲍⲱⲟⲩⲣⲁⲫⲓ ⲣⲙ ⲡⲣⲛⲧ ⲛ
ⲉⲙⲡⲓⲥⲧⲟⲥ· ⲛⲥⲓ ⲡⲉⲥⲥ· ⲉⲧⲉⲓⲣⲉ ⲙ ⲡⲉⲙⲉⲉⲧⲉ ⲧⲏⲣⲟⲩ·
Fol. 23 a 1 ⲛⲟⲉ ⲛ ⲟⲩⲣⲓⲕⲱⲛ ⲉⲧⲥⲱ|ⲱⲧ ⲉ ⲣⲟⲩ ⲛⲟⲉ ⲛ ⲟⲩⲣⲓⲕⲱⲛ·
ⲙⲙ ⲉⲧⲥⲱⲱⲧ ⲉ ⲣⲟⲥ· ⲉⲱⲱⲉ ⲁⲧⲣⲟⲡⲉ ⲛ ⲟⲩⲕⲟⲓ· ⲁⲗⲗⲁ
ⲉⲛⲉⲧⲛⲧⲟⲛ ⲉ ⲡⲣⲏ ⲣⲉⲛ ⲧⲉⲍⲟⲩ· ⲉⲱⲁⲣⲣⲟⲧⲏ ⲛⲧⲉⲧⲱⲛ
ⲛⲉⲁⲟⲩⲱⲛⲉ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲣⲟⲟⲩ· Ⲉⲩⲟ ⲛⲟⲉ ⲛ ⲟⲩⲛⲁⲙⲫⲓⲟⲥ
ⲉⲩⲛⲏⲩ ⲉ ⲃⲟⲗ ⲣⲙ ⲡⲉⲙⲁ ⲛ ⲱⲉⲗⲉⲉⲧ· ⲛⲧⲣⲉ ⲣⲱⲟⲩ
ⲡⲉⲥⲥ· ⲁⲧⲣⲟⲡⲉ ⲛⲥⲓ ⲛⲓⲟⲩⲁⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲉⲧⲕⲱⲣ
ⲉⲃⲟⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ· Ⲗⲗⲗⲁ ⲁⲩⲟⲩⲱⲛⲉ
ⲉ ⲃⲟⲗ ⲉⲩⲟ ⲛ ⲗⲁⲙⲡⲣⲟⲛ ⲉ ⲡⲉⲟⲩⲟ· Ⲉⲩⲏ ⲥⲁ ⲉ ⲡⲉⲟⲩ-
ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙ ⲧⲉⲟⲩⲥⲓⲁ· Ⲡⲉⲥⲥ ⲡⲉⲧ ⲛⲁⲱⲧⲉ ⲛ
ⲛⲉⲣⲱⲟⲩ ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ :—Ⲉⲧⲕⲱ ⲙⲙⲟⲩ ⲛⲥⲣⲛⲡⲉ
Fol. 23 a 2 ⲛⲁⲧ· ⲁⲧⲱ ⲉⲧⲕⲱ ⲙⲙⲟⲩ ⲣⲓⲭ|ⲉⲛ ⲛⲉⲧⲣⲁⲃⲧⲟⲥ ⲛⲛⲟⲩⲃ
ⲉⲡ ⲛⲉⲧⲥⲓⲍ· Ⲫⲍⲱⲥⲣⲁⲫⲓ ⲟⲛ ⲉⲣⲁ ⲡⲛⲓ ⲛⲛⲉⲣⲱⲟⲩ ⲛⲥⲓ
ⲡⲉⲥⲥ :—Ⲥⲉⲡⲛⲥⲥⲉ ⲙⲙⲟⲩ ⲉⲡ ⲛⲉⲣⲓⲟⲟⲩⲉ· Ⲫ ⲣⲓⲭⲉ
ⲛⲉⲥⲧⲏⲗⲗⲟⲥ ⲙⲛ ⲛⲕⲟⲟⲩ ⲛⲛⲓ :—Ⲭⲉ ⲉⲩⲉⲱⲱⲡⲉ ⲛⲁⲧ
ⲛⲛⲁⲱⲧⲉ· ⲙⲛ ⲟⲩⲟⲛ [ⲙ]ⲙⲁ ⲉⲧ ⲛⲁⲡⲁⲣⲁⲥⲉ· Ⲫ ⲣⲓⲭⲉ
ⲛⲉⲭⲛⲧ ⲟⲛ ⲛⲥⲓ ⲡⲉⲥⲥ· ⲉⲩⲛⲟⲧⲣⲉ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲭⲓ-
ⲙⲱⲛ ⲙⲛ ⲛⲧⲛⲧ ⲉⲧ ⲛⲁⲱⲧ· Ⲫ ⲣⲓⲭⲉ ⲡⲕⲟⲓⲛⲟⲃⲓⲟⲛ ⲛ
ⲛⲉⲣⲣⲱⲟⲩ· ⲉⲩⲏ ⲭⲁⲣⲓⲥ ⲛⲁⲧ· Ⲫ ⲣⲓⲟⲛ ⲟⲛ ⲛⲥⲣⲁⲓ
ⲙⲙⲁ ⲛⲥⲓ ⲡⲉⲥⲥ ⲉⲧ ⲟⲧⲁⲁⲃ· ⲛⲧⲉ ⲛⲉⲧ ⲛⲁⲣⲧⲣⲟⲫⲣⲁⲫⲉ
ⲣⲁ ⲣⲟⲟⲩ· Ⲱ ⲧⲥⲟⲙ ⲁⲧⲱ ⲡⲱⲟⲧⲱⲟⲩ· ⲛ ⲛⲉⲭⲣⲓⲥⲧⲁ-
Fol. 23 b 1 ⲛⲟⲥ· ⲙⲛ ⲙⲡⲓⲥⲧ[ⲟⲥ] | Ⲡⲉⲧⲣ ⲗⲁⲁⲧ ⲛⲣⲱⲃ ⲛⲧⲉ ⲡⲓ-
ⲙⲙ ⲕⲟⲥⲙⲟⲥ ⲁⲭⲛ ⲡⲉⲥⲥ· Ⲡⲉⲧⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲭⲛ
ⲡⲉⲥⲥ :—Ⲡⲉⲧⲥⲙⲉⲛ ⲡⲉ ⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲭⲛ ⲡⲉⲥⲥ:
Ⲡⲉⲧⲁⲗⲉ ⲟⲧⲥⲓⲁ ⲉ ⲣⲣⲁⲓ ⲁⲭⲛ ⲡⲉⲥⲥ :—Ⲡⲉⲧⲭⲓⲣⲟ-
ⲭⲱⲛⲓⲁ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲏ ⲕⲗⲏⲣⲓⲕⲟⲥ ⲁⲭⲛ ⲡⲉⲥⲥ·
Ⲡⲉⲧⲃⲁⲡⲧⲓⲍⲉ ⲁⲭⲛ ⲡⲉⲥⲥ· ⲉⲧⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ
ⲉⲡ ⲧⲕⲟⲗⲏⲙⲃⲏⲣⲁ ⲉⲓⲧⲛ ⲡⲉⲥⲥ :—Ⲡⲉⲧⲉ ⲟⲩⲛⲧⲁⲩ ⲙ-
ⲙⲁⲩ ⲙ ⲡⲉⲥⲥ ⲟⲩⲛⲧⲉⲩ ⲟⲩⲟⲥ ⲛ ⲃⲟⲓⲃⲉⲓⲁ ⲙⲙⲁⲩ :—

Пеϣϥос гар ϣаϣхалиоу · й тпйткоуі йрнт :— Тесфраєіс он ϣаскатарсеі й торєн нϣ† ϩроκ є пєωнт ϩіхй тетрапнζа λ мй хпістос · ϯс- | моу є тєутрофн ϩітй нет сфраєіζе хмоог · Ч Fol. 23 *b* 2
ϩй йаіпнон мй нет сω ϫ пнрп ϩй отноч :— Чтако й йапістос йхаχе ϫ пеϣϥос йое йтаϥтако й ѳюклнтанос · аϥааϥ йвλλе є пϯвал снат · Χе мп ϯкааϥ нач йнаште · аλλа аϥρхаχе є роч є пϩото: Λтω он ѳе хмаζіпіанос · йтаϥтрϯкнос єчонϩ · атω а пϯλас отеите й ϩоп є тϯтапро · же аψхіота є пеϣϥос :— Λтω он аϥтако й іоυλіанос · папостатнс · йєі пеϣϥос · же аϥкааϥ йсωϥ: λ папостатнс ет хмаг ϣωпе · й оυтап йте паιаволо | ϩа ѳе ϫ пантχрс Fol. 24 *a* 1
єϥтєєіо й нєграфн ет отааβ · є аϥмелета хмоог й отмннуе й соп · Є аϥромолоγї ϩй тϯтапро й ϣоυтоυес · мп пϯλас йϣоυϣаатϥ · же аюωоγ (*sic*) аітєаєіоγ (*sic*): Λлнѡс хіп ϯϣωоγ отае хіп ϯкоі хмоог: єн йтаєіхмє гар є пєγноυма · атω аϥϯ єоог є пϣоυϣоγ й нєχрістанос · єте пеϣϥос пе · єкϯнаυоγ ан какос пе · Λγρ хаχе гар є пеϣϥос ϫ пϯωнϥ · є тβе паї пке моог йϣаре йϣаре (*sic*) йϣаγєі є βол хмос · аϥмоγ єроβе хмоч · йєі паноυос ет хмаг: є аγєω ϩй тнн хмоог й|єγтоор · атωϥ (*sic*) йточ хмн Fol. 24 *a* 2
хмоч · Λтω хіпе пϯєωма хіϣа и отафос · йое й отршме й ϩнке · отае откаїсе є пϯєωма: єп ан аγρ хаχе є пеϣϥос ет отааβ :— Є тβе паї хіпр трхмере тєнр ϩωβ й нет хмаг · же мп йρе пєтако · хіпр трй ер хаχе є пеϣϥос · же йне пйтаϥϣωпе нйїоγдаї · ϣωпе хмоп :— Не итаγρωс гар ехй пщε ϫ пеϣϥос ет отааβ: єтоγωщ є ϩωп хмоч :— Λγϣωωт гар йпєγϣнре · ϩй неγєіх хмн хмоог :— Λтоγωш є βол ϩй

ⲛⲉⲩⲁⲃ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲛⲟϭ ⲛϩ̅ⲕⲟ· ⲉ ⲃⲟⲗ
Fol. 24 b 1 ϩⲓⲧⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅:— | ⲡⲛ̅ϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ
ⲙ̅ⲉ̅ ⲧⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ̅ⲧⲁⲩⲁⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲉ ⲁⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅-
ⲙⲟϥ:—Ⲁⲩⲱ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲟⲩⲱϣ ⲉ ϩⲱⲡ ⲙ̅ ⲡϥ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲛⲉ ⲛ̅ⲧⲁϥϫⲟⲟⲩ ⲛ̅ϭⲓ ⲓⲱⲥⲏⲡⲡⲟⲥ:
ⲙⲛ̅ ⲉⲓⲉⲣⲓⲛⲛⲁⲓⲟⲥ ⲛ̅ⲁⲡⲟ ϩⲃ̅ⲣⲉⲟⲥ: Ϩⲛ̅ ⲛⲉⲩⲁⲣⲭⲓⲟⲗⲟⲅⲓⲁ
ⲉ ⲧⲃⲉ ⲛⲛ̅ⲧⲁⲩϣⲱⲡⲉ ⲛ̅ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲛ̅ⲛ̅ⲉⲥϣⲱⲡⲉ ⲇⲉ ⲱ̅
ⲛⲉⲥⲛⲏⲩ ⲉ ⲧⲣⲛ̅ⲣ̅ ⲁⲧ ⲛⲁϩⲧⲉ ⲉ ⲡⲉⲭ̅ⲥ̅ ⲙⲛ̅ ⲡϥ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲉⲧ
ⲟⲩⲁⲁⲃ· ϫⲉ ⲛ̅ⲛⲉⲩⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲛ ⲛ̅ϭⲓ ⲛⲓⲡⲉⲑⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ϫⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧϭⲟⲙ ⲙ̅ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅: ϯⲛⲁⲧⲟ-
ⲗⲟⲙⲁ ⲧⲁϫⲟⲟⲥ ϫⲉ ⲡⲉⲓⲱⲧ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅ ⲁⲇⲁⲙ
ⲙⲛ̅ ⲛⲉϥϣⲏⲣⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲉ ⲁⲛⲟⲛ ⲡⲉ· ⲁⲩⲱ ⲡⲁⲓ ⲁ
Fol. 24 b 2 ⲡⲛⲟⲩⲧⲉ | ⲧⲁⲙⲓⲟϥ· ⲕⲁⲧⲁ ⲡϥ̅ⲉⲓⲛⲉ ⲙⲛ̅ ⲧϥ̅ϩⲓⲕⲱⲛ·
Ⲉϣϫⲉ ⲉⲣⲉ ⲁⲇⲁⲙ ⲉⲓⲛⲉ ⲙ̅ ⲡⲓⲛⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲛⲉⲅⲣⲁⲫⲏ· ⲉⲓ ⲙⲏ̅ ⲧ[ⲉⲓ] ⲛ̅ϫⲉ ⲟⲩⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲧⲏⲣϥ̅ ⲡⲉ ⲡⲛⲟⲩⲧⲉ
ⲡⲗⲟⲅⲟⲥ· ϩⲙ̅ ⲡⲧⲣⲉϥⲡⲉⲣϣ̅ ⲛϥ̅ϭⲓϫ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅
ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲉ ⲁϥϣⲱⲡⲉ ⲛ̅ ⲇⲩⲡⲟⲥ ⲛ̅ ⲟⲩⲱⲧ ⲛⲙ̅ⲙⲁϥ:
ϣⲁⲛⲧ ϥ̅ⲧⲟⲩϫⲟⲛ ϩⲛ̅ ⲛ̅ ⲛ̅ⲛⲟⲃⲉ· ⲁⲛⲟⲛ ⲛⲛ̅ⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ
ⲉ ⲣⲟϥ· ⲉⲛⲱ ϩⲱⲱⲛ ⲙ̅ ⲡϥ̅ⲧⲩⲡⲟⲥ· ϩⲙ̅ ⲡ[ⲧ]ⲣⲛ̅ⲡⲱⲣϣ̅ ⲛ̅
ⲛⲛ̅ϭⲓϫ ⲉ ⲃⲟⲗ ⲛ̅ ϣⲗⲏⲗ:—Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲛ̅ⲧⲛ̅ⲧⲱⲛ ⲉ ⲛⲉⲛ
ⲛ̅ⲉⲓⲟⲧⲉ ⲛ̅ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲟⲩ· ⲉⲩϯ
Fol. 25 a 1 ⲉⲟⲟⲩ ⲙ ⲡⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲛ̅ ⲣϥ̅ⲧⲟⲩϫⲟ· ϯⲛⲁⲧⲁⲙⲱⲧⲛ̅ ⲇⲉ· | ⲉ
ⲙ̅ⲍ̅ ⲡⲓ ⲛⲟϭ ⲛ̅ ⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ· ⲉ ⲡϩ̅ⲟⲩⲟ ⲛ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲛⲁⲛ· ϩⲓⲧⲛ̅ ⲕⲱⲛⲥ̅ⲧⲁⲛϯⲛⲟⲥ ⲡⲙⲁⲓ
ⲛⲟⲩⲧⲉ ⲛⲣ̅ⲣⲟ: Ⲡⲁⲓ ⲛ̅ⲧⲁϥϣⲁ ⲛ̅ⲑⲉ ⲛ ⲟⲩⲥⲓⲟⲩ ⲉϥⲣ̅
ⲟⲩⲟⲉⲓⲛ· ⲉ ⲁϥϣⲁ ⲛⲁⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ:—ⲡⲁⲓ̈ ⲟⲩⲛ
ⲕⲱⲛⲥ̅ⲧⲁⲛϯⲛⲟⲥ· ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲉⲛⲟⲩⲛⲟⲩⲛⲉ ⲉⲧ
ⲛⲁⲛⲟⲩⲥ· ⲙ̅ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ ⲡϩ̅ⲟⲩⲟ:—Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ
ⲡⲉⲭ̅ⲥ̅ ϯⲉⲟⲟⲩ ⲛⲁϥ ϩⲓⲧⲛ̅ ⲡϥ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥⲉⲣ-
ϩⲙ̅ⲙⲉ ⲙ̅ⲙⲟϥ· ϩⲙ̅ ⲙⲁⲁ ⲛⲓⲙ· ⲙⲛ̅ ⲡⲟⲗⲩⲙⲟⲥ ⲛⲓⲙ·
ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡϥ̅ⲙⲟⲩ· ⲡⲁⲓ ⲛ̅ⲧⲁϥⲕⲟⲥⲙⲉⲓ ⲛ̅ⲛⲉⲕ-
ⲕⲗⲩⲥⲓⲁ· ϩⲛ̅ ⲕⲟⲥⲙⲏⲥⲓⲥ ⲛⲓⲙ ⲙ̅ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲉϥⲕⲱ
Fol. 25 a 2 ⲛ̅ ⲧϥ̅ϩⲗ̅ⲡⲓⲥ ϩⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲙⲉⲛ | ⲡϥ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲁϥϭⲱ ⲉϥⲧⲏϭ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ· ϩⲛ̅ ⲟⲩ-

πιστε εταχρηϩ· ε αγτρϣταϥ ε προ ϩ ηρηηε· ηη ηρϥϣϯϣε ϩωλοη:—Λγχαριζε ϩ ρϣηος ϩ ταεϊο ηη ηειοτε ηορθοδοξος· ηεπεισκοπος· ϥη ηεκκλησια ετ οτααϩ· ρϫ ϫαα ηιη ετ ρυηοτασσε ηαϥ ε αγρωπ ηηετϩαϩε αγρωϥ ε ρραι ε χωο̅ ηση κωνσταντινος· παι ηταγϯ εοοτ ϫ πεσϣο̅ς ετ οτααϩ·Λγω παι ηϥσοοπ αη ε πεσϣο̅ς ϩ ωορπ· ριτη παϣαι η τηητρϥϣϯϣε εϊϩωλοη: ετ πορϥ̅ ε βολ ρϫ ϫαα ηιη· ριτη περωοτ ηαποστατης ειοκλητανος· ηη ηαζιμηανος· ητοϥ δε κωνσταντ[ινος] | ηε ογ ε βολ πε ϩ ρηειοτε ηαικαιος· αγω ηχριστα- Fol. 25 b 1
νος· αϥωωπε ρωωϥ προς τεϩσηρϩωϩ· Ενη̅ϩο γαρ ηη ηϭε ϩ ογρηνες εϥρ̅ ογοειη̅· ϩ νετ ωοοπ ρϫ ηκαϩ τηρϥ̅:—Ϭ τβε παϊ ερε ογοη̅ ηιη επτοτηει ϩ ναϩ ε ροϥ· ε τβε τϥ̅ηϯσαειη ηη τϥ̅ηϯσαβε· ηη τϥ̅ηϯχωωρε:—Ευσαρηϯ ε βολ ϩ ηηϯρϥϣϯϣε εϊϩωλοη ηιη· ε τβε παϊ α ειοκλητανος μεριτϥ̅· αγϯ ϩ πεζερχητον τηρϥ̅ ε ρραι ε τοοτϥ̅:—Ϭ βολ δε ογρισον ηρρο πε· ρϫ πγενος ηηρρωμαιος ηηρρωμαιος ηαρχαιον:—Λγω νε ογπολιτϊστης ηηατε πε· ρωϛ δε πολιτης ηιη ηϣαϣϣϩ ε ροϥ ϣα[ρ]ε πϩοεις ⲟⲩⲁⲓ ϫε ϫοοϥ ρϫ ηοϥ· δε Fol. 25 b 2
ηϥϫε ηηοϥ· αϥωωπε δε ϩ ογρωοτ εϥρϫ πολι-
τηης· ηση ηηαι νοτε ηρρο κωνσταντινος· εϥ-
ηϣε ηη ηηρρσος ρϫ τϥ̅ηϯϣηρε ϣηη:—ρϫ ογαα ϩ ϣαϫοοτε ε ροϥ· δε χαλλαμαχ αγω ηηηηϣε νε ηηρρσος· νεγωϥ ηρωτε ηη:—Λγϯ βεκε ηκε σαϣϥ̅ ηρϣηος· δε κας ετεϯ τοοτοη ηϯϫαϥ ετβοηθια ναϩ· Λγω νεγϣω ηηοος δε τηηαγι ηηεχωρα τηροϥ· ϩ τρωμαια· ηϯηκαατ ρα ρον ηϯϫαϥ: Λγταμιο ϩ ρϣαϩαρα ρϫ νεχητ· δε κας ετεχιοορ ϩ πϥρασϯε· Λγω νεγϣω ηηοος δε τηηαγοοτ ϩ κωνσταντινος· Fol. 26 a 1
ηπολι[ταρχος· παι ηταϣϣϣϥ ϩ τηχωρα τηρ̅· ϥη

ⲛ̄ⲧⲛ̄ⲃⲱⲕ ϣⲁ ϯⲁⲛϯⲟⲭⲓⲁ ⲛ̄ⲧⲉⲛϭⲱⲡⲉ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙⲛ̄
ⲛϥ̄ⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲧⲉⲩⲁⲓⲭⲙⲁⲗⲟⲥⲓⲁ:—Ⲕⲱⲛ-
ⲥⲧⲁⲛϯⲛⲟⲥ ⲇⲉ ⲁϥϩⲟϫϩⲉϫ ⲙ̄ ⲡϥ̄ⲡⲛⲁ̄· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲛⲓⲙ ⲡⲉⲧ ⲟⲩⲛ ⲧϥ̄ϭⲟⲙ ⲙ̄ⲙⲁⲩ· ⲉ ⲙⲓϣⲉ ⲙⲛ̄
ⲡⲓ ⲙⲏⲏϣⲉ ⲛ̄ϩⲑ̄ⲛⲟⲥ:—Ⲛ̄ ⲧⲉⲣ ϥ̄ⲧⲱⲟⲩⲛ ⲇⲉ ⲁϥϫⲟⲟⲩ
ϣⲁ ⲙ̄ⲡⲣ̄ⲥⲟⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ϫⲉ ⲙ̄ⲡⲣ̄ ⲧⲣ ⲛ̄ⲙⲓϣⲉ
ⲙⲛ̄ ⲛⲛ̄ⲉⲣⲏⲩ ϣⲁⲛⲧ ⲛ̄ⲥⲕⲉⲡϯ ⲙ̄ⲙⲟⲛ ϩⲱⲱⲛ· ⲙⲛ̄
ⲡⲛ̄ⲙⲏⲏϣⲉ· ⲉϣⲱⲡⲉ ⲛ̄ⲧ ⲛ̄ϭⲟⲙ ⲁⲛ ⲧⲉ ⲙⲉⲓϣⲉ ⲛⲙ̄-
ⲙⲏⲧⲛ̄:—Ⲉⲓⲉ ⲧⲛ̄ⲛⲁⲕⲱ ⲛⲏⲧⲛ̄ ⲛ̄ ⲧⲛ̄ⲭⲱⲣⲁ· ⲛ̄ⲧⲛ̄ⲁⲛⲁ-
ⲭⲱⲣⲓ ⲛⲁⲛ:—Ⲁⲩⲱ ⲛ̄ϯϩⲉ ⲁⲩⲣⲁϣⲉ ⲛ̄ϭⲓ ⲡⲣ̄ⲥⲟⲥ· ⲉⲩ-
Fol. 26 a 2 ⲙⲉⲉⲩⲉ ϫⲉ ⲛ̄ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ϭⲱⲧⲛ̄ ϩⲏⲧⲟⲩ: | ⲉϥ-
ⲛ̄ⲕⲱⲧⲕ̄ ⲟⲩⲛ̄ ⲛ̄ⲧⲉⲩϣⲏ· ⲛ̄ϭⲓ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ· ⲉⲣⲉ
ⲡϥ̄ϩⲏⲧ ⲙⲟⲕϩ̄ ⲉ ⲣⲟϥ:—Ⲁ ⲡϩⲓⲛⲏⲃ ⲥⲁϩⲱⲱϥ ⲉ ⲃⲟⲗ
ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲉⲣⲉ ⲛϥ̄ⲃⲁⲗ ϭⲱϣⲧ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ·
ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̄ ⲡϩ̄ⲟⲩ ⲛ̄ⲧⲗⲩⲡⲉⲓ ⲉⲧ ⲛⲙ̄ⲙⲁϥ:—
Ⲁϥⲛⲁⲩ ϩⲛ̄ ⲧⲙⲏⲧⲉ ⲛ̄ⲛ̄ⲉⲥⲓⲟⲩ· ⲉⲩⲥ̄ⲫⲟ̄ⲥ̄ ⲛ̄ⲟⲩⲟⲉⲓⲛ:—
ⲁⲩⲱ ⲛⲉⲣⲉ ⲛ̄ⲥϩⲁⲓ ⲥⲏϩ ⲉ ⲣⲟϥ ⲛ̄ϩⲣⲱⲙⲁⲉⲓⲕⲱⲛ· ⲁⲩⲱ
ⲁϥⲱϣ ⲛ̄ ⲛⲉⲥϩⲁⲓ̈ ⲉⲩⲥⲏϩ ⲙ̄ ⲡⲓⲧⲏⲡⲟⲥ:—Ϫⲉ ⲕⲱⲛⲥⲧⲁⲛ-
ϯⲛⲟⲥ ϩⲓⲧⲛ̄ ⲡⲓⲙⲁⲉⲓⲛ ⲡⲁⲓ ⲕ̄ⲛⲁϫⲣⲟ ⲉ ⲛⲉⲧ ϯ ⲛⲙ̄ⲙⲁⲕ:—
Ⲁⲩⲱ ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ ⲛⲕ̄ⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲕⲛⲁϩⲉ ⲉ
ⲣⲟϥ:—Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ⲧⲱⲟⲩⲛ ϩⲧⲟⲟⲩⲉ· ⲉⲛϥ̄ⲟ ⲛ̄ ϣⲡⲏⲣⲉ
ⲁⲩⲱ ⲛϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ⲛⲓⲙ ⲛ̄ⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲓ
Fol. 26 b 1 [ⲙ]ⲁⲉⲓⲛ· ⲁⲩⲱ ⲁϥ[ⲧ]ⲣⲉ ⲩⲙⲟⲩⲧⲉ ⲛ̄ⲟⲩⲏ[ⲏⲃ] | ⲙⲛ̄ ⲛⲟϭ
[ⲛ̄] ⲙ̄ ⲡⲉⲝⲉⲣⲭ̄ⲉⲇⲱⲛ ⲧⲏⲣϥ̄· ⲁϥϫⲛⲟⲩⲟⲩ ⲉ ⲧⲃⲉ ⲡⲙⲁⲉⲓⲛ
ⲛ̄ⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ· ϫⲉ ⲡⲁ ⲛⲓⲙ ϩⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲓ-
ⲙⲁⲉⲓⲛ:—Ⲡⲉϫⲉ ϩⲟⲓⲛⲉ ⲛⲁϥ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ· ϫⲉ ⲟⲩ
ⲡⲁⲛⲧⲟⲥ ⲡⲁ ⲫⲓⲃⲗⲁⲣⲓⲟⲛ ⲡⲉ· ⲡⲣϥ̄ϫⲣⲟ· ⲁⲩⲱ ⲡⲣϥ̄ϫⲓ
ⲡⲟⲗⲟⲓⲙⲟⲥ· ⲉ ⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲕ ⲉ ϯ ⲛⲁⲕ ⲙ̄ ⲡⲉϫⲣⲟ·
ⲁⲩⲱ ⲛ̄ϯϩⲉ ⲙⲁⲣⲛ̄ⲟⲩⲱⲧⲛ̄ ⲛⲁϥ ⲉ ⲃⲟⲗ:—Ϩⲛ̄ⲕⲟⲟⲩⲉ
ⲇⲉ ⲟⲛ ϫⲉ ⲡⲁ ⲡϩⲩⲣⲁⲕⲗⲏⲥ ⲡⲉ· ⲡⲉⲧ ϣⲱⲡⲉ ⲛ̄ⲧⲛ̄ⲟⲩⲱⲧⲛ̄
ⲛⲁϥ ⲉ ⲃⲟⲗ· Ⲛ̄ⲧⲟⲟⲩ ⲅⲁⲣ ⲛⲉⲧ ⲟⲩⲱϣ ⲉ ϯ ⲛⲁⲕ ⲙ̄
ⲡⲉϫⲣⲟ ϩⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ:—Ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲇⲉ ⲟⲩⲛ·
ⲙ̄ⲡ ϥ̄ⲉⲓⲙⲉ ϫⲉ ⲟⲩ ⲡⲉⲧ ϥ̄ⲛⲁⲁϥ· ⲉⲛⲉ ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ
ⲡⲉ ⲛ̄ ϣⲏⲣⲉ ⲛ̄ ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲁⲩⲱ ⲛϥ̄ⲥⲟⲟⲩⲛ ⲁⲛ ⲉ

ⲡⲙⲁⲉⲓⲛ | ⲙ̅ ⲡⲉⲥ̅ⲫ̅ⲟ̅ⲥ̅· ⲉ ⲃⲟⲗ ϫⲉ ⲙⲛ̅ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲕⲏⲧ Fol. 26 b 2
ⲙ̅ ⲡⲉⲩⲟⲉⲓϣ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲟⲩⲇⲉ ⲙⲛ̅ ⲥ̅ⲫ̅ⲟ̅ⲥ̅ ⲟⲩⲱⲛϩ̅ ⲉ
ⲃⲟⲗ ϫⲉ ⲡⲉⲩⲟⲉⲓϣ ⲡⲉ ⲛ̅ⲧⲁⲩϣⲟⲣϣⲣ̅ ⲛ̅ ⲛⲉⲕ̅ⲕⲗⲏⲥⲓⲁ ⲛ̅-
ϩⲏⲧϥ̅:—Ⲛ̅ⲧⲁⲩϫⲡⲟϥ ⲅⲁⲣ ⲙ̅ ⲡⲉⲩⲟⲉⲓϣ ⲙ̅ ⲡⲇⲓⲟⲅⲙⲟⲥ·
ⲡⲁⲓ ⲇⲉ ⲁϥϯ ⲙ̅ ⲡϥ̅ⲟⲩⲟⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭⲥ̅ ⲙⲛ̅ ⲛ̅ϥ̅ⲉⲓⲟⲧⲉ·
ϩⲛ̅ ⲟⲩϩⲱⲡ:—Ⲉⲧⲓ ⲟⲩⲛ̅ ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲛⲁⲓ ⲛ̅ϭⲓ ⲕⲱⲛⲥⲧⲁⲛ̅-
ϯⲛⲟⲥ· ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ:—ⲁϥϯ ⲡϥ̅ⲟⲩⲟⲓ̈ ⲛ̅ϭⲓ ⲟⲩⲙⲁⲧⲟⲓ·
ⲛ̅ ϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲛ̅ ⲣⲙ̅ⲛ̅ⲛⲟⲩⲧⲉ· ⲉ ⲡϥ̅ⲣⲁⲛ ⲡⲉ ⲉⲩ-
ⲥⲓⲅⲛⲓⲟⲥ:—ⲉⲩⲥⲁⲓⲉ ⲧⲟⲛⲟⲩ ⲡⲉ ⲛϥ̅ⲟⲩⲱⲛϩ̅ ⲙ̅ⲙⲟϥ ⲉ
ⲃⲟⲗ ⲁⲛ· ϫⲉ ⲡⲉⲩⲟⲉⲓϣ ⲡⲉ ⲙ̅ ⲡⲇⲓⲟⲅⲙⲟⲥ ⲡⲉ:—Ⲡⲁⲓ ⲇⲉ
ⲁϥϯ ⲙ̅ ⲡϥ̅ⲟⲩⲟⲓ ⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ· ϩⲛ̅
ⲟⲩ|ϩⲱⲡ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̅ ⲉ ⲡϣⲁϫⲉ ⲙ̅ ⲡⲕ̅ϩⲙ̅ϩⲁⲗ· Fol. 27 a 1
ⲡⲙⲁⲉⲓⲛ ⲛ̅ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟϥ ϩⲛ̅ ⲧⲡⲉ· ⲙ̅ ⲡⲁ ⲟⲩⲟⲩⲟⲛ ⲛ̅ⲁ̅
ⲁⲡ ⲡⲉ· ϩⲛ̅ ⲛ̅ⲛ̅ⲟⲩⲧⲉ· ⲛ̅ ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲡⲣ̅ⲣ̅ⲟ:—Ⲁⲗⲗⲁ
ⲡⲁ ⲓ̅ⲥ̅ ⲡⲉⲭⲥ̅ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅· ⲁⲩⲱ ⲁϥⲉⲓ
ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲓ̈ ⲕⲟⲥⲙⲟⲥ· ⲁϥϫⲓ ⲥⲁⲣⲝ̅ ϩⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ:—Ⲁϥⲣ̅ ⲧⲥⲁⲣⲝ̅ ⲛ̅ ⲟⲩⲉⲓ ⲛ̅ ⲟⲩⲱⲧ·
ⲙⲛ̅ ⲧⲙⲛ̅ⲧ̅ⲛⲟⲩⲧⲉ:—Ⲁϥⲣ̅ ⲙⲁⲁⲃ ϣⲟⲙⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ·
ⲁϥⲉⲣϩⲱⲃ ⲛⲓⲙ ⲛ̅ⲧⲉ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ· ⲛ̅ⲧⲛ̅ϩⲉ· ϣⲁⲧⲛ̅
ⲡⲛⲟⲃⲉ ⲙ̅ⲙⲁⲧⲉ· Ⲁϥⲉⲓⲣⲉ ⲛ̅ ϩⲛ̅ⲛⲟϭ ⲛ̅ ⲧⲁⲗϭⲟ· ⲛⲉⲧ
ⲙⲱⲟⲩⲧ ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ· ⲛ̅ⲃⲗ̅ⲗⲉ ⲁϥϯ ⲛⲁⲩ ⲙ̅ ⲡ|ⲟⲩⲟⲉⲓⲛ· Fol. 27 a 2
ⲛ̅[ⲇ]ⲁⲓⲙⲱⲛⲓⲟⲛ ⲁϥⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ:—ⲛⲉⲧ ⲥⲱⲃϩ̅ ⲁϥⲧⲉⲃ-
ⲃⲟⲟⲩ· ⲛⲉⲧ ⲥⲏϭ ⲁϥⲧⲁⲗϭⲟⲩ· ϩⲁⲡⲗⲱⲥ· ⲙⲛ̅ ϣⲓ̈
ϣⲟⲟⲡ ⲛ̅ ⲛϥ̅ϣⲡⲏⲣⲉ· ⲙⲛ̅ ⲛ̅ϭⲟⲙ ⲛ̅ⲧⲁⲁϥⲁⲁⲩ· ϩⲓϫⲙ̅
ⲡⲕⲁϩ: ⲁⲩⲕⲱϩ ⲉ ⲣⲟϥ ⲛ̅ϭⲓ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛ̅ ⲁⲧ ⲛⲟⲩⲧⲉ·
ⲁⲩⲧⲱⲟⲩⲛ ⲉ ϫⲱϥ ⲁⲩⲥⲟⲛⲉϩϥ̅:—ⲁⲩⲧⲁⲁϥ ⲉ ⲧⲟⲟ[ⲧ]ϥ̅
ⲙ̅ ⲡⲓⲗⲁⲧⲟⲥ ⲡϩⲏⲅⲉⲙⲱⲛ· ⲡⲁⲓ̈ ⲛ̅ⲧⲁϥⲁⲣⲭⲉⲓ ⲉ ⲧⲡⲁⲗⲉ-
ⲥϯⲛⲏ· ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲛ̅ ϯⲃⲉⲣⲓⲁ̈ⲥ· Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ
ϥ̅ⲧⲙ̅ϩⲉ ⲉ ϩⲁⲡ ⲙ̅ ⲙⲟⲩ· ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲁϥⲟⲩⲱϣ ⲉ
ⲕⲁⲁϥ ⲉ ⲃⲟⲗ:—Ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲇⲉ ⲁⲩϭⲱⲛⲧ̅· ⲁⲩⲥⲧⲁⲥⲓⲁⲍⲉ·
ⲁⲩⲱ ⲡⲁⲣⲁ ⲡϥ̅ⲟⲩⲱϣ ⲁϥⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟϥ ⲉ ⲧⲟⲟ-
ⲧⲟⲩ· ⲁⲩⲉⲓⲣ[ⲉ] | ⲛⲁϥ ⲕⲁⲧⲁ ⲡⲉⲩⲟⲩⲱϣ· ⲁⲩϫⲓ ⲇⲉ Fol. 27 b 1
ⲛ ⲓ̅ⲥ̅· ⲛ̅ϭⲓ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲁⲩⲧⲁⲗⲟϥ ⲉϫⲛ̅ ⲟⲩϣⲉ ⲛ̅ ⲥ̅ⲫ̅ⲟ̅ⲥ̅· ⲛ̅ⲃ̅
Ⲁⲩⲥ̅ⲫ̅ⲟ̅ⲩ̅ ⲙ̅ⲙⲟϥ ⲙⲛ̅ ⲕⲉ ⲥⲟⲟⲛⲉ ⲥⲛⲁⲩ· ⲁϥⲙⲟⲩ ϩⲓϫⲛ̅

пес̄ϧо̄с· ауω єтєїпе н̄ммоу є пєснт· ауκααу
ρ̄ оуταφос· ауτωοπ ρ̄ пӯ мп̄ ωολιτ̄ н̄роот·
κατα пєтрафн· Λγϣωκ є ρραї єн̄ н̄пнтє·
ауρмоос ρ̄ оуναλ н̄ пноутє· ауω чнт є κріпє
н̄ нет он̄ мн̄ нт̄ мωοτ· єγсωк ρнтӯ н̄σι пєι
мαєιн· н̄τακнаү є роу ρ̄ тпе:—Кωнстан϶нос
ѧє н̄ тер тӯсωтм̄ є наї н̄ тоотц̄· н̄ єтєιчнос·
пєхац ѧє оун̄к(*sic*) оун· пι мαєιн н̄таιнаү є роу
Fol. 27 *b* 2 ϶ наι н̄ пєхро· ϶на | пιстєує є роу ѧє нтоц пє
пноутє н̄ н̄αєιоτє:—ауω нτєуноу а кωнстан-
϶нос· ѯї н̄ пӯρєρ̣ єт наноуц· ацкω ρ̄ ϣц
н̄ отс̄ϧо̄с н̄ нοуβ· ацкω н̄ммоу ριωн н̄ммоу: Λγω
н̄ тєре тєпроθєсмєια· н̄та кωнстан̄϶нос· сωнтс̄
мн̄ н̄пр̄сос· ϣωк є βол:—аγхιоор є тр тӯполγ-
мєι нιιнаү· н̄σι кωнстан϶нос· єчθαρρєι н̄
пιαєιн· н̄таϥнаү є роу є βол ρ̄ тпе· Λ пχоєіс
ѧє ϶ наϥ н̄ пєхро· є βол ρ̄ тпе н̄ пєроот єт
н̄ммаү: Λγпωт ρα тӯρн н̄σι пιннщє тнр̄ϥ
н̄ н̄пр̄сос· мн̄ нет нιιнаү тнроу· н̄ пєснаү·
н̄ρнтоу βωк єтριн н̄ оγωт ауω ауρωтѣ н̄ρнтоу
ϣа ρраї є нєуτοϣ:—Ⲥ ацнаү ρ̄ нуβал·
Fol. 28 *a* 1 [illegible]ноу кω[нс]тан϶нос· є ρ̄ мннщє
[нн] н̄ммаτοι· ере н̄єусиβє токн̄ ρ̄ нєуσιχ· єγσωщ̄
н̄сωоу· ауω н̄ тере пєхро ϣωпе наϥ ριτн̄
пес̄ϧо̄с· Λϥκτοϥ є роγн є тполіс мн̄ пӯариωмос
н̄ммаτοї· н̄пе оуа н̄ρнтоу пλнссе· Λγω наι
н̄таγϣωпе· ката н̄ н̄та нєӯнсрафєтс н̄апо
ѳ̄раιос· сраїсоу ѯιне ϣорп̄· Пноутє ѧє єт
каѳїста н̄ нєрр̄ωоу· ауω єт πωпе н̄ммоοу·
ацпатассе н̄ ліоγлн϶анос є пєцβал снаү:—Ⲥ
тβе н̄ н̄тацααү ρ̄ н̄ отмπтр̣ϣщє єγωλοн·
ауω н̄ϯρе ауноχ̄ϥ є βол ρ̄ϊхн̄ пӯωронос· Λγω
ριτн̄ проноїа н̄ пноутє· а натєуккλнтос· мн̄
Fol. 28 *a* 2 пβоγλєутнрюн н̄ тполіс сн̄тє· ρωмн | мн̄

ⲧⲁⲛϯⲟⲭⲓⲁ ⲁⲩϭⲱⲡⲉ ⲛ̄ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ· ⲁⲩⲑⲙ̄ⲥⲱϥ
ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲛ̄ ϩⲣⲱⲙⲏ· ⲁⲩϯ ⲉ ϫⲱϥ ⲙ̄ ⲡⲉⲥⲧⲉ-
ⲫⲁⲛⲟⲥ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲣⲟ· ⲙⲛ̄ ⲧ̄ⲉϭⲣⲏⲡⲉ:—Ⲁⲩⲱ ⲁⲩⲛ̄
ⲇⲱⲣⲟⲛ ⲛⲁϥ· ⲛ̄ϭⲓ ⲛ̄ⲛⲟϭ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲥⲛ̄ⲧⲉ· ⲁⲩⲱ
ⲛⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲃⲉ ⲧϥ̄ⲙⲛ̄ⲧⲁⲅⲁⲑⲱⲥ· ⲙⲛ̄
ⲧϥ̄ⲙⲛ̄ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩⲥ̄ ⲉ ⲃⲟⲗ· ⲉ ϩⲟⲩⲛ
ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ:—ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲙ̄ⲙⲁⲛⲱⲧ
ⲉ ϩⲟⲩⲛ ⲧⲏⲣⲟⲩ· ⲕⲁⲧⲁ ⲙⲁ· ⲉ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲛⲁϣⲱⲥ· ⲛ̄ ⲛⲉⲕ̄ⲗⲏⲥⲓⲁ· ⲉ ⲁϥⲥϩⲁⲓ ⲛ̄ ⲟⲩⲉⲡⲓⲥⲧⲱⲗⲏ·
ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ϩⲙ̄ ⲙⲁⲁ ⲛⲓⲙ· ⲉ ⲧⲣⲉ
ⲩϣⲗⲏⲗ ϩⲁ ⲣⲟϥ· ⲙⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲉⲣⲣⲟ ⲧⲏⲣⲉⲥ· ⲉ ⲧⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲟ[ⲩⲛ]|ⲟϭ ⲛ̄- Fol. 28 b 1
ⲓⲣⲏⲛⲏ· ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲛ̄ ⲥⲁ ⲥⲁ ⲛⲓⲙ· ϩⲛ̄ⲛⲟϭ ⲛ̄ ⲡⲉⲧ ⲛ̄ⲇ̄
ⲛⲁⲛ̄ⲟⲩⲃ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄· ⲙⲛ̄ ⲛⲉⲡⲣⲟⲉⲥⲧⲟⲥ ⲛ̄ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ:—
Ⲉϥⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲩⲕⲱⲧ ⲛ̄ ϩⲛ̄ⲉⲕⲕⲗⲏⲥⲓⲁ ⲕⲁⲧⲁ
ⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲟⲟⲩ ⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲉⲣ̄ⲣⲟ:—Ⲁⲩϫⲡⲟ ⲇⲉ ⲛⲁϥ
ⲛ̄ ⲟⲩϣⲏⲣⲉ· ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲡϥ̄ⲣⲁⲛ ϫⲉ ⲕⲟⲛ̄ⲥⲧⲁⲛⲧⲟⲥ·
ⲕⲁⲧⲁ ⲡϥ̄ⲣⲁⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ:—Ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲟⲛ ⲁⲩϫⲡⲟ
ⲛⲁϥ ⲛ̄ⲕⲉ ⲟⲩⲁ· ⲁϥⲙⲟⲩⲧⲉ [ⲉ] ⲡϥ̄ⲣⲁⲛ ϫⲉ ⲕⲟⲥ|[ⲧⲁⲛⲧⲟⲥ Fol. 28 b 2
ⲕⲁ]ⲧⲁ ⲡϥ̄ⲣⲁⲛ ⲟⲛ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲣ̄ ⲛⲟϭ ⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲁⲩϯ ⲉ
ϫⲱⲟⲩ· ⲙ̄ ⲡⲉⲥⲧⲉⲫⲁⲛⲟⲥ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲣⲟ ⲙⲛ̄ ⲧⲉϭⲣⲏⲡⲉ·
Ⲁⲩⲱ ⲁⲩⲧⲁⲙⲉ ⲉ ⲡⲣ̄ⲣⲟ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ϫⲉ ⲥⲉϣⲙ̄ϣⲉ
ⲉⲓⲇⲱⲗⲟⲛ· ϩⲛ̄ ϩⲁϩ ⲙ̄ⲙⲁ:—Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ
ⲛ̄ⲟⲩⲕⲉⲗⲉⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲉ ⲧⲣⲉ ⲩϣⲧⲁⲙ ⲛ̄ ⲛⲣ̄ⲡⲏⲩⲉ·
ⲛ̄ⲥⲉⲃⲓ ⲛ̄ⲛⲉⲩϣⲟϣⲧ̄ ⲛ̄ⲥⲉⲧⲁⲁⲩ ⲉ ⲛⲉⲡⲣⲟⲉⲥⲧⲟⲥ· ⲛ̄ ⲛⲕ̄-
ⲕⲗⲏⲥⲓⲁ· Ⲁⲩⲱ ⲁⲩϭⲓⲛⲉ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ ⲭⲣⲏⲙⲁ· ⲉ ⲃⲟⲗ
ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲩϫⲱⲱⲣⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲕⲱⲧ ⲛ̄ ⲛⲕ̄ⲗⲏⲥⲓⲁ
ⲕⲁⲧⲁ ⲙⲁ· ⲕⲁⲧⲁ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̄ ⲡⲣ̄ⲣⲟ:—Ⲁϥⲧⲱⲟⲩⲛ
ⲛ̄ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ ⲛ̄ϭⲓ ⲕⲱⲛⲥⲧⲁⲛ̄|ϯⲛⲟⲥ· ⲁϥϫⲓ ⲛⲙ̄ⲙⲁϥ· Fol. 29 a 1
ⲛ̄ⲧⲉϥⲙⲁⲁⲩ ⲙⲛ̄ ⲧϥ̄ⲥⲱⲛⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̄ ⲟⲩ- ⲛ̄ⲉ̄
ⲁⲡⲟⲥⲕⲉⲩⲏ ⲉⲛⲁϣⲱⲥ· ⲙⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲙ̄ⲙⲁⲧⲟⲓ· ϩⲓ
ϩⲙ̄ϩⲁⲗ· ⲁⲩⲱ ϩⲛ̄ⲛⲟϭ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲕ
ⲛⲙ̄ⲙⲁⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲑⲓ̈ⲉ̄ⲗⲏⲙ̄:—Ⲁⲩⲱ ⲁϥⲧⲣⲉⲩⲉⲓⲛⲉ

ⲛⲁϥ· ⲛ̄ⲛ̄ⲛⲟϭ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲁⲩⲱ ⲁϥϣⲓⲛⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟ-
ⲧⲟⲩ· Ϫⲉ ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲧⲁⲙⲟⲓ· ⲉ ⲡⲙⲁ ⲙ̄
ⲡϣⲉ ⲙ̄ ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲛ̄ⲧⲁⲩⲉⲓϣⲉ ⲉⲛ̄ ⲓ̄ⲥ̄ ⲉ ⲣⲟϥ:—ⲙⲛ̄ ⲡ-
ⲧⲁⲫⲟⲥ ⲛ̄ⲧⲁⲩⲕⲱ ⲙ̄ ⲡϥ̄ⲥⲱⲙⲁ ⲛ̄ ⲛⲟⲩⲧⲉ ⲛ̄ϩⲏⲧϥ̄· ⲡⲣⲟⲥ
ⲡⲁⲝⲓⲱⲙⲁ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣ̄ⲣⲟ:—Ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲇⲉ ⲡⲉϫⲁⲩ·
Fol. 29 a 2 ϫⲉ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ· | ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛ̄ ⲭⲣⲟⲛⲟⲥ ϫⲓⲛ
ⲛ̄ⲧⲁⲩⲥ̄ϯⲟ̄ⲩ̄ ⲛ̄ ⲓ̄ⲥ̄· ⲉⲓⲥ ϩⲟⲩⲟ ⲥⲟ ⲛ̄ⲅⲉⲛⲁⲓⲁ ⲉ ⲡⲓϩⲱⲃ·
Ⲁⲩϣⲱϥ ⲅⲁⲣ ⲛ̄ ϯⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲁⲩⲣⲟⲕϩ̄ ⲙ̄ⲙⲟⲥ·
ϩⲓⲧⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ ⲡⲣ̄ⲣⲟ:—Ⲁⲩϩⲱⲧⲃ̄ ⲛ̄ⲛ̄ⲛ̄ⲉⲓⲟⲧⲉ ⲛ̄
ϣⲟⲣⲡ̄· ⲁⲩⲱ ⲁⲓⲭⲙⲁⲗⲱϯⲍⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲉⲝⲟⲣⲓ̈ⲍⲉ
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲕⲏⲙⲉ· ⲉϣⲱⲡⲉ ⲁ ϩⲛ̄ⲕⲟⲩⲓ̈ ϣⲟϫⲡ̄ ⲉ ⲡⲧⲁⲕⲟ
ⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲧⲛ̄ⲟ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲙ̄ ⲡⲛ̄-
ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ· ⲛ̄ⲛⲉϩⲣⲱⲙⲉⲟⲥ ϣⲁ ϩⲣⲁⲓ̈ ⲉ ⲧⲉⲛⲟⲩ:—
Ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ ⲛⲁⲩ ϫⲉ ⲟⲩⲛ̄ⲟϭ ⲛ̄ ⲇⲩⲙⲟⲣⲉⲓⲁ ϭⲉⲉⲧ
Fol. 29 b 1 ⲉⲣⲱⲧⲛ̄ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ ⲉⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲉ ⲧⲙ̄ [ⲧⲁ]|ⲙⲟⲓ
ⲛ̄ⲥ̄ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥ̄ϯⲟ̄ⲩ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲛ̄ϩⲏⲧϥ̄· ⲙⲛ̄ ⲡϣⲉ ⲙ̄
ⲡⲉⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ⲧⲁⲩⲕⲁ ⲡϥ̄ⲥⲱⲙⲁ
ⲛ̄ϩⲏⲧϥ̄· Ⲁⲩⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲡⲛ̄ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ· ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲛⲉⲧ ⲛⲟⲓ· ⲉ ⲡⲛⲟⲙⲟⲥ ϩⲛ̄
ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲕⲁⲗⲱⲥ· ⲙⲛ̄ ⲛⲁⲣⲭⲏⲉⲣⲉⲩⲥ ⲉⲧ ⲛ̄ϩⲏⲧⲟⲩ:—
Ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲙⲉ ⲡⲉⲣ̄ⲣⲟ· ⲉ ⲡⲉⲧ ϥ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ:—Ⲟⲩⲛ̄
ⲟⲩⲟⲛ ⲛ̄ϩⲏⲧⲛ̄ ⲛϥ̄ⲛⲟⲓ ⲉ ϯ ⲡⲟⲗⲓⲥ ⲁⲛ: ϫⲉ ⲉⲩⲉⲓⲙⲉ ⲉ ⲡⲉⲧ
ⲉⲣⲉ ⲡⲣ̄ⲣⲟ ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ:—Ⲁⲩⲱ ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ ⲛⲁⲩ· ϫⲉ
ⲧⲁⲙⲟⲓ̈ ⲉ ⲛⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ· ⲕⲁⲗⲱⲥ ⲛ̄ϩⲏⲧ ⲧⲏⲩⲧⲛ̄·
Fol. 29 b 2 ⲧⲛ̄ | [one line wanting] ⲕⲁ ⲧⲏⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ·
ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲏⲓ̈· Ⲁⲩⲱ ⲁⲩϯ ⲛⲁϥ ⲛ̄ⲥⲁϣϥ̄ ⲛ̄ⲣⲱⲙⲉ·
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲁⲓ ⲛⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ ⲕⲁⲗⲱⲥ·
ⲛ̄ⲧⲟⲟⲩ ⲅⲁⲣ ⲛⲉ ⲛⲁⲣⲭⲏⲉⲣⲉⲩⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲛ
ⲓ̄ⲟⲩⲇⲁⲥ̄· ⲓ̄ⲁⲙⲉⲓⲛ̄· ⲁ̄ⲃⲓⲇⲱⲛ̄· ⲁ̄ⲇⲱⲑⲓⲏⲥⲟⲩ̄· ⲓ̄ⲏⲥⲟⲩ̄·
ⲥⲩⲗⲱⲙ̄· ⲓ̄ⲁⲥⲥⲱⲛ̄:—Ⲁⲩⲱ ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ ⲛⲁⲩ ϫⲉ ⲉϣⲱⲡⲉ·
ⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲉ ⲱⲛϩ̄ ϩⲙ̄ ⲡⲱⲛϩ̄ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲡⲁ
ⲡⲕⲉ ⲁⲓⲱⲛ· ⲉⲓⲉ ⲧⲁⲭⲏ· ⲧⲁⲙⲟⲓ ⲉ ⲡⲙⲁ ⲙ̄ ⲡϣⲉ ⲙ̄
ⲡⲉⲥ̄ϯⲟ̄ⲥ̄· ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙⲛ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄-
ⲧⲁⲩⲕⲁ ⲡϥ̄ⲥⲱⲙⲁ ⲛ̄ϩⲏⲧϥ̄:—Ⲉϣⲱⲡⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲁⲛ

ⲉ ⲧⲁⲙⲟⲓ ⲉ ⲣⲟϥ· ⲉⲓⲉ ϯⲛⲁⲧⲁⲕⲟ | ⲛ̄ ⲛⲉⲧⲛ̄ⲥⲱⲙⲁ ϩⲛ̄ Fol. 30 *a* 1
ϩⲛ̄ⲇⲓⲙⲟⲣⲓⲁ ⲉⲩⲛⲁϣⲧ̄· Ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲯⲩⲭⲏ ⲟⲛ· ⲡϫⲟⲉⲓⲥ ⲛ̄ⲍ
ⲛⲁⲣⲟⲕϩⲟⲩ ϩⲛ̄ ⲟⲩⲕⲱϩⲧ̄ ⲛ̄ ⲁⲧ ⲱϣⲙ̄:—Ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ
ⲟⲩⲁ ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ· ⲓ̈ⲁⲙⲓ̈ⲛ̄ ϫⲉ ⲙⲁⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣ̄ⲟ·
ⲱⲛ̄ϩ ϣⲁ ⲉⲛϩ̄:—ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ̈ ⲧⲁϫⲱ ⲙ̄ ⲡⲉ ϯⲥⲟⲟⲩⲛ
ⲙ̄ⲙⲟϥ· ϯⲡⲟⲗⲓⲥ ⲅⲁⲣ ⲧⲁⲓ ⲁⲩϣⲱϥⲥ̄ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲡ·
ϩⲓ̈ⲧⲛ̄ ⲛⲉⲣ̄ⲣ̄ⲱⲟⲩ ⲛ̄ ⲛϩ̄ⲣⲱⲙⲁⲓⲟⲥ:—Ⲁⲩⲱ ⲛ̄ⲛ̄ⲉⲓⲟⲧⲉ ⲁⲩ-
ⲙⲟⲟⲩⲧⲟⲩ· ϩⲛ̄ⲕⲟⲟⲩⲉ ⲇⲉ ⲟⲛ ⲁⲩⲉⲝⲟⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲕⲏⲙⲉ· ⲁⲩⲱ ϣⲁ ⲧⲉⲛⲟⲩ ⲥⲉ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲙⲡ̄ ⲟⲩⲕⲱⲧⲟⲩ ⲉ ⲛⲉⲩⲏⲓ ⲛ̄ⲕⲉ ⲥⲟⲡ· Ⲉϣⲱⲡⲉ ⲁ ϩⲛ̄ⲕⲟⲩⲓ
ⲥⲉⲡⲉ ⲉ ⲡⲛ̄ⲅⲉⲛⲟⲥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲥⲉ ϩⲛ̄ ϯ ⲡ|ⲟⲗⲓⲥ· ⲛ̄ϣⲟⲟⲡ Fol. 30 *a* 2
ϩⲁ ⲛⲁϩⲃ̄ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ ⲛ̄ ⲛ̄ϩⲣⲱⲙⲁⲓⲟⲥ· ⲛ̄ϯ ⲫⲟⲣⲟⲥ
ⲛⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡ ⲛ̄ⲥⲃ̄ⲃⲉ ⲉ ⲛⲓⲙ ⲉⲛⲧ ⲡⲉⲣⲓⲟⲩⲣⲅⲟⲥ ⲧⲏ-
ⲣⲟⲩ:—Ⲡⲗⲏⲛ ⲉ ⲱⲛϩ̄ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲛ̄ ⲛⲛ̄ⲉⲓ̈ⲟⲧⲉ·
ⲡϩⲱⲃ ϭⲉ ⲉⲧ ⲕ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲛ̄· ⲛ̄ⲧⲛ̄-
ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲁϥⲧⲣⲉ
ⲩⲛⲟϫⲟⲩ ⲉⲩⲗⲁⲕⲕⲟⲥ ⲉⲙⲛ̄ ⲙⲟⲟⲩ ⲛ̄ϩⲏⲧϥ̄ ⲛ̄ⲥⲉ ⲧⲙ̄ ϯ
ⲟⲉⲓⲕ ⲛⲁⲩ ⲟⲩⲇⲉ ⲙⲟⲟⲩ· ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ· Ⲙⲛ̄ⲛ̄ⲥⲁ ⲥⲁϣϥ̄
ⲛ̄ϩⲟⲟⲩ· ⲉⲩⲉⲙ ⲡⲉⲥⲏⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ
ϫⲉ ⲙⲁⲣⲉ ⲡⲛ̄ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣ̄ⲟ ⲕⲉⲗⲉⲩⲉ· ⲛ̄ⲥⲉⲉⲛⲧⲛ̄ ⲉ ϩⲣⲁⲓ·
ⲁⲩⲱ ⲧⲛ̄ⲛⲁⲙⲉ ⲡⲛ̄ϫ[ⲟⲉⲓⲥ] | ⲡⲣ̄ⲣ̄ⲟ ⲉ ⲡⲉⲧ ϥ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ· Fol. 30 *b* 1
ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲛ̄ⲧⲟⲩ ⲉ ϩⲣⲁⲓ· ⲉⲛⲉ ⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̄ⲏ
ⲅⲁⲣ ϣⲓⲃⲉ ϩⲓⲧⲛ̄ ⲡⲱϭⲃ̄ ⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ· ϫⲉ ⲛϥ̄ⲟⲩⲏⲩ ⲉ
ⲡⲉⲥⲏⲧ ϩⲙ̄ ⲡⲕⲁϩ:—ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ
ⲓ̈ⲟⲩⲇⲁⲥ· ⲡⲉϫⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ· ⲕⲉⲗⲉⲩⲉ·
ⲛ̄ⲥⲉⲧⲥⲟⲓ ⲛ̄ ⲟ̊ⲕⲟⲩⲓ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ ϩⲱⲃ
ⲛⲓⲙ· ⲉⲧ ⲕ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱⲟⲩ: Ⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡⲣ̄ⲣⲟ ⲉ ⲧⲣⲉ
ⲩⲉⲓⲛⲉ· ⲛ̄ ϩⲛ̄ⲟⲉⲓⲕ ⲉⲩⲧⲃ̄ⲃⲏⲩ· ⲙⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲁϥⲧⲣⲉ
ⲩⲟⲩⲱⲙ ⲁⲩⲥⲱ· Ⲏ̄ ⲧⲉⲣ ϥ̄ⲧⲁϫⲣⲉ ⲡϥ̄ϩⲏⲧ· ⲛ̄ϭⲓ ⲓ̈ⲟⲩⲇⲁⲥ
ϩⲓ ⲛⲁⲓ· ⲁϥⲱϣ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ϫⲟ|ⲉⲓⲥ Fol. 30 *b* 2
ⲡⲣ̄ⲣ̄ⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲙ̄ ⲙⲁⲓ ⲣⲱⲙⲉ· Ϥ̄ϫⲱ
ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲡⲛ̄ⲉⲓⲱⲧ ⲇ̄ⲁ̄ⲇ̄· ϩⲙ̄ ⲡⲉⲡⲛⲁ̄· ϫⲉ ⲛ̄ ⲛ̄ⲧⲁⲛ-
ⲥⲟⲧⲙⲟⲩ· ⲁⲛⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ· ⲛ̄ ⲛ̄ⲧⲁ ⲛⲛ̄ⲉⲓⲟⲧⲉ ϫⲟⲟⲩ·
ⲙ̄ⲡ ⲟⲩϩⲱⲡ ⲉ ⲛⲉⲩϣⲏⲣⲉ ⲉ ⲕⲉ ϫⲱⲙ:—Ⲁϥϫⲟⲟⲥ ⲟⲛ

ⲛⲁⲓ ⲛ̄ϭⲓ ⲡⲁ ⲉⲓⲱⲧ ⲥⲩⲙⲉⲱⲛ ϫⲉ ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲓ̈ⲟⲩⲇⲁⲥ
ϫⲛⲟⲩⲓ· ϫⲉ ϩⲙ̄ ⲡⲕⲉⲣⲟⲥ ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ̄ ⲛ̄ ⲓ̅ⲥ̅ ⲛ̄ϩⲏⲧϥ̄· Ⲁ
ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲥⲱⲟⲩϩ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩϣⲟϫⲛⲉ
ⲛ̄ ⲟⲩⲱⲧ· Ⲏ̄ ⲧⲉⲣ ⲟⲩⲉⲓⲙⲉ ϫⲉ ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ
ⲙⲱⲟⲩⲧ· ⲁⲩϯ ⲛ̄ ϩⲛ̄ⲛⲟϭ ⲛ̄ ϩⲟⲙⲛ̄ⲧ̄ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ· ⲉⲧ
ⲣⲟⲉⲓⲥ ⲡⲧⲁⲫⲟⲥ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛϥ̄ⲙⲁⲑⲩⲧⲏⲥ ⲛ̄ⲛ̄-
Fol. 31 *a* 1 ⲧⲁⲩ | ⲉⲓ ⲁⲩ [illegible] ⲉⲛⲧⲉⲩϣⲏ· ⲉⲛⲛ̄ⲕⲟⲧⲕ̄ ⲙ̄ⲡ ⲛ̄ⲉⲓⲙⲉ·
ⲛ̄ⲑ̄ ⲁ ⲛ̄ⲉⲛⲉⲓⲟⲧⲉ· ϫⲓ ϭⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡϫⲟⲉⲓ̈ⲥ· ⲉ ⲧⲃⲉ
ⲡⲉⲩⲧⲱⲙ̄ ⲛ̄ϩⲏⲧ· Ⲡⲛ̄ⲛ̄ⲥⲱⲥ ⲁ ϩⲛ̄ϭⲟⲙ ϣⲱⲡⲉ· ⲉ ⲃⲟⲗ
ϩⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̅ⲥ̅· ϩⲱⲥ ⲧⲉ· ⲛϥ̄ⲧⲟⲩⲛ̄ⲉⲥ ⲛⲉⲧ ⲙⲱⲟⲩⲧ
Ⲁϥⲛⲟⲩϫ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲇⲁⲓⲙⲱⲛⲓⲟⲛ ϩⲛ̄ ⲛ̄ⲣⲱⲙⲉ:—
Ⲁⲩⲕⲱϩ ⲉ ⲣⲟϥ ⲛ̄ϭⲓ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲉ ⲧⲃⲉ ⲡⲓ ϩⲱⲃ· Ⲁⲩⲕⲩⲣⲓⲍⲉ
ⲙ̄ ⲡⲓϣⲁϫⲉ ⲡⲁⲓ ⲛⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ⲛ̄ϭⲓ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈:—
ϫⲉ ⲙⲁⲣ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲛ̄ ⲑⲓⲉ̄ⲗⲏⲙ̄ ⲙⲛ̄ ⲙⲁⲁ
ⲛⲓⲙ ⲉⲧ ϩⲏⲛ ⲉ ⲣⲟⲟⲩ· ϩⲉⲥ ⲉⲓⲧⲛ̄ ⲉϫⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̅ⲥ̅·
Ⲁⲩⲕⲩⲣⲓⲍⲉ ⲙ̄ ⲡⲓϩⲱⲃ ⲛ̄ ⲃⲟⲧⲉ· ϫⲉ ⲉⲓⲧⲛ̄ ⲛⲓⲙ ⲉϣⲁⲩ-
Fol. 31 *a* 2 ⲡⲟⲛⲅⲟⲩ | ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲩⲏⲓ ⲙⲁⲣⲟⲩϩⲟⲥⲟⲩ ⲉϫⲙ̄ ⲡⲧⲁⲫⲟⲥ
ⲛ̄ ⲓ̅ⲥ̅:—Ⲉⲛⲉⲩⲉⲓⲣⲉ ⲇⲉ ⲙ̄ ⲡⲁⲓ̈ ⲛⲟⲩⲛⲟϭ ⲛ̄ ⲟⲩⲟⲉⲓϣ
ϣⲁⲛⲧ ϥ̄ⲉⲓ ⲛ̄ϭⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲛ̄ϩⲣⲱⲙⲁⲓⲟⲥ:
ⲛ̄ϥ̄ⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲛ̄ⲅⲉⲛⲟⲥ· ⲙ̄ⲡ ⲟⲩⲗⲟ ⲉⲩⲉⲓⲣⲉ ⲛ̄ϯϩⲉ·
ϣⲁⲛⲧⲉ ϩⲛ̄ⲛⲟϭ ⲛ̄ⲕⲟⲡⲣⲉⲓⲁ ϣⲱⲡⲉ:—Ⲟⲩⲛ̄ⲧⲁⲕ ⲟⲩⲛ ⲙ̄-
ⲙⲁⲩ ⲱ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲛ̄ ϩⲛ̄ⲁⲡⲟⲧⲉⲝⲓⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ
ⲛ̄ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ϫⲉ ⲁϣ ⲡⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲕⲁⲁϥ ⲛ̄ϩⲏⲧϥ̄:—
Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ ⲕⲉⲗⲉⲩⲉ ⲉ ⲉⲓⲛⲉ ⲛⲁϥ ⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ·
ⲁϥⲱϣ ϩⲓⲱⲟⲩ ⲁϥϭⲛ̄ⲧⲟⲩ ⲉⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ϯⲁⲫⲟⲣⲁ·
Fol. 31 *b* 1 ⲛ̄ϩⲏⲧⲟ̄ⲩ ⲙ̄ ⲡϥ̄ⲧⲟⲟⲩ ⲁⲗⲗ[ⲁ] | ϫⲉ ⲛ̄ⲧⲁⲩϫⲓⲧϥ̄ ⲉ ⲡⲙⲁ ⲙ̄
ⲍ̄ ⲡⲕⲟⲗⲅⲟⲑⲁ· ⲉⲧⲉ ⲡⲙⲁ ⲡⲉ ⲙ̄ ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ· ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ̄
ⲙ̄ⲙⲟϥ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲉⲣⲉ ⲡⲧⲁⲫⲟⲥ ϩⲙ̄
ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁⲩⲕⲁ ⲡϥ̄ⲥⲱⲙⲁ ⲛ̄ϩⲏⲧϥ̄· ⲉϥϩⲏⲛ
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ: Ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ· ⲕⲱⲛⲥⲧⲁⲛ-
ϯⲛⲟⲥ· ⲡⲉϫⲁϥ ⲛ̄ ⲓ̈ⲟⲩⲇⲁⲥ· ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲙⲁ ⲙ̄
ⲡⲅⲟⲗⲅⲟⲑⲁ· ⲁⲩⲱ ⲕⲛⲁϣⲱⲡⲉ ⲉⲕⲟ ⲛ̄ ⲣⲙ̄ϩⲉ Ⲁⲩⲱ
ⲡⲉϫⲉ ⲓ̈ⲟⲩⲇⲁⲥ ϫⲉ ⲙⲁⲣⲉ ⲧⲕ̄ⲙⲛ̄ⲧ̄ϫⲟⲉⲓⲥ ⲥⲕⲩⲗⲗⲓ ⲙ̄ⲙⲟⲕ·
ⲛ̄ⲅ̄ ⲉⲓ ⲛⲙ̄ⲙⲁⲓ̈ ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲅⲟⲗⲅⲟⲑⲁ· ⲉⲧⲉ ⲡⲙⲁ̄

ⲙ ⲡⲕ̅ⲣ[ⲁⲛ]ⲓⲟⲛ ⲡⲉ· Ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ̅ ⲛ̅ϭⲓ ⲡⲣ̅ⲣⲟ· ⲙⲛ̅
ⲧϥ̅ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲁⲁⲩ | ϩⲏⲗⲏⲛⲏ· ⲙⲛ̅ ⲛ̅ⲛⲟϭ ⲉⲧ Fol. 31 b 2
ⲛⲙ̅ⲙⲁϥ· ⲁϥϫⲓⲧⲟⲩ ⲉϫⲙ̅ ⲡⲅⲟⲗⲅⲟⲑⲁ· ⲁϥϫⲓⲧⲟⲩ ⲉϫⲛ̅
ⲟⲩⲛⲟϭ ⲛ̅ⲕⲟⲡⲣⲓ̅ⲁ· ⲉⲥϫⲟⲟⲥⲉ ⲉϫⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲛⲁ ϣⲉ
ⲙ̅ ⲙⲁⲁϩⲉ:—Ⲉⲥⲉⲓⲣⲉ ⲛ̅ ϫⲟⲩⲱⲧⲉ ⲛ̅ⲥⲓϯ ⲱϩⲉ· ⲉⲥⲕⲱⲧⲉ
Ⲉⲥⲙⲏϩ ⲛ̅ⲉⲓⲉⲓⲧⲛ̅· ϩⲙ̅ ⲡⲙⲁ ⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲙⲛ̅ ⲡⲕ̅ⲣⲁ-
ⲛⲓⲟⲛ:—Ⲡⲉϫⲉ ⲓ̈ⲟⲩⲇⲁⲥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ϫⲉ ⲉⲓⲥ ⲡⲅⲟⲗⲅⲟⲑⲁ
ⲕⲁⲧⲁ ⲧⲕ̅ⲁⲥⲡⲉ:—ⲕⲁⲧ ⲁⲥⲡⲉ ϩⲱⲱⲛ ⲛ̅ⲉϩⲃ̅ⲣⲁⲓⲟⲥ· ⲅⲁⲃ-
ⲃⲁⲑⲁ: Ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ⲛ̅ⲛ̅ⲟϭ ⲛ̅ⲕⲟⲡⲣⲓ̈ⲁ· ⲙⲛ̅
ⲡⲙⲁ ⲛ̅ ϫⲁⲓⲉ· ⲁϥϩⲟϫϩⲉϫ ⲙ̅ⲙⲁⲧⲉ:—Ⲓ̈ⲟⲩⲇⲁⲥ ⲇⲉ ⲛ̅
ⲧⲉⲣ ϥ̅ⲛⲁⲩ ⲉ ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲁϥⲟⲩⲟⲗⲉⲥ ⲛ̅ϩⲏⲧ· ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣ̅ⲣⲟ· ⲱⲕⲙ̅· ⲟⲩ|ⲛ Fol. 32 a 1
[illegible]ⲕⲕ[illegible]ⲁⲧⲟⲥ· ⲉ ⲉⲓⲣⲉ ⲙ̅ ⲡⲕ̅ⲟⲩⲱϣ ⲧⲏⲣϥ̅· Ⲉⲡⲓ ⲇⲏ ⲍ̅[ⲁ]
ⲛⲁ ⲡⲛ̅ⲅⲉⲛⲟⲥ· ⲁⲩⲉⲓ̈ⲣⲉ ⲛ̅ ⲛⲉⲓ̈ ⲛⲟϭ ⲙ̅ ⲡⲉⲑⲟⲟⲩ· Ⲧⲉⲛⲟⲩ
ϭⲉ ⲧⲛ̅ⲛⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲕ̅ⲙⲛ̅ⲧⲉⲣⲣⲟ ⲧⲏⲣⲥ̅· ⲙⲁⲣⲟⲩ
ϭⲱⲡⲉ ϩⲛ̅ ⲧⲕ̅ⲙⲛ̅ⲧⲉⲣ̅ⲣⲟ· ⲛ̅ ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲛ̅ⲥⲉⲉⲓⲛⲉ
ⲙ̅ⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̅ ⲛⲉⲩⲧⲃ̅ⲛⲟⲟⲩⲉ ⲙⲛ̅ ⲛⲉⲩⲥⲕⲉⲩⲉ
ⲛ̅ ϣⲓⲕⲉ· ⲙⲛ̅ ⲛⲉⲩⲁⲛϩⲟⲗⲟⲙⲁ· Ⲉ ⲃⲟⲗ ϫⲉ ⲛ̅ ⲛⲉⲓⲟⲧⲉ
ⲉⲧ ϩⲟⲥⲟⲩ· ⲛ̅ⲧⲟⲟⲩ ϩⲱⲟⲩ ⲛ̅ϣⲏⲣⲉ ⲛⲉⲧ ⲛⲁⲟⲗⲟⲩ ⲉ ⲃⲟⲗ·
Ⲁ ⲛ̅ⲉⲛ̅ⲉⲓⲟⲧⲉ· ⲟⲩⲉⲙ̅ ⲉⲗⲉⲗ ϩⲙ̅ϫ· ⲙⲁⲣⲛ̅ⲛ̅ⲁϫⲉ ⲛ̅ⲛⲉⲩ-
ϣⲏⲣⲉ ⲛ̅ ⲟⲩϣⲥ̅:—Ⲁⲩⲱ ⲛ̅ϯϩⲉ ⲁ ϯ ⲥⲩⲙⲃⲟⲩⲗⲓⲁ· ⲉⲣⲁ-
ⲛⲁϥ ⲙ̅ ⲡⲣ̅ⲣⲟ· ⲙⲛ̅ ⲛϥ̅ⲛⲟϭ· | Ⲁⲩⲱ ⲛ̅ϯϩⲉ ⲁ ⲡⲣ̅ⲣ̅ⲟ Fol. 32 a 2
ⲥϩⲁⲓ̈ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧϥ̅ⲙⲛ̅ⲧⲣ̅ⲣⲟ ⲧⲏⲣⲥ̅· ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ⲛ̅ϯϩⲉ· ϫⲉ Ⲁⲛⲟⲕ ⲡⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲡⲣ̅ⲣⲟ·
ⲡⲁⲓ̈ ⲉⲧ ϩⲏⲕ ϩⲁ ⲣⲁⲧϥ̅ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲛⲟϭ ⲛ̅ ⲣ̅ⲣⲟ ⲙ̅
ⲙⲉ· ⲉⲓⲥϩⲁⲓ ⲛ̅ ⲛ̅ⲛⲟϭ ⲛ̅ ⲙ̅ ⲡⲟⲗⲓⲥ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̅
ⲛⲉⲩⲧⲟϣ· ϣⲁ ϩⲣⲁⲓ ⲉⲩϯⲙⲉ· ⲏ̅ ⲟⲩⲭⲱⲣⲓⲟⲛ ⲉⲣⲉ ⲙⲏⲧ
ⲛ̅ⲣⲱⲙⲉ ⲛ̅ϩⲏⲧϥ̅· ⲛⲁⲓ ⲉⲧ ϣⲟⲟⲡ ϩⲁ ⲡⲁⲙⲁϩⲧⲉ ⲛ̅ ⲧⲁ
ⲙⲛ̅ⲧⲉⲣ̅ⲣ̅ⲟ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉϭⲱⲡⲉ ⲛ̅ⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲏⲣⲟⲩ
ⲉⲧ ⲟⲩⲏϩ· ϩⲁⲧⲛ̅ ⲧⲏⲩⲧⲛ̅· ⲛ̅ⲧⲉⲧⲛ̅ ⲧⲛ̅ⲛⲟⲟⲩⲥⲟⲩ· ⲉ
ⲑⲓ̅ⲉ̅ⲗⲏⲙ̅ ⲙⲛ̅ ⲛⲉⲧⲃ̅ⲛⲟⲟⲩⲉ ⲙⲛ̅ ⲛⲉⲥⲕⲉⲩⲏ ⲛ̅ϣⲓⲕⲉ· ⲙⲛ̅
ⲛⲉⲩⲁⲛϩⲟⲗⲟⲙⲁ· ⲁⲩⲱ ⲡⲉⲧ|ⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟϥ· ⲉ ⲁϥϩⲱⲡ Fol. 32 b 1
ⲉϫⲛ̅ ⲟⲩⲁ ⲛ̅ϩⲏⲧⲟⲩ· ⲉϥⲉϣⲱⲡⲉ ⲉϥϭⲏⲡ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲍ̅ⲃ̅
ⲛ̅ⲥⲉⲧⲉⲙⲉⲩⲉ ⲙ̅ⲙⲟϥ ⲙⲛ̅ ⲡϥ̅ⲏⲓ:—Ⲛ̅ ⲧⲉⲣ ⲟⲩϫⲓ ⲇⲉ ⲛ̅

ⲛⲉⲥϩⲁⲓ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲁⲩϭⲱⲡⲉ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲙⲁ· ⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲥⲟⲩ ⲉ ⲑⲓ̄ⲉ̄ⲗⲏ̄ⲙ̄ ⲙⲛ̄ ⲛⲉⲩⲥⲕⲉⲩⲉ ⲛ̄-
ϣⲓⲕⲉ· ⲙⲛ̄ ⲛⲉⲩⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲙⲛ̄ ⲛⲉⲩⲁⲛϩⲟⲗⲟⲙⲁ· Ⲁⲩⲱ
ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲭⲱⲣⲁ ⲛⲓⲙ ⲉ ⲑⲓ̄ⲉ̄ⲗⲏ̄ⲙ̄ ⲉⲩⲟϣ ⲛ̄ⲑⲉ
ⲛ̄ ⲛⲉⲥⲓⲟⲩ ⲛ̄ ⲧⲡⲉ:—Ⲁⲩⲱ ⲁ ⲡⲣ̄ⲣ̄ⲟ ⲧⲱϣ ⲉ ϫⲟⲟⲩ· ⲛ̄
ϩⲛ̄ⲉⲣⲅⲟⲇⲓⲟⲕⲧⲏⲥ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉϫⲱⲣⲙ̄ ⲉ ϫⲟⲟⲩ ⲉ ϩⲟⲩⲛ
ⲉ ⲧⲣ̄ⲅⲁⲥⲓ̈ⲁ· Ⲁϥⲕⲟ ⲛϣⲟ ⲥⲛⲁⲩ ⲙ̄ⲙⲁⲧⲟⲓ· ϩⲛ̄ ⲑⲓ̄ⲉ̄ⲗⲏ̄ⲙ̄
Fol. 32 b 2 ⲙⲛ̄ ϩⲛ̄ⲭⲓⲗⲓⲁⲣⲭⲟⲥ· | ⲙⲛ̄ ϩⲛ̄ϩⲩⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲙⲛ̄
ϩⲛ̄ϩⲏⲅⲉⲙⲱⲛ· ⲛ̄ⲥⲉⲁⲛⲁⲅⲕⲁⲍⲉ ⲛ̄ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲉ
ⲉⲣϩⲱⲃ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ ϣⲁⲛⲧ ⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ
ⲙ̄ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲕⲱⲛ̄ⲥⲧⲁⲛϯⲛⲟⲥ:—Ⲁⲩⲱ
ⲁϥⲕⲱ ϩⲁⲧⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ· ⲛ̄ ϩⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ·
ⲉⲧⲉ ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲁⲛ-
ϯⲟⲭⲓⲁ· ⲙⲛ̄ ⲁⲡⲁ ⲉⲓⲱⲥⲏⲫ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄
ⲑⲓ̈ⲉ̄ⲗⲏ̄ⲙ̄ ⲉⲧⲉ ⲡⲉ ⲡⲙϩ̄ ⲙⲛ̄ⲧⲁϥⲧⲉ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲧⲁϥϩ-
ⲙⲟⲟⲥ ϩⲛ̄ ⲑⲓ̈ⲉ̄ⲗⲏ̄ⲙ̄· ⲙⲛ̄ⲛ̄ⲥⲁ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲥⲃ̄ⲃⲉ:—Ⲁⲛⲟⲕ ⲇⲉ ϩⲱ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲛⲅ
Fol. 33 a 1 ⲟⲩ ⲉ ⲃⲟⲗ ⲙ̄ⲙ | [one line wanting] ⲁⲛⲁⲓ· ⲁϥⲛ̄ⲧⲉ ⲉ
[ⲍ̄ⲅ̄] ϩⲟⲩⲛ ⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲁⲓ̈ⲧⲁϣⲉⲟⲉⲓϣ ⲙ̄ ⲡϥ̄ⲣⲁⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ:—Ⲁϥⲧⲱⲟⲩⲛ ⲛ̄ϭⲓ ⲡⲙ̄ⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ· ⲁⲩⲱ
ⲙ̄ⲙⲁⲓ ⲁⲅⲁⲡⲏ ϩⲛ̄ ⲟⲩⲙⲉ· ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ· ⲁϥⲃⲱⲕ
ⲉ ϩⲣⲱⲙⲏ· ⲉ ⲧⲃⲉ ⲛ̄ⲣⲱⲟⲩϣ ⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣ̄ⲟ:—Ⲧⲟⲧⲉ
ⲧⲣ̄ⲣⲱ ϩⲩⲗⲏⲛⲏ· ⲁⲥⲙⲟⲩⲧⲉ ⲛ̄ⲛⲟϭ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲡⲉϫⲁⲥ
ⲛⲁⲩ ϫⲉ ⲁⲙⲏⲓⲧⲛ̄ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲛ̄ⲧⲁ ⲡⲣ̄ⲣ̄ⲟ ⲟⲩ-
ⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲟϥ· ϫⲉ ⲕⲁⲥ ⲛ̄ ⲛⲉⲧⲛ̄ϣⲱⲡⲉ ⲛⲟⲛⲟⲭⲟ ⲉ
ⲡⲙⲟⲩ:—Ⲁⲩⲱ ⲛⲉⲣ ⲙ̄ⲙⲁⲧⲟⲓ ⲁⲛⲁⲅⲕⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲙ̄
ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ· ⲛⲉⲣⲉ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ϭⲙ̄ϭⲟⲙ
Fol. 33 a 2 ⲙ̄ⲙⲁⲧⲉ· ⲁⲩⲱ ⲛⲉⲩⲟⲩⲱϣ ⲉ ϫⲱⲕ ⲉ ⲃⲟⲗ | ⲛ̄ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ
ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲡϣⲟⲣⲡ̄ ⲛ̄ϩⲟⲟⲩ ⲛ̄ⲧⲁⲩⲉⲣϩⲱⲃ ⲛ̄ϩⲏⲧϥ̄· ⲡⲣⲟⲥ
ⲑⲉ ⲛ̄ⲧⲁⲛⲉⲓⲙⲉ ⲉ ⲣⲟⲥ ⲡⲉ ⲥⲟⲩ ⲙⲛ̄ⲧ̄ⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲃⲟⲧ·
ⲙⲁⲣⲧⲓⲟⲥ· ⲉⲧⲉ ⲡⲁⲣⲙ̄ϩⲟⲧ ⲡⲉ· ⲁⲩⲱ ϣⲁ ⲥⲟⲩ ⲙⲛ̄ⲧⲁⲥⲉ
ⲛ̄ ⲑⲟⲟⲩⲧ· ⲛ̄ⲧⲁⲥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲧⲁⲡⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ
ⲙ̄ⲙⲁⲧⲉ ⁘—Ⲁⲩⲧⲁⲙⲉ ⲧⲣ̄ⲣⲱ ϩⲏⲗⲏⲛⲏ· ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ
ⲁⲩϭⲓⲛⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥⲱ̄ⲣ̄ ⁘—Ⲁⲩⲱ ⲛ̄ⲧⲉ[ⲩ]ⲛⲟⲩ

ⲁⲥⲧⲱⲟⲩⲛ· ⲙⲛ̄ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲛ̄ ⲛⲟϭ
ⲧⲏⲣⲟⲩ· ⲁⲩⲉⲓ ⲉ· ⲛⲁⲩ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲁⲩⲱ ⲁⲩⲡⲁϩⲧⲟⲩ
ⲁⲩⲟⲩⲱϣⲧ̄ ϩⲓ ϫⲱϥ· Ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛ̄ ⲟⲩⲟⲉⲓⲛ·
ⲁϥⲃⲱϭⲉ ϩⲓ ϫⲱϥ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲉⲃⲣⲏϭⲉ· ⲁϥϫⲓ ⲛⲁϥ ⲛ̄ |
ⲟⲩⲥⲕⲉⲟⲥ ⲛ̄ϭⲓ̄ ⲓ̈ⲟⲩⲇⲁⲥ· ⲁϥϣⲓⲕⲉ ϩⲙ̄ ⲡⲕⲁϩ ϩⲓⲧⲟⲩⲱⲥ Fol. 33 b 1
ⲛ̄ ⲧϫⲟ ⲛ̄ⲥⲁ ⲡⲉⲓ̈ⲏ̄ⲃⲧ· ⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲙⲛ̄ ⲕⲉ ⲙⲏⲏϣⲉ ⲝ̄ⲇ̄
ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲙ̄ⲙⲁ̄ϥ· ⲉ ⲁⲩϣⲓⲕⲉ ⲁⲩϭⲓⲛⲉ ⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ⲱⲛⲉ· ⲉ ⲁⲩⲥⲕⲉⲣⲕⲱⲣϥ̄· ⲁⲩⲱ ⲁⲥⲟⲩⲱⲛ̄ϩ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ
ⲧⲧⲁⲡⲣⲟ ⲙ̄ ⲡⲧⲁⲫⲟⲥ:—Ⲉⲛⲉ ⲁ ⲣⲟⲩϩⲉ ⲅⲁⲣ ϣⲱⲡⲉ ⲙ̄
ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉϩⲟⲟⲩ (*sic*) ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲁⲛⲁⲭⲱⲣⲓ ϣⲁ
ⲡϥ̄ⲣⲁⲥⲧⲉ ⲉ ⲧⲙ̄ ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· Ⲁⲩⲱ ⲛⲉⲩⲛ̄-
ⲕⲱⲧⲕ̄ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲙ̄ ⲡⲗⲁⲟⲥ:—
Ⲁⲩⲱ ⲛⲉⲩⲑⲉⲟⲣⲓ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲉϥϯ ϣⲁϩ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲕⲱϩⲧ̄
ϣⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉ ϩⲣⲁⲓ̈· Ⲏ̄ ⲧⲉⲣⲉ ϩ | [ⲧⲟⲟⲩⲉ ⲇⲉ Fol. 33 b 2
ϣⲱⲡⲉ ⲁⲥⲧⲱⲟⲩⲛ] ⲛ̄ϭⲓ ⲧⲣ̄ⲣⲱ[1] ϣⲟⲣⲡ̄ⲥ ⲙⲛ̄ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙⲛ̄ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̄ⲥ̄ ⁘ Ⲁⲩϫⲓ
ⲛⲙ̄ⲙⲁⲩ ⲛ̄ ϩⲛ̄ϣⲟⲩϩⲏⲛⲉ· ⲙⲛ̄ ϩⲛ̄ⲕⲁⲛⲧⲏⲗⲁ ⲉⲩⲙⲟⲩϩ
ⲁⲩϭⲱϣⲧ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓ̄ⲥ̄· ⲁⲩⲛⲁⲩ ⲉ ϣⲟⲙⲛ̄ⲧ̄
ⲥ̄ⲫⲟ̄ⲥ̄ ⲉⲩⲕⲏ ⲉ ϩⲣⲁⲓ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· (ⲙⲛ̄ ⲟⲩⲧⲟⲙⲟⲥ
ⲛ̄ ϣⲁⲁⲣ ⲉϥ[ⲕⲏ] ⲉ ϩⲣⲁⲓ ϩⲁⲧⲏⲩ)[2]· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩ-
ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲛ̄ϭⲓ ⲛ̄ⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ⲁⲩϫⲓ ⲙ̄ ⲡⲧⲟⲙⲟⲥ ⲛ̄ ϣⲁⲁⲣ· ⲁⲩϩⲉ ⲉ ⲣⲟϥ·
ⲉϥⲥⲏϩ ⲛ̄ϩⲃ̄ⲣⲁⲓ̈ⲕⲟⲛ: ⲁⲩⲧⲁⲁϥ ⲛ̄ ⲓ̈ⲟⲩⲇⲁⲥ ⲁϥⲟϣϥ̄ ⲉ
ⲣⲟⲟⲩ· ⲉⲣⲉ ⲧⲣ̄ⲣⲱ ⲥⲱⲧⲙ̄ ⲙⲛ̄ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̄:—Ⲁⲩⲱ
ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲏϩ ⲉ ⲣⲟϥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲓ-
ⲙⲁⲑⲁⲓⲁ· ⲙⲛ̄ ⲛ̄ⲓ̈|ⲕⲱⲇⲏⲙⲟⲥ· ⲁⲛⲃⲉⲓ ⲙ̄ ⲡⲉⲥ̄ⲫⲟ̄ⲥ̄ ⲛ̄ Fol. 34 a 1
ⲓ̄ⲥ̄ ⲙⲛ̄ ⲛⲁ ⲛ̄ⲗⲏⲥⲧⲏⲥ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ:—Ⲁⲩⲱ ⲝ̄ⲉ̄
ⲁⲛⲕⲁⲁⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲧⲉ ⲡⲙⲁ ⲡⲉ ⲛ̄ⲧⲁⲩⲕⲁ
ⲡⲥⲱⲙⲁ ⲛ̄ ⲓ̄ⲥ̄ ⲛ̄ϩⲏⲧϥ̄· ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ· ⲁⲩⲱ ⲛ̄ⲧⲁⲛⲉⲣ ⲡⲁⲓ ⲛ̄ⲧⲉⲩϣⲏ· ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ
ⲛ̄ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈:—Ⲡ̄ⲡ ⲛ̄ⲕⲁ ⲣⲱⲙⲉ ⲉ ⲉⲓ̈ⲙⲉ ⲉ ⲡⲛ̄ⲧⲁⲛⲁⲁϥ·
ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲣⲉ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈· ϫⲓ ⲛ̄ ⲟⲩϣⲟϫⲛⲉ ⲉ ⲣⲟⲕϩ̄

[1] ⲛ̄ϭⲓ ⲧⲣ̄ⲣⲱ added in smaller letters.

[2] The words within parentheses are added in smaller letters.

ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅· ⲛ̅ ⲛⲓⲥ̅ ⲡⲉⲭⲥ̅:—Ⲉ ⲧⲃⲉ ϯ ⲁⲓϯⲁ ⲟⲩⲛ
ⲁⲛⲡⲟⲟⲛⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲙⲁ ⲙ̅ ⲡⲕ̅ⲣⲁⲛⲓⲟⲛ· ⲁⲛⲕⲁⲁⲩ
ϩⲙ̅ ⲡⲙⲁ ⲛ̅ⲧⲁⲩⲕⲁ ⲡⲥⲱⲙ̅ⲁ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲛ̅ϩⲏⲧϥ̅: ⲁⲩⲱ
Fol. 34 a 2 ⲡⲓ ⲥϯⲟ̅ⲥ̅· ⲉⲧ ⲉⲣⲉ ⲡⲓⲧⲓⲧⲗⲟⲥ ⲥⲏϩ ⲉ ϫⲱϥ· ⲡⲁ ⲓ̅ⲥ̅ ⲡⲉ|ⲭⲥ̅
ⲡⲉ· Ⲁⲩⲱ ⲁⲩⲁⲙⲁϩⲧⲉ ⲙ̅ⲙⲟϥ· ⲛ̅ϭⲓ ⲛ̅ⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲁⲩϫⲓⲧϥ̅ ⲉ ⲡⲉⲩϩⲁⲙⲏⲣ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟϥ· ⲁⲩⲛ̅ⲧϥ̅
ⲉⲩⲧⲱⲟⲩⲛ ⲙ̅ⲙⲟϥ ⲁⲩⲧⲁⲁϥ ⲛ̅ ⲧⲣ̅ⲣⲱ:—Ⲁⲩⲱ ⲁⲥⲕⲁ
ⲡⲉⲥϩⲁⲙⲏⲣ ϩⲁ ⲣⲟϥ· ⲛ̅ ⲛ̅ ⲟⲩⲛ̅ⲟϭ ⲛ̅ ⲛⲁⲩ· ⲁⲥϩⲟⲗϭ̅
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ· ⲙⲛ̅ ⲛ̅ⲛⲟϭ ⲛ̅ⲁⲝⲓⲱⲙⲁϯⲕⲟⲥ· ⲁⲩⲱ
ⲛ̅ⲁⲝⲓⲱⲡⲓⲥⲧⲟⲥ:—Ⲁⲩⲱ ⲁⲥⲧⲣⲉ ⲩϭⲟⲟⲗϥ̅ ⲛ̅ ⲟⲩⲡⲟⲣⲫⲏⲣⲁ·
ⲉ ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲡⲣ̅ⲣⲟ ⲧⲉ· ⲁⲥⲧⲣⲉ ⲩϭⲟⲟⲗϥ̅ ⲉ
ϩⲛ̅ⲉⲛ̅ⲧⲏⲙⲁ ⲉⲛⲁⲛⲟⲩⲟⲩ:—Ⲁⲩⲱ ⲁⲥⲧⲣⲉ ⲩⲥⲕⲉⲡⲁⲍⲉ ⲙ̅-
ⲙⲟϥ· ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̅· ϣⲁⲛⲧ ⲉⲥⲥϩⲁⲓ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲉ
ⲧⲃⲉ ⲛ̅ⲧⲁⲥϣⲱⲡⲉ:—Ⲁⲥⲧⲣⲉ ⲙ̅ⲙⲁⲧⲟⲓ ⲁⲛⲁⲅⲕⲁⲍⲉ ⲛ̅ ⲛⲓ̈ⲟⲩ-
Fol. 34 b 1 ⲇⲁⲓ· ⲉ ⲧⲣⲉⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲙⲁ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ [ⲁⲥⲧ]|ⲣⲉ
ⲍ̅ⲋ̅ ⲩϫⲓ ⲏⲡⲉ ⲛ̅ ⲛⲉⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ· ⲁⲥϩⲉ ⲉ ⲣⲟⲟⲩ ⲉⲩⲉⲓⲣⲉ
ⲛ̅ϣⲉ ⲙⲛ̅ ⲧϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ϣⲟ· ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲅⲉⲛⲟⲥ ⲛ̅ ⲛⲉ-
ϩⲃ̅ⲣⲁⲓⲟⲥ:—Ⲁⲩⲱ ⲧⲣ̅ⲣⲱ ϩⲏⲗⲏⲛⲏ· ⲁⲥⲥϩⲁⲓ ⲛ̅ ⲟⲩⲥϩⲁⲓ
ⲙ̅ ⲡⲉⲥϣⲏⲣⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲧⲕ̅ ⲁⲩⲱ ⲡⲡⲉⲧⲛⲁ-
ⲛⲟⲩⲃ· ⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ· ϫⲉ ⲡⲛ̅ⲧⲁⲕ ⲁⲓϯ ⲙ̅ⲙⲟϥ
ⲉⲧⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁϥⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲛⲁⲕ· ⲁⲕϣⲓⲛⲉ ⲱ̅
ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ϣⲏⲣⲉ· ⲁⲕϭⲓⲛⲉ· ⲁⲕⲧⲟϩⲙ̅ ⲁⲩⲟⲩⲟⲛ̅ ⲛⲁⲕ
ⲙ̅ ⲡⲣⲟ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁⲕϭⲓⲛⲉ ⲙ̅ ⲡⲉⲧ ⲙ̅
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ ⲙ̅ϣⲁ ⲙ̅ⲙⲟϥ ⲁⲛ· ⲉⲧⲉ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲡⲉ ⲙ̅ ⲡⲛ̅ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅: ⲛⲁⲓⲁⲧⲕ̅ ⲛ̅ⲧⲟⲕ ⲱ̅|
Fol. 34 b 2 ⲡⲁ ϣⲏⲣⲉ ⲙ̅ ⲙⲉⲣⲓⲧ ϫⲉ ⲁⲕⲕⲱ ⲛ̅ⲥⲱⲕ ⲙ̅ ⲡⲣⲟⲟⲩϣ ⲙ̅
ⲡⲉⲕⲟⲥⲙⲟⲥ· ⲙⲛ̅ ⲛϥ̅ⲭⲣⲏⲙⲁ ⲉⲧ ϣⲟⲩⲉⲓⲧ ϣⲁⲛⲧ ⲕ̅ϭⲓⲛⲉ
ⲙ̅ ⲡⲉⲧ ⲥⲟⲧⲡ̅ ⲉ ⲭⲣⲏⲙⲁ ⲛⲓⲙ ⲉⲧ ⲥⲟⲧⲡ̅ ⁘—ⲙⲛ̅ ⲱⲛⲉ
ⲙ̅ ⲙⲉ ⲛⲓ̈ⲙ ⲉⲛⲁⲛⲟⲩⲃ· ⲥⲕⲩⲗⲗⲉⲓ ⲙ̅ⲙⲟⲕ ⲁⲙⲟⲩ ⲛⲅ̅
ⲛⲁⲩ ⲉ ⲡⲛ̅ⲧⲁϥⲫⲟⲣⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ:—Ⲡⲁⲗⲗⲟⲛ ⲇⲉ
ⲡⲛ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲫⲟⲣⲓ ⲙ̅ⲙⲟϥ· ⲉⲕϣⲁⲛⲛⲁⲩ ⲉ ⲣⲟϥ
ϩⲙ̅ ⲡϥ̅ⲥⲁ ⲙⲛ̅ ⲡϥ̅ⲁⲛⲁⲓ· ⲧⲕ̅ⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ ⲛⲁⲣ̅ ⲃⲣ̅ⲣⲉ ⲛ̅ⲑⲉ
ⲛ̅ⲧⲁ ⲟⲩⲁⲉⲧⲟⲥ· ⲥⲕⲩⲗⲗⲓ ⲙ̅ⲙⲟⲕ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ϣⲏⲣⲉ·
ⲛⲅ̅ ⲉⲓ ⲛⲅ̅ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲁⲩⲱ ⲛⲅ̅ ⲟⲩⲱϣⲧ̅· ⲁⲩⲱ ⲛⲅ̅

ⲁⲥⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲥϯⲟ̅ⲥ̅ ⲡⲁⲓ ⲛ̅ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟϥ | ϩⲛ̅ ⲡⲱⲛϩ̅ Fol. 35 *a* 1
ⲉ ⲃⲟⲗ ⲉϥϯ ⲛⲁⲕ ⲙ̅ ⲡⲉϫⲣⲟ ϩⲙ̅ ⲡⲡⲟⲗⲟⲓⲙⲟⲥ· Ⲕⲱⲛ- ⲍ̅ⲍ̅
ⲥⲧⲁⲛϯⲛⲟⲥ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ϥϫⲓ ⲛ̅ ⲛⲉⲥϩⲁⲓ ⲛ̅ ⲧϥ̅ⲙⲁⲁⲩ·
ⲁϥⲟϣⲟⲩ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ϥ̅ⲉⲓⲙⲉ ϫⲉ ⲁⲩϭⲓⲛⲉ· ⲙ̅ ⲡⲉⲧ
ϥ̅ϣⲓⲛⲉ ⲛ̅ⲥⲱϥ: ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅
ⲡⲛ̅ϫⲟⲉⲓⲥ· ⲁⲩⲛⲟϭ ⲛ̅ ⲣⲁϣⲉ ϣⲱⲡⲉ ⲛⲁϥ· ⲙⲛ̅ ⲟⲩⲉⲩ-
ⲫⲣⲟⲥⲩⲛⲏ· ⲁϥⲧⲱⲟⲩⲛ ϩⲛ̅ ⲟⲩϭⲉⲡⲏ ⲁϥⲉⲓ̈· ⲉ ⲑⲓ̈ⲗⲏⲙ̅·
ⲧⲉϥⲙⲁⲁⲩ ⲇⲉ ⲙⲛ̅ ⲛ̅ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁ-
ⲙⲟⲟⲩ ϫⲉ ⲁ ⲡⲣ̅ⲣ̅ⲟ ⲉⲓ̈· ⲁϥϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲁⲩϫⲓ
ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲧⲁⲓⲏⲩ· ⲁⲩϭⲟⲟⲗϥ̅ ⲛ̅ ⲧⲡⲟⲣⲫⲏⲣⲁ ⲙ̅
ⲡⲣ̅ⲣ̅ⲟ· ⲙⲛ̅ ϩⲛ̅ⲙⲁⲡⲡⲁ ⲉⲩⲧⲁⲓⲏⲩ· | ⲁⲩⲧⲁⲗⲟϥ ⲉⲩ- Fol. 35 *a* 2
ⲙⲟⲩⲗⲗⲁ ⲛ̅ ⲗⲉⲩⲕⲟⲛ· ⲁⲩⲃⲱⲕ ⲛⲙ̅ⲙⲁϥ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ·
ⲛⲁⲥⲟⲟⲩ ⲙ̅ ⲙⲏⲗⲗⲓ̈ⲟⲛ:—Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ⲉ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅·
ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⁘—
Ⲁϥⲟⲩⲁϩϥ̅ ⲉ ⲡⲉⲥⲏⲧ ϩⲓ̈ ⲡϥ̅ϩⲁⲣⲙⲁ· ⲁϥⲁⲙⲁϩⲧⲉ ⲙ̅
ⲡⲉⲥ̅ϯⲟ̅ⲥ̅: ⲁϥⲃⲓⲧϥ̅ ⲉ ⲡϥ̅ϩⲁⲙⲏⲣ ⲁⲩⲱ ⲁϥⲣⲓⲙⲉ ⲉ ϩⲣⲁⲓ
ⲉ ϫⲱϥ ⁘—Ⲁϥⲃⲉⲓ ⲛ̅ ⲛϥ̅ⲃⲁⲗ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· ⲡⲉϫⲁϥ
ϫⲉ ⲁⲓⲛⲁⲩ ⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ
ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ· ϩⲛ̅ ⲧⲁⲡⲟⲇⲩⲙⲉⲓⲁ ⲛ̅ ⲧⲥⲁⲣⲝ̅ ⁘—Ⲉϥⲉⲓⲣⲉ ⲛ̅
ϩⲛ̅ⲛⲟϭ ⲛ̅ϣⲡⲏⲣⲉ· ϩⲓⲧⲛ̅ ⲡⲉⲛⲧⲁϥⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟϥ ϩⲓ
ϫⲱϥ | ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲛ̅ ⲣϥ̅ϯ ⲱⲛϩ̅· ⲁⲩⲱ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ ⲡⲥⲱ̅ⲣ̅ Fol. 35 *b* 1
ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ⲉϥϯ ϭⲟⲙ ⲛ̅ ⲛⲉⲧ ϣⲓⲛⲉ ⲛ̅ⲥⲱϥ· ⲍ̅ⲏ̅
ⲛⲁⲓ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ ϩⲓⲧⲛ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲁⲩⲱ
ⲛⲉⲩϩⲓⲑⲏ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲛ̅ϭⲓ ⲛ̅ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲛ̅ ⲛⲉⲫⲓⲗⲟ-
ⲡⲟⲛⲟⲥ· ⲉⲩⲯⲁⲗⲗⲓ̈ ϩⲛ̅ ϩⲛ̅ⲱⲇⲏ ⲙ̅ ⲡⲛ̅ⲓ̅ⲕⲟⲛ· Ⲉⲩⲥⲱⲕ
ϩⲓⲑⲏ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲙⲛ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅ ϣⲁ ϩⲟⲩⲛ̅ ⲉ ⲧⲡⲟⲗⲓⲥ:
Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ
ϩⲛ̅ ⲙ̅ⲡⲏⲗⲏ· ⲁⲩϫⲱ ⲙ̅ ⲙ̅ (*sic*) ⲡⲓ̈ ϩⲩⲙⲛⲟⲥ: Ϫⲉ ⲣⲁϣⲉ
ⲛⲏ ⲥⲓⲱⲛ ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲛⲟϭ ⲡⲣ̅ⲣ̅ⲟ ⲡⲉⲭ̅ⲥ̅· ϫⲉ ⲉⲓⲥ ⲡⲟⲩ-
ⲉⲣ̅ⲣ̅ⲟ· ⲁϥⲉⲓ ϣⲁⲣⲟ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ· ⲙⲛ̅ ⲛ̅ ⲛⲓⲛⲟϭ ⲉⲧ
ⲛⲙ̅ⲙⲁϥ | ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲡϫⲟⲉⲓⲥ· ⲡⲁⲓ̈ ⲛ̅ⲧⲁϥⲉⲣ̅ⲣ̅ⲟ Fol. 35 *b* 2
ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡϣⲉ ⲙ̅ ⲡⲉⲥ̅ϯⲟ̅ⲥ̅: Ⲁⲩⲱ ⲡⲣ̅ⲣ̅ⲟ ⲁϥⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲙⲁ ⲉⲧ ⲟⲩⲣ̅ ϩⲱⲃ ⲛ̅ϩⲏⲧϥ̅· Ⲁϥⲃⲱⲕ ⲉ ⲡⲧⲁⲫⲟⲥ
ⲛ̅ ⲓ̅ⲥ̅· ⲁϥⲟⲩⲱϣⲧ̅ ⲉϫⲙ̅ ⲡⲕⲁϩ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ϯϣⲉⲡ

ϩⲙⲟⲧ ⲛ̄ ⲧⲟⲟⲧⲕ̄ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ ⲛ̄ⲧⲉ ⲡⲓ̈ⲱⲧ
ϫⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲕⲱ ⲙ̄ ⲡⲕ̄ⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ϩⲏⲧϥ̄·
ⲁⲓ̈ⲙ̄ϣⲁ ⲙ̄ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ̈ ⲙ̄ⲙⲟϥ: Ⲁⲩⲱ ⲁϥⲛⲁⲩ ⲙ̄ⲙⲁ
ⲧⲏⲣⲟⲩ· ⲛ̄ⲧⲁ ⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ
ⲁϥⲃⲱⲕ ⲉϫⲉⲛ̄ ⲧⲡⲉⲧⲣⲁ ⲙ̄ ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ· ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ̄
ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲛ̄ϩⲏⲧϥ̄· ⲁϥⲟⲩⲱϣⲧ̄ ϩⲓ ϫⲟⲥ· ⲁⲩⲱ ⲛ̄ϯϩⲉ ϩⲓ
Fol. 36 a 1 ⲛⲁⲓ ⲁϥⲃⲓ ⲙ̄| [ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲁϥ]ⲕⲁⲁϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ ϣⲁⲛⲧ
ⲍ̄ⲑ̄ ϥ̄ⲕⲱⲧ ⲉ ⲣⲟϥ ⲛ̄ ⲟⲩⲧⲟⲡⲟⲥ· ⲕⲁⲧⲁ ⲡϥ̄ⲉⲟⲟⲩ ϩⲛ̄ ⲟⲩⲙ̄[ⲡ]-
ϣⲁ:—Ⲁⲩⲱ ⲡⲣ̄ⲣ̄ⲟ ⲁϥϣⲁ[ϫⲉ] ⲙⲛ̄ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ
ⲓ̈ⲟⲩⲱϣ ⲉ ⲕⲱⲧ ⲛ̄ ⲟⲩⲡⲟⲗⲓⲥ ⲛ̄ ⲃⲣ̄ⲣⲉ· ϩⲙ̄ ⲡⲙⲁ ⲛ̄ⲧⲁ
ⲡϫⲟⲉⲓⲥ ⲟⲩⲁϩⲧ̄ ⲛ̄ϩⲏⲧϥ̄ ϩⲓⲧⲛ̄ ⲟⲩⲕⲗⲟⲟⲗⲉ:—Ϩⲙ̄ ⲡⲣϥ̄-
ⲟⲩⲱϣ ⲉ ⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟⲓ̈· ⲛ̄ ⲧⲟⲟⲧⲟⲩ· ⲛ̄ ⲛⲉⲛⲧⲁⲩϣⲓⲛⲉ
ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ̈ ⲉⲧⲉ ⲙ̄ⲡⲣ̄ⲥⲟⲥ ⲛⲉ:—Ⲁⲩⲱ ⲧⲁⲕⲱⲧ ⲛ̄
ϩⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲩⲡⲣⲉⲡⲓ ⲙ̄ ⲡⲉⲭⲥ̄ ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲉⲩⲉⲟⲟⲩ
ⲙ̄ ⲡⲉϥⲥ̄ⲫⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ|
Fol. 36 a 2 ⲡⲉⲧⲉ ⲡⲱϥ ⲡⲉ ⲡⲧⲏⲣϥ̄· ⲙⲛ̄ ⲡϥ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ
ⲓ̄ⲥ̄ ⲡⲉⲭⲥ̄ ⲡⲛ̄ϫⲟⲉⲓⲥ· ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲁ-
ϩⲁⲣⲉϩ ⲉ ⲣⲟⲕ ⲙⲛ̄ ⲡⲉⲕⲛⲟϭ ⲛ̄ ⲁⲙⲁϩⲧⲉ· ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄
ⲟⲩⲟⲉⲓϣ ⲛ̄ ⲉⲓⲣⲏⲛⲓⲕⲟⲛ: ϣⲁⲛⲧ ⲕ̄ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛ̄-
ⲧⲁⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ⲧⲏⲣϥ̄:—Ⲁⲩⲱ ⲛ̄ϯϩⲉ ⲁⲩϯ ⲡⲗⲟⲃϣ̄
ⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲁϥⲕⲱ ⲛ̄ ⲛ̄ⲧⲉⲭⲛⲓⲧⲏⲥ ⲧⲏⲣⲟⲩ· ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ϩⲛ̄ ⲧϥ̄ⲉⲓⲟⲡⲉ· Ⲉ ⲁϥⲧⲣⲉ ϩⲛ̄ⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ϭⲱ ϩⲓϫⲛ̄
ⲛ̄ϩⲃⲏⲩⲉ· ⲛ̄ ⲛ̄ⲣ̄ⲅⲁⲥⲧⲏⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ:—Ⲉ ⲁϥϯ ⲟⲛ ⲛ̄
ⲧϥ̄ⲙⲁⲁⲩ ⲛ̄ ϩⲛ̄ⲭⲣⲏⲙⲁ ⲉⲛⲁϣⲟⲟⲩⲉ· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧⲉ
ⲛⲟⲩϥ ⲛⲉ· ⲉ ⲧⲣϥ̄ϫⲱ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ ⲉ ⲛⲉⲕⲟⲇⲟⲙⲏ
Fol. 36 b 1 ⲛ̄ ⲛ̄ⲕⲕⲗⲏⲥ[ⲓⲁ]·| ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲓ ⲛⲁϥ· ⲛ̄
ⲟ̄ ⲟⲩⲙⲏϣⲉ ⲛ̄ ⲱⲛⲉ ⲛ̄ ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ· ϩⲓ ⲯⲩⲫⲟⲧⲟⲛ·
ⲙⲛ̄ ⲟⲩⲙⲁⲣⲙⲁⲣⲟⲛ· ⲙⲛ̄ ϩⲛ̄ϣⲉ ⲙ̄ ⲡⲉⲩⲑⲓⲛⲟⲛ· ⲙⲛ̄
ⲟⲩϩⲁⲧ· ⲙⲛ̄ ⲟⲩϩⲟⲙⲛ̄ⲧ̄· ⲙⲛ̄ ⲟⲩⲧⲁϩⲧ̄ ⲉϥⲟϣ ⲙ̄ⲙⲁⲧⲉ·
Ϩⲁⲡⲗⲱⲥ ⲁϥⲧⲣⲉⲩⲉⲛ ⲡⲥⲟϥⲧⲉ ⲧⲏⲣϥ̄ ⲙ̄ ⲡⲕⲱⲧ· ⲁϥϯ
ⲡⲧⲟϣ ⲧⲏⲣϥ̄ ⲉ ⲧⲟⲟⲧⲥ̄ ⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ· ⲁϥⲕⲱ ⲙ̄ⲙⲟⲥ ϩⲛ̄
ⲑⲓ̈ⲉ̄ⲗⲏⲙ̄ ⲉ ⲧⲣⲉ ⲥⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ϩⲙ̄ ⲡⲙⲁ ⲙ̄
ⲡⲧⲁⲫⲟⲥ· ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ϫⲉ ⲁⲅⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ·

ⲁⲅⲓⲁ ⲁⲅⲁⲡⲏ· ⲁⲅⲓⲁ ⲉⲓⲣⲏⲛⲏ· Ⲁⲩⲱ ⲛ̄ⲥⲉⲕⲱⲧ ⲛ̄ ⲕⲉ ⲟⲩⲉⲓ
ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ϫⲉ ⲁⲅⲓⲟⲩ ⲇⲓⲙⲓⲟⲩ| ⲥⲧⲟ Fol. 36 b 2
ⲙ̄ ⲡⲕ̄ⲣⲁⲛⲓⲟⲛ· ⲁⲩⲱ ⲁⲥⲕⲱⲧ ⲛ̄ ⲛⲉⲡⲗⲁϯⲁ· ⲙⲛ̄ ⲙ̄ⲙⲁ
ⲉⲧ ⲧⲁⲓⲏⲩ:—Ⲁϥⲕⲟⲧϥ̄ ⲟⲛ ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ· ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ·
ϩⲛ̄ ⲟⲩϫⲁⲓ̈ ⲉϥϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲭⲥ̄ ⲙⲉⲛ̄ ⲡϥ̄ⲥ̄ϯⲟⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ:—Ⲉⲁϥϫⲟⲟⲩ ⲉ ⲑⲓⲉⲗⲏⲙ̄ ⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ· ⲛ̄ ⲣ̄ⲭⲣⲓⲁ
ⲛⲓⲙ ⲉⲧ ⲉⲥⲁϩⲉ ⲛⲁⲩ· Ⲁⲩⲱ ⲛⲉⲩⲟϣ ⲛ̄ϭⲓ ⲛ̄ⲉⲧ ⲣ̄ ϩⲱⲃ
ⲉ ⲑⲓⲉⲗⲏⲙ̄ ⲛ̄ ⲃⲣ̄ⲣ̄ⲉ· ⲥⲭⲉⲇⲟⲛ ⲉ ϫⲟⲟⲥ ϫⲉ ⲥⲉⲟϣ·
ⲛ̄ϩⲟⲩⲉ ⲛⲉⲧ ⲣ̄ ϩⲱⲃ ⲉ ⲡⲉⲣⲡⲉ ⲛ̄ ⲥⲟⲗⲟⲙⲱⲛ ⲙ̄ ⲡⲓⲟⲩ-
ⲟⲉⲓϣ:—Ⲁⲩⲱ ⲁⲩⲣ̄ ϩⲱⲃ ϣⲁⲛⲧ ⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲉⲧⲟⲡⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲕⲟⲥⲙⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲉⲥⲧⲉⲣⲉⲱ|
[ⲙⲁ] ⲙ̄ ⲡϥ̄ⲥⲁ· Ⲁϥϩⲁⲅⲓⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ϭⲓ ⲡⲡⲉⲧ Fol. 37 a 1
ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲱⲥⲏⲫ ⲡⲁϩⲁⲅⲓⲁ (sic) ⲙ̄ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ϩⲁϩ ⲟ̅ⲁ̅
ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲟⲣⲑⲟⲇⲱⲝⲟⲥ ⲛⲉⲩ ⲛⲙ̄ⲙⲁϥ ⲡⲉ· ⲉ ⲁⲩⲉⲓ
ⲉ ⲡϫⲓⲁⲉⲓⲕ ⲙ̄ ⲡⲉⲥ̄ϯⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲡⲉϩⲟⲟⲩ
ⲛ̄ⲧⲁⲩϩⲁⲅⲓⲁⲍⲉ· ⲛ̄ ϯϩⲁⲅⲓⲁ ⲛ̄ⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ϩⲏⲧϥ̄· ⲡⲉ
ⲥⲟⲩ ⲙⲉⲛ̄ⲧⲥⲁϣϥ̄ ⲛ̄ ⲑⲟⲟⲩⲧ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲙ̄
ⲡⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϩⲁⲅⲓⲟⲛ ⲛ̄ ⲥ̄ϯⲟⲥ̄ ⲙⲛ̄ ⲡⲧⲁⲫⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲁⲩⲃⲁⲡϯⲍⲉ ⲛ̄ ⲓⲟⲩⲇⲁⲥ· ϩⲓⲧⲛ̄ ⲁⲡⲁ
ⲓⲱⲥⲏⲫ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲛ̄ ⲛ̄ⲕⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲟⲣⲑⲟ-
ⲇⲱⲝⲟⲥ· ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲓⲟⲩⲇⲁⲥ· ⲁϥϣ|ⲱⲡⲉ ⲛ̄ ⲟⲩⲣⲱⲙⲉ Fol. 37 a 2
ⲛ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛ̄ ⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲛ̄ ⲥⲱⲧⲡ̄: Ⲁⲩⲱ ⲟⲩ-
ⲙⲏⲛϣⲉ ⲛ̄ⲓⲟⲩⲇⲁⲓ· ⲙⲛ̄ ⲟⲩⲙⲏⲛϣⲉ ⲛ̄ϩⲑ̄ⲛⲟⲥ ⲁⲩⲃⲁⲡϯⲍⲉ
ⲙ̄ⲙⲟⲟⲩ: Ⲁⲩⲉⲓ ⲉⲩⲛⲁⲡⲉⲓⲧⲉⲗⲓ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁⲓϯ ⲉϥⲧⲁⲟⲩⲟ ⲛ̄ ⲧⲉⲩϣⲏ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛ̄ϭⲓ ⲁⲡⲁ ⲓⲱⲥⲏⲫ· Ⲉⲓⲥ ⲟⲩⲥ̄ϯⲟⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲁϥⲟⲩⲱⲛϩ̄
ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲡⲉ ⲧⲡⲉ (sic) ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥⲱ̄ⲣ̄· ϫⲓⲛ ⲉ
ϣⲟⲣⲡ̄ ϣⲁⲧ ϫⲡ̄· ⲯⲓⲧⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ· Ⲁⲩⲱ ⲛⲉⲩⲑⲉⲱⲣⲓ
ⲙ̄ⲙⲟϥ ⲧⲏⲣⲟⲩ· ⲛ̄ϭⲓ ϩⲑ̄ⲛⲟⲥ ⲛⲓⲙ· ⲉⲧ ⲟⲩⲏϩ ϩⲛ̄
ⲑⲓ̈ⲉ̄ⲗⲏⲙ̄· ⲙⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲥ· Ⲁⲩⲱ
ϩⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ϫⲡ̄ ⲯⲓⲧⲉ· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲉⲩ-
ϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ ⲧⲏⲣⲟⲩ· ⲛ̄|ⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ̄ ⲛ̄ ⲣⲉϥ̄ⲣ̄ ⲛⲟⲃⲉ· Fol. 37 b 1
ⲁⲩⲱ ⲛⲉⲩⲙⲱⲕϩ̄ ⲛ̄ϩⲏⲧ· ϫⲉ ⲙⲉⲩⲑⲉⲱⲣⲓ ⲙ̄ⲙⲟϥ· ⲛ̄ ⲟ̅ⲃ̅
ⲕⲉ ⲥⲟⲡ· Ϩⲧⲟⲟⲩⲉ ⲇⲉ ⲟⲛ ⲛ̄ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ· ⲁⲩⲉⲓ ⲉ

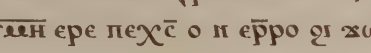
ⲡⲧⲁⲫⲟⲥ ϫⲉⲩⲛ̄ⲁϣⲗⲏⲗ (*sic*)· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲛ̄ ⲟⲩ-
ⲟⲉⲓⲛ ⲛ̄ ϩⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉϥⲛⲉϫ ⲁⲕⲧⲓⲛ ⲛ̄ ⲟⲩⲟⲉⲓⲛ
ⲉ ⲃⲟⲗ· ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲉϥⲣⲏϭⲉ· ⲛ̄ ⲧⲉⲣⲉ ⲛⲁⲓ̈ ⲇⲉ ϣⲱⲡⲉ
ⲛ̄ϯϩⲉ: Ⲁϥⲥϩⲁⲓ ⲛ̄ ϩⲛ̄ⲥϩⲁⲓ ⲛ̄ϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ⲉⲓⲱⲥⲏⲫ· ⲙⲛ̄ ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ ⲉⲩⲥⲉⲃⲏⲥ· Ⲁⲩⲧⲁⲙⲉ
ⲡⲣ̄ⲣⲟ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ· ⲉ ϩⲱⲃ ⲛⲓⲙ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ· ⲁⲩⲱ
ⲁϥⲣ̄ϣⲡⲏⲣⲉ ⲁϥϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡϥ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ:—Ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲁϥⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟϥ ⲛ̄ϭⲓ
ⲁⲡⲁ ⲓⲱⲥⲏⲫ· ⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ ⲓⲟⲩⲇⲁⲥ ⲉ ⲡϥ̄[ⲙⲁ]· ⲁϥⲣ̄
Fol. 37 *b* 2 ⲙϩ̄ ⲙⲛ̄ⲧⲏ | ⲛⲉ [nearly a line wanting] ⲉ ⲙ̄ ⲡⲥⲃ̄ⲃⲉ ϫⲓⲛ
ⲉ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ:—Ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ⲛ̄ ⲥⲟⲉⲓⲧ
ϩⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ ⲧⲃⲉ ⲧϩⲟⲙⲟⲗⲟⲅⲉⲓⲁ ⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧ-
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· Ⲏ̄ ⲧⲉⲣ ϥ̄ⲛ̄ⲕⲟⲧⲕ̄ ⲇⲉ ⲛ̄ϭⲓ ⲓ̈ⲟⲩⲇⲁⲥ· ⲁϥϫⲓ
ⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛ̄ϭⲓ ⲟⲩⲁ ϫⲉ ⲙⲁⲣⲕⲟⲥ· ⲉⲧⲉ
ⲡⲁⲓ ⲡⲉ ⲡϣⲟⲣⲡ̄ ⲛ̄ⲧⲁϥⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲑⲓⲉⲗⲏⲙ̄·
Ⲏ̄ⲧⲁⲓⲧⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉ ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ· ⲉⲓⲟⲩⲱⲛϩ̄ ⲛⲏⲧⲛ̄
ⲉ ⲃⲟⲗ· ϫⲉ ⲡⲉⲧ ϣ̄ϣⲉ ⲡⲉ· ⲉ ⲧⲣⲛ̄ⲣ̄ϣⲁ ϩⲙ̄ ⲡⲟⲩⲱⲛϩ̄
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄· ⲙ̄ ⲡⲉⲟⲟⲩ· ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲁϣϥ̄
ⲡⲉ ⲙ̄ ⲡⲉⲃⲟⲧ ⲑⲟⲟⲩⲧ· Ⲉⲓⲥ ϩⲏⲏⲧⲉ ϭⲉ ⲧⲉⲛⲟⲩ ⲁ ⲡϩⲱⲃ
Fol. 38 *a* 1 ⲟⲩⲱⲛϩ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̄ ⲛⲓⲁⲡⲟⲧⲉⲝⲓⲥ ⲧⲏⲣⲟⲩ | [nearly
ⲟ̄ⲅ̄ a line wanting] ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄· ⲙⲛ̄ ⲡϫⲓⲁⲉⲓⲕ
ⲛ̄ ϩⲁⲅⲓⲁ ⲛⲕ̄ⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ:—ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧ-
ⲥⲁϣϥ̄ ⲡⲉⲃⲟⲧ ⲧⲉ ⲑⲱⲟⲩⲧ ⲡⲉ· ⲕⲁⲧⲁ ⲛ̄ ⲣⲙ̄ ⲛ̄ ⲕⲏⲙⲉ:—
Ⲉⲓⲥ ⲛⲁⲓ ⲙⲛ̄ ⲁⲓϫⲟⲟⲩ ϣⲁ ⲡⲓ ⲙⲁ· ⲉ ⲡⲉⲟⲟⲩ ⲙⲛ̄ ⲡⲧⲁⲉⲓⲟ
ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲡⲁⲣⲛ̄ ϩⲱ ⲉ ⲣⲟⲛ ϣⲁ ⲡⲓ ⲙⲁ·
ⲛ̄ⲧⲛ̄ϯ ⲙ̄ ⲡⲛ̄ⲟⲩⲟⲓ ⲉ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ· ⲙⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ
ⲉⲧ ⲟⲩⲁⲁ̄ⲃ ϫⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉ·· ⲙⲁⲗⲗⲟⲛ ⲉ ⲧⲃⲉ
ⲡϩⲓⲥⲉ· ⲛ̄ⲛ̄ ⲛ̄ⲧⲁⲩⲉⲓ̈ ϣⲁ ⲣⲟⲛ· ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ· ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙⲛ̄
ⲡϥ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣϥ̄ⲧⲟⲩϫⲟ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ
Fol. 38 *a* 2 ⲡ|ⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ· ⲕⲁⲓ ⲅⲁ[ⲣ] ⲛ̄ϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲥⲉ-
ⲥⲟⲧⲡ̄ ⲉ ⲡⲛⲟⲩⲃ ⲙⲉⲛ ⲡⲱⲛⲉ ⲙ̄ ⲙⲉ· ⲥⲉϩⲟⲗϭ̄ ⲉ ⲡϥ̄ⲉⲓⲱ
ⲙⲛ̄ ⲡⲙⲟⲩⲗϩ̄· ⲛ̄ϩⲙ̄ϩⲁⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲉϩⲉⲣⲟⲟⲩ·
Ⲙⲡⲣ̄ ⲧⲣⲉ ⲛϩⲉ ⲉ ⲣⲟⲛ ⲉⲛⲣ̄ ϣⲁ ⲙ̄ ⲡϩⲁⲅⲓⲟⲛ ⲛ̄ ⲥ̄ⲫ̄ⲟ̄ⲥ̄

ϩⲛ̄ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲛⲧⲱϩ ϩⲱⲱⲛ ⲙⲉⲛ ⲛ̄ϩⲃⲏⲩⲉ·
ⲛ̄ⲛ̄ ⲛ̄ϩⲑ̄ⲛⲟⲥ· Ⲡ̄ⲡⲣ̄ ⲧⲣ ⲛ̄ ϩⲉ ⲉ ⲣⲟⲛ ⲛ̄ ϯⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲭⲥ̄·
ⲛ̄ⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ϩⲛ̄ ⲛ̄ ⲛ̄ⲥⲡⲟⲧⲟⲩ ⲙ̄ⲙⲁⲧⲉ· Ⲉⲛⲙⲉⲉⲩⲉ
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛϩⲏⲧ· ⲉ ⲧⲃⲉ ⲧⲙⲛ̄ⲧϩⲁϩ ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ ⲛ̄-
ϩⲉⲗⲗⲏⲛ· ⲟⲩⲉⲧ ⲡϣⲁϫⲉ ⲟⲩⲉⲧ ⲡⲙⲱⲕⲙⲉⲕ· ⲟⲩⲉⲧ
ⲧϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲙ̄ ⲡⲗⲁⲥ· ⲟⲩⲉⲧ ⲧⲡⲓⲥϯⲥ ⲉⲧ ϫⲏ[ⲕ ⲉ] ⲃⲟⲗ
ϩⲙ̄ ⲡϩⲏⲧ· Ⲁ ⲡⲉⲫⲩⲥⲓⲁ ⲇⲉ[illegible]|ⲙⲟⲛ ⲉ ⲧⲃⲉ ⲟⲩⲧⲃ̄ⲛⲏ Fol. 38 b 1
ⲛ̄ⲁⲗⲟⲅⲟⲛ· ⲉϥϩⲛ̄ ⲛ̄ⲧⲟⲩⲓⲏ· ⲛ̄ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲟ̄ⲇ̄
ⲕⲁⲙⲉⲗⲉⲟⲡⲁⲣⲇⲁⲗⲓⲥ· ⲉϥⲟ ⲛ̄ⲛⲟϭ ⲉ ⲡϩ̄ⲟⲩⲟ· Ⲉϥⲉⲓⲛⲉ
ⲛ̄ ⲟⲩϭⲁⲙⲟⲩⲗ ϩⲓⲑⲏ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲟⲩϩⲟ ⲙ̄ⲙⲁⲥⲉ ⲡⲉ
ϩⲓ ⲡⲁϩⲟⲩ ⲙ̄ⲙⲟϥ· Ⲉϥⲟ ⲛ̄ ⲧϭⲟⲧ ⲛ̄ ⲟⲩϭⲁⲙⲟⲩⲗ· ⲁⲩⲱ
ⲟⲛ ⲉⲣⲉ ⲡϥ̄ⲥⲙⲟⲧ ⲉⲓⲛⲉ ⲛ̄ ⲟⲩϭⲁⲙⲟⲩⲗ· ϩⲱⲥ ⲧⲉ ⲛϥ̄ⲡⲱϩ
ⲉ ⲡϩⲏⲧ ⲛ̄ϣⲏⲛ ⲉⲧ ϫⲟⲟⲥⲉ· ⲛϥ̄ⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ
ⲉϥⲟ ⲛ̄ ⲙⲓ̈ⲛⲉ ⲙⲓ̈ⲛⲉ· ⲉϥⲟ ⲛ̄ⲁⲩⲉⲓⲁⲛ· Ⲡⲁⲓ ⲇⲉ ϥⲥⲟⲟϥ
ϩⲙ̄ ⲡϥ̄ϩⲏⲧ· ⲙⲛ̄ ⲡϥ̄ⲥⲱⲙⲁ· Ⲧⲁⲓ ϩⲱⲱϥ ⲧⲉ ⲑⲉ ⲛ̄
ⲛⲉϩⲉⲣⲉϯⲕⲟⲥ· ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛ̄ⲥⲉϭⲉⲉⲧ ⲁ[illegible]ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ· | Ⲉ [one line wanting] ϩⲁ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉ[ⲥ̄ϯⲟ̄ⲥ̄]· Fol. 38 b 2
ⲥⲉⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ[illegible][ⲣⲱ]ⲙⲉ ⲙ̄ⲙⲁⲧⲉ· Ⲉϣϫⲉ ⲟⲩⲣ[ⲱⲙⲉ]
ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲡⲉ[ⲭⲥ̄] ⲁⲩⲱ ⲛ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲙ ⲡⲉ· Ⲱ̄
ⲡϩⲉⲣⲉϯⲕⲟⲥ· ⲉⲓ̈ ⲉⲕϣⲙ̄ϣⲉ ⲛ̄ⲧⲟⲕ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· Ⲡⲉⲕϩⲏⲧ
ⲅⲁⲣ ⲟⲛ ⲙⲉⲓⲛⲉ ⲙⲉⲓⲛⲉ· ⲁⲩⲱ ⲙ̄ⲡ ⲕ̄ϭⲱ ϩⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ ⲱ̄ ⲡϩⲉⲣⲉϯⲕⲟⲥ· Ⲡⲁⲣⲁ ⲟⲩⲕⲟⲩⲓ ⲛ̄ⲅ̄ ϫⲟⲟⲥ
ⲛ̄ϯϩⲉ· ϫⲉ ⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ ⲙ̄ⲙⲁⲛⲟⲩⲏⲗ· Ⲡⲉⲕ-
ⲙⲟⲥⲧⲉ ⲅⲁⲣ ⲱ̄ ⲡϩⲉⲣⲉϯⲕⲟⲥ· ⲡⲉ ⲡⲙⲁⲉⲓⲛ ⲛ̄ ⲧⲟⲣⲑⲟ-
ⲇⲟⲝⲓⲁ· Ⲉⲕⲡⲏⲧ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲥ ⲡⲕ̄ⲙⲟⲥⲧⲉ ⲙⲛ̄ ⲡⲕ̄-
ⲙⲉⲉⲩⲉ ϫⲟⲟⲥ ⲉ ⲉⲓⲕⲏ· ⲕⲟⲩⲱⲙ | [illegible]ⲟⲩ· Fol. 39 a 1
ⲙⲛ̄ [illegible] ϫⲉⲕⲱϣ[illegible] ⲧⲉⲗⲓⲟⲛ [ⲉⲧ [ⲟ̄ⲉ̄]
ⲟⲩⲁ]ⲁⲃ· ⲁⲩⲱ ⲕⲱⲡ ⲛ̄ ⲛⲉⲩϣⲁϫⲉ· ⲉ ϩⲛ̄ϣⲃⲱ ⲛ̄ϩⲗ̄ⲗⲟ·
Ⲡ̄ⲡⲱⲣ ⲱ̄ ⲡⲉⲭⲣⲓ̈ⲥϯⲁⲛⲟⲥ ⲉⲧ ⲏⲡⲉ ⲉ ⲡⲉⲭⲥ̄· ⲙ̄ⲡⲣ̄
ⲧⲣⲛ̄ⲙⲉⲉⲩⲉ ⲉ ⲛⲁ ⲛ̄ϩⲉⲣⲉϯⲕⲟⲥ· ⲟⲩⲇⲉ ⲙ̄ⲡⲣ̄ ⲧⲣ ⲛ̄ⲃⲱⲕ
ⲉ ϩⲟⲩⲛ· ⲉ ⲛⲉⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ϣⲗⲏⲗ ϫⲉ ⲛ̄ ϩⲛ̄ⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲁⲛ ⲡⲉ· Ⲁⲗⲗⲁ ϫⲡⲟ ⲛⲏⲧⲛ̄ ⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ· ⲉⲧ
ⲛⲁⲛⲟⲩϥ· ⲙⲛ̄ ⲟⲩⲡⲓⲥϯⲥ ⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ· ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡϥ̄ⲥϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϫⲟⲟⲥ

Fol. 39 *a* 2 ϩⲙ̄ ⲡⲉⲧⲛ̄ϩⲏⲧ ⲧⲏⲣϥ̄· ϫⲉ ⲟⲩⲛⲟⲩ|ⲧⲉ ⲁⲛ ⲡⲉ ⲙ̄ⲙ[ⲁⲛⲟⲩ]ⲏⲗ·
ⲉ ⲁϥⲣ̄ ⲣⲱ[ⲙⲉ]· Ⲁⲩⲱ ⲙ̄ⲡⲉ ⲧϥ̄[ⲙⲛ̄ⲧ]ⲛⲟⲩⲧⲉ ⲡⲟⲟⲛⲉ ⲉ
ⲧ[ϥ̄]ⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲛ̄ ⲟⲩⲥⲟⲩ ⲛ̄ ⲟⲩⲱⲧ· ⲏ ⲟⲩⲣⲓⲕⲉ ⲛ̄ⲃⲁⲗ·
ⲁⲗⲗⲁ ⲛ̄ϩⲟⲩⲟ ⲁϥϯ ⲉⲟⲟⲩ ⲛⲁⲛ· ϫⲉ ⲁϥⲫⲟⲣⲓ ⲛ̄ ⲧⲥⲁⲣⲝ̄·
ⲡⲛⲟⲩⲧⲉ ⲡⲉ ϩⲛ̄ ⲟⲩⲙⲉ: Ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲓⲱⲧ
ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲛⲧⲁϥⲉⲓⲣⲉ ⲙ̄ ⲡϥ̄ⲥ̄ϯⲟ̄ⲥ̄· ⲛ̄
ⲟⲩⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ϣⲟⲡ ⲉ ⲣⲟϥ
ⲛ̄ⲧⲉϥⲑⲩⲥⲓⲁ ⲙ̄ⲙⲓⲛ ⲉⲙⲙⲟϥ· Ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲱ̄ ⲉⲓⲥⲁⲕ
ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲡⲁⲓ ⲉⲧ ⲟⲩⲱϣ ⲉ ⲟⲡ▒ ⲡⲱϩ ⲉⲙ̄ ⲡⲉⲭⲥ̄·
ϩⲓⲧⲛ̄ ⲡⲃⲁⲡϯⲥ[ⲙⲁ ⲛ̄]ⲧⲉⲕⲛⲁϫⲓⲧ▒▒▒ϫⲉ ⲁⲛϣ▒▒▒▒ |
Fol. 39 *b* 1 ▒▒ⲉ ⲉ ⲣⲁⲛⲁⲕ ⲙⲛ̄[ⲛ̄]ϣⲁϫⲉ ⲛ̄ ⲁⲡⲁ ⲃⲁ[ⲭⲟⲥ]· ⲡⲡⲣⲉⲥⲃⲩ-
[ⲟ̄ⲉ̄] ⲧⲉⲣⲟⲥ· ⲁⲩⲱ ⲕⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲕ̄ϩⲏⲧ ⲧⲏⲣⲉϥ:
Ⲉⲓⲉϯ (*sic*) ⲙ̄ ⲡⲕ̄ⲟⲩⲟⲓ ⲉ ⲡⲃⲁⲡϯⲥⲙⲁ· ⲛⲅ̄ ϫⲓⲧϥ̄ ϩⲛ̄ ⲟⲩ-
ⲧⲃ̄ⲃⲟ· ⲙⲛ̄ ⲟⲩⲡⲓⲥϯⲥ· ⲡⲉⲧⲣⲟⲡⲟⲥ ⲅⲁⲣ· ⲡⲉⲧ ⲥⲩⲛϩⲓⲥⲧⲁ ⲛ̄
ⲧⲕ̄ⲡⲓⲥϯⲥ· ⲙⲛ̄ ⲧⲕ̄ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓ̄ⲥ̄: Ⲉϣϫⲉ ⲉⲕⲟ ⲛ̄ϩⲩⲇⲩ-
ⲙⲟⲥ· ϩⲙ̄ ⲡⲕ̄ϩⲏⲧ ⲧⲏⲣϥ̄· ⲉⲓⲉ ⲧⲛ̄ⲥⲃ̄ⲧⲱⲧ ϩⲱⲱⲛ ⲉ ϫⲱⲕ
ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲕ̄ⲟⲩⲱϣ· Ⲁϥⲱϣ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄
ⲥⲙⲏ· ⲛ̄ϭⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ [ⲉ]ϥϫⲱ ⲙ̄ⲙⲟⲥ· [ϯ]ⲡⲓ-
Fol. 39 *b* 2 ⲥⲧⲉⲩⲉ ⲁⲩⲱ [ϯⲛⲁϩⲟⲙⲟⲗⲟ]ⲅⲉⲓ· ⲙ̄ ⲡ[ⲛ̄ϫⲟ]ⲉⲓⲥ· | ▒▒
[one line wanting] ⲉⲧ ⲟ ⲛ▒▒▒▒▒▒▒ⲥⲁ▒▒ⲛ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧ ⲟⲩⲁ[ⲁⲃ]· Ⲁⲩⲱ ⲁ▒▒▒▒▒ⲟⲥⲙⲟⲥ· ⲁⲩⲥ̄ϯⲟ̄ⲩ̄ [ⲙ̄]ⲙⲟϥ
ϩⲁ ⲣⲟⲛ▒▒Ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̄ ⲡⲙϩ̄
ϣⲟⲙⲛ̄ⲧ ⲛ̄ϩⲟⲟⲩ· Ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲛ ⲙ̄ⲡⲏⲩⲉ· ⲁϥ-
ϩⲙⲟⲟⲥ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲁⲩⲱ ϥⲛⲏⲩ ⲉ ⲕⲣⲓⲛⲉ
ⲛ̄ ⲛⲉⲧ ⲟⲛϩ̄· ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲩⲧ· ⲛϥ̄ϯ ⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ
ⲕⲁⲧⲁ ⲛ̄ϩⲃⲏⲩⲉ· Ⲁⲩⲱ ϩⲙ̄ ⲡⲣϥ̄ϩⲟⲙⲟⲗⲟⲅⲓ ϩⲓ ⲛⲁⲓ·
ϩⲛ̄ ⲟⲩϩⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ ⲙⲛ̄ ⲛⲧ̄ ⲛⲙ̄ⲙⲁϥ ⲧⲏⲣⲟⲩ·
Ⲁⲩϫⲓ ⲃⲁⲡϯⲥⲙⲁ ⲉ ⲡⲣⲁⲛ ⲉ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲛ̄
Fol. 40 *a* 1 ⲡⲉⲡ|[ⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ]▒ [about five lines wanting] ⲙⲁ▒▒▒
[ⲟ̄ⲍ̄] ϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡⲉϥⲥ̄ϯⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲟⲩ-
ⲛⲟϭ ⲅⲁⲣ ⲁⲗⲏⲑⲱⲥ· ⲡⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲛ̄ⲛⲟⲩⲧⲉ· ⲙⲛ̄
ⲡⲉⲟⲟⲩ ⲛⲧⲁϥⲭⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲛ· ⲙⲛ̄ ⲡⲛ̄ⲅⲉⲛⲟⲥ
ⲁ̄ⲛⲟⲛ ⲛⲉⲭⲣⲓⲥϯⲁ̄ⲛⲟⲥ· Ⲉ ⲧⲣ ⲛ̄ϣⲱⲡⲉ ⲉⲛⲧⲛ̄ⲧⲱⲛ ⲉ ⲣⲟϥ
ϩⲛ̄ ⲛ̄ ⲛ̄ϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ· ⲉ ⲁⲛⲁⲁⲁⲩ ⲉⲩⲉⲣⲁⲛⲁϥ ⲙ̄

ⲡⲛ̄ⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· Ⲁⲩⲱ ⲛ̄ ⲟⲩ[ⲱϣ]ⲧ̄ ⲙ̄ ⲡⲉⲥ̄-
ϯⲟ̄ⲥ̄ ⲛ̄[ⲟⲩⲟⲉⲓ]ϣ ⲛⲓⲙ· ⲉ ⲧⲃ[ⲉ] ⲛⲧⲁϥⲁⲗⲉ ⲉ ϫⲱ[ϥ] |
[one or two lines wanting] Ⲡⲁⲓ ⲡⲉⲟⲟⲩ [ⲛⲁϥ ⲙⲛ̄] ⲡϥ̄ⲉⲓⲱⲧ Fol. 40 *a* 2
ⲛ̄[ⲁⲅⲁⲑ]ⲟⲥ· ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣϥ̄ⲧ[ⲁⲛ]ϩⲟ
ⲁⲩⲱ ⲛ̄ ϩⲟⲙⲱⲟⲩⲥⲓⲱⲛ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ·
ϣⲁ ⲉⲛϩ̄ ⲛ̄ⲉⲛϩ̄ ϩⲁⲙⲏⲛ·

ⲡⲟⲟⲩ ⲡⲁⲓ ⲓ̄ⲉ̄ ⲙ̄ ⲡⲁⲱⲛⲉ ϯⲣⲟⲙⲡⲉ ⲧⲁⲓ ✻ ⲙⲁⲣ ⲯⲝⲑ
ⲥⲁⲣⲁⲅⲉⲛ̊ ⲩ̄ⲙⲏ̄ ⲉⲣⲉ ⲡⲉⲭⲥ̄ ⲟ ⲛ ⲉⲣ̄ⲣⲟ ϩⲓ ϫⲱⲛ ϩⲁⲙⲏⲛ·



Ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲅⲁⲡⲏ· ⲁⲛⲟⲕ ⲡⲓⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ ⲙ̄ ⲡⲁⲣⲁ
ⲡⲕⲁϩ· ⲧⲏⲣϥ̄· ⲡⲓ̈ ⲁⲧ ⲙ̄ϣⲁ ⲙ̄ ⲡⲓ ⲣⲁⲛ ϫⲉ ⲇ[illegible]ⲙⲣ̄ⲕⲟⲩⲣⲉ·
ⲡⲩ̄ⲥ̄ ⲙ̄ ⲡⲁⲡⲁⲙⲉⲟⲥ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲩⲉ ⲛ̄ ⲁⲅⲁⲡⲏ· ϫⲉ ⲁⲛⲅ̈ ⲟⲩⲕⲟⲩⲓ
ⲙ̄ⲡⲁ ϯⲛⲟⲓ ⲕⲁⲗ̊[illegible]ⲗⲁⲉⲓⲥ ϫ[ⲓ]ⲥⲃⲱ ⲛ̄[illegible]
[one or two lines wanting] | [illegible]ϫⲓⲛⲛ[illegible]ⲗ[illegible] Fol. 40 *b*
[illegible]ⲙ̄ ⲡⲛ̄ⲉⲓⲱⲧ[illegible] [ⲟⲏ]
ⲛⲧⲉ ⲭⲏⲣⲁ· ⲛⲓⲣⲏⲛ[illegible]
ⲁⲗⲙⲟⲥ ⲙ̄ ⲡⲛ̄ⲉⲓⲱⲧ[illegible]
ⲙ̄ ⲡⲛ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ[illegible]
ⲡⲩ̄ⲥ̄ ⲙ̄ⲙⲁϣⲛ̄ⲕⲁ· ⲙ̄[illegible]
ⲡⲁ ⲡⲧⲟϣ ⲡⲁⲭⲱⲣⲁ ⲛ̄ⲧⲉ ⲛ[illegible]
ⲡⲛ̄ⲧⲁϥϫⲱ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϥϩⲓⲥⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ⲁϥⲥ-
ⲙⲛ̄· ⲡⲓⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ ⲛ̄ ϫⲱⲱⲙⲉ· ⲁϥⲕⲁⲁϥ ϩⲛ̄ ⲧⲕ̄-
ⲕⲗⲏⲥⲓⲁ· ⲙ̄ ⲡⲥ̄ϯⲟ̄ⲥ̄ ⲙ̄ ⲡϯⲉ ⲥⲉⲣⲣⲁϩ ϩⲁ ⲡⲟⲩϫⲁⲓ ⲛ̄
ⲧϥ̄ⲯⲩⲭⲏ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ϩⲛ̄ ⲥ (*sic*)
ⲥⲙⲟⲩ ⲛⲓⲙ ⲙ̄ ⲡⲛ̄ⲓⲕⲱⲛ̄· ⲁⲩⲱ ⲛ̄ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ·
ⲛ̄ⲧⲟϥ ⲙⲛ̄ ⲧϥ̄ⲥϩⲓⲙⲉ· ⲙⲛ̄ ⲛⲉϥϣⲏⲣⲉ· ⲙⲛ̄ ⲉⲛⲕⲁ
ⲛⲓⲙ ⲉⲧ ⲛ̄ⲧⲁϥ· ⲛϥ̄ⲥϩⲁⲓ ⲉ ⲡϥ̄ⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ̄

ⲡⲱⲛϩ̅· ⲛϥ̅ⲁⲁϥ ⲛⲙ̅ϣⲁ· ⲙ̅ ⲡⲣⲁϣⲉ ⲛ̅ ⲧϥ̅ⲁⲛ-
ⲁⲥⲧⲁⲥⲓⲥ· ⲙⲛ̅ ⲛϥ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϩⲁⲙⲏⲛ·

——··——··——··——··——··——
——··——··——··——··——··——

ⲟⲩⲛⲁ ⲙ̅ ⲡⲉⲧ ⲥϩⲁⲓ· ⲟⲩⲥⲟⲟⲩⲛ ⲙ̅ ⲡⲉⲧ ⲱϣ· ⲟⲩⲙⲉ-
ⲧⲁⲛⲟⲓⲁ ⲙ̅ ⲡⲧ̅ ⲥⲱⲧⲙ̅· ϩⲁⲙⲏⲛ ⲉⲥⲉϣⲱⲡⲉ·

——··——··——··——··——··——
——··——··——··——··——··——

ⲓ̅ⲩ̅ ⲭ̅ⲩ̅ ⲑ̅ⲩ̅ ⲭⲁⲣⲓⲛ (*sic*)

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

ⲦⲘⲀⲢⲦⲨⲢⲒⲀ Ⲛ ⲪⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ Fol. 2 a
ⲠⲈⲤⲦⲢⲀⲦⲎⲖⲀⲦⲎⲤ ⲀⲨⲰ ⲠⲘⲀⲢⲦⲨⲢⲞⲤ ⲁ̅
ⲈⲦ ⲞⲨⲀⲀⲂ Ⲡ̅ ⲠⲈⲬ̅Ⲥ̅ Ⲛ̅ⲦⲀϤⲬⲞⲔⲤ̅ Ⲉ ⲂⲞⲖ
ϨⲢⲀⲒ ϨⲠ̅ ⲠⲞⲞⲨ Ⲛ̅ϨⲞⲞⲨ ⲈⲦⲈ ⲠⲈⲒ ⲠⲈ
ⲤⲞⲨ ⲬⲞⲦⲈ Ⲡ̅ ⲠⲈⲂⲞⲦ ⲀⲐⲰⲢ ϨⲚ̅ ⲞⲨⲈⲒ-
ⲢⲎⲚⲎ Ϥ̅Ⲑ·

Ϩⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̅ ⲇⲉⲕⲓⲟⲥ ⲙⲛ̅ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲉⲩⲟ
ⲛ̅ⲣ̅ⲣⲟ ϩⲛ̅ ⲧⲛⲟϭ ⲙ̅ ⲡⲟⲗⲓⲥ ϩⲣⲱⲙⲏ· ⲁⲩⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̅
ⲟⲩⲇⲓⲁⲧⲁⲅⲙⲁ ⲙⲛ̅ ⲟⲩϣⲟϫⲛⲉ ⲛ̅ ⲟⲩⲱⲧ ϩⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ
ⲟⲩⲟⲛ ⲛⲓⲙ ϩⲙ̅ ⲙⲁ ⲛⲓⲙ· ⲑⲩⲥⲓⲁⲍⲉ ⲛ̅ ⲛ̅ⲛⲟⲩⲧⲉ ⲛ̅ⲥⲉ-
ⲟⲩⲱⲧⲛ̅ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲛ̅ⲥⲩⲅⲕⲗⲏϯⲕⲟⲥ
ⲧⲏⲣⲟⲩ· ⲁⲩⲕⲱ ⲛⲁⲩ ⲉ ϩⲣⲁⲓ ⲛ̅ ⲛⲉ ⲛ̅ⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ
ⲣⲟⲟⲩ ϩⲙ̅ ⲡⲉⲓ ϣⲟϫⲛⲉ ⲛ̅ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲁⲩϩⲉ ⲉ ⲣⲟⲟⲩ
ⲉⲩⲟ ⲛ̅ ⲟⲩϩⲏⲧ ⲛ̅ ⲟⲩⲱⲧ ⲛⲙ̅ⲙⲁⲩ ⲁⲩⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲉⲩϫⲱ
ⲙ̅ⲙⲟⲥ ϫⲉ ⲧⲛ̅ϣⲡ̅ ϩⲙⲟⲧ ⲛ̅ⲧⲛ̅ ⲛ̅ⲛⲟⲩⲧⲉ ⲛ̅ ⲁⲧ ⲙⲟⲩ ⲛⲁⲓ
ⲛ̅ⲧⲁⲩϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲓ ⲅⲛⲱⲙⲏ ⲛ̅ ⲟⲩⲱⲧ· ⲁⲩⲱ ϩⲛ̅
ⲧⲉⲓ ⲟⲩⲛⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉ ⲕⲱ ⲉ ϩⲣⲁⲓ
ⲛ̅ ⲟⲩⲇⲟⲅⲙⲁ ⲉϥⲥⲏϩ ⲛ̅ ⲧⲉⲓ ϩⲉ ϩⲛ̅ ⲟⲩⲥϩⲁⲓ ⲛ̅ⲧⲉ | ⲡⲣ̅ⲣⲟ Fol. 2 b
ⲉϥⲥⲏϩ ⲙ̅ ⲡⲉⲓ ⲧⲩⲡⲟⲥ ⁘—Ⲇⲉⲕⲓⲟⲥ ⲙⲛ̅ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲃ̅
ⲛ̅ⲣ̅ⲣⲱⲟⲩ ⲛ̅ⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ ⲁⲩⲱ ⲛ̅ⲉⲩⲥⲉⲃⲏⲥ· ⲙⲛ̅ ⲛ̅ⲥⲩⲅ-
ⲕⲗⲏϯⲅⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̅ ϩⲣⲱⲙⲏ· ⲉⲩⲥϩⲁⲓ ⲛ̅ ⲛⲉⲧ ⲟⲩⲏⲏϩ
ϩⲙ̅ ⲙⲁ ⲛⲓⲙ· ⲁⲛⲟⲡϥ̅ ϫⲉ ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲧⲣⲛ̅ⲧⲁ-
ⲙⲱⲧⲛ̅· ⲉ ⲛⲉⲧ ⲉⲣⲁⲛⲁⲛ ⲙ̅ ⲡⲛ̅ ⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· Ⲉⲡⲉⲓ ⲇⲏ ϩⲁ
ⲑⲏ Ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲟⲩⲟⲉⲓⲉⲓϣ (*sic*) ⲁⲛϩⲉ ⲉ ⲣⲟⲥ· ϫⲉ ⲛ̅ⲛⲟⲩⲧⲉ
ⲛ̅ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲉⲧ ⲧⲁϩⲟ ⲉ ⲣⲁⲧⲥ̅· ⲛ̅ⲧⲛ̅ⲙⲛ̅ⲧⲉⲣⲟ· ⲁⲩⲱ ⲉⲧ
ⲭⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ϩⲁ ⲡⲉⲛⲁ-

ⲙⲁϩⲧⲉ· ⲉⲛⲥⲟⲟⲩⲛ ⲛ̄ ⲛⲉⲩⲙⲛ̄ⲧⲣⲉϥⲣ̄ⲡⲉⲛⲛⲁⲛⲟⲩϥ (sic)·
ⲙⲛ̄ ⲛⲉⲩⲇⲱⲣⲉⲁ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲥ ⲙⲁⲗⲗⲟⲛ ⲇⲉ
ⲁⲛⲁⲡⲟⲗⲁⲩⲉ ⲙ̄ ⲡⲉϫⲣⲟ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲉϫⲛ̄ ⲛ̄-
ϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⁘—ⲟⲩ ⲙⲟⲛⲟⲛ ⲇⲉ ⲁⲗⲗⲁ ⲁⲩⲭⲱⲣⲏⲅⲉⲓ
ⲛⲁⲛ ⲛ̄ ϩⲉⲛⲕⲁⲣⲡⲟⲥ ⲉⲩⲟϣ ϩⲓ̈ⲧⲛ̄ ⲧⲉⲕⲣⲁⲥⲓⲥ ⲙ̄ ⲡⲁⲏⲣ·
ⲉ ⲧⲃⲉ Ⲡⲁⲓ ⲁⲛⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲡⲓ ⲇⲟⲅⲙⲁ ⲛ̄ ⲟⲩϣⲟϫⲛⲉ
ⲛ̄ ⲟⲩⲱⲧ ⲁⲛⲟⲛ ⲙⲛ̄ ⲛ̄ⲥⲩⲅⲕⲗⲏϯⲕⲟⲥ ⲧⲏⲣⲟⲩ ϩⲛ̄ ⲟⲩⲛⲟϭ
Fol. 3a ⲛ̄ ⲥⲡⲟⲩⲇⲏ | ϩⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ϩⲙ̄ ⲙⲁ ⲛⲓⲙ·
ⲅ̄ ⲛ̄ⲣⲙ̄ϩⲉ ⲙⲛ̄ ⲛ̄ϩⲙ̄ϩⲁⲗ· ⲙ̄ⲙⲁⲧⲟⲓ ⲙⲛ̄ ⲙ̄ⲡⲁⲅⲁⲛⲟⲥ
ⲉ ⲧⲣⲉⲩⲉⲓⲛⲉ ⲉ ϩⲟⲩⲛ· ⲛ̄ ϩⲉⲛⲑⲩⲥⲓⲁ· ⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ⲥⲉ-
ⲟⲩⲱⲧⲛ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ϩⲉⲛⲧⲱⲃϩ̄· ⲙⲛ̄ ϩⲉⲛⲥⲟⲡⲥⲡ̄· ⲣ̄ϣⲁⲛ
ⲟⲩⲁ ⲇⲉ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲉⲧⲥ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛ̄ⲧⲟⲅⲙⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁⲛⲕⲉⲗⲉⲩⲉ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲟⲩϣⲟϫⲛⲉ ⲛ̄ ⲟⲩⲱⲧ·
ⲡⲉⲛⲕⲣⲁⲧⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲉⲧⲡ̄ ⲡⲁⲓ̈ ⲛ̄ ⲧⲉⲓ ⲙⲉⲓ̈ⲛⲉ ⲉ ϩⲟⲩⲛ·
ⲉⲩⲉϣⲧⲉⲕⲟ ⲛ̄ ⲕⲁⲕⲉ ⲛ̄ⲥⲉⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ ⲛ̄ ϩⲉⲛ-
ⲃⲁⲥⲁⲛⲟⲥ ⲉⲩⲛⲁϣⲧ̄· ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲇⲉ ⲛⲥⲁ ⲡⲉⲛⲡⲣⲟⲥ-
ⲧⲁⲅⲙⲁ ϥⲛⲁϫⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲛ̄ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲧⲁⲓⲟ·
ⲉϥϣⲁⲛ ⲣ̄ ⲁⲧ ⲥⲱⲧⲙ̄ Ⲇⲉ ⲛ̄ⲥⲱⲛ ⲙⲛ̄ ⲡⲉⲛⲧⲟⲅⲙⲁ ⲉⲩⲉ-
ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ ⲛ̄ ϯϯⲙⲟⲣⲓⲁ ⲛ̄ ⲧⲥⲏϥⲉ· ⲏ ⲙ̄ⲙⲟⲩ
ⲛ̄ⲉⲓⲟⲟⲩⲉ· Ⲏ ⲛ̄ⲥⲉⲧⲁⲁϥ ⲛ̄ ϩⲣⲉ ⲛ̄ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲛ̄ϩⲁ-
ⲗⲁⲧⲉ· ⲛ̄ϩⲟⲩⲟ ⲇⲉ ⲛⲉⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲉⲩⲉϣⲱⲡⲉ ϩⲁ ϯⲁⲡⲟ-
ⲫⲁⲥⲓⲥ ⲛ̄ ⲧⲉⲓ ⲙⲓ̈ⲛⲉ· Ⲏⲉⲧ ⲛⲁ ⲥⲱⲧⲙ̄ ⲇⲉ ϩⲱⲟⲩ ⲛ̄ⲥⲁ |
Fol. 3b ⲡⲉⲛⲇⲟⲅⲙⲁ ⲉϥⲉϣⲱⲡⲉ ⲉϥⲟⲛϩ̄ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲁⲕⲁⲣⲓⲟⲥ·
ⲇ̄ Ⲏ̄ ⲧⲉⲣ ⲟⲩⲦⲱϭⲉ ⲇⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲙ̄
ⲡⲣ̄ⲣⲟ· ⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ϩⲣⲱⲙⲏ ⲙⲟⲩϩ ⲛ̄ ϣⲧⲟⲣⲧⲣ̄
ϩⲓ ϩⲟⲧⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲇⲉ ⲁⲗⲗⲁ ⲛ̄ ⲕⲉ ⲡⲟⲗⲓ̈ⲥ ⲧⲏⲣⲟⲩ ⲁⲩ-
ϣⲧⲟⲣⲧⲣ̄· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ ϣⲁ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲓ
ⲇⲓⲁⲧⲁⲅⲙⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲛ̄ⲁⲣⲭⲱⲛ ⲇⲉ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ
ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲙ̄ⲙⲏⲏϣⲉ· ⲉ ⲧⲣⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉ
ⲛⲧⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲩ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ ⁘—ⲁⲥ-
ϣⲱⲡⲉ Ⲇⲉ ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲁⲩⲡⲟⲗⲩⲙⲟⲥ
ⲧⲱⲟⲩⲛ ⲉϫⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ·
ⲉⲩⲧⲣⲉ ⲡⲉⲩⲁⲩⲉⲓⲛ ϣⲟⲃⲉ· ⲁⲩⲥⲟⲃⲧⲉ ϩⲱⲟⲩ ⲙ̄ ⲡⲉⲩⲥⲧⲣⲁ-
ⲧⲓⲩⲙⲁ· ⲉ ⲧⲣⲉⲩⲡⲟⲗⲉⲙⲉⲓ ⲛⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲁⲩⲟⲩⲉϩ-

сарне є тре нартомос ката ма аүш ката полис·
ει ⲛⲥⲉϯ тоотоү ⲛⲁⲁⲩ· ⲛ тер оуеї ⲉ ⲡⲉ тоеі
тоеі ⲛ ⲙⲡолис· ⲉⲧⲥⲃⲧⲱⲧ ⲡⲉ оуспован· | Ⲁүеі Fol. 4 a
ⲣⲱⲙⲉ ⲛⲥⲓ нартомос ⲛ нет оумоотє є роот ⲉ ⲉ
мартсіон· нет щооп ⲡⲉ тщорп ⲛ ⲥарапеіа·
ετра ратⲉ ⲛ оутріфотос· є пєграи пе сарафо-
кос·:—Дєкіос ⲉ аүеі є вол є ппольтос· оуа-
лєріанос ⲉ аүш ⲡⲉ ⲣⲱⲙⲉ· єүсіоікєі ⲛ
пєрфнтє ⲛ тмнтєро· ппольтос ⲉ Ⲗүтахро
ⲡⲉ тмнтє ⲛ ⲛⲃарварос· мн пєрршмаіос·
ауаре ратоү оуве пєтєрнт· ⲛ тер оумоун ⲉ є
вол ⲛ тєі ⲉ· ⲛ оумнщє ⲛⲣоот·:—оуа ⲉ ⲡⲉ
нартомос ⲛ пе єтоумоотє є роот мартсіон
є пєграи пе мєркоүріос ачиат єтрωмє ⲛ
оүоєіи єүхосє· єт ⲛⲣєпрⲫсω єтрєіωоү ⲣі хωк·
ачамарте ⲛ оусиче єстоки ⲡⲉ тєүсіх ⲛ оуиаи·
аүш пєүхω ⲙⲙос нач· ⲉ мєркоүріє· ⲙⲡⲣ ⲣ
роте· оуае ⲙⲡⲣ щλаг· ⲛтаттⲛноот ⲥар є
вонθєі є рок аүш є оуопⲟⲕ є вол ⲛ ⲣⲫхро· | ⲓⲍ Fol. 4 b
нак ⲛ тєі сиче є вол ⲣⲓ тоот ⲛⲧ ⲃωк є вол· є
ⲛⲃарварос· аүш єкщанхро є роот· ⲙⲡⲣ ⲣ
пωⲃϣ ⲙ пχ̄с пєкпоотє·:—паі ⲉ Ⲏ тер ⲫщопє ⲡⲉ
оуєкстасіс ачмєєтє ⲉ оуа пє ⲡⲉ ⲡпоⲥ ⲛ архωн
ⲛтє пⲣро пет щаже ⲛⲙⲙач: Ⲏ тер єч ⲓⲍ ⲉ ⲛ
тсиче· аүш ачмоⲩⲍ є вол· ⲡⲉ пєпиⲁ єт оуаав·
ачⲃωк є роуи ⲡⲉ тєүмнтє· ачмоλоот ⲙ пноⲥ
єт ⲣⲓ хωоү аүш ⲣєн ке мнщє ⲛⲙⲙач· ⲣωс те
ⲛтє пєүсωвι ⲣісе єⲩⲣіоуе аүш ⲣітⲙ пєсноү єт
нашшч· ⲛтє тⲫⲥіх тωрⲥ є роуи є ттωре ⲛ
тсиче· таі те ⲑⲉ ⲛтаупωт ⲙⲡⲥⲓ ⲛⲃарварос· аүш
ⲁⲥωтⲛ ⲣі ⲣн ⲛ нєрршмаіос· Тоте пⲣро ⲇєкіос·
ⲛ тер ⲫємє є тмнтхар ⲣнт ⲙ пеї ⲣωмє ⲛ
хωωре· ачмоотє є роч ачϯ нач ⲛ оуаⲍⲱмм·
ачаач ⲛ стратⲗатнс аүш ⲛ архωн єⲭⲙ пⲫ-

Fol. 5 a ζ стратет|ма тнрⲩ· Δекιος де ецмеете же ⲛ̄тач-
хро е ппολгмос ριтⲛ̄ те проиа ⲛ̄ ⲛ̄ноγте· ач-
раще ецате· ауω ρенχρнма енащωоγ ауса-
роγ ехⲛ̄ ⲙ̄ⲙатоι· ⲙ̄ ⲡероογ ет ⲙ̄ⲙаγ· ауχοογ
ⲛ̄ ⲡарюмос е неγтопос ⲙ̄ⲙⲏ ⲙ̄ⲙοογ·:—ⲛ̄точ
Ζωоч неγⲣⲱа ката поλις ⲙ̄ⲙ· ⲛ̄таупараге
ⲙ̄ⲙοογ ецвнк е ρωмн·:—ρаι де ρⲛ̄ оγоⲱн
ере пестратегма овⲱ ауаре ратⲏ ριхⲛ̄ мерκор-
ριос ⲛ̄ⲥι оγаггелос ρⲙ̄ песχнма ⲙ̄ прωме
ⲛ̄тачнаγ е роч ρⲙ̄ ппολгмос· ауω ачтевⲏ
пⲏспир· ачтоγноσⲏ· ⲛ̄ тер ецНаγ де е роч·
ачⲱωпе ρⲛ̄ оγроте пеχе паггелос де нач·
же енекеιре ⲙ̄ ⲡмееγе ⲙ̄ пⲱаχе ⲛ̄таιхοοч
нак ρⲙ̄ ппολгмос ⲱ мерκоγрюс· σⲱⲱⲧ ⲙ̄ⲡр̄
ⲣ̄ пⲱⲱⲃ ⲙ̄ ⲡχⲥ̄ пеκноγте ρапⲥ̄ сар е рок
Fol. 5 b ⲛ̄ пе е тре нагⲱниζе | ехⲙ̄ пеγран нагλос·
ауω ⲛⲑ̄ ⲓⲍ ⲙ̄ пеκλοι ⲙ̄ пехро ⲛ̄ тⲙ̄пτеро
ⲛ ⲙ̄ⲡнγе· паι ⲛ̄таусⲃтωтⲏ ⲛ̄ нет ⲙⲙе ⲙ̄ⲙοч
тнроγ·:—Λγω ⲛ̄ тер ецχе наι ауса⳿ωч е воλ
ⲙ̄ⲙοч ρⲛ̄ теγноγ ет ⲙ̄ⲙаγ·:—ⲛ̄ тере пρнт ⲙ̄
ⲡмакарюс ⳿ωпе ⲙ̄ⲙοч· ачⲣ̄ ⲡмееγе ⲙ̄ пⲱаχе·
ауω ⲛⲑⲣ̄ ⳿упнре ⲛ̄ тсοⲙ ⲛ̄ тⲙ̄пτⲙаι рωме ⲙ̄
ⲡноγте· не ауσωтⲙ̄ сар е тⲃе тпⲓ⳿ⲥ ⲛ̄ неχρι-
⳿ⲁнос· ριтⲛ̄ неγеιоοте· пⲏеιωт де пе коралα-
нос· ауω неγо ⲙ̄ ⲡрⲓмн кγрюс е пει арюмос ⲛ̄
оγωт· ⳿упнре де ⳿ⲙн· Неⲙнаⲣ̄ хοογтн ⲛ̄ роⲙⲡе·
не ауσωтⲙ̄ сар е воλ ρитⲙ̄ пеγеιωт ⲛ̄ ρаⲣ ⲛ̄ соп
ецχω ⲙ̄ⲙοс же наιатⲏ ⲙ̄ пет наⲣ̄ ⲙатοι ра
ратⲏ ⲙ̄ пⲣро ⲛ̄ тпе· Чнахаριζе нач ⲛ̄ ρенноσ
ⲛ̄ таιο ⲛ̄ ат оγеⲙе· ауω ⳿наⲙⲓ⳿е е ρаι е ⲭω
Fol. 6 a ⲛ̄ наρⲣ̄ ⲛ̄ⲉχахе·:—пⲣро сар ет ⲙ̄ⲙаγ | ⲛ̄точ
ⲟ̄ пе ⲛ̄тачтаⲙⲓе птнрⲩ ρⲙ̄ пеⲙ⳿ахе· тпе ⲙⲉⲛ
ачтарос е ратⲥ̄ ⲛ̄ⲟе ⲛ̄ оγσепн· е ачкοσⲙει ⲙ̄ⲙοс
ρⲛ̄ ρенсιοт ерⲣ̄ оγоеιⲛ· пκаⲣ де ρⲛ̄ ρенρнре

ⲉⲛⲉⲥⲱⲟⲩ· ⲉⲩⲟ ⲛ̄ ⲥϯ ⲛⲟⲩϥⲉ ⲉ ⲧⲣⲉ ⲩϣⲱⲡⲉ ⲛ̄ⲥⲟⲗⲥⲗ̄
ⲙⲛ̄ ⲟⲩⲧⲁⲗϭⲟ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲑⲁⲗⲗⲁⲥⲁ ϩⲱⲱⲥ ⲉ ⲧⲣⲉ
ⲛⲉϫⲏⲩ ⲥϭⲏⲣ ⲛ̄ϩⲏⲧⲥ̄ ⲁⲩⲱ ⲁϥⲕⲁⲁⲥ ⲙ̄ ⲙⲁ ⲛ̄ ⲥⲁⲛϣ̄
ⲛ̄ ⲛⲧⲃⲧ̄· Ⲁⲩⲱ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ⲛⲏⲩ ⲉ ⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛϩ̄
ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲛϥ̄ϯ ⲙ̄ ⲡⲟⲩⲁ· ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲛϥ̄-
ϩⲃⲏⲩⲉ ⁘—ⲛ̄ ⲧⲉⲣ ⲉϥⲣ̄ ⲡⲙⲉⲉⲩⲉ Ⲇⲉ ⲛ̄ϭⲓ ⲫⲁⲅⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲛ̄ ⲛ̄ϣⲁϫⲉ ⲙ̄ ⲡϥ̄ⲉⲓⲱⲧ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧϥ̄ ⲁⲩⲱ
ⲡϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁϥϣⲱⲡⲉ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ⲧⲱⲃⲥ̄ ⲁϥⲁⲣⲭⲉⲓ ⲛ̄ ⲣⲓⲙⲉ ⲁⲩⲱ ⲛ̄ ⲁϣⲁϩⲟⲙ· ϫⲉ ⲟⲩⲟⲓ
ⲛⲁϥ ⲁⲛⲟⲕ ⲡⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲉⲓⲟ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲕⲗⲁⲇⲟⲥ ⲛ̄
ⲁⲧ ⲕⲁⲣⲡⲟⲥ ⲉ ⲁϥϯⲟⲩⲱ ⲉ ⲙⲛ̄ⲧⲁϥ ⲛⲟⲩⲛⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉ
ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉϯ ⲇⲉ ⲉϥϣⲁϫⲉ |
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣ̄ⲣⲟ ϫⲟⲟⲩ ⲛ̄ ⲥⲛⲁⲩ ⲛ̄ ⲛⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ Fol. 6 b
ⲉ ⲣⲟⲟⲩ ϫⲉ ⲥⲉⲗⲉⲛϯⲁⲣⲓⲟⲥ· ⲙⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ ⲛⲙ̄ⲙⲁⲩ ⲓ̄
ⲉ ⲧⲣ ⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲛⲁϥ· ⲉ ⲃⲟⲗ ϫⲉ Ⲏ̄ⲧⲟϥ ⲡⲉⲧ ⲟ
ⲛ̄ ⲣⲉϥϫⲓ ϣⲟϫⲛⲉ ⲛⲁϥ ⲁϥⲡⲁⲣⲁⲓⲧⲉ ⲉ ⲧⲙ̄ ⲃⲱⲕ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ⲥⲱⲙⲁ ⲟ̄ ⲛ̄ ⲁⲧ ϭⲟⲙ ⲁ ⲡⲣ̄ⲣⲟ ⲕⲁ ⲣⲱϥ·
ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙ̄ ⲡⲉϥⲣⲁⲥⲧⲉ ⲇⲉ ⲟⲛ ⲁϥϫⲟⲟⲩ
ⲛ̄ⲥⲱϥ ϩⲟⲙⲟⲓⲟⲥ ⲛ̄ϭⲓ ⲇⲉⲕⲓⲟⲥ· ⲛ̄ ⲧⲉⲣ ⲉϥⲉⲓ ⲇⲉ ϣⲁ ⲣⲟϥ
ⲁⲩϫⲓ ϣⲟϫⲛⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉ ⲡϩⲱⲃ ⲉⲧ ⲛ̄ ⲧⲙⲏⲏⲧⲉ·
Ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲟⲛ[ⲃⲱⲕ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉ
ⲡⲛⲟϭ ⲛ̄ ⲉⲣ̄ⲡⲉ ⲛ ⲧⲁⲣⲧⲉⲙⲏⲥ· ⲛ̄ⲧⲛ̄ⲧⲁⲗⲟ ⲛⲁⲥ· ⲉ ϩⲣⲁⲓ ⲛ̄
ϩⲉⲛⲑⲩⲥⲓⲁ· ⲛ̄ ⲧⲉⲣ ⲉϥⲙⲟⲟϣⲉ ⲇⲉ ⲛ̄ϭⲓ ⲡⲣ̄ⲣⲟ· ⲁⲩⲛⲟϭ
ⲙ̄ ⲙⲏⲏϣⲉ ⲟⲩⲁϩⲟⲩ ⲛ̄ⲥⲱϥ :—ⲡⲙⲁⲔⲁⲣⲓⲟⲥ ⲇⲉ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲁϥⲕⲟⲧϥ̄ ⲉ ⲡⲁϩⲟⲩ ⲁϥϩⲟⲡϥ̄ ϩⲙ̄ ⲡⲉ ⲡⲣⲁⲓ̈-
ⲧⲟⲣⲓⲟⲛ· ⲟⲩⲁ ⲇⲉ ⲁϥⲇⲓⲁⲃⲁⲗⲉ ⲙ̄ⲙⲟϥ ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲡⲣ̄ⲣⲟ·
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲛⲟϭ ⲛ̄ⲣ̄ⲣⲟ ⲉⲧ ⲁⲙⲁϩⲧⲉ ⲁⲩⲱ ⲛ̄
ⲣⲉϥϫⲣⲟ ⲛ̄ ⲉⲩⲥⲉⲃⲏⲥ· ⲡⲉ ⲛⲧⲁⲩⲥⲟⲧⲡϥ̄ | ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ Fol. 7 a
ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ ⲣⲉϥⲇⲓⲟⲓⲕⲉⲓ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲧⲏⲣⲥ̄ ⲛ̄ ⲛⲉϩⲣⲱ- ⲓ̄ⲁ̄
ⲙⲁⲓⲟⲥ· ⲙⲁ ϯⲑⲉ ⲛⲁⲓ̈ ⲛ̄ⲧⲁϣⲁϫⲉ ⲛⲅ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧⲣⲙ̄ⲣⲁϣ :—ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲛⲧⲁ ⲧⲉⲕⲟⲩⲛⲁⲙ
ⲉⲧ ⲁⲙⲁϩⲧⲉ ϫⲁⲥⲧϥ̄ ⲁⲩⲱ Ⲁⲕϯ ⲉⲟⲟⲩ ⲛⲁϥ· ϩⲛ̄
ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓ̈ⲟⲥ ⲙ̄ⲡ ⲉϥⲉⲓ ⲛⲙ̄ⲙⲁⲛ ⲕⲁⲧⲁ
ⲡⲉⲕⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛϥ̄ⲣ̄ ⲑⲩⲥⲓⲁ ϩⲙ̄ ⲡⲉⲣⲡⲉ ⲛ̄ ⲧⲛⲟϭ ⲛ̄

ⲁⲣⲧⲉⲙⲏⲥ ⲛϥ̅ⲧⲁⲗⲟ ⲛⲁⲥ ⲉ ϩⲣⲁⲓ ⲕⲁⲧⲁ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲉⲧ ⲁⲙⲁϩⲧⲉ ⁘—ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϫⲓ ⲡⲣ̅ⲣⲟ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲁⲓ ⲛ̅ⲧⲁⲕϯ ⲛⲁϥ ⲙ̅ ⲡⲉϫⲣⲟ
ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲛⲟϭ ⲛ̅ⲥⲁϥ ⲙⲛ̅ ϣⲙⲛ̅ⲧ̅ ⲉⲡⲟⲟⲩ ⲛ̅ϩⲟⲟⲩ· Ⲁⲩⲱ
ⲁⲕϫⲓⲥⲧϥ̅ ϩⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ ⲛ̅ϩⲟⲩⲟ ⲛ̅ ⲧⲙⲛ̅ⲧⲛⲟϭ ⲡⲁⲓ ⲇⲉ
Ⲟⲩ ⲙⲟⲛⲟⲛ· ϫⲉ ⲁϥⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲧⲉⲕⲙⲛ̅ⲧⲛⲟϭ
ⲁⲗⲗⲁ ⲁϥⲣ̅ [illegible]ⲡⲕ ⲉⲡⲓ̅ⲑⲉ ⲛ̅ ϩⲁϩ ⲉⲩϣⲙ̅ϣⲉ ⲛ̅ ⲛ̅ⲛⲟⲩⲧⲉ·
ⲉⲕϣⲁⲛϫⲛⲟⲟⲩ ⲇⲉ ⲉⲕⲛⲁⲉⲓⲙⲉ ⲉ ⲡϫⲱⲕ ⲛ̅ ⲛⲉⲛⲧⲁⲓϫⲟⲟⲩ
Fol. 7 b ⲛⲁⲕ:—ⲇⲉⲕⲓⲟⲥ ⲇⲉ | Ⲡⲉϫⲁϥ ⲇⲉ ϩⲁⲣⲏⲩ ⲛ̅ⲧⲁ ⲟⲩ-
ⲓ̅ⲃ̅ ⲫⲑⲟⲛⲟⲥ ϣⲱⲡⲉ ϩⲛ̅ ⲡⲉⲕϩⲏⲧ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣⲱⲙⲉ ⲁⲕϣⲁϫⲉ
ϩⲓ ⲛⲁⲓ ⲁⲗⲗⲁ ⲛ̅ ϯⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲕ ⲁⲛ ⲉⲓ ⲙⲏ ⲧⲉⲓ
ⲛ̅ⲧⲁⲉⲓⲙⲉ ϩⲛ̅ ⲟⲩⲟⲩⲱⲣϫ̅ ⲉ ⲧⲙⲉ ⲁⲩⲱ ⲛ̅ⲧⲁⲛⲁⲩ ⲉ ⲡϩⲱⲃ
ϩⲛ̅ ⲟⲩⲱⲣϫ̅ ⲛ̅ ϩⲟ ϩⲓ ϩⲟ· ⲡⲛⲁⲩ ⲅⲁⲣ ϩⲛ̅ ⲛ̅ⲃⲁⲗ ϣⲁⲩⲧⲁ-
ⲛϩⲟⲩⲧϥ̅ ⲉϩⲟⲩⲉ ⲡⲥⲱⲧⲙ̅ ϩⲛ̅ ⲙ̅ⲙⲁϫⲉ ⁘—ⲕⲁ ⲣⲱⲕ ϭⲉ
ⲧⲉⲛⲟⲩ ⲛⲅ̅ ⲧⲙ̅ ⲧⲁⲩⲉ ⲕⲉ ⲗⲁⲁⲩ ⲛ̅ ϣⲁϫⲉ ⲉ ⲡⲣⲱⲙⲉ·
ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲛ̅ⲧⲁⲕⲔⲁⲧⲏⲅⲟⲣⲉⲓ ⲙ̅ⲙⲟϥ ϩⲛ̅ ⲟⲩⲫⲑⲟⲛⲟⲥ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲓϫⲟⲟⲥ ⲛⲁⲕ ⲉⲓⲙⲉ ⲛⲁⲕ ϫⲉ ⲉⲕⲛⲁϣⲱⲡⲉ
ⲉⲕϭⲏⲡ ⲉⲩⲛⲟϭ ⲛ̅ϯⲙⲟⲣⲓⲁ ⁘—ⲣ̅ϣⲁⲛ ⲛⲉ ⲛⲧ ⲁⲕϫⲟⲟⲩ
ⲇⲉ ϣⲱⲡⲉ ⲉⲩⲟ ⲙ̅ⲙⲉ ⲕⲛⲁϫⲓ ⲛ ϩⲉⲛⲛⲟϭ ⲛ̅ ⲇⲱⲣⲉⲁ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧⲛ̅· ϩⲱⲥ ⲉⲕⲟ ⲛ̅ⲟⲩϩⲏⲧ ⲛ̅ⲟⲩⲱⲧ ⲛⲙ̅ⲙⲁⲛ ⲉ ϩⲟⲩⲛ
ⲉ ⲛⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲉ ϩⲟⲩⲛ ⲉⲛⲣ̅ⲣⲱⲟⲩ ⁘—Ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ
ⲧⲣ ⲉⲩⲉⲓⲛⲉ ⲙ̅ ⲫⲁⲅⲓ̅ⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϩⲛ̅ ⲧϯⲙⲏ ⲉⲧ
ⲉϣϣⲉ ⲛ̅ ϣⲟⲣⲡ̅ ⁘—ⲡⲁⲓ ⲇⲉ Ⲏ̅ ⲧⲉⲣ ϥ̅ⲉⲓ ϣⲁ ⲣⲟϥ ⲡⲉϫⲁϥ
Fol. 8 a ⲛⲁϥ ⲛ̅ϭⲓ ⲡⲣ̅ⲣⲟ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲙⲏ | ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ
ⲓ̅ⲅ̅ ⲛⲧ ⲁⲓ̈ϯ ⲛⲁⲕ ⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲧⲁⲓⲟ· ⲙⲛ̅ ⲡⲓⲁⲍⲓⲱⲙⲁ· ⲉ
ⲁⲓⲁⲁⲕ ⲛ̅ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ⲛⲁⲣⲭⲱⲛ
ⲧⲏⲣⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲉⲕⲙⲛ̅ⲧⲣⲙ̅ϩⲏⲧ ⲙⲛ̅ ⲡⲉϫⲣⲟ ⲛ̅ⲧⲁ
ⲛⲛⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲛⲁⲛ ϩⲙ̅ ⲡⲡⲟⲗⲉⲙⲟⲥ· Ⲁⲩⲱ
ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ ⲡⲛⲟϭ ⲛ̅ ⲟⲩⲱϣ ⲉⲧ ⲟⲩⲛ̅ⲧⲁⲓϥ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲕ
ⲁⲕⲡⲟⲟⲛⲉ ⲉ ϩⲉⲛⲙⲟⲥⲧⲉ ⲉⲩϩⲟⲟⲩ ⁘—ⲁⲩⲱ ⲛⲓⲛⲟϭ ⲛ̅ ⲧⲁⲓⲟ
ⲁⲕⲡⲟⲟⲛⲟⲩ ⲉⲩⲗⲁⲁⲩ· ⲉ ⲁⲕⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ̅ ⲛ̅ⲛⲟⲩⲧⲉ
ⲛ̅ ⲧⲉⲓ ϩⲉ ⲧⲏⲣⲥ̅· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲩⲧⲥⲁⲃⲉⲉⲓⲁⲧⲛ̅ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲧⲙⲛ̅ⲧⲉⲩⲥⲉⲃⲏⲥ ⁘—ⲧⲟⲧⲉ Ⲡⲙⲁⲧⲟⲓ ⲛ̅ ⲅⲉⲛⲛⲁⲓⲟⲥ ⲛ̅ⲧⲉ
ⲡⲉⲭⲣ̅ⲥ̅ ϩⲛ̅ ⲟⲩⲙⲉ· ⲁϥⲕⲁⲁϥ ⲕⲁ ϩⲏⲩ ⲙ̅ ⲡⲣⲙ̅ ⲛ̅ ⲁⲥ

ⲙⲛ̄ ⲛⲉϥϩⲃⲏⲩⲉ [ⲕⲁⲧⲁ] ⲡϣⲁϫⲉ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉ ⲁϥ ϯϩⲓⲱⲱϥ ⲙ̄ ⲡⲣⲙ̄ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲡⲁⲓ ⲛ̄ⲧⲁⲩⲥⲟⲛⲧϥ̄ ⲛ̄ϩⲏⲧϥ̄
ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ϩⲓⲧⲙ̄ ⲡⲃⲁⲡϯⲥⲙⲁ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ
ⲫⲁⲅⲓⲟⲥ ϩⲛ̄ ⲟⲩⲥⲙⲏ ⲙ̄ ⲙⲛ̄ⲧⲣⲙ̄ⲣⲁϣ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧϫⲁⲣ
ϩⲏⲧ· ϫⲉ ⲡⲉⲓ ⲧⲁⲓⲟ ⲛ̄ ⲧⲉⲓ ⲙⲓⲛⲉ ⲙⲁⲣⲉϥϣⲱⲡⲉ ⲛⲁⲕ·
ⲁⲛⲟⲕ ⲅⲁⲣ ⲉϣϫⲉ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲟⲗⲩⲙⲟⲥ ⲁⲓ̈ⲙⲓϣⲉ |
ⲁⲛⲟⲕ ⲇⲉ ⲁⲛ ⲡⲉ ⲛⲧ ⲁⲓϫⲣⲟ ⲁⲗⲗⲁ ⲡϫⲥ̄· ⲡⲉⲛⲧ ⲁϥ- Fol. 8 b
ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡϫⲥ̄· Ⲡⲗⲏⲛ ϫⲓ ⲛⲁⲕ ⲛ̄ ⲛⲉⲕⲧⲁⲓⲟ ⲛ̄ⲑⲉ ⲓ̅ⲇ̅
ⲛⲧ ⲁⲕϫⲟⲟⲥ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲛ̄ⲧⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ϩⲏⲧⲥ̄ ⲛ̄
ⲧⲁ ⲙⲁⲁⲩ ⲉⲓⲕⲏ ⲕⲁ ϩⲏⲩ ⲉⲓⲛⲁⲃⲱⲕ ⲟⲛ ⲉⲓⲕⲏ ⲕⲁ ϩⲏⲩ·
Ⲏ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ ⲇⲉ ⲁϥⲕⲁⲁϥ ⲕⲁ ϩⲏⲩ ⲛ̄ ⲧϥ̄ⲭⲗⲁⲙⲩⲥ·
ⲁϥⲃⲟⲗϥ̄ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉϥⲍⲱⲛⲏ ⲁϥⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ ϩⲁ
ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲁϥϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲁⲛⲅ̄ ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲁⲩⲱ ⲥⲱⲧⲙ̄ ⲧⲏⲣⲧⲛ̄ ϫⲉ ⲁⲛⲅ̄
ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ ⁘—ⲧⲟⲧⲉ ⲇⲉⲕⲓⲟⲥ Ⲁϥⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉ ⲛⲧ
ⲁⲩⲡⲱⲥϣ̄ (*sic*) ⲁϥⲉⲓⲱⲣⲙ̄ ⲉ ϩⲟⲩⲛ ⲉ ϩⲣⲁϥ· ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄
ⲛⲁⲩ· ⲁϥⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄ ⲡⲉⲓⲛⲉ ⲙ̄ ⲡⲥⲁ ⲛ ⲧϥ̄ⲙⲛ̄ⲧⲃⲣ̄ⲣⲉ ⁘—
ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛ ⲉⲛⲉⲥⲱϥ ⲉⲙⲁⲧⲉ ϩⲙ̄ ⲡⲉϥⲉⲓⲛⲉ ⲉϥ-
ⲧⲣⲉϣⲣⲱϣ ⲉⲙⲁⲧⲉ ϩⲙ̄ ⲡⲉϥⲁⲩⲉⲓ̈ⲛ· ⲉϥⲟ ⲙ̄ ⲙⲉⲣϣ̄ ϩⲙ̄
ⲡⲉϥϥⲱ ⲉϥⲕⲟⲥⲙⲉⲓ ϩⲙ̄ ⲙⲛ̄ⲧⲥⲁⲉⲓ ⲛⲓⲙ· ϩⲓ ⲙⲛ̄ⲧϫⲱⲱⲣⲉ
ⲉⲣⲉ ϩⲁϩ ϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ ⲉⲩⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄ⲙⲟϥ ⁘—ⲙⲛ̄ⲛ̄ⲥⲁ
ⲛⲁⲓ ⲇⲉ ⲇⲉⲕⲓⲟⲥ ⲡⲣ̄ⲣⲟ ⲁϥⲕⲓⲙ ⲛ̄ ⲧⲉϥⲁⲡⲉ ⲟⲩⲉϩ|ⲥⲁϩⲛⲉ Fol. 9 a
ⲉ ⲛⲟϫϥ̄ ⲉ ⲡⲉϣⲧⲉⲕⲟ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲉ ⲓ̅ⲉ̅
ⲙ̄ⲡ ⲉϥⲥⲟⲩⲛ ⲡⲧⲁⲓⲟ ⲙⲁⲣϥ̄ϫⲓ ⲡⲏⲣⲁ ⲧⲉⲛⲟⲩ ⲙ̄ ⲡⲉⲧ-
ϭⲁⲓ̈ⲟ· ⲛ̄ⲧⲁϥϫⲉ ⲡⲁⲓ ⲇⲉ ⲉϥⲙⲉⲉⲩⲉ ϫⲉ ⲉϥⲛⲁⲉϣⲡⲉⲛⲉ
ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̄ ⲉⲩⲥⲉⲃⲏⲥ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ ⲙ̄ ⲡⲉⲭⲥ̄
ⲉⲩϫⲓ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉϣⲧⲉⲕⲟ· ⲛϥ̄ⲣⲁϣⲉ ⲁⲩⲱ ⲛϥ̄ⲧⲉⲗⲏⲗ
ϩⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄· ⲉϥϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⁘—Ϩⲛ̄ ⲧⲉⲩϣⲏ ⲇⲉ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲁⲩⲁⲅⲅⲉⲗⲟⲥ ⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲱϥ ⲡⲉϫⲁϥ ⲛⲁϥ·
ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲧⲱⲕ ⲛ̄ ϩⲏⲧ ⲁⲩⲱ ⲙ̄ⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ
ϩⲏⲧⲟⲩ· ⲛ̄ ⲛ̄ⲁⲡⲩⲗⲏ ⲙ̄ ⲡⲧⲩⲣⲁⲛⲛⲟⲥ· ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲛⲅ̄ ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙⲟϥ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲉⲭⲥ̄
ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲟⲩⲛ̄ϣϭⲟⲙ ⲙ̄ⲙⲟϥ ⲉ ⲧⲟⲩϫⲟⲕ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲑⲗⲓⲯⲓⲥ ⲛⲓⲙ· Ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ ϩⲱⲱϥ ⲛⲉ ⲁϥϭⲙ̄ϭⲟⲙ·

ⲛ̀ⲣⲟⲩⲟ· ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲟⲩ ⲉ ⲣⲟⲩ ⲡⲉ ⲧⲣ ⲉⲩⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲩ·:—ⲡ̅ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲇⲉ ⲁⲩⲣⲙⲟⲥ ⲉ ⲡⲃⲏⲗⲁ ⲛ̅ⲥⲓ ⲇⲉⲛⲓⲟⲥ· ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲉ ⲧⲣ ⲉⲧⲡⲁⲣ-

Fol. 9 b ⲭⲓⲥⲧⲁ ⲛⲁⲩ | ⲡ̅ ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲧⲱ ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲉ-

ⲓⲉ ⲁⲣⲁ ⲡⲉⲓ ⲧⲁⲓⲟ ⲛ ⲧⲉⲓ ⲙⲓⲛⲉ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲕ ⲛ̅ⲧ ⲁⲛⲭⲓⲧ̄ⲝ̄ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧ ⲉⲧⲉ ⲡⲉⲧⲥⲁⲓⲟ ⲡⲉ ⲛ̅ⲧ ⲁⲛⲥⲟⲧⲡ̄ⲝ̄ ⲛⲁⲕ ⲙⲁⲧⲁⲁⲕ·:—ⲁⲩⲟⲧⲱⲤ̄ⲞⲨ ⲛ̅ⲥⲓ ⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϩⲁⲩ ⲉ ⲥⲡⲣⲉⲡⲉⲓ ⲛⲁⲓ ⲛ̅ⲣⲟⲩⲟ· ⲁⲓⲥⲓ ⲅⲁⲣ ⲛ̀ ⲟⲩⲁⲍⲓⲱⲙⲁ· ⲛ̀ ⲁⲧ ⲧⲁⲕⲟ· ⲡⲉϩⲉ ⲠⲢ̄ⲢⲞ ⲛⲁⲩ ⲉ ϫⲱ ⲉ ⲣⲟⲓ ⲙ̀ ⲡⲉⲕ-ⲥⲉⲛⲟⲥ ⲙ̀ⲡ̄ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̄ⲧⲟⲕ ⲅⲁⲣ ⲧⲥⲟⲟⲩⲛ ⲙ̀ⲙⲟⲕ ⲉ ⲉⲕⲛⲓ ⲉ ⲁⲩ ⲛ̀ ⲧⲁⲍⲓⲥ· ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲛ̅ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲉⲩϫⲉ ⲕⲟⲩⲱⲩ ⲉ ⲥⲟⲩⲛ̄ ⲛⲁ ⲥⲉⲛⲟⲥ ⲙ̀ⲡ̄ ⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲧⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲟⲟⲩ· ⲛⲁ ⲉⲓⲱⲧ ⲙⲉⲛ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲟⲩ ⲉ ⲃⲟⲗ ⲛⲉ ⲫ̄ⲛ̄ ⲧⲉⲥⲕⲓⲱⲓⲁ· ⲉ ⲡⲉⲩ-ⲣⲁⲛ ⲛⲉ ⲕⲟⲣⲁⲓⲁⲛⲟⲥ· ⲉ ⲁⲩⲣ̄ ⲙⲁⲧⲟⲓ ⲫ̄ⲙ̄ ⲡⲁⲣⲓⲟⲩⲥⲓⲟⲥ· ⲡ̅ⲙ̅ⲁⲣⲧⲩⲣⲓⲟⲛ· ⲫ̄ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱⲩ Ⲇⲉ ⲛⲁⲓ ⲁⲩⲣ̄ ⲡⲣⲱⲧⲟⲥ ⲉ ⲡⲓⲁⲣⲓⲟⲩⲥⲓⲟⲥ ⲛ̀ ⲟⲩⲱⲧ· ⲛⲁ ⲉⲓⲱⲧ ⲇⲉ ⲣⲱⲙⲓ ⲛ̀ ⲁⲗⲏ-ⲑⲉⲓⲛⲟⲥ ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲧⲱ ⲧⲁ ⲡⲟⲗⲓⲥ ⲧⲉ ⲑⲉⲗⲏⲙⲁ ⲛ̀ |

Fol. 10 a ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ ⲙ̀ ⲡⲛⲟⲩ ⲛ̀ ⲣⲣⲟ·:—ⲡⲉϩⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲟⲛ

ⲓⲍ ⲉ ⲛ̄ⲧⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲙ̀ ⲡⲉⲓ ⲣⲁⲛ ⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲫⲓⲧⲛ̄ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ⲙⲓⲙ ⲙ̀ⲙⲟⲛ ⲙ̀ ⲙⲁⲧⲟⲓ ⲛⲉⲛⲧ ⲁⲩⲧⲁⲁⲩ ⲉ ⲣⲟⲕ·:—ⲡⲉϩⲁⲩ ⲛ̅ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛ̄ⲧⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲉ ⲫⲓⲗⲟⲡⲁⲧⲱⲣ· ⲉⲧⲉ ⲡⲉⲓⲟⲩⲱϣ̄ⲙ̄ ⲡⲉ ⲡⲓⲁⲓ̈ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ⲛ̀ ⲧⲉⲣ ⲉⲓⲣ̄ ⲙⲁⲧⲟⲓ ⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲫⲓⲧⲛ̄ ⲡⲧⲣⲏⲃⲟⲩⲛⲟⲥ ⲉ ⲙⲉⲣⲕⲟⲩ-ⲣⲓⲟⲥ· ⲡⲣⲣⲟ ⲇⲉ ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲱⲡ ⲉⲧ ⲛ̀ⲭⲱ ⲙⲙⲟⲩ ⲕⲛⲁⲓⲣⲉ ⲕⲁⲧⲁ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲛ̄ⲧ ⲁⲛⲧⲟⲥⲣ̄ ⲉ ⲃⲟⲗ ⲛ̀ ⲟⲩⲟⲛ ⲙⲓⲙ ⲙ̀ⲡ̄ ⲡⲣⲟⲥⲕⲩⲛⲏⲙ ⲛ̀ ⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡ̄ⲥⲓ ⲙ̀ ⲡⲉⲕⲧⲁⲓⲟ· ⲛ̀ ⲱⲟⲣⲡ̄ ⲙⲙ̀ ⲡⲕⲉⲟⲟⲩ ⲙⲓⲙ ⲙⲙⲟⲛ· ⲱⲡ ⲉⲧ ⲉⲕⲭⲱ ⲙⲙⲟⲩ· ⲁⲩⲓⲥ ⲛⲁⲓ ⲫⲓⲧⲛ̄ ⲟⲩⲥⲉⲡⲏ ⲫⲱⲥ ⲉⲕⲥⲟⲟⲩⲛ̄ ⲉ ⲛ̄ⲧⲁⲩⲛ̄ⲧⲕ̄ ⲉ ⲡⲉⲓ ⲙⲁ· ⲉ ⲧⲃⲉ ⲡⲓ̈ ⲫⲱⲃ·:—ⲁⲩⲟⲧⲱⲘ̄ⲂⲨ ⲛ̅ⲥⲓ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉϩⲁⲩ ⲉ ⲁⲛⲟⲕ ⲕⲁⲧⲁ

Fol. 10 b ⲟⲉ ⲛ̄ⲧ ⲁⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲫⲱⲥ ⲉ ⲉⲓⲉϩⲣⲟ ⲉ ⲣⲟⲕ ⲙ̀ⲡ̄

ⲓⲏ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲡⲉ ⲛ̄ⲧⲁ | ⲡⲉⲟⲟⲩ ⲙⲙⲁ· ⲱⲙⲡⲉ

ε βολ ρι τοοτ̄ϥ· Ϭιϣαнχρο ⲁε ϣⲁⲧϯ κλομ· ε
χωι ριτⲛ̄ ⲡⲁϥωποϩετнϲ· ⲙ̄ⲙⲉ ⲡⲁ χ̄ⲥ̄ ⲓ̄ϲ̄ ⲡⲉχ̄ϲ̄· ⲡⲉⲧ
ⲉⲣⲛⲁϫ ⲥⲉ ⲟⲩⲛ ⲁⲣⲓϥ ⲉⲡ̄ ⲟⲩⲥⲉⲡⲛ ⲛ̄ⲧ̄ⲟ ⲧⲛ̄ ⲱⲥⲕ̄· ⲟⲩⲛ̄-
ⲧⲁⲓ ϫⲁⲣ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲧⲡⲁⲛⲟⲣⲑⲗⲓⲁ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡ̄
ⲡⲉⲟⲩⲣⲱⲙ ⲛ̄ ⲧⲡⲓⲥⲧⲉ· ⲛⲁⲓ ε βολ ρι τοοτοϥ· ϯⲛⲁ-
χρο ε ⲛⲉⲕⲙⲉⲉⲩⲉ ⲙ̄ⲡ̄ ⲛⲉⲕⲧⲉχⲙⲏ ⲧⲏⲣⲟϥ· ⲛ̄ κⲣⲟϥ
ε ϫⲟⲩⲛ ε ⲣⲟⲓ· ⲧⲟⲧⲉ ⲡ̄ⲣ̄ⲣⲟ ⲁϥⲙⲟⲩϩ ⲛ̄ ϣⲱⲙ̄ⲧ̄ ⲡⲉϩⲁϥ
ⲉⲡⲉⲓ ⲁⲛ ⲛⲁⲓ ϣⲱ ⲙ̄ⲙⲟⲥ· ⲉⲉ ⲟⲩⲛ̄ⲧⲁⲓ ⲙ̄ⲙⲁⲩ ⲛ̄
ⲟⲩⲡⲁⲛⲟⲣⲑⲗⲓⲁ· ⲛ̄ ϩⲱⲃ Και περ ⲉϥϰⲓⲛ ⲕⲁ ϩⲛⲧ ⲉⲩⲁϩⲉ
ⲣⲁⲧ̄ϥ· ϯⲕⲉⲗⲉⲩⲉ ε ⲧⲣ ⲉⲩⲧⲟⲥϥ̄ ε βολ· ε ⲩⲧⲟ ⲉⲛ̄
ϣⲙⲟⲩⲧ· ⲛ̄ⲥⲉ ϫⲟⲗⲕ̄ϥ· ε βολ ⲟⲩⲧⲉ ⲧⲡⲉ ⲙ̄ⲡ̄ ⲡⲕⲁϩ
ⲛ̄ⲁⲟⲩⲙⲁϩⲉ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲣ̄ ⲛⲁⲓ Ⲇⲉ ⲛⲁϥ· ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ
ⲡ̄ⲣ̄ⲣⲟ ⲉⲓ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲕⲣⲟⲡⲗⲟⲛ ⲉⲧ ⲉⲕⲱⲁⲣⲉⲓ
ε ⲣⲟⲟⲩ· ϣⲉ ⲡⲛⲟⲩ ⲛ̄ ⲛⲟⲩⲧⲉ ⲡⲍⲉⲩⲉ· ⲁⲩⲧⲟϭⲕ̄ ε βολ
ⲉⲙⲁⲧⲉ· ⲁϥⲥⲱⲱⲩⲧ̄ | ⲁⲉ ε ⲣⲁⲓ ε ⲧⲡⲉ ⲛ̄ⲥⲓ ⲡⲛⲉⲧ Fol. 11 a
ⲟⲩⲁⲁⲃ ⲡⲉϩⲁϥ ⲁⲉ ⲡⲁ χ̄ⲥ̄ ϧⲟⲛϩⲉⲓ ε ⲣⲟⲓ̈ ⲁⲛⲟⲕ ⲡⲉⲕ- ⲓⲏ
ⲣⲙ̄ⲣⲁⲗ· ⲡⲁⲗⲓⲛ ⲟⲛ Ⲗⲁⲕⲉⲗⲉⲩⲉ (sic) ⲛ̄ⲥⲓ ⲡ̄ⲣ̄ⲣⲟ ε ⲧⲣ
ⲉⲧⲙⲱⲗϩ̄ ⲛ̄ ⲡⲉϥⲥⲱⲙⲁ ⲉⲡ̄ ⲉⲛϩⲟⲣⲧⲉ ⲉⲧⲁϩⲣ ε ⲡⲙⲁ·
ⲛ̄ ⲉⲛⲙⲁⲥⲧⲩϩ̄· Ⲗⲁⲱ ⲙⲛ̄ⲛⲥⲱⲥ ⲛ̄ⲥⲉⲡⲉⲣⲙ̄ ⲉⲛ ϫϧϧ̄ⲥ̄
ⲛ̄ ⲕⲱϩ̄ ϧⲁ ⲣⲟϥ ⲁⲉ ⲕⲁⲥ ⲉⲩⲉⲣⲱⲕϩ̄· ⲕⲁⲧⲁ ⲕⲟⲓ ⲕⲟⲓ̈
ⲁϥⲱⲙⲧⲉ ⲛ̄ⲥⲓ ⲡⲙⲁϩ ⲙ̄ ⲡⲕⲱϩ̄ ⲉⲡⲉ ⲡⲉⲥⲛⲟϥ ⲙ̄ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲉⲧ ϧⲁⲧⲉ ε ⲡⲉⲥⲛⲧ· ⲡⲣⲁϥⲓⲟⲥ ⲁⲉ ⲁϥϥⲓ ε ⲣⲟϥ
ⲉⲡ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲙⲡⲧϫⲱⲱⲣⲉ ⲉⲡ̄ ⲧⲉⲓ ⲛⲟⲥ ⲛ̄ ⲃⲁⲥⲁⲛⲟⲥ·:—
ⲁⲉⲓⲟⲥ ⲁⲉ ⲁϥⲕⲉⲗⲉⲩⲉ ε ⲧⲣ ⲉⲧⲃⲟⲗϩ̄ ε βολ ⲉ ⲕⲁⲥ
ⲛ̄ⲓⲉϥⲙⲟⲩ ⲉⲡ̄ ⲟⲩⲥⲉⲡⲛ ⲛ̄ⲥⲉⲟⲧⲡ̄ϥ̄ ε ⲣⲟⲟⲩ ⲉⲧⲙⲁ ⲛ̄
ⲕⲁⲕⲉ ⲛ̄ⲥⲉⲱⲣϫ̄ ε ⲣⲱϥ ⲉⲡ̄ ⲟⲩⲥⲉⲡⲛ·:—ⲙ̄ⲙⲁⲧⲟⲓ ⲁⲉ
ⲁϥⲡⲓ ε ⲣⲁⲓ ⲉⲣⲁ ⲣⲟϥ· ⲉⲓϣⲟ ⲙ̄ ⲡⲁⲱ ⲙⲟⲟⲩ ⲉⲧⲡ̄ ⲟⲩⲕⲟⲓ̈
ⲛ̄ ⲙⲓⲉ· ϣⲟϫⲡ̄ ⲛ̄ⲣⲛⲧ̄ϥ̄ ⲉⲧⲙⲉⲉⲩⲉ ⲁⲉ ⲉⲩⲛⲁⲙⲟⲩ·:—
ⲙ̄ⲙⲛⲥⲁ Ⲟⲩⲕⲟⲓ ⲁⲉ ⲉⲡ̄ ⲧⲉⲧⲛⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ | ⲁ ⲡⲁⲥ- Fol. 11 b
ⲧⲉⲗⲟⲥ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲱⲛϩ̄ ⲛⲁϥ ε βολ ⲡⲉϩⲁϥ ⲛⲁϥ ⲁⲉ ⲕ
ϯⲣⲛⲓⲛ ⲛⲁⲕ ⲡⲓⲱⲥⲓⲁ ⲛ̄ ⲣⲉϥϫⲣⲟ· ⲛ̄ ⲧⲉⲣ ⲫ̄ϫⲉ ⲡⲁⲓ ⲁⲉ
ⲁϥⲧⲁⲗⲁⲥⲉ ⲛⲑⲉϥⲥⲁϣ ⲉⲧ ⲉⲡ̄ ⲡⲉϥⲥⲱⲙⲁ· ⲁⲧⲱ ⲁϥⲧⲁⲣⲟϥ
ε ⲣⲁⲧ̄ϥ ⲉϥⲟⲩⲟϫ ϩⲱⲥ ⲧⲉ ⲛⲑⲧⲱⲟⲩⲛ· ⲛⲑⲁⲣⲉ ⲣⲁⲧ̄ϥ
ⲛⲑϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧ ⲁϥⲃⲟⲛⲟⲉⲓ ε ⲣⲟϥ·:—ⲙ̄ⲙⲛ-

Ca nai acκελεγε e τρ ετταροϥ e ρατϥ e πβηια· ατω ñ τερ ecnaγ e ροϥ ñσι πρρο πεχαϥ naϥ xe atϥiτk e βολ ρι τοοτ eκο ñ παщ мοτ ñ aщ ñ ρε τeнοτ eκмοοщe мeщan ρω мñ λaaγ ñ πωλϩ ρι пeκcωμa· τοτe λcκελεγε ñ ñβaι мepeϥ e таρe ратоτ e τρ eтмοτщτ ñ пeϥcωμa· nai xe пeχaγ ñ πρρο xe щe пeκратос· ω πρρο ñ eτceвнc· пeϥcωμa тнрϥ· οτοκ e мñ λaaγ ñ тако ριωωϥ ñβe ñ οτa ñмп οτκωρ e ροϥ e птнрϥ ñ пет-

Fol. 12 a ка тнβe ·:—λeкιος xe | ρωωϥ пeχaϥ xe пантωс cнaκοος xe пeχc пeнт aчτοτκοϊ aчταλcοι· мн атетñнαι caeiм eροτн e пещτeко e τρ eϥθepапeγe ñмοϥ· ñτοοτ xe пeχaγ λe щe тeкмñτнοс eτ таιнτ eτ aмαρτe eκñ τοικοτмeнн тнрc· ñпe λaaγ θepапeγe ñмοϥ· aλλa нñмeeγe xe cнaмοτ пe· ñ aщ ñ ρε τeнοτ cонϩ ñ нταчλο ñ aщ ñ ρε· ñτñ cοοτн aн· пeχaϥ xe нaγ xe тетñcοοτн xe οταщ ñ cοτ· τe тμαcια· ñ нeхριcтaнос· aτω ñ aщ ñ ρε caϥ мeн aчρкωωc· ñпοοτ ρωωϥ cαρe ратϥ eϥοτοκ· λчмοτϩ λe Ñ cωнñ пeχaϥ naϥ xe aχιc e ροι ρñ οτμε· xe нιм пент aчταλcοκ χωρic мαcια· λчοτωщϩ ñσι фαcιος мeρκοτριος xe

Fol. 12 b па xc ιc пeχc пcaeiм ñ ме ñ нeнψτ|χн мñ нeк-

кв cωμa· ñτοϥ пет οτωщ e χαριζe нai ñ нταλco· κατα θe ñτ aιxοος· ñ фαρмaκος λe мñ ñpeϥ-мοττe мñ ñ peϥщщe eιλολον ceo ñ щeмμο e ροϥ· aτω cнaμaροτ ñ ρeнñρρe ñ ат βωλ e βολ· нϥпαραλγcιc ñмοοτ e пκωϩ ñ тчερeннa· e тβe xe мñ οτcοτn нноτe ñ ме ñтaчταμιοοτ· пeхe πρρο xe ϕнaaнρaλιcιe ñ пeкcωμa ρñ ρeнβacанос eтнащτ мapeнaγ xe пeχc eт eκнaρτe e ροϥ· нaταλcοκ ·:—Пeхaϥ ñσι фαcιος xe ϕπιcτeτe e πa xc ιc пeχc· xe eκщaнeн οτмннщe ñ ϕнωρια· e жωι· нc̄ нащщτρτωρτ aн· aчxοος

ⲅⲁⲣ ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧⲟⲩ· ⲛ̅ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ̅
ⲡⲉⲧⲛ̅ⲥⲱⲙⲁ· ⲉⲙⲛ̅ϭⲟⲙ ⲇⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ | ⲙⲟⲩⲟⲩⲧ ⲛ̅ Fol. 13 a
ⲛⲉⲧⲙ̅ⲯⲩⲭⲏ· ⲁⲗⲗⲁ Ⲁⲣⲓ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲛ̅ ϩⲟⲩⲟ ⲙ̅ ⲕ̅ⲅ̅
ⲡⲉⲧⲉ ⲟⲩⲛ̅ ϭⲟⲙ ⲙ̅ⲙⲟϥ ⲉ ⲧⲁⲕⲟ ⲛ̅ ⲛⲉⲧⲙ̅ⲯⲩⲭⲏ
ⲙⲛ̅ ⲡⲉⲧⲛ̅ⲥⲱⲙⲁ ϩⲣⲁⲓ ϩⲛ̅ ⲧⲅⲉϩⲉⲛⲛⲁ ⲛ̅ ⲥⲁⲧⲉ ⁘ ⁘
Ⲧⲟⲧⲉ ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̅ϭⲓ ⲡⲣ̅ⲣⲟ ⲉ ⲧⲣ ⲉⲩⲉⲓⲛⲉ ⲛ̅ ⲟⲩⲡⲉⲛⲓⲡⲉ
ⲉϥⲗⲟⲃϣ̅ ⲛ̅ⲥⲉⲕⲁⲁϥ ϩⲁ ⲛⲉϥⲁⲛⲁⲅⲕⲁⲓⲟⲛ· Ⲁⲩⲱ ⲙⲛ̅ⲛ̅ⲥⲁ
ⲛⲁⲓ ϩⲉⲛⲗⲁⲙⲡⲁⲥ ⲛ̅ ⲕⲱϩⲧ̅ ϩⲁ ⲛⲉϥⲥⲡⲓ̅ⲣⲟⲟⲩⲉ ⁘—Ⲏ̅ ⲧⲉⲣ
ⲟⲩⲣ̅ ⲡⲁⲓ ⲇⲉ ⲉ ⲡⲙⲁ ⲛ̅ ⲟⲩⲕⲁⲡⲛⲟⲥ ⲁⲩⲛⲟϭ ⲛ̅ ⲥϯ ⲛⲟⲩϥⲉ
ϣⲱϣ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϩⲙ̅ ⲡⲙⲁ ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲉⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲇⲉ ⲙ̅ⲙⲟϥ ⲉ ⲡⲉϩⲟⲩⲟ ⲙ̅ⲡ ϥⲁϣⲁϩⲟⲙ
ⲟⲩⲇⲉ ⲙ̅ⲡ ⲉϥⲣⲓⲙⲉ· ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̅ϭⲓ ⲇⲉⲕⲓⲟⲥ·
ϫⲉ ⲉϥⲧⲱⲛ ⲡⲉⲕⲥⲁⲉⲓⲛ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉϥⲉⲓ ⲛϥ̅ⲑⲉⲣⲁⲡⲉⲩⲉ
ⲙ̅ⲙⲟⲕ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲕϫⲟⲟⲥ ⲛⲉ ⲟⲩⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟϥ
ⲉⲧⲟⲩⲛⲟⲥⲧ̅ ⲉⲓϣⲁⲛⲙⲟⲩ· ⲫⲁⲅⲓⲟⲥ ⲇⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲣⲓ̈ ⲡⲉⲧ | ⲉϩⲛⲁⲕ ⲟⲩⲛ̅ⲧⲁⲕ ⲉⲝⲟⲩⲥⲓⲁ ⲉ Fol. 13 b
ϩⲟⲩⲛ ⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲧⲁ ⲯⲩⲭⲏ ⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲟ ⲙ̅ ⲕ̅ⲇ̅
ⲡⲉⲥϫⲥ̅· ⲡⲁ ⲥⲱⲙⲁ ⲙⲉⲛ Ⲕⲁⲛ ⲉⲕϣⲁⲛⲧⲁⲕⲟϥ· ⲧⲁ ⲯⲩⲭⲏ
ⲛⲁⲙⲁⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲥⲟ ⲛ̅ ⲁⲧ ⲧⲁⲕⲟ ⁘ Ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥ-
ⲕⲉⲗⲉⲩⲉ ⲛ̅ϭⲓ ⲡⲣ̅ⲣⲟ ⲉ ⲧⲣ ⲉⲩⲁϣⲧϥ̅ ⲛ̅ⲥⲁ ϫⲱϥ· ⲁⲩⲱ ⲛ̅ⲥⲉ
ⲉⲓϣⲉ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲱⲛⲉ ⲉ ⲡⲉϥⲙⲁⲕϩ̅ ϫⲉ ⲕⲁⲥ ϩⲙ̅ ⲡ
ⲧⲣⲉ ϥⲱⲧϭ̅ (*sic*) ⲉϥⲉⲙⲟⲩ ϩⲛ̅ ⲟⲩϭⲉⲡⲉ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ
ⲁ ⲧϭⲟⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱϩ ⲛ̅ϩⲏⲧϥ̅ ⲙⲛ̅ ⲧⲉϥⲭⲁⲣⲓⲥ·
ⲁϥⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲛⲁⲩ ϩⲛ̅ ϯⲃⲁⲥⲁⲛⲟⲥ ⲧⲁⲓ̈·
Ⲇⲉⲕⲓⲟⲥ ⲇⲉ ⲛ̅ ⲧⲉⲣ ⲉϥⲛⲁⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ϫⲉ ϥϥⲓ ϩⲁ
ⲛ̅ ϯⲙⲱⲣⲓⲁ· ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ
ⲛ̅ⲃⲁⲥⲁⲛⲟⲥ ϫⲱϩ ⲉ ⲣⲟϥ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲩϥⲓ ⲡⲱⲛⲉ
ⲙ̅ⲙⲁⲩ ⲉ ⲃⲟⲗ ϩⲓ̈ ⲡⲉϥⲙⲁⲕϥ̅ ⲛ̅ⲥⲉ ⲉⲓⲛⲉ ⲛ̅ ⲟⲩⲙⲁⲥϯⲅⲝ̅
ⲛ̅ ⲕⲱⲃϩ̅ ⲉⲥⲟ ⲛ̅ϥⲧⲟⲟⲩ ⲛ̅ϣⲗⲟⲡ· ⲛ̅ⲥⲉϩⲓⲟⲩⲉ ⲉ ⲣⲟϥ
ϣⲁⲧⲉ ⲡⲕⲁϩ· ϩⲱⲣⲡ̅ ϩⲙ̅ ⲡⲉϥⲥⲛⲟϥ· ⲡⲓ ⲅⲉⲛⲛⲁⲓⲟⲥ ⲇⲉ
Ⲛⲉϥⲟ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲱⲛⲉ ⲛ̅ ⲁⲇⲁⲙⲁⲥ· ⲁϥⲧⲱⲟⲩⲛ ϩⲛ̅ ⲟⲩ-
ⲙⲛ̅ⲧϫⲱⲱ|ⲣⲉ ϩⲁ ⲧⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲩⲱ ⲡⲉϫⲁϥ ϫⲉ Fol. 14 a
Ⲧⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ ⲡ[ⲁ]ϫⲥ̅ ϫⲉ ⲁⲕⲁⲁⲧ ⲛ̅ ⲙ̅ⲡϣⲁ· ⲛ̅ ⲕ̅ⲉ̅
ϣⲡ̅ ϩⲓⲥⲉ ⲉϫⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲣ̅ⲣⲟ ⲇⲉ ⲛ̅ ⲧⲉⲣ

ⲉϥⲛⲁⲩ Ϫⲉ ⲟⲩⲁⲧⲡⲱⲱⲛⲉ ⲡⲉ ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲁⲩⲱ ϫⲉ
ⲉϥⲛⲁⲉϣⲡⲓⲑⲉ ⲁⲛ ⲙ̄ⲙⲟϥ ⲉ ⲧⲣ ⲉϥⲑⲩⲥⲓⲁⲍⲉ· ⲁϥϫⲓ-
ϣⲟϫⲛⲉ ⲛⲉϥϭⲉⲡⲏ ⲅⲁⲣ ⲉ ⲃⲱⲕ ⲡⲉ ⲉ ϩⲟⲩⲛ ⲉ ϩⲣⲱⲙⲏ:
ⲁϥϯ ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ ⲣⲟϥ ⲉ ⲧⲣ ⲉⲩϯⲙⲱⲣⲉⲓ ⲙ̄ⲙⲟϥ ϩⲛ̄
ⲧⲥⲏϥⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ Ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲁⲓ ⲛ̄ⲧ ⲁϥ-
ⲥⲱϣ ⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̄ ⲡⲇⲟⲅⲙⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲣⲁϣ· ⲉ ⲁϥⲟⲡϥ̄ ⲉⲩⲗⲁⲁⲩ
ⲡⲉⲛⲕⲣⲁⲧⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲩϥⲓ ⲛ̄ ⲧⲉϥⲁⲡⲉ ϩⲛ̄
ⲧⲉⲭⲱⲣⲁ· ⲛ̄ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ· ϩⲙ̄ ⲡⲓⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁⲩ ⲉ ⲣⲟϥ· Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲛ̄ⲧ
ⲁⲩϫⲓ ⲉⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲣ̄ⲣⲟ ⲉⲩϣⲁⲛⲁⲛϯⲗⲉⲅⲉ ⲉ ⲧⲃⲉ
ⲡⲉϥⲟⲩⲉϩⲥⲁϩⲛⲉ· ⲥⲉⲛⲁϯ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲥⲏϣⲉ· ⲉ ⲡϩⲁⲏ
ⲛ̄ⲥⲉⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ· ⲉ ⲧⲟⲟⲧⲥ̄ ⲛ̄ ⲧⲥⲏϥⲉ:—ⲛⲉ ⲛⲧ
ⲁⲩⲧⲟϣⲟⲩ ⲇⲉ ⲉ ⲧⲣ ⲉⲩϥⲓⲧϥ̄· ⲁⲩϥⲓ ϩⲁ ⲣⲟϥ· ⲁⲩⲱ
Fol. 14 b ⲁⲩⲧⲁⲗⲟϥ ⲉⲩⲧⲃ̄ⲛⲏ | ⲁⲩⲙⲟⲣϥ̄ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲉ ⲃⲟⲗ
ⲕⲉ ϫⲉ ⲁ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲁ ⲥⲁ
ⲛⲓⲙ· ⲁϥⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲓⲕⲱⲱⲥ· Ⲁⲩⲙⲟⲟϣⲉ ⲇⲉ ϩⲛ̄ ⲟⲩϩⲓⲏ
ⲉⲥⲟⲩⲏⲏⲩ· ⲁⲩⲱ ϩⲓⲧⲛ̄ ϩⲉⲛⲕⲟⲩⲓ ⲛ̄ ϩⲟⲟⲩ ⲁⲩⲧⲁϩⲉ
ⲧⲡⲟⲗⲓⲥ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁⲩⲟⲩⲁϩϥ̄ ⲉ ⲡⲉⲥⲏⲧ
ⲕⲟⲩⲓ ⲕⲟⲩⲓ· Ⲡϫⲥ̄ ⲇⲉ ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲱϥ ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲁⲙⲟⲩ ⲛⲅ̄ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲕ
ϩⲁ ϩⲧⲏⲓ· ⲉⲡⲉⲓ ⲇⲏ ⲁⲕϫⲉⲕ ⲡⲉⲕⲇⲣⲟⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲁⲕ-
ϩⲁⲣⲉϩ ⲉ ⲧⲡⲓⲥϯⲥ· ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲕⲗⲟⲙ· ⲛ̄ ⲧⲙⲛ̄ⲧ-
ϣⲟⲉⲓϫ ⲡⲉ ⲛ̄ⲧ ⲁⲩⲧⲟϣϥ̄ ⲛⲁⲕ ⲉ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̄
ⲙ̄ⲙⲟϥ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ ϩⲙ̄ Ⲡⲧⲣⲉ ⲡϫⲥ̄ ⲟⲩⲱⲛϩ̄
ⲉ ⲣⲟϥ ⲁϥϭⲙ̄ϭⲟⲙ· ⲡⲉϫⲁϥ ⲛ̄ ⲛⲉⲧ ϩⲁ ϩⲧⲏϥ· ϫⲉ
ⲁⲣⲓ ⲡⲉⲛ̄ⲧ ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲟϥ· ⲛⲏⲧⲛ̄ ϩⲛ̄ ⲟⲩ-
ϭⲉⲡⲏ· ⲉⲣⲉ ⲡϫⲥ̄ ⲇⲉ ⲡⲁⲓ ⲉⲧ ⲧⲱϩⲙ̄ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉ ϩⲟⲩⲛ ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉϥⲉⲧⲣⲉ ⲧⲉⲧⲛ̄ⲙ̄ⲡϣⲁ ⲛ̄
ⲧⲉϥⲭⲁⲣⲓⲥ· ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲅⲁⲣ ⲡⲉ ⲁⲩⲱ ϣⲁϥⲭⲁ-
Fol. 15 a ⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲧ ⲛⲁϯ ⲡⲉⲩⲟⲩⲟⲓ ⲉ ⲣⲟϥ | ϩⲛ̄ ⲟⲩⲇⲱ-
ⲕⲍ ⲣⲉⲁ ⲁϫⲛ̄ ⲫⲑⲟⲛⲟⲥ:—ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲉϥϫⲉ ⲛⲁⲓ ⲁⲩϥⲓ ⲛ̄
ⲧⲉϥⲁⲡⲉ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ· ⲛ̄ ⲑⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ
ⲙ̄ ⲡⲉⲛⲥⲏⲣ̄ ⲛ̄ ⲥⲟⲩ· ϫⲟⲩⲧⲏ ⲙ ⲡⲉⲃⲟⲧ ⲛⲟⲉⲃⲣⲓⲟⲥ ⲉⲧⲉ

ⲁⲑⲱⲣ̄ ⲡⲉ· Ⲁⲩⲛⲟϭ ⲇⲉ ⲛ̄ ϣⲡⲏⲣⲉ ϣⲱⲡⲉ ⲉⲥⲙ̄ⲡϣⲁ ⲛ̄
ⲣ̄ ⲡⲉⲥⲙⲉⲉⲩⲉ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲁ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲃⲁϣ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲭⲓⲱⲛ ⲉϥϣⲉϣ ⲥϯ
ⲛⲟⲩϥⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲑⲉ ⲛ̄ ϩⲉⲛϣⲟⲩϩⲛⲓⲉ· ⲉⲩⲥⲟⲧⲡ̄ ⲙⲛ̄
ⲟⲩϭⲛ̄ⲛⲉ ⲉ ⲧⲃⲉ ⲡⲓ ⲙⲁⲉⲓⲛ ϭⲉ ⲡⲁⲓ̈· Ⲁ ϩⲁϩ ⲛ̄ⲣⲱⲙⲉ ⲣ̄
ⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ ⲁⲩⲟⲩⲁϩϥ̄ ϩⲛ̄ ⲟⲩⲧⲟⲡⲟⲥ
ⲉϥⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲟⲩⲙⲏⲛϣⲉ ⲛ̄ ϭⲟⲙ·
ϩⲓ ⲧⲁⲗϭⲟ ϣⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ
ⲙⲛ̄ ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲙⲛ̄
ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉϩ· ϩⲁⲙⲏⲛ· Ⲧⲉϣⲡⲏⲣⲉ
ⲛ̄ⲧ ⲁⲥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲫⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛ̄ⲑⲉ
ⲛ̄ⲧ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲡⲁⲛⲟⲙⲟⲥ· ⲛ̄ⲣ̄ⲣⲟ
ϩⲓ̈ϫⲙ̄ ⲡϥ̄ⲙⲉⲣⲉϩ | Ⲁⲩⲱ ⲧⲉϣⲡⲏⲣⲉ ⲛⲉⲥⲥⲏϩ ϩⲛ̄ ⲧⲙⲉϩ Fol. 15 b
ⲯⲓⲧⲉ ⲛ̄ϩⲓⲥⲧⲟⲣⲓⲁ· ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲁⲙⲏⲛ· ϩⲙ̄ ⲡⲉⲟⲩ- ⲕ̄ⲏ̄
ⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ Ⲉⲣⲉ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲟⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ
ⲓⲉⲗⲏⲙ̄· ⲁⲩⲛⲟϭ ⲙ̄ⲙⲁⲉⲓⲛ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉ ⲡⲉⲭ̄ⲥ̄·
ϫⲓⲛ ϫⲡ̄ ϣⲟⲙⲧⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ϣⲁ ϫⲡ̄ ⲯⲓⲧⲉ· Ⲁⲩⲛⲟϭ
ⲛ̄ ⲥⲧⲁⲩⲣⲟⲥ· ⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲉϥⲁϩⲉ ⲣⲁⲧϥ̄
ϩⲓϫⲙ̄ ⲡⲙ̄ϩⲁⲁⲩ ⲙ̄ ⲡⲥⲏⲣ̄ ⲙ̄ ⲡϩⲱⲧ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲁⲣⲝ̄
ⲛⲓⲙ· ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲙⲛ̄ ⲛ̄ⲁⲡⲓⲥⲧⲟⲥ· ⲃⲁⲣⲃⲁⲣⲟⲥ ϩⲣⲱ-
ⲙⲁⲓⲟⲥ· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲙ̄ⲙⲏⲛϣⲉ ⲏⲣⲟⲩ ⲉⲧ ϣⲟⲟⲡ ϩⲛ̄
ⲙ̄ ⲡⲟⲗⲓⲥ· ⲥⲱⲟⲩϩ ⲙⲛ̄ ⲛⲉⲩϭⲓⲛⲟⲩⲱⲙ ⲙⲛ̄ ⲛⲉⲩϭⲓⲛⲥⲱ
ⲙⲛ̄ ⲛⲉⲩⲏⲣⲡ̄ ⲛ̄ⲥⲉⲱⲙ [illegible] ⲙ̄ ⲡⲉⲥⲧⲁⲩⲣⲟⲥ
ϣⲁⲛⲧ ⲉϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ(?) [illegible] ⲛ̄ϫⲡ̄ ⲯⲓⲧⲉ·
ⲉⲣⲉ ⲛ̄ⲃⲁⲗ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ· Ⲕⲩⲣⲓⲗⲗⲟⲥ
Ⲇⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲓⲉⲗⲏⲙ̄ ⲁϥⲥϩⲁⲓ ⲛ̄ ⲧⲉϣⲡⲏⲣⲉ ⲛ̄ⲧ
ⲁⲥϣⲱⲡⲉ· ⲁϥⲥϩⲁⲓ ⲛ̄ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ· ⲁϥϫⲟⲟⲩⲥ ⲛ̄
ⲕⲱⲥⲧⲟⲥ ⲡⲣ̄ⲣⲟ | ⲉ ⲡⲕⲱⲙⲏⲧⲁⲧⲟⲛ· ⲡⲁⲓ ⲉⲧⲙⲉ ⲛ̄ Fol. 16 a
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ Ⲁϥⲁⲙⲁϩⲧⲉ ⲉϫⲛ̄ ⲧⲉⲕ- ⲕ̄ⲑ̄
ⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲣⲁⲕⲟⲧⲉ ⲛ̄ ⲕⲉ ϫⲟⲩⲧⲏ ⲛ̄ⲣⲟⲙⲡⲉ· ⲛ̄ⲥⲁ-
ⲛⲉⲩⲉⲣⲏⲩ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲟⲗⲩⲙⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ϫⲱϥ·
Ⲁϥⲣ̄ ϫⲟⲩ ⲥⲛⲟⲟⲩⲥ ⲅⲁⲣ ⲛ̄ⲣⲟⲙⲡⲉ ϩⲛ̄ ⲧⲉⲡⲓⲥⲕⲟⲡⲏ ⲙⲛ̄
ⲧⲉⲝⲟⲣⲓⲥϯⲁ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲙⲟⲩ ⲇⲉ ⲛ̄ϭⲓ ⲕⲱⲥⲧⲟⲥ ⲁϥⲣ̄ⲣ̄ⲣⲟ
ⲉ ⲡⲉϥⲙⲁ ⲛ̄ϭⲓ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲉⲩⲁⲛⲟⲙⲟⲥ ⲡⲉ ⲛ̄ ϩⲉⲗⲏⲛ

ет е вол пе ϩ̄ тсωпе ⲛ̄ кωстантⲓнос пноⲩ тесϩаⲓ
ϩар пе отрелнн пе ⲡ̄ⲡнре ⲁе ⲛ̄ кωнстантⲓнос
ⲁтнаⲩ е ⲡⲛнре ⲙⲛⲓ ⲁе отнаⲱⲧ ϩраⲩ пе ⲁтр̄-
роте ⲁе ⲛ̄ кⲁⲁⲩ ⲛ̄т[illegible]т ⲙⲡтеро ⲙ̄ пет[illegible]
ⲛ̄кοⲓ ⲁтⲁаⲩ е текклнсⲓа· ⲁтⲁаⲩ ⲛ̄ ⲁнастнстнс· ⲡ̄рωⲙе ⲁе ⲙ̄ пеϥеⲓωт ⲁⲩеⲙе ⲙ̄ⲙοⲩ е
ϩраⲓ ϩ̄ⲡ тⲙ̄ⲡрелλнн· ⲛ̄ тер ⲉⲩⲙοт ⲁе ⲛ̄ⲥⲓ
Fol. 16 b кωстос ⲁⲩⲣ̄ⲣ̄ро е пеⲙⲙа | ⲛ̄ⲥⲓ ⲓοⲩλⲓанос· ⲁⲩω
λ ⲁⲩтаⲁⲩ е тⲙ̄ⲡрλλнн ⲛ̄тетнοт· Λⲩⲱⲙе ⲛ̄ⲥа
οⲩωн ⲛ̄ ⲛ̄ⲡⲛнте ⲁнⲙοсⲓа· ⲡⲁⲓ ⲥе ⲁⲩⲥω ϩ̄ⲙ̄
ⲡⲡаλλаϥοн ⲛ̄ танаⲓοχⲓа ⲛ̄ⲛⲙⲡⲱа ϩар ⲁⲛ ⲛ̄
ⲙⲙⲁ ⲛ̄ кω[c]тантнос е трεϥοτⲱϥ ⲛ̄ⲛтοт· ⲁⲩ-
ⲃωк е ⲡⲙⲁ ⲛ̄ ϩрелλнн ⲙⲙ̄ ⲛетⲉⲓⲱλοⲩ· ⲁⲩϫⲓ ⲛ̄
οⲩⲃнϩ ⲁⲩтаⲁⲩ ⲙ̄ ⲡⲁⲉⲓⲉ ⲁⲩтаλοϥ е ϩраⲓ ⲛ̄
ⲉⲩⲥⲓа ⲙ̄ ⲡⲁⲁⲓⲱⲙ· ⲁⲩⲉⲓ ⲙ̄ ⲡⲧⲟⲡар ⲁⲩтаⲁⲩ ⲛⲁϥ
ⲁϥοⲩοⲙⲉⲓ· Ⲓοⲩλⲓанос ⲁе ⲡⲛнре ⲛ ⲧⲫ̄сωпе пе
ⲁⲩтанⲟⲟⲩⲧ̄ⲫ̄ е тⲙ̄ⲡеро· ⲛ̄ тере ⲩнаⲩ ⲁе е те-
ⲡροⲫⲉⲥⲓа ⲙ̄ псοⲛ ⲛ̄ тесⲙⲁаⲩ· ⲁⲩϭωпе ⲙ̄
ϥаⲥⲓос ⲑеοⲇοⲣⲓχοс пепресⲃⲩтерос· ⲁⲩω ποⲓκο-
ⲛοⲙοс ⲛ̄ текклнсⲓа ⲁⲙⲙοοⲩⲧⲫ̄· ⲁⲩⲉⲓ ⲁⲩϫⲓ
ποⲩω ⲛ̄ ⲓοⲩλⲓанос· ⲛ̄тоⲩ ⲁⲉ ⲁⲩⲛοⲩⲥⲉ ⲉⲩϫω ⲙ̄-
Fol. 17 a ⲙοс ⲁⲉ ⲁⲕⲱⲧⲣ̄ⲧωρⲧ̄ ⲛ̄ⲧοⲧ[illegible]ⲱⲙ ⲁⲛ ⲉⲙⲟⲟⲩⲧοⲧ· ⲁⲉ
ⲛⲁ ⲛⲉⲙⲙⲁⲣⲧⲩροⲥ ⲁⲙⲙοοⲩ ⲁⲉ ⲁⲙ̄ⲣ̄ ⲙⲁρⲧⲩροⲥ ϩⲱⲙⲁ
ⲁλλⲁ ⲉⲓϣⲁⲛⲉⲓ ϩ̄ⲡ тⲡⲉρⲥⲓс ϯⲛⲁκⲁ ⲟⲩⲛοⲩοс е ϩраⲓ
ⲛⲁⲩ· ⲁⲉ ϣⲟⲗⲙⲓ ⲛ̄ⲣⲟλοκοⲧϯнос е тⲁⲡе ⲙ̄ ⲡⲧⲁ-
ⲧⲁнос те ρⲟⲙⲡе ⲛ̄ нεχρⲓϯⲁнос· ⲡⲃⲱλεⲧⲛⲥ
ⲁⲉ ϣⲟⲗⲙⲓ ⲛ̄οⲩκⲱⲓⲁ· ⲛⲁⲓ ⲁⲉ ⲉⲥⲉⲓⲣⲉ ⲙⲙⲟοⲩ ⲛⲉϥ-
ροϧϧ ⲛ̄ нεχρⲓϯⲁнос ϩ̄ⲡ ⲥⲛοⲩ ⲛⲓⲙ· ϩ̄ⲙ̄ ⲡⲉοⲩοⲉⲓϣ
ⲁⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛⲉρⲉ τεκκλнсⲓа ο ⲛ̄ ρⲙⲙⲁο ϩ̄ⲡ
тⲙⲡⲧϧωωρⲉ ⲛ̄ⲛⲉⲡⲛⲁтοϕοροс· ⲉρⲉ ⲩтοοⲩ ⲛ̄ⲥтⲩλοс
тωοⲩⲛ ϩа рос· ⲉтⲉ ⲛⲁⲓ ⲛⲉ· ⲁⲑⲁⲛⲁсⲓос ⲛ̄ ρⲁκοтⲉ·
ⲁⲩω ⲁнтωнⲓос ⲙⲙ̄ ⲡⲁρⲱⲙⲱ ϩ̄ⲙ̄ ⲡⲙⲁρⲓ̈с· ⲁⲩω
ⲃⲁсⲓλⲉⲓос ϩ̄ⲡ тκⲁⲡⲡⲁⲇοκⲓⲁ· Ⲃⲁсⲓλⲉⲓос ⲁе ⲛⲉϥο
ⲛ̄ ⲱⲃнр е ⲓοⲩλⲓанос е тⲃⲉ тⲙ̄ⲡтκοⲩ ⲛ̄ⲧⲁⲩⲁⲁс ⲙⲙ̄

нетернт ϩⲛ таⲓ⸗ⲛнⲃе· ⲏ тере ⲫсωтⲙ ⲁе е тⲃе Fol. 17 b
неⲩпразις евоοт· ⲁⲩеі ⲱа роⲩ ⲙⲡⲛ ϩенкереⲩ- ⲗⲃ
ⲱⲙⲉ ноⲩте ⲡⲱⲛⲃр е пеⲡіскопос ⲏтаⲩ· Ⲏ тер
отⲃωк ⲁе е ϩоⲩн ⲱа роⲩ ⲁⲩнат е нетсχнма
етⲃⲃⲏнт· ⲁтω нере нетморϯ рнт пе· пеχаⲩ
нат ⲁе ере наⲓ ⲱⲙе ⲛⲥа от· ⲁⲩоⲩⲱⲡ ⲛⲃⲓ
ⲃаⲥⲓⲗеіос ⲁе енⲱⲙе ⲛⲥа отⲱⲥ енаноⲩϥ ⲡреϥ-
моопе· пеχаⲩ ⲏ ⲃаⲥⲓⲗеіос ⲁе ⲏтакка ⲡⲱнре
ⲙ ⲡⲣⲁⲙⲱе тωн акеі е пеⲓ ⲙа· пеχаⲩ наⲩ
ⲁе ⲏтаіκааⲩ етаⲙⲟ⸗ⲁⲓⲃе етоⲩнаноⲩⲁⲕ е рос·
пеⲭе ⲡⲣⲣо наⲩ ⲁе Ⲉнеⲓϥілософеі ан ⲁе нтⲕ
па ⲱнр· неⲙатреⲩϥі пе ⲏтекапе· Пеⲭе ⲃаⲥі-
леіос наⲩ ⲙⲡ екϥілософеі· енентакϥілософеі
ⲥар неκнака ⲛⲥωк ан пе ⲏ тсофіа· ⲛⲧ аⲩтсавок
е рос· екω ⲏ реⲫⲱⲱ ϩⲛ ⲏ⸗ⲭωⲱⲙе ⲏ тсофіа ⲙ Fol. 18 a
ⲙе· Пеⲭе ⲡⲣⲣо наⲩ ⲁе аіⲱⲟⲩ ⲁтω аⲙоі ⲙ- ⲗⲁ
моοт· пеⲭе ⲃаⲥілеіос ⲁе ⲙⲡе коⲱⲟⲩ калωс·
отⲁе ⲙⲡе кноі ⲙⲙоοт· енеϥ енентакноі ⲥар
ⲙⲙоοт· ⲛⲧⲛ натⲥаіоοт ан пе· пеⲭе ⲡⲣⲣо нат
ⲁе ϯнаетⲛ тнⲧⲛ е ϩоⲩн ⲱан таеі ϩⲛ тперсіс·
таре тетⲛⲉⲓⲙе ⲁе ⲟⲩ пет ϯоⲩⲃе ⲡⲣⲣо ⲛтетⲛⲙоⲩϥ
ⲙ проχⲱ ⲙ ⲡⲙа ⲏ ωтⲛ е ϩоⲩн :—Пеⲭе ⲃаⲥілеіос
ⲁе екⲱанⲃωк е тперсіс н[не] котⲕ еіе ⲙⲡе ⲡноⲩте
ⲱаⲭе ϩⲛ ⲃаⲥілеіос· Ⲡⲣⲣо ⲇе ⲓωⲩлїанос пеχаⲩ
ⲁе ⲟⲩ пе ϯнаⲁⲩ ⲙ ⲡісалілаіос ⲡіреⲫⲁі ⲥоⲗ
ⲁⲩχοος ⲥар ϩⲙ пеϥрнт ⲁе ⲛⲥенака отⲱне ан
ϩⲓⲭⲏ отⲱне ϩⲙ ⲡⲣⲡе ⲏ ⲡⲓоⲩⲁаї· Ⲁнок ϩω ϯна-
котϥ ⲛⲣⲱⲃ ⲡⲣⲣо· ⲏтар неⲫⲱⲁⲭе ⲛⲥоⲗ тароⲩ-
еⲓⲙе ⲁе отреⲫⲭⲓсоⲗ пе· | Ⲁтω ⲁⲩоⲩеⲣсаⲣⲙе е Fol. 18 b
тре ⲧωтⲛ е ϩоⲩн ⲏ ⲃаⲥілеіос е пⲱⲩтеко ⲙⲡ пке ⲗⲃ
снат ет ⲙⲙаⲩ· Ⲁтω ⲁⲩтаⲁⲩ е ⲃωк е тперсіс·
ⲁⲩеі ⲁе ехⲏ ⲟⲩⲉⲗⲏⲙ· ⲁⲩнат енⲱорⲱⲣ ⲙ ⲡⲣⲡе·
ⲉⲙⲡ отⲭое ⲏ отωт кωте е роⲩ· ката ⲑе нта
отаспасіанос таноⲩ ϩⲙ птако ⲏтаⲫⲁⲁⲩ· ⲏ ноⲩ-

ⲁⲁⲓ· ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲩ ⲁⲛ ⲛⲁⲥ ⲉⲧⲉⲕⲟⲧⲥ̄ ⲉⲥⲧⲁⲓⲛⲧ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲇⲉ ⲁⲩ-ⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ ⲟⲩⲕⲟⲙⲉⲥ ⲉⲭⲙ̄ ⲡⲣ̄ⲡⲉ· ⲁⲉ ⲉⲩⲉⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲩ ⲯⲁⲛⲧ ⲉⲩⲥⲉⲙ̄ ⲥⲉⲛⲧⲉ ⲙ̄ⲙⲟⲩ· ⲛⲥ̄ⲕⲟⲧⲥ̄· ⲛ̄ⲧⲟⲩ ⲇⲉ ⲁⲥⲧⲁⲁⲩ ⲉ ⲧⲡⲉⲣⲥⲓⲥ· ⲁⲩⲡⲟⲗⲉⲙⲉⲓ ⲁⲩⲕⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲟⲧⲛ̄ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉϣⲧⲉⲕⲟ· ⲛⲉⲧ ϣⲟⲣϣⲣ̄ ⲇⲉ ⲉ ⲡⲉⲣⲡⲉ ⲁⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲩ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲟⲩⲱⲙⲉ ⲣⲓⲍⲙ̄ ⲟⲩⲱⲙⲉ· ⲙ̄ⲡⲟⲩⲃⲟⲗⲥ̄ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ ⲡϣⲁⲍⲉ ⲙ̄ ⲡⲉⲛⲥⲛⲣ̄·

Fol. 19 a ⲁⲧⲁⲣⲭⲉⲓ ⲇⲉ ⲛ̄ⲕⲱⲧ | ϣⲁⲧⲕⲱⲧ ϫⲙ ⲣⲧⲟⲟⲩⲉ ϣⲁ ⲣⲟⲩⲣⲉ

ⲗⲉ ⲛ̄ⲥⲉⲡⲱⲣ ⲉ ⲣⲧⲟⲟⲩⲉ· ⲛ̄ⲥⲉⲥⲙ̄ ⲛ̄ ⲕⲱⲧ ⲛ̄ⲧⲁⲧⲕⲟⲧ ⲉⲧⲱⲣ̄-ϣⲱⲣ ⲣⲙ̄ ⲟⲩⲥⲓϫ ⲁⲛ ⲛ̄ⲣⲱⲙⲉ· ⲁⲧⲣ̄ ⲉⲃⲟⲧ ⲇⲉ ⲥⲛⲁⲩ ⲛ̄ⲣⲟⲟⲩ ⲉⲧⲙⲛⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲉⲧⲧⲁⲗⲁⲓⲧⲟⲣⲉⲓ ⲉⲙⲙ̄ ⲟⲩⲣⲱϩ ⲟⲩⲛⲏⲩ ⲛ̄ⲥⲱⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲁⲉ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ ⲧⲉⲧ ⲕⲱⲗⲉⲓ ⲙ̄ⲙⲟⲟⲩ· Ⲁⲩⲧⲁⲙⲟⲟⲩ ⲇⲉ ⲛ̄ⲥⲓ ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲁⲉ ⲣⲱⲕⲉ̄ ⲛ̄ⲛⲉⲓⲣⲁⲁⲩ ⲉⲧ ⲉⲣⲉ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲧⲟⲙⲉ̄ ⲛ̄ⲣⲛⲧⲟⲩ· ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲥⲙ̄ⲥⲟⲙ ⲉ ⲕⲱⲧ ⲁⲩⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ⲥⲱⲟⲩ ⲁⲩⲱ ⲁⲩⲣⲱⲕⲉ̄ ⲛ̄ ⲛⲉⲓⲣⲁⲁⲩ:—Ⲏ ⲧⲉⲣ ⲟⲩⲡⲱⲣ ⲇⲉ ⲉⲭⲙ̄ ⲡⲓⲣⲁⲁⲩ· ⲉⲧ ⲉⲣⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ-ⲧⲓⲥⲧⲏⲥ ⲛ̄ⲣⲛⲧⲉ̄ ⲙ̄ⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙ̄ⲡⲉ ⲡⲕⲱⲣ̄ ϫⲱⲣ ⲉ ⲣⲟⲟⲩ· ⲉ ⲁⲧⲣ̄ ⲟⲩⲙⲛⲛϣⲉ ⲛ̄ⲣⲟⲟⲩ· ⲉⲣⲉ ⲡⲕⲱⲣ̄ ⲙⲟⲩⲣ̄· ⲙ̄ ⲡⲉⲧⲕⲱⲧⲉ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲙ̄ⲡⲉ ⲡⲕⲱⲣ̄ ϫⲱⲣ ⲙ̄ⲙⲟⲟⲩ·: ⲣⲟⲓⲛⲉ ⲇⲉ ⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲁⲧϥ ⲛⲁϥ ⲛ̄ |

Fol. 19 b ⲣⲉⲛϫⲣⲏⲙⲁ ⲁⲧⲥⲡⲱⲡⲥ̄ ⲉ ⲧⲣ̄ ⲥ̄ϥⲑⲉ ⲛⲁⲧ ⲉ ⲧⲣⲉ

ⲗⲍ ⲧⲉⲓ ⲛ̄ ⲛⲕⲉⲉⲥ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥⲉⲓ ⲛ̄ ⲣⲟⲙⲡⲧ̄· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲧϩⲟⲟⲥ ⲛⲁϥ· ⲁⲩⲕⲁ ⲟⲩⲱϣ ⲛⲁⲧ ⲉ ⲣⲁⲓ ⲉ ⲧⲣⲉⲩⲉⲓ ⲛ̄ ⲧⲉⲧⲙⲛ ⲛ̄ⲥⲉⲙⲓ ⲛ̄ⲛⲕⲉⲉⲥ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲓ̄ⲥ̄ⲭ̄ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲙ̄ⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ ⲡⲉ-ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲉⲣⲉ ⲧⲥⲓϫ ⲙ̄ ⲡϫ̄ⲥ̄ ϣⲟⲟⲡ ⲛ̄ⲛⲁⲩ· ⲁⲧⲧⲟⲃⲥⲟⲩ ⲇⲉ ⲉ ϫⲓⲧⲟⲩ ⲉ ⲕⲛⲉ ⲛ̄ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲥⲉⲡⲓⲟⲩⲙⲉⲓ ⲣⲱ ⲉ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ· Ⲁⲧⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲑⲁⲗⲗⲁⲥⲁ ⲁⲧⲣⲉ ⲉ ⲡϫⲟⲓ ⲣⲙ̄ ⲟⲩϣⲛ̄ ⲛ̄ ϣⲱⲡ· ⲁⲧⲁⲗⲉ ⲁⲧⲉⲓ ⲉ ⲣⲁⲕⲟⲧⲉ ⲣⲙ̄ ⲟⲩⲁⲥⲁⲓ ⲁⲧⲧⲁⲁⲩ ⲛ̄ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩⲣⲁϣⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲛ̄ⲑⲉ ⲛⲧⲁⲩ-ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲱⲥ ϫⲉ ⲛⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲙ̄ ⲡⲥⲱⲙⲁ

ⲁϥϩⲟⲡⲟⲩ ϩⲙ̄ ⲡⲃⲁⲡϯⲥⲧⲏⲣⲓⲟⲛ· ⲉϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲟⲩⲟⲉⲓϣ·
ⲛ̄ ⲕⲱⲧ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ:—ⲉϥⲟⲩⲱⲙ ⲇⲉ ⲛ̄
ⲟⲩ|ϩⲟⲟⲩ ϩⲙ̄ ⲡⲕⲏⲡⲟⲥ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲙⲛ̄ ⲛⲉⲥⲛⲏⲩ· Fol. 20 a
ⲛϥ̄ⲙⲟⲩⲧⲉ ⲅⲁⲣ ⲙ̄ⲙⲏⲏⲛⲉ ⲉⲛⲛⲟϭ ⲙ̄ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲗ̄ⲍ̄
ⲉϥⲟⲩⲱⲙ ⲛⲙ̄ⲙⲁⲩ· ⲛⲁⲓ ⲉⲛⲉⲩⲛⲏⲩ ϣⲁ ⲣⲟϥ ⲉϩⲛⲁⲩ·
Ⲟⲩ ⲙⲟⲛⲟⲛ ⲇⲉ ϫⲉ ⲉⲩⲟⲩⲱⲙ· ⲁⲗⲗⲁ ⲉⲩⲥⲱⲧⲙ̄ ⲟⲛ
ⲉⲛ̄ϣⲁϫⲉ ⲛ ⲧⲥⲟⲫⲓⲁ· ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲥ ⲛⲁϥ· ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲏϩ· ϩⲱⲃ ⲛⲓⲙ ⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲓⲧⲉ ⲙ̄
ⲡⲛⲁⲩ ⲛ̄ ⲛⲏⲥⲧⲉⲩⲉ· ⲉⲓⲧⲉ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲟⲩⲱⲙ· ⲁⲩⲱ
ⲛ̄ⲥⲱ· ⲉϥⲟⲩⲱⲙ ⲉϥⲥⲱ ϩⲙ̄ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄
ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· Ⲉϥⲟⲩⲱⲙ ϭⲉ ⲙⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲙⲛ̄ ⲛⲉ-
ⲕⲗⲏⲣⲓⲕⲟⲥ ⲙⲛ̄ ⲛ̄ⲛⲟϭ ⲙ̄ ⲫⲓⲗⲟⲡⲟⲛⲟⲥ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ϩⲙ̄ ⲡⲕⲏⲡⲟⲥ ⲉⲧ ϣⲟⲟⲡ ⲛⲁϥ ϩⲙ̄ ⲡϩⲓⲣ· ⲉⲧⲟⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ϫⲉ ⲡϩⲉⲣⲙⲏⲥ ⲙ̄ ⲡⲣⲏⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲉϥⲟⲩⲏⲛ
ⲉϫⲛ̄ ϩⲉⲛⲕⲟⲡⲣⲓⲁ· ⲙⲛ̄ ϩⲉⲛⲡⲗⲁϯⲁ ⲛ̄ ϫⲁⲓⲉ· ⲡⲉϫⲁϥ
ϫⲉ Ⲉⲓϣⲁⲛϭⲛ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ϯⲛⲁⲕⲁⲑⲁⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲕⲟ-
ⲡⲣⲓⲁ· ⲛ̄|ⲧⲁⲕⲱⲧ ⲛ̄ϩⲏⲧⲟⲩ· ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̄ ⲓⲱ- Fol. 20 b
ϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡϯⲥⲧⲏⲥ· Ⲑⲉⲟⲫⲩⲗⲟⲥ ⲇⲉ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲗ̄ⲏ̄
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛϥ̄ⲁϩⲉ ⲣⲁⲧϥ̄ ⲉ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉϥⲟⲩⲱⲙ·
ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉϥⲟ ⲛ̄ⲛ̄ⲟⲧⲁⲣⲓⲟⲥ ⲛⲁϥ· Ⲁϥⲥⲱⲧⲙ̄ ⲉ
ⲡϣⲁϫⲉ ⲛ̄ⲧⲁϥϫⲟⲟϥ ⲛ̄ϭⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁϥⲕⲁⲁϥ ϩⲙ̄
ⲡⲉϥϩⲏⲧ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲇⲉ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲱⲕ ⲙ̄ⲙⲟϥ·
ⲉ ⲧⲣⲉ ϥⲃⲱⲕ ϩⲛ̄ ⲟⲩϭⲱⲛⲧ̄ ⲉ ⲧⲡⲉⲣⲥⲓⲥ· ⲁ ⲡⲉⲭⲣ̄ⲥ̄ ⲓ̄ⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁϥ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉ ⲃⲟⲗ
ϫⲉ ⲁϥⲕⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲟⲧⲡ̄ ⲉ ϩⲟⲩⲛ ⲁϥⲃⲱⲕ ⲉ
ⲧⲡⲉⲣⲥⲓⲥ· Ⲡⲙⲟⲩ ⲇⲉ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲙ̄ⲙⲟϥ ⲛ̄ⲉ ⲟⲩϯϩⲉ ⲡⲉ·
ⲁϥⲛⲁⲩ ϩⲛ̄ ⲧⲉⲩϣⲏ ⲉⲩⲙⲏⲏϣⲉ ⲙ̄ ⲙⲁⲧⲟⲓ ⲉⲩⲛⲏⲩ ⲉ
ϫⲱϥ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲁⲏⲣ· ⲉⲓⲥ ⲟⲩⲗⲟⲅⲭⲏ ⲇⲉ ⲁⲥⲣⲁϩⲧϥ̄
ⲉϫⲛ̄ ⲛϥ̄ϭⲗⲟⲟⲧⲉ ⲁϥⲥⲟⲩⲱⲛⲟⲩ ϫⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ·
ⲁϥϫⲓ ϭⲉ ⲙ̄ ⲡϥ̄ⲥⲛⲟϥ ⲁϥⲛⲟϫϥ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ϫⲓⲧϥ̄ ⲛⲁⲕ ⲓ̄ⲥ̄ ⲁⲕϥⲓ ⲡⲙⲁ ⲧⲏⲣϥ̄· ⲛ̄ ⲧⲉⲣ
ϥ̄|ϫⲓ ⲟⲩⲁ· ⲅⲁⲣ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϩⲉ ⲁⲩⲱ ⲁ ⲡⲛⲟⲩⲧⲉ ⲣ̄ Fol. 21 a
ϩⲙ̄ⲙⲉ ⲙ̄ ⲡⲉϥⲗⲁⲟⲥ· ⲁⲩⲱ ⲁϥⲧⲟⲩϫⲟⲛ· ⲓⲉ ϩⲣⲱⲙⲁⲓⲟⲥ ⲗ̄ⲑ̄
ⲉ ϩⲣⲁⲓ ⲉ ⲡⲉⲩⲙⲁ· ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ϭⲉ ϩⲁⲑⲏ ⲛ̄ϣⲟⲙⲛ̄ⲧ

ⲛ̄ϩⲟⲟⲩ ⲉ ⲡⲙⲟⲩ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲁϥⲛ̄ⲁⲩ ⲉⲩⲣⲁⲥⲟⲩ ϩⲙ̄
ⲡⲉϣⲧⲉⲕⲟ· ⲁϥⲛⲉϩⲥⲉ ⲇⲉ ⲁϥϫⲟⲥ ⲉ ⲡⲉϥⲥⲟⲛ ⲥⲛⲁⲩ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲓⲛⲁⲩ ϩⲛ̄ ⲧⲉⲓ ⲟⲩϣⲏ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲫⲁⲅⲓ[ⲟ]ⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁϥⲧⲱⲕⲙ̄ ⲙ̄ ⲡⲉϥⲙⲉⲣⲉϩ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲥ ϫⲉ ⲉⲓⲛⲁⲕⲁ ⲡⲉⲓ ⲁⲛⲟⲙⲟⲥ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉϥϫⲓⲟⲩⲁ·
ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ ⲁϥⲃⲱⲕ
ⲁⲓⲗⲟ ⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ· Ⲁⲩⲟⲩⲱϣⲃ̄ ⲇⲉ ⲛ̄ϭⲓ ⲡⲕⲉ ⲥⲛⲁⲩ
ϫⲉ ⲛⲁⲙⲉ ⲁⲛⲟⲛ ϩⲱⲱⲛ· ⲁⲛⲛⲁⲩ ⲉ ⲡⲉⲓ̈ ϩⲟⲣⲟⲙⲁ ⲛ̄
ϯⲙⲉⲓⲛⲉ:—Ⲏ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲛ ⲧⲉⲓ ⲅⲛⲱⲙⲏ ⲛ̄ⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲧⲥⲁⲃⲟⲟⲩ· ⲉ ⲣⲟⲥ· ⲁⲩⲡⲓⲥⲧⲉⲩⲉ· ⲡⲉϫⲁⲩ ⲛ̄
Fol. 21 b ⲛⲉⲩⲉⲣⲏⲩ ϫⲉ ⲙⲁⲣⲉⲛ|ϫⲟⲟⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣ[ⲓ]ⲟⲛ ⲙ̄
ⲙ̄ ⲫⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛ̄ⲧⲛ̄ⲛⲁⲩ ϫⲉ ⲉⲣⲉ ⲡⲉϥⲙⲉⲣⲉϩ
ⲧⲟⲕⲥ̄ ⲉ ⲡⲉϥⲙⲁ ϫⲉ ⲛ ⲙ̄ⲙⲟⲛ· Ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ ϭⲉ ⲁⲩⲱ
ⲙ̄ⲡ ⲟⲩϭⲛ̄ⲧϥ̄ ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡϩⲟⲣⲟⲙⲁ· ⲙⲛ̄ⲛ̄ⲥⲁ ϣⲟⲙⲛ̄ⲧ
ⲇⲉ ⲛ̄ϩⲟⲟⲩ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲛⲉⲥϩⲁⲓ ⲉ ⲧⲁⲛϯⲟⲭⲓⲁ ϫⲉ ⲁ
ⲡⲣ̄ⲣⲟ ⲙⲟⲩ ϩⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ· Ⲧⲥⲩⲅⲕⲗⲏⲧⲟⲥ ⲇⲉ ⲧⲏⲣⲥ̄
ϩⲛ̄ ⲟⲩⲯⲩⲫⲟⲥ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲁⲙⲁϩⲧⲉ ⲛ̄ ⲓⲟⲩⲃⲓ̈ⲁⲛⲟⲥ·
ⲁⲩⲁⲁϥ ⲛ̄ ⲣ̄ⲣⲟ· ⲉ ⲡⲙⲁ ⲛ̄ ⲓⲟⲩⲗⲓ̈ⲁⲛⲟⲥ· Ⲉⲩⲣⲱⲙⲉ ⲡⲉ
ⲙ̄ ⲡⲓⲥⲧⲟⲥ· ⲛ̄ ⲣⲙ̄ ⲛ̄ ⲛⲟⲩⲧⲉ ϫⲓⲛ ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩⲓ̈· ⲛ̄ⲧⲟϥ
ⲇⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲃⲁⲥⲩⲗⲉⲓⲟⲥ·
ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲛ̄ ⲧⲙⲉ· ⲡⲕⲁⲡⲡⲁⲇⲟⲝ· ⲙⲛ̄ ⲛⲉⲥⲛⲏⲩ·
ⲁⲩⲱ ϭⲉ ⲙ̄ⲡⲉ ϥⲕⲟⲧϥ̄ ⲛ̄ϭⲓ [ⲓ]ⲟⲩⲗⲓⲁⲛⲟⲥ ⲕⲁⲧⲁ ⲡϣⲁϫⲉ
ⲛ̄ ⲃⲁⲥⲓⲗⲉⲓⲟⲥ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉϣ-
ⲗⲏⲗ ⲙⲛ̄ ⲛ̄ⲧⲱⲃϩ̄ ⲙ̄ ⲡⲓⲛⲟϭ ⲛ̄ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲫⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛⲁⲉⲓ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲛ ⲛ̄ⲧⲛ̄ⲟⲩϫⲁⲓ ϩⲓ̈ ⲟⲩ-
ⲥⲟⲡ· ϥ̄ⲑ·

———·····———·····———·····———·····———·····———

ϹΟΡΤΗΝ ΤΟΥ ΑΓΙΟΥ ΜΕΡΚΟΥΡΙΟΥ · ΣΤΡΑΤΗΛΑΤΑ ΕΠΑΚΟΝ ·

Fol. 22 *a* [ϡϡα]

Δοξη και τιμην (*sic*) εστεφανο (*sic*)
σας αυτων · και κατεστησας
αυτον · επι παντα τα εργα
λδ · των (*sic*) χειρων σου ⁘ [1]
Εθηκας επι την κεφαλην
αυτου στεφανον · εκ λιθου
τιμιου · ζωην ητησατω (*sic*)
σαϊ (*sic*) · και εδωκεν (*sic*) αυτων (*sic*)
μακροτητα ημερων (*sic*) · εις αιωνα του
αναγ αιωνος ⁘ ⁘ ⁘ [2]
Ηλαττωσας αυτων (*sic*) · βραχυ
τι παρα Ἀγγελους (*sic*) · δοξα Ϛ (*sic*) ·
τιμη εστεφανωσας
αυτων (*sic*) · και κατεστη-
σας αυτων (*sic*) · επι παν(τα (*sic*)
τα ἐργα · των χειρων (*sic*) σου · [3]

Fol. 22 *b* [ϡβ]

ΕΚ ΤΟΥ ΚΑΤΑ ΛΟΥΚΑΝ ⁘

[Chapter xiv. 25–35]

Συνεπορευοντο δε αυτω οχ-
λοι πολλοι · και στραφεις
ειπεν προς αυτους · ει τις
ερχεται προς με · και ου
μισει τον πατερα · αυτου ·
και μητερα · και την γυναι-
κα · και τα τεκνα και τους
αδελφους · και τας αδελφας ·
ετι δε Ϛ την εαυτου ψυχην ·

ΠΚΑΤΑ ΛΟΥΚΑϹ ⁘

Fol. 23 *a* [ϡϛ]

[Chapter xiv. 25–35]

Πεπιοσωκε δε πιμαϥ ῆϭι
ϩεπιπιωϣε επαϣωοτ ασκοτϥ
δε πεϩαϥ πατ δε πετ πιτ ϣα
ροι ῆϥμοστε απ ϫ πεϩειωτ ·
μῆ τϥμααϯ · μῆ τεϥϭιμε ·
μῆ ῆϥϣιρε · μῆ πεϥσιτ ·
μῆ πεϥσωπε · ϵϥ δε τεϥκε-
ψυχη · μπϣοσμ ε τρϥ ρ
μαθητης · παι · ατω πετ επϥ

[1] Ps. viii. 6, 7. [2] Ps. xxi. 4, 5. [3] Ps. viii. 6, 7.

ⲟⲩ ⲇⲩⲛⲁⲧⲁⲓ̈ ⲙⲟⲩ ⲉⲓⲛⲁⲓ̄ ⲙⲁⲑⲏ-
ⲧⲏⲥ· ⲕⲁⲓ ⲟⲥ ⲟⲩ ⲃⲁⲥⲧⲁⲍⲉⲓ ⲧⲟⲛ
ⲥⲣⲟⲛ̄ ⲁⲩⲧⲟⲩ· ⲕⲁⲓ ⲉⲣⲭⲉⲧⲁⲓ
ⲱ̄ⲡⲓ̄ⲥⲱ̄ ⲙⲟⲩ· ⲟⲩ ⲇⲩⲛⲁⲧⲁⲓ ⲙⲟⲩ
ⲉⲓⲛⲁⲓ̈ ⲙⲁⲑⲏⲧⲏⲥ· ⲧⲏⲥ ⲅⲁⲣ ⲉⲝ
ⲩⲙⲱⲛ· ⲟ ⲑⲉⲗⲟⲛ ⲡⲩⲣⲅⲟⲛ ⲟⲓ-
ⲕⲟⲇⲟⲙⲏⲥⲁⲓ· ⲟⲩⲭⲓ ⲡⲣⲱⲧⲟⲛ
ⲕⲁⲑⲓⲥⲁⲥ· ⲯⲩⲫⲩⲥⲉⲓ ⲧⲏⲛ ⲇⲁ-
ⲡⲁⲛⲏⲛ· ⲉⲓ ⲉ̄ⲭⲉⲓ ⲧⲁ· ⲉⲓⲥ ⲁⲡⲁⲣ-
Fol. 23 b ⲧⲏⲥⲙⲱⲛ· ⲓⲛⲁ ⲙⲏⲡⲟⲧⲉ | ⲧⲓ-
ⲙⲇ̄ ⲑⲉⲛⲧⲟⲥ ⲁⲩⲧⲟⲩ ⲑⲉⲙⲉⲗⲓⲟⲛ·
ⲕⲁⲓ ⲙⲏ ⲓⲥⲭⲩⲟⲛⲧⲟⲥ ⲉⲕⲧⲉⲗⲉ-
ⲥⲁⲓ̈· ⲕⲁⲓ ⲡⲁⲛⲧⲉⲥ ⲟⲓ ⲑⲉⲱⲣⲟⲩⲛ-
ⲧⲉⲥ· ⲁⲣⲝⲱⲛⲧⲁⲓ̈ ⲉⲙⲡⲉⲍⲉⲓⲛ
ⲁⲩⲧⲟⲩ· ⲗⲉⲅⲱⲛⲧⲉⲥ· ⲟⲧⲓ̄ ⲟⲩ-
ⲧⲱⲥ ⲟ ⲁⲛ̄ⲟ̄ⲥ̄ ⲏⲣⲝⲁⲧⲟ ⲟⲓⲕⲟⲇⲟ-
ⲙⲉⲓⲛ· ⲕⲁⲓ̈ ⲟⲩⲕ ⲓⲥⲭⲩⲥⲉⲛ ⲉⲕⲧⲉ-
ⲗⲉⲥⲁⲓ̈· ⲏ ⲧⲓⲥ ⲃⲁⲥⲓⲗⲉⲩⲟⲥ ⲡⲟⲣ-
ⲉⲩⲟⲙⲉⲛⲟⲥ ⲥⲩⲙⲃⲁⲗⲉⲓⲛ ⲉⲧⲉⲣⲱ
ⲃⲁⲥⲓⲗⲉⲓ ⲟⲓⲥ (*sic*) ⲡⲟⲗⲉ̄ⲙⲟⲛ· ⲟⲩⲭⲓ
ⲕⲁⲑⲓⲥⲁⲥ ⲡⲣⲱⲧⲟⲛ ⲃⲟⲩⲗⲉⲩ[ⲥ]ⲉ-
ⲧⲁⲓ ⲉⲓ ⲇⲩⲛⲁⲧⲟⲥ ⲉⲥⲧⲓⲛ ⲉⲛ ⲇⲉⲕⲁ
ⲭⲉⲓⲗⲓ̄ⲁ̄ⲥⲓⲛ ⲁⲡⲁⲛⲧⲏⲥⲁⲓ̈ ⲧⲱ ⲙⲉ-
(?)
ⲧⲁ ⲉⲓⲕⲟⲩⲥⲏ ⲭⲉⲓⲗⲓⲁⲧⲟⲛ· ⲉⲣ-
ⲭⲱⲙⲉⲛⲱ ⲉⲡ ⲁⲩⲧⲱⲛ· ⲁⲓ̈ ⲇⲉ
ⲙⲓ ⲅⲉ ⲉϯ ⲡⲟⲣⲣⲱ ⲁⲩⲧⲟⲩ ⲟⲛⲧⲟⲥ·
ⲡⲣⲉⲥⲃⲉⲓⲁⲛ· ⲁⲡⲟⲥⲧⲉⲓⲗⲁⲥ· ⲉ̄ⲣⲱ-
ⲧⲁ ⲧⲁ ⲡⲣⲟⲥ ⲟⲓⲣⲏⲛⲏ· ⲟⲩⲧⲱⲥ
ⲟⲩⲛ ⲡⲁⲥ ⲉⲝ ⲩⲙⲱⲛ ⲟⲥ ⲟⲩⲕ
ⲁⲡⲟⲧⲁⲥⲥⲉⲧⲁⲓ ⲡⲁⲥⲏ ⲧⲟⲓⲥ ⲉⲁⲩ-|
Fol. 24 b ⲧⲟⲩ ⲩⲡⲁⲣⲭⲟⲩⲥⲓⲛ· ⲟⲩ ⲇⲩⲛⲁ-
ⲙⲉ̄ ⲧⲁⲓ ⲙⲟⲩ ⲉⲓⲛⲁⲓ ⲙⲁⲑⲏⲧⲏⲥ· ⲕⲁ-
ⲗⲱⲛ ⲧⲟ́ ⲁ́ⲗⲁⲥ· ⲉ̄ⲁⲛ ⲇⲉ ⲧⲱ
ⲁ́ⲗⲁⲥ ⲙⲱⲣⲁ̄ⲛⲑⲏ ⲉⲛ ϯⲛⲏ ⲁⲣ-
ϯⲥⲑⲏⲥⲉⲧⲁⲓ· ⲟⲩⲇⲉ ⲉⲓⲥ ⲅⲏⲛ·
ⲟⲩⲇⲉ ⲉⲓⲥ ⲕⲟⲡⲣⲓⲁⲛ· ⲉⲩ́ⲑⲉⲧⲱⲛ
ⲉⲥⲧⲓⲛ ⲉ́ⲝⲱ· ⲃⲁⲗⲗⲟⲩⲥⲓⲛ· ⲁⲩ-
ⲧⲱ· ⲟ ⲉ́ⲭⲱⲛ· ⲱ́ⲧⲁ ⲁⲕⲟⲩⲉⲓⲛ
ⲁⲕⲟⲩⲉⲧⲱ ⁘ ⁘ ⁘ ⁘

ⲛⲁϥⲓ ⲁⲛ ⲙ̄ ⲡⲉϥⲥϯⲟ̄ⲥ̄ ⲛϥ̄ⲟⲩⲁϩϥ̄
ⲛ̄ⲥⲱⲓ· ⲙⲛ̄ϣϭⲟⲙ· ⲉ ⲧⲣⲉ
ϥϣⲱⲡⲉ ⲛⲁⲓ· ⲙ̄ ⲙⲁⲑⲏⲧⲏⲥ·
ⲛⲓⲙ ⲅⲁⲣ ⲙ̄ⲙⲱⲧⲛ̄ ⲉϥⲟⲩⲉϣ ⲕⲉⲧ
ⲟⲩⲡⲩⲣⲅⲟⲥ· ⲙⲏ ⲛϥ̄ⲛⲁϩⲙⲟⲟⲥ
ⲁⲛ ⲛ̄ ϣⲟⲣⲛ̄ ⲛϥ̄ϥⲓ ⲡⲱⲡ ⲛ̄ ⲧⲉϥ-
ⲇⲁⲡⲁⲛⲏ· ϫⲉ ⲕⲁⲥ ⲛ̄ⲛⲉϥⲥⲙⲛ̄
ⲥⲉⲛⲧⲉ ⲛϥ̄ⲧⲙ̄ ⲉϣϭⲙ̄ϭⲟⲙ | ⲉ Fol. 2
ϫⲟⲕϥ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲙ̄
ⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲥⲱⲃⲉ ⲛ̄ⲥⲱϥ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁ ⲡⲉⲓ ⲣⲱⲙⲉ
ⲁⲣⲭⲏ ⲛ̄ ⲕⲱⲧ· ⲁⲩⲱ ⲙ̄ⲡⲉ ϥⲉϣ-
ϭⲙ̄ϭⲟⲙ ⲉ ϫⲟⲕϥ̄ ⲉ ⲃⲟⲗ· ⲏ
ⲛⲓⲙ ⲛ̄ ⲉⲣ̄ⲣⲟ ⲉϥⲛⲁⲃⲱⲕ ⲉ ⲙⲓϣⲉ
ⲙⲛ̄ ⲕⲉ ⲣ̄ⲣⲟ· ⲙⲏ ⲛϥ̄ⲛⲁϩⲙⲟⲥ
ⲁⲛ ⲉⲛ ϣⲟⲣⲛ̄ ⲛϥ̄ϫⲓ ϣⲟϫⲛⲉ ϫⲉ
ⲉⲛⲉ ⲟⲩⲛ̄ϭⲟⲙ ⲙ̄ⲙⲟϥ ⲉ ⲧⲱⲙⲛ̄ⲧ
ϩⲛ̄ ⲟⲩⲧⲃⲁ ⲉ ⲡⲉⲧ ⲛⲏⲩ ⲉ ϫⲱϥ
ϩⲛ̄ⲧⲃⲁ ⲥⲛⲁⲩ· ⲉϣⲱⲡⲉ ϫⲉ ⲙ̄-
ⲙⲟⲛ· ⲉⲧⲓ̄ ⲉϥⲙ̄ⲡⲟⲩⲉ ϥⲛⲁϫⲟⲟⲩ
ⲛ̄ ϩⲉⲛⲃⲁⲓϣⲓⲛⲉ ⲉϥⲥⲟⲡⲥⲛ̄ ϫⲉ ⲁⲣⲓ
ⲟⲓⲣⲏⲛⲏ· ⲧⲁⲓ ϭⲉ ⲧⲉ ⲑⲉ ⲛ̄ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧ ⲧⲏⲩⲧⲛ̄· ⲉⲛⲉ-
ϥⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲁⲛ· ⲛ̄ ⲛⲉϥϩⲩ-
ⲡⲁⲣⲭⲱⲛⲧⲁ ⲧⲏⲣⲟⲩ· ⲙⲛ̄ϣϭⲟⲙ
ⲙ̄ⲙⲟϥ | ⲉ ⲧⲣⲉ ϥϣⲱⲡⲉ ⲛⲁⲓ ⲙ̄ Fol. 2
ⲙⲁⲑⲏⲧⲏⲥ· ⲛⲁⲛⲟⲩ ⲡⲉϩⲙⲟⲩ ⲙⲇ̄
ⲉⲣϣⲁⲛ ⲡⲉϩⲙⲟⲩ ⲇⲉ ⲃⲁⲁⲃⲉ·
ⲉⲩⲛⲁⲙⲟⲗϩϥ̄ ϩⲛ̄ ⲟⲩ· ⲙⲉϥⲣ̄
ϣⲁⲩ ⲉ ⲡⲕⲁϩ ⲟⲩⲇⲉ ⲉ ⲧⲕⲟⲡⲣⲓⲁ
ⲉϣⲁⲩⲛⲟϫϥ̄ ⲉ ⲃⲟⲗ· ⲡⲉⲧⲉ ⲟⲩⲛ̄-
ⲧϥ̄ ⲙⲁⲁϫⲉ ⲉ ⲥⲱⲧⲙ̄ ⲙⲁⲣϥ̄ⲥⲱⲧⲙ̄

ⲭⲟⲓⲁⲕ ⲕ̅ⲑ̅ ⲉⲟⲣⲧⲏⲥ ⲅⲉⲛⲛⲏⲥⲥⲱⲥ ⲧⲟⲩ ⲥⲏⲣⲟ̅ⲥ̅ ⲏⲙⲱⲛ ⲓ̅ⲩ̅ ⲭⲣⲓⲥⲧⲟⲩ ⁘ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ ⲡⲁⲑⲑⲁⲓⲟⲩ ⁘

[Chapter ii. 1–12]

Ⲧⲟⲩ ⲇⲉ ⲓ̅ⲩ̅ · ⲅⲉⲛⲛⲏⲑⲉⲛⲧⲟⲥ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ · ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ · ⲉⲛ ⲏⲙⲉⲣⲁⲓⲥ ⲏⲣⲱⲇⲟⲩ ⲧⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲱⲥ · ⲓⲇⲟⲩ ⲙⲁⲅⲟⲓ̈ ⲁⲡⲟ ⲁⲛⲁⲧⲟⲗⲱⲛ ⲡⲁⲣⲉⲅⲉⲛⲟⲛⲧⲟ ⲉⲓⲥ ⲓⲉⲣⲟⲩⲥⲟⲗⲏⲙⲁ ⲗⲉⲅⲱⲛⲧⲉⲥ · ⲡⲟⲩ ⲉⲥⲧⲓⲛ ⲟ ⲧⲉⲭⲑⲏⲥ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲧⲱⲛ ⲓⲟⲩⲇⲁⲓⲱⲛ · ⲓⲇⲱⲙⲉⲛ ⲅⲁⲣ ⲁⲩⲧⲟⲩ ⲧⲟⲛ ⲁⲥⲧⲉⲣⲁ ⲉⲛ ⲧⲏ ⲁⲛⲁⲧⲟⲗⲏ · ⲕⲁⲓ̈ ⲏ̀ⲗⲑⲁⲙⲉⲛ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲁⲓ̈ ⲁⲩⲧⲱ · ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲃⲁⲥⲓ̈-|
25 b ⲗⲉⲩⲟⲥ ⲏⲣⲱⲇⲟⲩ ⲉⲧⲁⲣⲁⲭⲑⲏ
ⲙ̅ⲏ̅ ⲗⲓⲁ̅ⲛ̅ · ⲕⲁⲓ ⲡⲁⲥⲁ ⲓⲉⲣⲟⲩⲥⲟⲗⲏⲙⲁ ⲙⲉⲧ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲥⲩⲛⲁⲅⲁⲅⲱⲛ ⲡⲁⲛⲧⲁⲥ · ⲧⲟⲩⲥ ⲁⲣⲭⲓⲉⲣⲉⲓⲥ ⲕⲁⲓ ⲅⲣⲁⲙⲙⲁⲧⲉⲓⲥ ⲧⲟⲩ ⲗⲁⲟⲩ · ⲉⲡⲩⲛⲑⲁⲛⲉⲧⲟ ⲡⲁⲣ ⲁⲩⲧⲱⲛ · ⲡⲟⲩ · ⲟ ⲭ̅ⲥ̅ ⲅⲉⲛⲛⲁⲧⲁⲓ · ⲟⲓ ⲇⲉ ⲉⲓⲛⲁⲛ ⲁⲩⲧⲱ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ · ⲟⲩⲧⲱⲥ ⲅⲁⲣ ⲅⲉⲅⲣⲁⲡⲧⲁⲓ̈ ⲇⲓⲁ ⲧⲟⲩ ⲡⲣⲟⲫⲏⲧⲟⲩ · ⲕⲁⲓ ⲥⲩ ⲃⲏⲑⲗⲉⲉⲙ ⲅⲏ ⲓⲟⲩⲇⲁ · ⲟⲩⲇⲁⲙⲱⲥ ⲉⲗⲁⲭⲓⲥⲧⲏ ⲟⲓ ⲉⲛ ⲧⲏⲥ ⲏⲅⲉⲙⲱⲥⲓⲛ ⲓⲟⲩⲇⲁ · ⲉⲕ ⲥⲟⲩ ⲅⲁⲣ · ⲉⲝⲉⲗⲉⲩⲧⲁⲓ · ⲏⲅⲟⲩⲙⲉⲛⲟⲛ · ⲟⲥⲧⲓⲥ ⲡⲟⲓⲙⲁⲛⲉⲓ ⲧⲟⲛ ⲗⲁⲟⲛ ⲙⲟⲩ ⲧⲱⲛ ⲓ̅ⲏ̅ⲗ̅ · ⲧⲟⲧⲉ ⲏⲣⲱⲇⲟⲩⲥ ⲗⲁⲑⲣⲁ · ⲕⲁⲗⲉⲥⲁⲥ ⲧⲟⲩⲥ ⲙⲁⲅⲟⲩⲥ · ⲏⲕⲣⲓⲃⲱⲥⲉⲛ · ⲡⲁⲣ ⲁⲩⲧⲟⲛ ⲧⲟⲛ ⲭⲣⲟⲛⲟⲛ · ⲧⲟⲛ ⲫⲁⲓⲛⲟⲙⲉⲛⲟⲩ ⲁⲥⲧⲉⲣⲟⲥ · ⲕⲁⲓ ⲡⲉⲙⲯⲁⲓ · ⲁⲩⲧⲟⲩⲥ ⲉⲓⲥ ⲃⲏⲑⲗⲉⲉⲙ · ⲉⲓⲡⲉⲛ ⲡⲟⲣⲉⲩⲑⲉⲛⲧⲉⲥ ⲉⲝⲉⲧⲁⲥⲁⲧⲉ ⲁⲕⲣⲓⲃⲱⲥ

ⲭⲟⲓⲁⲕ ⲕ̅ⲑ̅ ⲡϣⲁ ⲛ̅ ⲡⲉⲛ ⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ⲡⲉⲭⲣ̅ⲥ̅ ⲡⲕⲁⲧⲁ ⲡⲁⲑⲑⲁⲓⲟⲥ ⁘—

[Chapter ii. 1–12]

Ⲡⲉⲛ ϫⲥ̅ ⲇⲉ ⲓ̅ⲥ̅ ⲛ̅ ⲧⲉⲣ ⲟⲩϫⲡⲟϥ ϩⲣⲁⲓ ϩⲛ̅ ⲃⲏⲑⲗⲉⲉⲙ ⲛ̅ⲧⲉ ϯⲟⲩⲇⲁⲓⲁ · ϩⲛ̅ ⲛⲉϩⲟⲟⲩ ⲛ̅ ϩⲏⲣⲱⲇⲏⲥ ⲡⲣ̅ⲣⲟ · ⲉⲓⲥ ϩⲉⲛⲙⲁⲅⲟⲥ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅ ⲙⲁ ⲛ̅ ϣⲁ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ · ϫⲉ ⲉϥⲧⲱⲛ ⲡⲣ̅ⲣⲟ ⲛ̅ⲧⲁⲩϫⲡⲟϥ · ⲁⲛⲛⲁⲩ ⲅⲁⲣ ⲉ ⲡⲉϥⲥⲓⲟⲩ ϩⲛ̅ ⲙ̅ ⲙⲁ ⲛ̅ ϣⲁ · ⲁⲛⲉⲓ̈ ⲉ ⲟⲩⲱϣⲧ̅ ⲛⲁϥ · ⲁϥⲥⲱⲧⲙ̅ ⲇⲉ ⲛ̅ϭⲓ ϩⲏⲣⲱⲇⲏⲥ ⲡⲣ̅ⲣⲟ ⲁϥ|ϣⲧⲟⲣⲧⲣ̅ ⲉⲙⲁⲧⲉ ⲙⲛ̅ ⲑⲓⲉⲣⲟⲩ- Fol. 26 a
ⲥⲟⲗⲩⲙⲁ ⲧⲏⲣϥ̅ ⲛⲙ̅ⲙⲁϥ · ⲁϥⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ · ⲛ̅ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ̅ ⲛⲉ ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ · ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲗⲁⲟⲥ · ⲁϥϣⲓⲛⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ · ϫⲉ ⲉⲩⲛⲁϫⲡⲟ ⲙ̅ ⲡⲉ ⲭⲣ̅ⲥ̅ ⲧⲱⲛ · ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ϩⲣⲁⲓ ϩⲛ̅ ⲃⲏⲑⲗⲉⲉⲙ ⲛ̅ⲧⲉ ⲇⲓⲟⲩⲇⲁⲓⲁ (*sic*) ϥⲥⲏϩ ⲅⲁⲣ ⲛ̅ ⲧⲉⲓ ϩⲉ ϩⲓⲧⲛ̅ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲛ̅ⲧⲟ ϩⲱⲱⲧⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲕⲁϩ · ⲛ̅ ⲓⲟⲩⲇⲁ · ⲛ̅ⲧⲉ ϫⲟⲗϩ̅ ⲁⲛ̅ ϩⲛ̅ ⲛ̅ϩⲏⲅⲉⲙⲱⲛ ⲛ̅ ⲓⲟⲩⲇⲁ · ϥⲛⲏⲩ ⲅⲁⲣ ⲉ ⲃⲟⲗ ⲛ̅ ϩⲏⲧⲉ ⲛ̅ϭⲓ ⲟⲩϩⲏⲅⲟⲩⲙⲉⲛⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁⲙⲟⲟⲛⲉ ⲙ̅ ⲡⲁ ⲗⲁⲟⲥ ⲡⲓⲥⲣⲁⲏⲗ ⁘ Ⲧⲟⲧⲉ ϩⲏⲣⲱⲇⲏⲥ · ⲁϥⲙⲟⲩⲧⲉ ⲙ̅ⲙⲁⲅⲟⲥ ⲛ̅ϫⲓⲟⲩⲉ · ⲁϥϣⲓⲛⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̅ⲥⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̅ ⲡⲥⲓⲟⲩ ⲛ̅ⲧⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ · ⲁⲩⲱ ⲁϥϫⲟⲟⲩ ⲥⲟⲩ ⲉ ϩⲣⲁⲓ ⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ · ϫⲉ ⲃⲱⲕ ⲛ̅ⲧⲉⲧⲛ̅ϣⲓⲛⲉ ϩⲛ̅ ⲟⲩⲱⲣϫ̅ ⲉ ⲧⲃⲉ ⲡϣⲏⲣⲉ

Fol. 26 b
ⲛ̄

ⲡⲉⲣⲓ ⲧⲟⲩ ⲡⲁⲓⲇⲓⲟⲩ · | ⲉⲡⲁⲛ ⲇⲉ ⲉⲩⲣⲏⲧⲉ · ⲁⲡⲁⲅⲅⲉⲓⲗⲁⲧⲉ̄ ⲙⲟⲓ ⲟ̄ⲡⲱⲥ ⲕⲁⲅⲱ ⲉⲗⲑⲱⲛ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲱ · ⲁⲩⲧⲱ · ⲟⲓ ⲇⲉ ⲁⲕⲟⲩⲥⲁⲛⲧⲉⲥ · ⲡⲁⲣⲁ ⲧⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ · ⲉⲡⲟⲣⲉⲩⲑⲏⲥⲁⲛ · ⲕⲁⲓ ⲓⲇⲟⲩ ⲁⲥⲧⲏⲣ · ⲟⲛ ⲓⲇⲟⲛ ⲉⲛ[1] ⲧⲏ ⲁⲛⲁⲧⲟⲗⲏ ⲡⲣⲟⲏⲅⲉⲛ ⲁⲩⲧⲟⲩⲥ · ⲉⲱⲥ ⲟⲩ (*sic*) ⲉⲗⲑⲱⲛ ⲉⲥⲧⲁⲑⲏ ⲉⲡⲁ̄ⲛⲱ · ⲟⲡⲟⲩ ⲏⲛ · ⲧⲟ ⲡⲁⲓⲇⲓⲟⲛ · ⲓⲇⲟⲛⲧⲉⲥ ⲇⲉ ⲧⲟⲛ ⲁⲥⲧⲉⲣⲁ · ⲉⲭⲁⲣⲏⲥⲁⲛ ⲭⲁⲣⲁⲛ ⲙⲉⲅⲁⲗⲩⲛ · ⲥⲫⲟⲇⲣⲁ · ⲕⲁⲓ ⲉⲗⲑⲱⲛⲧⲉⲥ ⲇⲉ ⲉⲓⲥ ⲧⲏⲛ ⲟⲓ̈ⲕⲓⲁⲛ · ⲓⲇⲟⲛ ⲧⲟ ⲡⲁⲓⲇⲓⲟⲛ ⲙⲉⲧⲁ ⲙⲁⲣⲓⲁⲥ · ⲧⲏⲥ ⲙⲏⲧⲣⲟⲥ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲡⲉⲥⲟⲛⲧⲉⲥ ⲡⲣⲟⲥⲉⲕⲩⲛⲏⲥⲁⲛ ⲁⲩⲧⲱ ⲕⲁⲓ ⲁⲡⲟⲓⲍⲁⲛⲧⲉⲥ · ⲧⲟⲩⲥ ⲑⲏⲥⲁⲩⲣⲟⲩⲥ ⲁⲩⲧⲱⲛ ⲡⲣⲟⲥⲏⲛⲉⲅⲕⲁⲛ ⲁⲩⲧⲱ ⲇⲱⲣⲁ ⲭⲣⲩⲥⲟⲛ ⲕⲁⲓ ⲗⲓⲃⲁⲛⲟⲛ ⲕⲁⲓ ⲥⲙⲩⲣⲛⲁⲛ · ⲕⲁⲓ ⲭⲣⲏⲙⲁⲧⲓⲥⲑⲉⲛⲧⲉⲥ ⲕⲁⲧ ⲟⲛⲁⲣ · ⲙⲏ ⲁⲛⲁⲕⲁⲓ(*sic*)ⲯⲁⲓ ⲡⲣⲟⲥ ⲏⲣⲱⲇⲏⲛ · ⲇⲓ ⲁⲗⲗⲏⲥ ⲟⲇⲟⲩ ⲁⲛⲉⲭⲱⲣⲏⲥⲁⲛ ⲉⲓⲥ ⲧⲏⲛ ⲭⲱⲣⲁⲛ ⲁⲩⲧⲱⲛ ⁘—

Fol. 27 a
ⲛ̄ⲁ̄

ϣⲏⲙ · | ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲧⲉⲧⲛ̄ϣⲁⲛϩⲉ ⲉ ⲣⲟϥ · ⲙⲁⲧⲁⲙⲟⲓ ϩⲱ ϫⲉ ⲕⲁⲥ · ⲉⲓⲉⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱϣⲧ̄ ⲛⲁϥ · ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲉ ⲃⲟⲗ ⲁⲩⲃⲱⲕ · ⲁⲩⲱ ⲉⲓⲥ ⲡⲥⲓⲟⲩ ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟϥ ϩⲛ̄ ⲙ̄ ⲙⲁ ⲛ̄ ϣⲁ · ⲁϥⲙⲟⲟϣⲉ ϩⲏⲧⲟⲩ ϣⲁⲛⲧ ⲉϥⲉⲓ ⲛϥ̄ⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲙ̄ ⲡⲙⲁ ⲉⲛ ⲉⲣⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ϩⲏⲧϥ̄ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲉ ⲡⲥⲓⲟⲩ ⲁⲩⲣⲁϣⲉ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲏⲓ ⲁⲩⲛⲁⲩ ⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲙⲛ̄ ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ ⲁⲩⲡⲁϩⲧⲟⲩ ⲁⲩⲟⲩⲱϣⲧ̄ ⲛⲁϥ · ⲁⲩⲟⲩⲱⲛ ⲛ̄ ⲛⲉⲩⲁϩⲱⲱⲣ · ⲁⲩⲉⲓ̈ⲛⲉ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲇⲱⲣⲟⲛ · ⲟⲩⲛⲟⲩ̈ⲃ ⲙⲛ̄ ⲟⲩⲗⲓⲃⲁⲛⲟⲥ · ⲙⲛ̄ ⲟⲩϣⲁⲗ · ⲁⲩⲧⲟⲩⲛⲟⲉⲓⲁⲧⲟⲩ ⲇⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲣⲁⲥⲟⲩ · ⲉ ⲧⲙ̄ ⲕⲁⲧⲟⲩ ϣⲁ ϩⲏⲣⲱⲇⲏⲥ · ⲉ ⲃⲟⲗ ⲇⲉ ϩⲓⲧⲛ̄ ⲛ̄ ⲕⲉ ϩⲓⲏ · ⲁⲩⲁⲛⲁⲭⲱⲣⲉⲓ ⲉ ⲛⲉⲩⲭⲱⲣⲁ ⁘ ⁘

Fol. 27 b
ⲛ̄ⲃ̄

ⲞⲒⲀⲚⲞⲨⲀⲢⲒⲞⲤ Ⲓ̅Ⲁ̅ ⲀⲢ(ⲬⲞ) ⲔⲀⲦⲀ ⲠⲀⲢⲔⲞⲚ ·

[Chapter i. 1–11]

Ⲁⲣⲭⲏ ⲧⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ ⲓ̅ⲩ̅ ⲭ̅ⲩ̅ ⲩ́ⲓⲟⲓ̈ ⲧⲟⲩ ⲑ̅ⲩ̅ ⲱ̅ⲥ ⲅⲉⲅⲣⲁ́ⲡⲧⲁⲓ̈ ⲉⲛ ⲏⲥⲁⲓⲁⲩ ⲧⲟⲩ ⲡⲣⲟⲫⲏⲧⲏ · ⲓⲇⲟⲩ ⲉⲅⲱ ⲁⲡⲟⲥⲧⲉⲗⲗⲱ ⲧⲟⲛ ⲁⲅⲅⲉ́ⲗⲟⲛ ⲙⲟⲩ ⲡⲣⲟ̄ ⲡⲣⲟⲥⲟ̄ⲡⲟⲩ ⲥⲟⲩ · ⲟ̄ⲥ ⲕⲁⲧⲁⲥⲕⲉⲩⲁⲥⲉⲓ ⲧⲏⲛ ⲟⲇⲟⲛ ⲥⲟⲩ · Ⲫⲱⲛⲏ ⲃⲟⲟⲛ̄ⲧⲉⲥ ⲉⲛ ⲧⲏ ⲉⲣⲏ̄ⲙⲱ ·

Fol. 28 b
ⲛ̄ⲇ̄

ⲦⲨⲂⲒ · Ⲓ̅Ⲁ̅ ⲦⲀⲢ(ⲬⲞ) Ⲡ ⲠⲔⲀ(Ⲧ) ⲠⲀⲢⲔⲞⲤ ·

[Chapter i. 1–11]

Ⲧⲁⲣⲭⲏ ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲏϩ ϩⲛ̄ ⲏⲥⲁⲓⲁⲥ · ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ Ⲁⲛⲟⲕ ϯⲛⲁϫⲁⲩ ⲡⲁ ⲁⲅⲅⲉⲗⲟⲥ ϩⲓ ϩⲏ ⲙ̄ⲙⲟⲕ ⲛϥ̄ⲥⲟⲃⲧⲉ ⲛ̄ⲧⲉⲕϩⲓⲏ ⲙ̄ ⲡⲁ ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ · ⲧⲉⲥⲙⲏ ⲙ̄ ⲡⲉⲧⲱϣ

[1] MS. ⲓⲇⲟⲛⲧⲟⲥ altered into ⲓⲇⲟⲛ ⲉⲛ.

ετοιμάσατε την οδον κ̄ϲ̄ · ειθιας ποϊειτε τας τριβους (sic) αυτου : — ενενετο Ιωαννης βαπτιζων εν τη ερημω · και κηρισσων · βαπτισμα μετανοιας εις αφεσιν αμαρτιων · και εξεπορευετο προς αυτον πασα η ιουδαία χωρα · και οι ιεροσολυμειται και εβαπτιζοντο παντες εν τω ιορδανη · ποταμω υπ αυτου εξομολογουμενοι τας αμαρτιας · αυτων · ην δε ο ιωαννης · ενδεδυμενος (sic)

Fol. 28 *a* τριχας καμηλου | και ζωνην δερματινην περι την οσφυν αυτου · και εσθιων ακριδας και μέλι αγριον · και εκήρυσσεν λεγων ερχέται ισχυρότερος μου · οὗ ουκ ειμι ικανος κ̄ϋ̄ς λυσαι τον ιμαντα των ὑποδηματων αυτου · εγω μεν εβαπτισά ὑμας εν ὕδατι · αυτος δε εβαπτιζε ⸗μας εν πν̄ι αγιω και πρί · και ενενετο εν εκειναις ταις ημεραις · ἦλθεν ῑϲ̄ απο ναζαρεθ της γαλιλαιας · και εβαπτισθη · ὑπο ιωαννου εις τον ιορδάνην · και ευθεως αναβαινων · απο του ὕδατος · ειδεν σχιζομενους · τους ουρανους̄ και το πν̄α ως περιστεραν καταβαινον επ αυτον · και φωνη ενενετο εκ τῶν ουρανῶν̄ σοι ο ιος̄ μου ο αγαπητος επ σοι εὐδόκησα ·⁘

ε κῡι ρι παλε δε σὲτε τερη · π̄ι παοεις · αγω π̄τετπ̄σοὐτε π̄ι πν̄α π̄ι μοοπε · αμωπε π̄ϩι ιωαννης εϥϯ βαπτισμα ρ̄ῑ παλε · ενταϣεοειωϥ · π̄ οὐβαπτισμα π̄ι μετανοια · ε πκω ε κῡι π̄ πουβε · αγω ασϣκ ε κῡι ε ρατ̄ϥ̄ π̄ϩι τπερχωρος τηρ̄ π̄ι πιορδανης · π̄τε ϩουδαια μν̄ ιεροσολυμα · αγω βαπτισμα τηρου · ρ̄ῑ πεϊορδανης πεϊερο · ενεξομολογει π̄ πεπουβε · Ιωαννης | δε περε ϧεπϣ̄ π̄ Fol. 29 *a*
π̄ε ϭαμουλ το ριμωϥ · ερε ου-
μοϣκ̄ π̄ ϣαρ · μηρ ε τεϥπε · ενδοτεα ϣαε ρι ειθιω ϩοοϥ · αγω ενταϣεοειωϥ ενϣω π̄μ̄ος δε ϥμητ̄ π̄ϩι πετ ϩοορ ε ροι παι ε αμ̄ε ουρικαιος αν ε τρα παρ̄ ε κῡι ε κῡι π̄ πιοτε π̄ πεϥτωπε · ανοκ μεν ειϥ βαπτισμα μητ̄ ρ̄ῑ ουμοοϥ · πτοϥ δε ϥπαναβαπτιζε μπιωτ̄ ρ̄ῑ ουπ̄α ενδοναϥ μν̄ ουκωρ̄ · ασϣκπε δε ε ρραι ρ̄ῑ περοοϥ · ετ π̄ μαϥ · αφει π̄ϩι ῑϲ̄ ε κῡι ρ̄ῑ ναζαρεθ π̄τε γαλιλαια · αγ̄ ιχ βαπτισμα μ̄ π̄ ιω̄ϲ̄ ε κῡι ρ̄ῑ πιορδανης · π̄τεϥϣοπε ενμ̄ ε ρραι ρ̄ῑ πιοοϥ αγ̄ϣαϥ π̄ μμοϥπε · αγω πεπ̄α ενμ̄ ε/πεϩτ ε ϣκ̄ π̄ϩι π̄ μμ̄ ουϩρομπε · αγω εις ουραν ασϣκπε ε κῡι ρ̄ῑ μμ̄ μμ̄ · δε π̄τοκ πε πα ϣηρε πα μερι π̄τα πα ωμ ϣωπε π̄ρητ̄ϥ ·⁘ ·⁘ ·⁘

Fol. 29 b ⲛ̅ⲉ̅ ⲟⲩⲉ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲡ̅ⲉ̅ⲣ̅ ⲕⲁ[ⲧⲁ] ⲡⲁⲑⲁⲓⲟⲩ·

[Chapter viii. 5–13]

Ⲉⲓⲥⲉⲗⲑⲟⲛⲧⲉⲥ ⲇⲉ ⲁⲩⲧⲟⲩ ⲉⲓⲥ
ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ· ⲡⲣⲟⲥⲏⲗⲑⲉⲛ ⲁⲩ-
ⲧⲱ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲡⲁⲣⲁⲕⲁⲗⲱⲛ
ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲗⲉⲅⲱⲛ ⲕ̅ⲉ̅ ⲟ ⲡⲁⲓ́ⲥ
ⲙⲟⲩ ⲃⲉ́ⲃⲗⲏⲧⲁⲓ ⲉⲛ ⲧⲏ ⲟⲓⲕⲓⲁ
ⲡⲁⲣⲁⲗⲩⲧⲓ́ⲕⲟⲩⲥ· ⲇⲉⲓⲛⲱⲥ ⲃⲁ-
ⲥⲁⲛⲓⲍⲱⲙⲉ̄ⲛⲟⲥ· ⲕⲁⲓ ⲗⲉⲅⲉⲓ ⲁⲩ-
ⲧⲱ ⲟ ⲓ̅ⲥ̅ ⲉⲅⲱ ⲏⲗⲑⲱⲛ ⲑⲉⲣⲁⲡⲉⲩ-
ⲥⲟⲛ ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲁⲡⲟⲕⲣⲓⲑⲉⲓⲥ
ⲟ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉⲫⲏ ⲕ̅ⲉ̅ ⲟⲩⲕ
ⲉⲙⲏ ⲓⲕⲁⲛⲟⲥ ⲓⲛⲁ ⲙⲟⲩ ⲩⲡⲟ ⲧⲏⲛ
ⲥⲕⲉⲡⲏⲛ (*sic*) ⲉⲓⲥⲉⲗⲑⲏⲥ· ⲁⲗⲗⲟ (*sic*)
ⲙⲟⲛⲟⲛ ⲉⲓⲡⲉ ⲗⲟⲅⲱ ⲕⲁⲓ ⲓⲁⲑⲏ-
ⲥⲉⲧⲁⲓ· ⲕⲁ́ⲓ ⲅⲁⲣ ⲁⲛ̅ⲱ̅ⲥ̅· ⲉⲓⲙⲏ
ⲩⲡⲟ ⲉⲝⲟⲩⲥⲓⲁⲛ ⲉⲭⲱⲛ ⲩⲫ
ⲉⲙⲁⲩⲧⲟⲛ ⲥⲧⲣⲁⲧⲓⲱⲧⲁⲥ· ⲕⲁⲓ
ⲗⲉⲅⲱ ⲧⲟⲩⲧⲱ ⲡⲟⲣⲉⲩⲑⲏⲧⲓ ⲕⲁⲓ
ⲡⲟⲣⲉⲩⲉⲧⲁⲓ· ⲕⲁⲓ̈ ⲁⲗⲗⲱ ⲉ́ⲣⲭⲟⲩ
ⲕⲁⲓ̈ ⲉⲣⲭⲉⲧⲁⲓ· ⲕⲁⲓ ⲧⲱ ⲇⲟⲩⲗⲱ
ⲙⲟⲩ ⲡⲟⲓⲏⲥⲟⲛ ⲧⲁⲩⲧⲟ ⲕⲁⲓ ⲡⲟⲓⲉⲓ·
ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲓ̅ⲥ̅ ⲉⲑⲁⲩⲙⲁⲥⲉⲛ
ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲁⲕⲟⲗⲟⲩⲑⲟⲩⲥⲓⲛ
Fol. 30 b ⲛ̅ⲏ̅ ⲁⲩⲧⲱ· ⲁⲙⲏⲛ ⲗⲉⲅⲱ | ⲩⲙⲉⲓⲛ·
ⲡⲁⲣ ⲟⲩⲇⲉⲛⲓ ⲧⲟⲥⲁⲩⲧⲏⲛ ⲡⲓⲥⲧⲓⲛ·
ⲉⲛ ⲧⲱ ⲓ̅ⲏ̅ⲗ̅ ⲉⲩⲣⲱⲛ· ⲗⲉⲅⲱ ⲧⲁⲓ
ⲩ̅ⲙⲓⲛ ⲟⲧⲓ ⲡⲟⲗⲗⲟⲛ ⲁⲡⲟ ⲁⲛⲁ-
ⲧⲟⲗⲟⲛ· ⲕⲁⲓ ⲇⲩⲥⲙⲱⲛ ⲏⲝⲟⲩ-
ⲥⲓⲛ· ⲕⲁⲓ ⲁⲛⲁⲕⲗⲏⲑⲏⲥⲟⲛⲧⲁⲓ
ⲙⲉⲧⲁ ⲁⲃⲣⲁⲁⲙ ⲕⲁⲓ ⲓⲥⲁⲕ ⲕⲁⲓ̈
ⲓⲁⲕⲱⲃ· ⲉⲛ ⲧⲏ ⲃⲁⲥⲓⲗⲉⲓⲁⲛ ⲧⲟⲛ
ⲟⲩⲛ̅ⲱ̅ⲛ̅· ⲟⲓ ⲇⲉ ⲩⲓⲟⲓ ⲧⲏⲥ ⲃⲁⲥⲓ-
ⲗⲉⲓⲁⲥ ⲉⲕⲃⲗⲏⲑⲏⲥⲟⲛⲧⲁⲓ̈ ⲉⲓⲥ ⲧⲟ
ⲥⲕⲟⲧⲟⲥ· ⲧⲱ ⲉⲝⲱⲧⲉⲣⲟⲛ· ⲉⲕⲉⲓ̈
ⲉⲥⲧⲁⲓ ⲟ ⲕⲗⲁⲩⲑⲙⲟⲥ ⲕⲁⲓ ⲟ ⲃⲣⲩⲅ-
ⲙⲟⲥ ⲧⲱⲛ ⲟⲇⲟ̄ⲛⲧⲱⲛ· ⲕⲁⲓ ⲉⲓⲡⲉⲛ
ⲇⲉ ⲟ ⲓ̅ⲥ̅ ⲧⲱ ⲉⲕⲁⲧⲱⲛⲧⲁⲣⲭⲟⲥ·

ⲋⲓ ⲣⲟⲩⲋⲉ ⲡ̅ ⲫⲁⲅⲓ̊ ⲡ̅ⲉ̅ⲣ̅ Fol. 30 a ⲛ̅ⲍ̅ ⲡⲕⲁ[ⲧⲁ] ⲡⲁⲑⲁⲓⲟⲥ·

[Chapter viii. 5–13]

ⲛ̅ⲏ̅ ⲧⲉⲣⲉ ϥⲃⲱⲕ ⲇⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲕⲁ-
ⲫⲁⲣⲛⲁⲟⲩⲙ ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ· ⲉ
ⲣⲟϥ ⲛ̅ϭⲓ ⲟⲩϩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ·
ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟϥ ⲉϥϫⲱ ⲙ̅-
ⲙⲟⲥ ϫⲉ ⲡϫ̅ⲥ̅ ⲡⲁ ϣⲏⲣⲉ ⲡⲏϫ ⲉ
ϩⲣⲁⲓ ϩⲙ̅ ⲡⲁ ⲏⲓ ⲉϥⲉⲏϭ ⲁⲩⲱ ⲉϥ-
ⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̅ⲙⲁⲧⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ
ⲛ̅ϭⲓ ⲓ̅ⲥ̅ ϫⲉ ⲁⲛⲟⲕ ϯⲛⲏⲩ ⲛ̅ⲧⲁⲣ̅
ⲡⲁϩⲣⲉ ⲉ ⲣⲟϥ· ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ
ⲡϩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉϥϫⲱ ⲙ̅-
ⲙⲟⲥ ϫⲉ ⲡϫ̅ⲥ̅ ⲛ̅ ϯⲙ̅ⲡϣⲁ ⲁⲛ ⲉ ⲧⲣⲉ
ⲕⲉⲓ ⲉ ϩⲟⲩⲛ ϩⲁ ⲧⲁ ⲟⲩⲉϩⲥⲟⲓ ⲁⲗⲗⲁ
ϫⲓ ⲙ̅ⲙⲁⲧⲉ ⲙ̅ ⲡϣⲁϫⲉ ⲁⲩⲱ ⲉϥ-
ⲛⲁⲗⲟ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛⲅ̅ ⲟⲩ-
ⲣⲱⲙⲉ ⲉⲓϣⲟⲟⲡ ϩⲁ ⲟⲩ ⲉⲝⲟⲩⲥⲓⲁ·
ⲉⲣⲉ ϩⲉⲛⲙⲁⲧⲟⲓ ϣⲟⲟⲡ ϩⲁ ⲣⲁⲧ·
ϣⲁⲓϫⲟⲟⲥ ⲙ̅ ⲡⲁⲓ ϫⲉ ⲃⲱⲕ ⲁⲩⲱ
ϣⲁϥⲃⲱⲕ· ⲁⲩⲱ ⲕⲉ ⲟⲩⲁ ϫⲉ
ⲁⲙⲟⲩ ⲁⲩⲱ ⲛϥ̅ⲉⲓ· ⲁⲩⲱ ⲡⲁ ϩⲙ̅-
ϩⲁⲗ ϫⲉ ⲁⲣⲉⲕ ⲡⲁⲓ· ⲁⲩⲱ ⲛϥ̅ⲁⲁϥ·
ⲁϥⲥⲱⲧⲙ̅ ⲇⲉ ⲉ ⲛⲁⲓ ⲛ̅ϭⲓ ⲓⲥ ⲁϥⲣ̅
ϣⲡⲏⲣⲉ· ⲁϥⲕⲟⲧϥ̅ ⲉ ⲛⲉⲧ ⲟⲩⲏϩ
ⲛ̅ⲥⲱϥ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ϩⲁⲙⲏⲛ
ϯϫⲱ | ⲙ̅ⲙⲟⲥ ⲛⲏⲧⲛ̅ ϫⲉ ⲙ̅ⲡ ⲉⲓϩⲉ Fol. 31 a
ⲉ ⲡ[ⲓⲥ]ϯⲥ ⲛ̅ ⲧⲉⲓ ϭⲟⲧ ⲛ̅ⲧⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲑ̅
ϩⲙ̅ [ⲡⲓⲥ]ⲣⲁⲏⲗ· ϯϫⲱ ⲅⲁⲣ ⲙ̅-
ⲙⲟⲥ ⲡⲉⲧⲛ̅ ϫⲉ ⲟⲩⲛ̅ ϩⲁϩ ⲛⲏⲩ ⲉ
ⲃⲟⲗ ϩⲛ̅ ⲙⲁ ⲛ̅ ϣⲁ ⲙⲛ̅ ⲙ̅
ⲙⲁ ⲛ̅ ϩⲱⲧⲛ̅ ⲛ̅ⲥⲉ ⲛⲟϫⲟⲩ ⲙⲛ̅
ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̅ ⲓⲥⲁⲕ ⲙⲛ̅ ⲓⲁⲕⲱⲃ·
ϩⲣⲁⲓ ϩⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ ⲛ̅ ⲙ̅ⲡⲏⲩⲉ·
ⲛ̅ϣⲏⲣⲉ ⲇⲉ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ ⲥⲉⲛⲁ-
ⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ
ϩⲓ ⲃⲟⲗ ⲉϥⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲁⲩ
ⲛ̅ϭⲓ ⲡⲣⲓⲙⲉ ⲁⲩⲱ ⲡϭⲁϩϭⲉϩ ⲛ̅
[ⲛ̅]ⲟⲃϩⲉ· Ⲡⲉϫ[ⲁϥ ⲇⲉ] ⲛ̅ϭⲓ ⲓ̅ⲥ̅

πλαγε και ως επιστευσας· γενηθητω σοι· και ιαθη ο παις εν τη ωρα εκειν[η]·⁘·

ⲙ̅ ⲡ[ⲣⲉ]ⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲁⲉ ϧⲱⲕ ⲛ[ⲟⲉ] ⲛ̅ⲧⲁⲕⲓⲥⲧⲉⲩⲉ ⲙⲁⲣⲉⲥ-ϣⲱ[ⲡⲉ] ⲛⲁⲕ· ⲁⲩⲱ ⲁⲩⲗⲟ ⲛ̅ⲥⲓ ⲡϣⲏⲣⲉ [ϣⲏⲙ] ⲙⲡ ⲧⲉⲩⲛⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ·

⁘ ⲉⲩⲭⲁⲥⲑⲁⲓ ⲧ̅ⲡⲉⲣ ⲉⲙⲟⲩ ⲉⲱⲱ ⲧⲁⲗⲁⲥ ⲁⲙⲁⲣⲧⲱⲗⲟⲩⲥ· ⲁⲧⲣⲓⲗⲗⲓⲟⲥ· ⲃⲓⲕⲧⲱⲣ ⲉⲗⲁⲭⲓⲥⲧⲟⲩ ⲏ ⲁⲛⲁⲝⲓⲟⲩ ⲁⲓⲁⲕ° ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓ ⲙⲉⲣⲕⲟⲩⲣⲓ ⲁⲓⲁⲕ° ⲧⲟⲩ ⲁⲩⲓⲟ ⲙ̅ⲙⲉⲣ ⲙⲉⲥⲁⲥⲧⲣⲁⲧⲏⲗⲁⲧ ⲁⲡⲟⲩ ⲡⲟⲗ ⲗⲁⲧ ⲉⲩⲣⲁⲯⲁⲥ ⲃⲩⲃⲗⲟⲥ ⲡⲁⲛⲧⲱⲛ ⲁⲛⲁⲥⲛⲱⲱⲛ ⲧⲏⲛ ⲃⲩⲃⲗⲓⲟⲛ ⲉⲡⲉⲧⲭⲉⲧⲁⲓ ⲙⲉ ⲟⲡⲱⲥ ⲁⲓⲉⲭⲁⲙⲟⲓ ⲙ̅ⲕ̅ⲉ̅ ⲧⲏⲛ ⲉⲗⲉⲟⲙⲟ ⲙⲟⲩ ⲃⲓⲟⲛ ⲉⲩⲁⲣⲉ-ⲥⲧⲱⲛ ⲁⲙⲏⲛ̅

THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* ⲦⲘⲀⲢⲦⲨⲢⲒⲀ Ⲛ̄ ⲠϨⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ· ⲠⲈⲤⲦⲢⲀⲦⲎⲖⲀⲦⲎⲤ· Ⲛ̄ⲦⲞϤⲬⲰⲔ Ⲉ ⲂⲞⲖ Ⲛ̄ ⲠⲈϤⲀⲄⲰⲚ· ⲈⲦⲀⲒⲎⲨ (*sic*) Ⲛ̄ ⲤⲞⲨ ⲬⲞⲨⲦⲎ Ⲛ̄ ⲠⲈⲒⲈⲂⲞⲦ ⲀⲐⲰⲢ· ϨⲚ̄ ⲞⲨⲈⲢⲎⲚⲎ Ⲛ̄ⲦⲈ ⲠⲚⲞⲨⲦⲈ· ⲈⲢⲈ ⲚⲈϤⲤⲚⲞⲨ ⲈⲦ ⲞⲨⲀⲀⲂ· ⲈⲨⲈϢⲰⲠⲈ ⲚⲚ̄ⲘⲀⲚ ϨⲀⲘⲎⲚ·

[Ⲁ]ⲥϣⲱⲡⲉ ⲇⲉ· [ϩⲛ̄] ⲧⲙⲉϩ ⲙⲛ̄ⲧ̄ⲥⲛⲟⲟⲩⲥ ⲛ̄ⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲉⲕⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ· ⲟⲩⲁⲗⲗⲏⲣⲓⲁⲛⲟⲥ· ⲙⲛ̄ ⲙⲁϩⲓⲙⲓⲁⲛⲟⲥ· ⲉϥⲟ ⲛ̄ⲕⲁⲓ̈ⲥⲁⲣ· ⲁⲩⲱ ⲛ̄ⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ· [ⲁ]ϥⲛⲉϩⲥⲉ ⲛ̄ ⲟⲩ-[ⲇⲓⲱ]ⲕⲙⲟⲥ ⲉ [one line wanting] ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲁϥⲧⲱϭⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲇⲓⲁ-ⲧⲁⲅⲙⲁ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲭⲱⲣⲁ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲉⲡⲁⲣⲭⲓⲁ· ⲉ ⲧⲣⲉ ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄ [ⲣⲱ]ⲙⲉ ϩⲓ ⲗⲩ[illegible] ⲉϥⲉⲑⲩⲥⲓ[ⲁⲍⲉ][illegible]ⲛ̄ⲛⲟⲩⲧⲉ[illegible] [one or two lines wanting] |

Fol. 1 *b* [illegible]ⲏ ⲁⲩϣⲱⲡⲉ ϩⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲙ̄ ⲡⲉⲓ ⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲏϩ ⲉ ⲡⲉⲓ ⲡⲣⲟⲥⲧⲁⲅⲙⲁ· ⲇⲉⲕⲓⲟⲥ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲙⲁϩⲉⲛⲧⲓⲟⲥ ⲡⲛⲟϭ ⲛ̄ⲣ̄ⲣ̄ⲟ ⲛ̄ⲁⲩ-ⲧⲱⲕⲣⲁⲧⲱⲣ· ⲉⲧⲁⲙⲁϩⲧⲉ ⲉϫⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲛ̄ⲥϩⲁⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲙⲛ̄ ⲛⲉⲭⲱⲣⲁ· ⲙⲛ̄ ⲛⲉⲡⲁⲣⲭⲓⲁ· ⲉⲧ [ϣⲱ]ⲡⲉ ⲛ̄ⲁⲙⲁϩⲧⲉ[illegible]ⲇⲉ ⲁⲛⲟⲡϥ [illegible]ⲛⲁⲅⲕⲁⲓ[illegible]ⲟⲛ ϯ[illegible]ⲃⲓⲕⲧⲱⲣⲓⲁ[illegible]ⲧⲁ[illegible] ⲛⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲓⲏⲟⲩ ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲣⲟⲛ· ⲛ̄ⲑⲉ ⲉⲧⲟⲩⲣⲟⲟⲩϣ ϩⲁ ⲣⲟⲛ ϩⲓⲧⲛ̄ ⲧⲉⲩⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲧⲛⲁⲛⲟⲩⲥ· ⲙⲁⲗⲓⲥⲧⲁ ⲧⲛⲟϭ ⲛ̄ ⲃⲓⲕⲧⲱⲣⲓⲁ ⲙ̄ ⲡⲉⲓ ϫⲣⲟ· ⲉⲧⲟⲩϯ ⲙ̄ⲙⲟⲥ ⲛⲁⲛ ϩⲙ̄ ⲡⲡⲟⲗⲉⲙⲟ[ⲥ]· ⲉⲩⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟ[ⲛ] ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲛⲉⲛϫⲁϫⲉ·

ет тωоүн є ϫωк кατα καιρος є τρε παιαρτε
ⲛⲛεϥρωμαιος ⲙ̅ ⲉⲉⲟⲟⲩ· ϩⲓ̅ ⲙⲁ ⲙⲙⲁ· ερε ⲡⲃαρ-
βαρο[ς] ϩⲧⲡοτασσε ⲛαⲛ (?) ⲁⲛⲟ▒▒▒▒▒▒

[Eighteen pages wanting]

ⲛαπαϊⲁεⲧε ⲙ̅ⲙⲟⲕ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲉⲓ· ϫε ⲉϥⲛⲁϥⲟϭϥ̅ Fol. 2 *a*
ε ϧⲟⲗ· ϩⲓϫⲛ̅ ⲡⲧⲃⲓⲛ· ϫε ⲉϥⲛⲁϩⲓⲟⲩⲉ ε ⲡⲣⲱⲙⲉ· ⲛ̅ κ̅
ⲁρκατηϲ ⲛ̅ ϩⲛκε· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲥⲓⲟϲ ⲙⲉρ-
κⲟⲩⲣⲓοϲ κⲁⲓ ⲙ̅ⲙⲟϥ· ⲛ̅ ϩⲟⲩⲛ ⲛ̅ ⲧκⲁⲓϲε· ⲁ ⲧⲙⲟⲩⲗⲉϲ·
ет ⲉϥⲧⲁⲗⲛⲧ ε ρⲟϲ· ϧⲱⲕ ⲥⲁ ⲡⲁϩⲟⲩ: ⲁ ⲧⲉϩⲟⲩⲧⲉρⲛⲧⲉ
ⲛ̅ ⲟⲩⲱⲧ ⲉⲙⲉ ε ϩⲣⲁⲓ ϩⲛ̅ ⲧⲥⲗ̅ⲗⲉ ⲙ̅ⲡⲉ ⲧⲙⲟⲩⲗⲓϲ ⲗⲟ
ⲉϲⲡⲛⲧ: ⲙ̅ⲙⲁⲁϥ ⲉϥⲁⲙⲉ ⲛ̅ⲥⲁ ..... ⲉⲧ ..... [four
or five lines wanting] ⲛ̅ⲃⲗ̅ⲗⲉ ⲁ ⲧⲙⲟⲩⲗⲉϲ· ⲙⲓ ⲛ ⲟⲩⲥⲁⲓⲛ
ⲛ̅ⲣⲱⲙⲉ· ⲁϲⲱⲙ ε ϧⲟⲗ ⲉϲϫⲱ ⲙ̅ⲙⲟϲ· ϫε ⲱ̅ ρⲱⲙⲉ
ⲉⲧ ⲥⲱⲣⲙ̅· ⲁⲧⲱ ⲛ̅ ϩⲗ̅ⲗⲏⲛ· ⲛⲁⲓ ⲛ̅ⲧⲁ ⲡⲉ▒ ⲟⲧⲱⲥⲡ̅ ⲙ̅
ⲡⲉⲩⲛⲟⲩⲧⲉ ⲛ̅ⲧⲉⲧⲙ̅▒· ⲁⲙⲛⲓⲧⲉⲛ ε ϧ[ⲟⲗ]· [ⲛ̅ⲧⲉ]ⲧⲛ̅ⲛⲁⲩ
ε ⲡⲙⲁ[ⲣⲧⲩ]ρος ⲣⲁⲥⲓⲟϲ ⲙⲉρκⲟⲩⲣⲓοϲ ⲙⲙ̅ ⲁⲛⲉ▒ⲣⲓⲁ
ⲙ̅ ⲡⲉⲧⲛ̅ϣⲛⲣⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲡⲓϲⲧⲉⲩⲉ ε ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲛⲟⲩⲧⲉ
ⲛ̅ ⲧⲡⲉ ⲙⲙ̅ ⲡⲕⲁϩ· ⲁⲧⲱ ⲟⲛ ⲁ ⲧⲙⲟⲩⲗⲉϲ ⲡⲱⲧ ⲛ̅ⲙ̅ⲙⲁϥ
[ⲁⲧⲱ ⲙⲙ̅]▒ⲉⲥⲕⲱⲧ ..... [five or six lines wanting] | ⲱ̅ Fol. 2 *b*
ⲟⲩⲏⲣ̅ ⲱ̅ ⲧⲉϣⲛ̅ⲡⲛⲣⲉ (*sic*) ⲙⲙ̅ ⲧⲉⲑⲉⲱⲣⲓⲁ ⲛ̅ⲧⲁϲϣⲱⲡⲉ ⲙ̅ κⲁ̅
ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲙ̅ⲡⲉ ⲟⲩⲣⲱⲙⲉ [ⲛ̅] ⲟⲩⲱⲧ ⲥⲱϩ ⲛ̅
ⲧⲡⲟⲗⲓϲ ⲧⲏⲣ̅ⲥ̅· ⲉⲓⲧⲉ ▒ⲡ· ⲉⲓⲧⲉ ⲛⲟϩ· ▒ⲛ̅ⲧⲟⲩⲉⲓ ε ⲣⲁⲧϥ̅·
ⲙ̅ ⲡⲙⲁⲣⲧⲩⲣⲟϲ ⲉⲧ ⲟⲩⲁⲁϧ: ϩⲱⲥ ⲧⲉ ⲉⲧⲣⲁ: ⲛⲥⲱⲟⲩ
ϩⲓⲧⲛ̅ ⲟⲩⲉϫⲟⲩⲉⲓⲁ· ⲡⲣⲱⲙⲉ ϫⲉ ϩⲱⲟϥ· ⲙⲙ̅ ⲧⲉⲩⲥⲣⲓⲙⲉ·
ⲙⲙ̅ ⲛⲉϥϣⲛⲣⲉ ⲛⲉⲩⲡⲛⲧ: ⲛ̈ⲥⲁ ⲡⲙⲟⲩⲗ[ⲉⲥ· ⲁ]ϥⲱⲧⲟⲣⲧ̅ⲣ̅
[seven or eight lines wanting] ⲛ̅ⲙ̅ⲙⲁϥ· ⲁⲥϫⲓ ⲙ̅ ⲡⲁⲧⲟⲩⲱⲧ
ⲛ̅ ⲛⲟⲩϧ ⲉⲧ ⲉⲥⲱⲙ̅ⲙⲉ ⲛⲁϥ· ⲉⲩⲟ ⲛ̅ ⲡⲛⲱⲉ ⲡⲛⲱⲉ ⲉⲓ ⲉ
ϧⲟⲗ· ϩⲓ̅ ⲧⲙⲛⲧⲉ ⲛ̅ ⲧⲡⲟⲗⲓϲ· ερε ⲟⲩⲟⲛ ⲙⲙⲁ ⲑⲉⲱⲣⲉ
ⲙ̅ⲙⲟϲ· ⲙ̅ ⲡⲉϲⲉϫⲱⲗⲟⲛ· ερε ⲧⲉⲥⲱⲉⲉⲣⲉ ⲙⲓ ⲙⲟⲉⲓⲧ
ⲛⲁϲ· ⲛ̈ⲑⲟⲉ ⲛ̅ ⲛⲉⲧ ⲱⲓⲧ ⲉⲥⲱⲱ ε ϧⲟⲗ· ϫε ⲣⲁⲥⲓⲟϲ
ⲙⲉρκⲟⲩⲣⲓοϲ· ⲁⲛⲁⲩ ε ⲡⲁ ⲟⲩⲃⲃⲱ· ⲙⲙ̅ ⲡⲁ ⲛⲟϭ ⲱⲩ̈ⲡⲉ·
ⲙⲙ̅ ⲡⲱⲩ̈ⲡⲉ ⲙ̅ ⲡⲁ ⲧⲟⲩⲱⲧ· ⲛ̅ⲙ̅ ⲛⲁ ⲛⲁⲓ· ⲛ̅ ⲧⲉⲣ ⲉⲥⲉⲓ̈
[ⲁ]ⲉ ε ϧⲟⲗ· ⲁ ⲧⲉⲥⲱⲉ[ⲉⲣ]ⲉ ⲧⲁⲙⲟⲥ· ϫⲉ▒▒▒▒▒▒ⲁⲙⲟ Fol. 3 *a*
▒▒▒▒▒ [five or six lines wanting] | ⲛ̅ ⲧκⲁⲓϲε· ⲁⲥ[ⲱ]ⲱ ε κⲃ̅

ⲃⲟⲗ· ϫⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̄ⲧⲁϥϫⲓ ⲙ̄ ⲡⲉϭⲗⲟ· ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲡⲉⲭ̄ⲥ̄· ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲣⲟⲕ· ⲙⲛ̄ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲉⲧⲉ ⲉⲙⲡϣⲁ ⲁⲛ· ⲛ̄ⲧⲁⲩⲟ ⲡⲉϥⲣⲁⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲣⲟ ⲉⲧ ϫⲁϩⲙ̄· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲗⲉⲩⲕⲟ ⲙⲙⲙⲟⲟⲩ· ϣⲟⲩⲟ ⲉ ⲡⲉⲥⲏⲧ ϩⲛ̄ ⲛⲉⲥⲃⲁⲗ· ϩⲱⲥ ⲉⲥⲣⲓⲙⲉ· ⲁⲥⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲱ ⲁ ⲧⲉⲥϩⲟⲣⲁⲥⲓⲥ ⲥⲙⲓⲛⲉ· ⲛ̄ⲑⲉ ⲛ̄ϣⲟⲣⲡ̄· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲥϭⲱⲡ ⲛ̄ ⲙ̄ⲡⲏϣⲉ ⲡⲏϣⲉ ⲙ̄ ⲡⲉⲧⲟⲩⲱⲧ· ⲁⲥⲟⲩⲟϭⲡⲟϥ ⲉϫⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲥⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ· ϫⲓ ϣⲓⲡⲉ· ⲁ ⲡⲉⲭ̄ⲥ̄ ϫⲓ ⲧⲁⲓⲟ ⲙⲛ̄ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛⲉⲥⲉⲓⲟⲧⲉ ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲡⲧⲁⲗϭⲟ ⲛ̄ⲧⲁϥϣⲱⲡⲉ· ⲛ̄ⲧⲉⲩϣⲉ· ⲉⲣⲉ ⲁⲩⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲁⲛⲟⲛ ϩⲉⲛⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲉⲓⲛⲏ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ· ⲙⲛ̄ ⲡϥ̄ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁ̄ⲁⲃ· ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲟⲟⲩ ⲛⲁϥ· ϣⲁ ⲛⲉϩ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

ⲦⲠⲈϨ ϢⲞⲠⲚ̄Ⲧ̄ Ⲛ̄ϬⲞⲠ Ⲡ̄ ⲠϨⲀⲄⲒⲞⲤ ⲠⲈⲢⲔⲞⲨⲢⲒⲞⲤ

Ⲁⲥϣⲱⲡⲉ ⲇⲉ· ⲙⲛ̄ⲛ̄ⲥⲁ [ⲛⲁ]ⲓ ⲁ ⲡⲗⲁⲟⲥ ⲛ̄ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ· ϣⲁϫⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ϫⲉ ⲙⲁⲣⲉⲛϫ[ⲓ] ⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲡⲟⲗⲓⲥ· ⲁ ϩⲉⲛⲕⲟⲟⲩⲉ
Fol. 3b ⲟⲩⲱϣⲃ̄· ϫⲉ ⲁⲣⲏⲩ ⲉ ⲡϩⲏ[ⲧ]· | ⲙ̄ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲡⲓ̈ⲑⲉ ⲁⲛ·
ⲕⲅ̄ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ· ⲁⲩⲁⲣⲭⲉⲓ ⲙ̄ ⲙⲓϣⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁ ⲇⲓⲕⲁⲓⲟⲥ ⲕⲓⲙ ⲙ̄ⲙⲟϥ ⲙⲁⲩⲁⲁϥ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓ̈ⲥ· ⲁⲩⲱ ⲁ ⲧⲙⲟⲩⲗⲗⲉⲥ ⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲯⲁⲗⲗⲉ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲉⲓⲱⲧ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲉⲧ ⲁϣⲉ ⲉ ⲧⲥⲗ̄ⲗⲉ ⲛ̄ ⲧⲙⲟⲩⲗⲗⲉⲥ· ⲱϣ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϯ ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟⲕ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕϯ· ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲧⲁ ϣⲉⲉⲣⲉ· ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ̄ ⲟⲛ̄ ⲧⲁϩⲉ ⲡⲁ ⲕⲉ ϣⲏⲣⲉ ⲙ̄ⲙⲟⲛ· ⲁϥϩⲓⲥⲉ ⲉϥⲁϣⲉ ⲉ ϩⲣⲁⲓ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲕⲁⲁϥ ⲉ ϩⲣⲁⲓ· ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲁϩⲉ

ратѳ· ⲛ ат ⲗⲁⲁⲩ ⲛ тако ⲉⲓⲉ ⲡⲉⲥⲱⲙⲁ· ⲟⲩⲁⲉ
ⲡⲟⲗⲍ· ⲟⲩⲁⲉ ⲙⲡ ⲫⲁⲓⲥⲉⲁⲙⲉ ⲥⲱⲗⲟⲥ· ⲛⲉⲕⲕⲗⲏⲣⲓⲕⲟⲥ
ⲁⲉ· ⲙⲙⲏ ⲛⲉⲟⲗⲟⲡⲟⲛⲟⲥ (sic)· ⲛⲉⲧⲯⲁⲗⲗⲉ ⲥⲁ ⲧⲉⲩⲣⲏ ⲙⲙⲏ
ⲭⲉⲛⲕⲁⲛⲧⲩⲗⲏ· ⲉⲧⲙⲟⲩⲣ ⲙⲙⲏ ⲭⲉⲛⲥ† ⲛⲟⲩⲭⲉ ⲉⲧⲥⲟⲧⲡ̄:
ⲙⲙⲏ ⲭⲉⲛⲕⲗⲁⲣⲟⲥ ⲛ̄ⲥⲧⲟⲓ· ⲩⲁⲛⲧ ⲟⲩⲁⲓⲧⲉ̄· ⲉ ⲭⲟⲩⲛ ⲉ
ⲧⲡⲟⲗⲓⲥ· ⲡⲣⲱⲙⲉ ⲁⲉ· ⲛⲉⲩⲟⲩⲱⲙ ⲉ ⲁⲓⲧⲉ̄· ⲉ ⲭⲟⲩⲛ
ⲉ ⲡⲉⲭⲏ· ⲁⲩⲱ ⲙⲡⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲓⲱⲉ· ⲉ ⲃⲱⲗ ⲁⲉ· ⲁ
ⲡⲉⲩⲥⲱⲙⲁ ⲉⲣⲟⲩ· ⲛⲱⲉ ⲛ ⲟⲩⲧⲁⲣⲧⲏⲉ̄ (sic)· ⲙⲡ ⲟⲩⲉⲱⲕⲓⲙ
ⲙⲙⲟⲩ ⲭⲟⲗⲟⲥ· ⲁ ⲡⲓⲛⲛⲓⲱⲉ ⲱⲙ ⲉ ⲃⲱⲗ· ⲁⲉ ⲛⲁⲡⲓⲱⲉ
ⲁⲛ· ⲁⲗⲗⲁ ⲙⲁⲣⲡⲁⲓⲧⲉ̄ ⲉ | ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲁⲩ- Fol. 4 a
ⲟⲩⲟⲣⲉ̄ ⲛ̄ⲥⲱⲟⲩ· ⲁⲩⲁⲓⲧⲉ̄ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲧⲕⲁⲁⲩ ⲕⲁ
ⲙⲙⲁⲩ ⲩⲁⲛⲧ ⲟⲩⲕⲱⲧ ⲉ ⲣⲟⲩ ⲛ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲕⲁⲧⲁ
ⲡⲉⲭⲣⲏⲙⲁ (sic)· ⲁ ⲡⲉⲟⲟⲩ ⲛⲁⲩ· ⲱⲁ ⲛⲉⲣ ⲉⲛⲉⲣ
ⲭⲁⲙⲏ·

THES ҂TO ENOOU N̄ PSALTOS
ПЕРКОУРІОС

Ⲗⲉⲱⲱⲡⲉ ⲁⲉ ⲙⲙⲏⲥⲁ ⲥⲁⲱⲟ ⲛ̄ⲣⲟⲟⲩ· ⲉⲧⲟⲧⲱⲙ ⲉⲧⲥⲱ
ⲛⲓⲙⲛⲓⲱⲉ ⲧⲏⲣⲟⲩ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲉⲧⲣ ⲱⲁ ⲣⲏ̄ ⲟⲩⲟⲩⲟⲥ ⲛ
ⲣⲁⲱⲉ· ⲉ ⲧⲃⲉ ⲡⲟⲩⲱⲛϩ̄ ⲉ ⲃⲱⲗ· ⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁ ⲡⲉⲓⲱⲧ ⲛ ⲡⲱⲉⲉⲣⲉ ⲱⲏⲙ· ⲛ̄ⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
† ⲡⲟⲧⲟⲉⲓⲛ ⲛⲁⲥ· ⲁⲩ† ⲡⲉⲭⲟⲧⲟⲓ ⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲁⲭⲁⲓⲧⲉⲓ ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲩⲕⲧⲣⲓⲍⲉ
ⲛⲁⲩ ⲛ̄ ⲫⲛⲟⲟⲩ ⲙⲛⲥⲧⲉⲧⲉ· ⲙⲙⲏⲥⲱⲥ ⲁⲩⲃⲁⲡⲧⲓⲍⲉ
ⲙⲙⲟⲩ· ⲙⲙⲏ ⲡⲉⲭⲏ ⲧⲏⲣⲟⲩ· ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲓⲱⲧ· ⲙⲙⲏ
ⲡⲱⲏⲣⲉ· ⲙⲙⲏ ⲡⲉⲡⲛⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲧⲁⲓ ⲏⲛⲡⲉ·
ⲙ̄ ⲡⲉⲭⲥⲉⲛⲟⲥ ⲛ̄ⲧⲁⲧⲁⲓ ⲛⲙⲙⲁⲩ· ⲉ ⲃⲱⲗ ⲉⲓⲉ ⲡⲟⲧⲟⲉⲓⲛ·
ⲙ̄ ⲡⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲧⲉⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲛ̄ⲧⲁⲓⲟⲩ
ⲱⲟⲗⲙ̄ⲧ ⲉⲙⲯⲩⲭⲏ· ⲁⲧⲁⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ· ⲙⲙⲏⲥⲁ ⲛⲁⲓ
ⲧⲏⲣⲟⲩ· ⲉⲥ ⲡⲣⲁⲧⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲭⲟⲧⲱⲛϩ̄ ⲉ ⲣⲱⲗ· Fol. 4 b
ⲙ̄ ⲡⲱⲱⲉ ⲛ̄ϩⲏⲕⲉ ⲛⲱⲉ ⲛⲱⲟⲣⲡ̄· ⲡⲉϫⲁⲩ ⲛⲁⲩ· | ⲁⲉ ⲛⲉ

ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲛ̄ⲕⲟⲧⲕ̄· ⲉⲕⲟ ⲛ̄ ⲁⲣⲅⲟⲥ· ⲙ̄ⲡ ⲉⲕⲧⲱⲟⲩⲛ
ⲛⲅ̄ ⲡⲁⲡⲉ ⲧⲱⲃⲉ ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ·
ϫⲉ ⲡⲁ ϫⲟⲉⲓ̈ⲥ· ⲁⲅ̄ ⲟⲩϩⲏⲕⲉ· ⲙⲛ̄ ⲧⲁⲓ ⲣⲱⲙⲉ ⲙⲛ̄ ⲧⲁⲓ
ⲧⲃ̄ⲛⲏ· ⲟⲩⲇⲉ ⲧⲁⲡⲁⲛⲏ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ· ϫⲉ
ϯⲛⲁϯ ⲛⲁⲕ· ⲛ̄ⲧⲉⲕⲣ̄ ⲭⲣⲓⲁⲁ ⲧⲏⲣⲥ̄· ⲙⲟⲛⲟⲛ ϣⲱⲡⲉ
ⲛ̄ⲧⲕ̄ ⲟⲩϩⲏⲕⲉ· ⲉⲕϩⲏⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲏⲓ̈· ⲛⲅ̄ ⲟ ⲁⲛ·
ⲛ̄ϩⲏⲧ ⲥⲛⲁⲩ· ⲁⲩⲱ ⲕⲛⲁⲛⲁⲩ ⲉ ⲛⲁϭⲟⲙ· ⲁⲩⲱ ⲉⲕ-
ϣⲁⲛⲧⲱⲟⲩⲛ ⲛ̄ϣⲟⲣⲡ̄· ⲁⲙⲟⲩ ⲉ ⲡⲉⲛⲃⲧ ϩⲙ̄ ⲡϣⲟⲣⲡ̄·
ⲛ̄ ϩⲓⲣ ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲉ ⲕⲛⲁϩⲉ ⲉ ⲡⲉϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ⲧⲁ
ⲧⲙⲟⲩⲗⲗⲉⲥ ⲡⲁⲣⲁ ⲉⲓⲕⲉ ⲙ̄ⲙⲟϥ· ⲉ ⲃⲟⲗ ϫⲉ ⲁϥⲟⲩⲱϣ
ϩⲓⲟⲩⲉ ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲁϫⲓⲥ ⲛⲁϥ· ϫⲉ
ⲡⲉⲧ ⲛ̄ⲧⲟⲟⲧⲕ̄ ⲧⲁⲁϥ ⲛⲁⲓ· ϫⲉ ϯⲣ̄ ⲭⲣⲓⲁ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ
ⲁϥⲛⲁϯ ⲛⲁⲕ ⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ ϩⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲉϥⲟⲩⲉϣ
ⲧⲁⲁⲩ ⲛ̄ ⲁⲅⲁⲡⲏ· ⲙⲟⲛⲟⲛ ϯⲛⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲣ ⲭⲣⲓ̈ⲁ
ⲛ̄ ⲗⲁⲁⲩ· ⲁⲩⲱ ⲥⲉⲛⲁⲉⲓⲛⲉ ⲛⲁⲕ· ⲛⲅ̄ ⲧⲙ̄ ⲉⲓⲙⲉ ϫⲉ
ⲉⲕⲛⲁⲣ ⲟⲩ ⲛⲁϥ· ⲁⲩⲱ ⲉϥϣⲁⲛϫⲛⲟⲩⲕ· ϫⲉ ⲧⲁⲕⲉⲓⲙⲉ
ⲉ ⲧⲱⲛ· ϫⲉ ⲟⲩⲛ̄ ⲗⲁ̄ⲩ ⲛ̄ⲧⲟⲟⲧ· ⲁϫⲓⲥ ⲛⲁϥ ϫⲉ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲛ̄ⲧⲁϥⲧⲁⲗϭⲟⲕ· ⲛ̄ⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛⲁⲓ·
Fol. 5 a ϫⲉ ⲁϫⲓⲥ ⲛⲁⲕ· ⲁⲩⲱ ⲟⲛ ⲛϥ̄|ϫⲟⲟⲥ ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ· ϫⲉ
ⲕⲉ̄ ⲉⲕⲥⲟⲟⲩⲛ̄· ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲕⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲓ· ⲁⲓϭⲉⲡⲏ ⲁⲓ-
ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲕ· ⲁⲓϯ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲧⲉⲕϣⲉⲉⲣⲉ· ⲁⲩⲱ ⲟⲛ
ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙ̄ ⲡⲉⲕϣⲏⲣⲉ ϥⲟ̄ϫ· ⲉϣⲱⲡⲉ ⲟⲩⲛ̄
ⲗⲁⲁⲩ· ⲙⲛ̄ⲧⲥ̄ ⲟⲛ ϣⲟⲟⲡ ⲁⲣⲓ ϣⲁⲩ ⲉϫⲙ̄ ⲡⲉⲕϣⲃⲏⲣ·
ⲙ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ· ϫⲉ ⲡⲧⲁⲓⲟ ⲛ̄ ⲟⲩϣⲃⲏⲣ ⲉϫⲛ̄ ⲟⲩϣⲃⲏⲣ·
ⲉϥϣⲁⲛⲣ̄ ϩⲟⲩⲟ—· ϣⲁ ϩⲧⲟⲟⲩⲉ ⲡⲉϩⲟⲩⲟ ⲉ ⲡⲁⲓ· ⲟⲩ-
ϩⲣⲟϣ ⲡⲉ ⲙⲛ̄ ⲛ̄ⲥⲁ ⲥⲁ ⲛⲓⲙ· ⲉϥϣⲁⲛϯ ⲣ̄ ϩⲱⲃ ⲛⲁⲕ·
ⲁⲣⲓⲣⲉ· ⲉϥⲧⲙ̄ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ ⲟⲩⲱⲙ: ⲛⲁⲕ ϩⲙ̄ ⲡⲉⲓ
ϣⲟⲙⲛ̄ⲧ ϩⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ· ϣⲁ ⲛⲉⲓ ⲛⲁⲕ ϩⲙ̄ ⲡⲟⲩⲱϣ
ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ϯⲛⲏⲩ ⲛⲁⲕ· ⲙ̄ⲡⲁ ϯⲱⲥⲕ̄ ϣⲱⲡⲉ· ⲛⲁⲓ
ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ ⲛⲁϥ· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ϩⲛ̄
ⲟⲩⲉⲣⲏⲛⲏ—· ϣⲟⲣⲡ̄ ⲇⲉ· ⲉⲛ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ· ⲁ ⲡⲣⲱⲙⲉ
ⲧⲱⲟⲩⲛ· ⲁϥⲙⲟⲟϣⲉ ϩⲙ̄ ⲡϣⲟⲣⲡ̄ ⲛ̄ ϩⲓⲣ· ⲁϥⲉⲓ ⲉϫⲙ̄
ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁϥϫⲓ ⲙ̄ ⲡϣⲟⲙⲧ ⲛ̄ϩⲟⲗⲟⲕϯⲛⲟⲥ (*sic*)·
ⲁⲩⲱ ϣⲁϫⲉ ⲛⲓⲙ ⲛ̄ⲧⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲟⲟⲩ

нау ⲉⲡⲉ пдроома · ауѯоот нау · ауѣѡк ⲙⲙоі
пшнре шнн · ауѯоот ⲙ | печ еіѡт · ⲉⲡⲉ отроте · Fol. 5 b
пуеіѡт де ⲛ тере ⲥсѡтⲙ е наі · ауⲭ] еоот ⲙ ⲙⲍ
пноуте ⲙⲡⲉ пеⲙартурос ет отааѣ · прѳіос
ⲙеркоуріос · ⲡточ де · ⲙⲡⲉ еⲩⲁⲙеѣеі е птирⲏ ·
ѧѧа ауршк ⲛ неⲩѕаѡоуѧ · ⲙⲡⲉ отⲙннше ⲛ-
хаі вене · ⲙⲡⲉ оуноѕ ⲛапролома · ауⲥѡоуⲍ е
доуі · ⲛоуа шн ⲛдуѧн · ауѳааѵ е тоотⲟⲩ ⲙ
прωме ⲛⲍнке · етре ⲩпаре тωве · аѳѡ ауⲭ
нау ⲙ пⲍнѳве · е тре ⲩскаі ⲙ пкаⲍ · аѳѡ теⲩер
хріаа тирⲥ · ⲁⲥⲱⲱпе де · ⲛ отроот ⲁⲛѳⲃноуте ·
ⲉѳскаі · а поуа ⲭѡⲍ ⲛоуⲥⲱⲱпе ⲛⲥа поуа ⲙⲙⲁⲥе ·
ауперⲛѳⲏ ⲉⲡⲉ неѳѳаⲡ · прωме де ⲛⲍнке ⲛ тере
ⲩнаѵ е пент ⲁⲥⲱⲱпе · ауѧѵпе емате · пеха[ч] ·
же оѵоі наі ⲙ пеі саⲭе · прωме енархωн ⲁⲥ-
ⲣωѳⲃ ⲙ пⲧⲃвин · ⲣаноі ⲙⲡⲉ еіхѡ е пеі шнре
шнн ⲙ пеі дорома · же еⲩеⲭоос ⲙ пⲧⲉіѡт · же
ⲩетанⲣоѵт е пⲥⲱѳ · ⲛⲧе пеі ноѕ еносе тадоі ·
наі же еⲩхѡ ⲙⲙоот · еіс прѳіос мер|коуріос · Fol. 6 a
ауѯі піне ⲛ отархωн ⲛⲧе тполіс · ауеі е параѵе · ⲙⲛ
ауⲛаѵ е прωме · ауⲙооⲩе е роⲩ · ауⲣ̄ песмот
ⲛ нето ⲛ шпнре · пеха[ч] нау · же ѡ прωме е
тве от · аккѡ неⲧⲃноуте енетернт · ⲩаите ота
пѧѵсн ноуа · пⲧⲭоеіс ⲥар нащїтⲏ ⲙⲙоч · аѳѡ
ауѧѵпеі ⲙⲡⲉ прωме ⲛ арⲭатнс емате · аѳѡ он
ⲉⲩⲭ еоот · ⲙ пноуте ⲙ прѳїос мерκоуріос · ⲁ-
ⲥѡтⲙ де ⲙⲡⲉ рωме ете пωот пе птⲃвин · ауеі нат
е пе ⲛтоⲥⲙⲱпе (*sic*) · аѳѡ ауⲙ пкаⲍ ⲛ рнт емате ·
же неіѕѡч ⲉⲡⲉ пеуса ⲙⲡⲉ теⲩⲙⲡⲧхѡѡре · аѳѡ
пере прѳіос мерκоуріос ⲙⲡоуе · ⲉⲥⲣⲙоос ⲙⲡ
ѧѧаѵ нат е роⲩ · е ⲙⲛ теї прωме ⲛ рнке ·
ⲁⲥѡоуⲍ де ⲛ отⲙннше ⲛрωме · е птⲃвин · ауѧ
е доуі е тполіс етⲙа ⲙаѵаау · ауⲭ трофн
нау · е тре доуѡⲙ · ⲛточ де ⲙⲡⲉ ⲩⲭ ⲭⲡ ⲛтрофн

Fol. 6 b ⲉ ⲡⲧⲏⲣϥ̅· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉϥϫⲟⲉⲓⲥ ⲗⲩⲡⲉⲓ̈ ⲙ̅|ⲙⲟϥ
ⲕ̅ⲑ̅ ⲉⲙⲁⲧⲉ· ϫⲉ ⲟⲩϫⲱⲱⲣⲉ ⲡⲉ ⲕⲁⲗⲟⲥ· ϩⲙ̅ ⲡϥ̅ⲥⲱⲙⲁ·
ⲛ̅ ⲧⲉⲣ ⲛ̅ⲣⲱⲙⲉ ⲇⲉ ⲃⲱⲕ ⲉ ⲛⲉⲩⲏⲓ· ⲁ ⲡϩⲏⲕⲉ ⲛ̅ ⲣⲱⲙⲉ
ϭⲱϩ ⲡⲁϩⲟⲩ ⲙ̅ ⲡⲧⲃ̅ⲛⲏ· ⲙⲁⲩⲁⲁϥ· ⲉϥⲗⲩⲡⲉⲓ ⲉⲙⲁⲧⲉ·
ⲁⲩⲱ ⲛⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲉ ⲧⲉϥⲙⲛ̅ⲧϩⲏⲕⲉ· ϩⲛ̅ ⲟⲩⲥϣ̅ⲛⲉ
ⲇⲉ ⲉⲥ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲉⲓ ⲉ ϩⲟⲩⲛ· ⲉϥⲥⲱⲃⲉ
ϩⲛ̅ ⲟⲩⲥⲱⲃⲉ ⲉϥⲟⲩⲁⲁⲃ· ⲁϥⲁϩⲉ ⲣⲁⲧϥ̅· ϩⲁϩⲧⲛ̅ ⲙ̅
ⲡⲧⲃ̅ⲛⲏ· ⲙ̅ ⲡⲣⲱⲙⲉ ⲛ̅ ϩⲏⲕⲉ· ⲉ ⲃⲟⲗ ϫⲉ· ϣⲁϥⲟⲩⲱⲛϩ̅
ⲉ ⲣⲟϥ ⲛ̅ ϩⲟ ϩⲓ ϩⲟ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲉϥⲥⲱⲃⲉ ϫⲉ ⲙ̅ⲡⲉ
ⲕⲱⲥⲕ ⲉ ϯⲟⲩⲱ: ⲱ̅ ⲡⲥⲟⲛ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ· ϫⲉ
ⲁⲙⲟⲩ ⲛⲅ̅ ⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧⲟϥϣⲱⲡⲉ (*sic*)· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲁ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲓⲙ ⲉ ⲡⲙⲁⲥⲉ· ⲛ̅ ⲧⲉϥⲟⲩⲉⲣⲏⲧⲉ·
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϩⲙ̅ ⲡⲣⲁⲛ ⲛ̅ ⲓ̅ⲥ ⲡⲉⲭ̅ⲥ· ⲡⲁ ϫⲟⲉⲓⲥ·
ⲧⲱⲟⲩⲛ ⲛⲅ̅ ⲣ̅ ⲡⲕ̅ϩⲱⲃ ⲁϫⲛ̅ ϣⲱⲛⲉ· ⲁⲩⲱ ⲁϥⲟⲛⲕϥ̅ ⲉ
ϩⲣⲁⲓ· ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛⲟⲙⲧⲉ· ϩⲱⲥ ⲉϣϫⲉ ⲙ̅ⲡ ⲟⲩⲡⲗⲩⲅⲏ
ⲙ̅ⲙⲟϥ ⲉ ⲡⲧⲏⲣϥ̅· ⲁⲩⲱ ⲁϥⲟⲩⲱⲙ ϩⲙ̅ ⲡⲉⲓ ⲭⲟⲣⲧⲟⲥ·
ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲡϩⲁⲅⲓⲟⲥ ⲇⲉ· ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲉⲡⲓ̈ⲧⲓⲙⲁ
ⲙ̅ⲙⲁⲥⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ: ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲉⲣⲉ
Fol. 7 a ⲛⲉⲕⲧⲁⲡ ⲛⲁⲧⲟⲧ ⲉ ⲃⲟⲗ· ⲙ̅ ⲛ̅ⲧⲕ̅ⲁⲡⲉ· | ⲛ̅ ⲛⲕ̅ϭⲙ̅ϭⲟⲙ
ⲗ̅ ⲉ ϫⲱ ⲙ̅ⲙⲟⲥ· ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲙⲉ· ⲟⲩⲇⲉ
ⲧⲃ̅ⲛⲏ ϣⲁ ⲉⲛⲉϩ· ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲁⲗⲗⲁ ⲉⲕⲉϣⲱⲡⲉ ⲉⲕⲟ ⲛ̅
ϩⲩⲙⲉⲣⲟⲥ ϣⲁ ⲉⲛⲉϩ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩ[ⲛⲟⲩ] ⲁ ⲛⲉϥⲧⲁⲡ
ⲛⲟⲩϩⲉ ⲉ ⲃⲟⲗ· ⲁⲩϩⲉ ⲁⲩⲧⲱⲧ ⲉ ⲃⲟⲗ ⲙ̅ ⲛ̅ⲧⲉϥⲁⲡⲉ·
ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧϩⲩⲙ[ⲉ]ⲣⲟⲥ· ⲡⲣⲱⲙⲉ ⲇⲉ
ⲛ̅ ϩⲏⲕⲉ ⲁϥⲡⲁϩⲧϥ̅· ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲡⲉⲕϩⲙⲟⲧ ϣⲏⲙ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲙ̅ ⲡⲉⲭ̅ⲥ ⲉⲓ̅ⲥ· ⲡⲉ ⲛⲧⲟⲕⲣ̅ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϫⲙ̅
ⲡϥ̅ⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ϩⲟⲡϥ̅ ⲉ ⲣⲟϥ ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ·
ⲉϥⲣⲁϣⲉ ⲉϥⲱϣ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁ ⲡϩⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱⲛϩ̅ ⲉ ⲣⲟⲓ· ⲁϥⲧⲁⲗϭⲟ ⲡⲙⲁⲥⲉ·
ⲁϥⲉⲡⲓ̈ⲧⲓ̈ (*sic*) ⲙ̅ⲙⲁⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ· ⲁϥⲣ̅ ⲥⲁⲃⲉ· ⲁⲩⲉⲓ
ⲛ̅ϭⲓ ⲟⲩⲙⲏⲏϣⲉ· ⲉ ⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧⲟϥϣⲱⲡⲉ· ⲁⲩⲱϣ ⲉ
ⲃⲟⲗ ⲧⲏⲣⲟⲩ· ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣ-

ⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉⲟⲟⲩ ⲛⲁⲩ ⲱⲁ ⲉⲛⲉⲣ ⲉⲛⲉⲣ ⲭⲁⲗⲏⲛⲏ ⸗⁘⸗

ΤΙΘΣ Ϯ ϨΝϬΟΙ Ⲛ ΙΙΙ ϩΑΓΙΟΣ ΜΕΡΚΟΥΡΙΟΣ

Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙ̅ⲡ̅ⲥⲁ ⲛⲁⲓ· ⲁⲧⲁⲣⲭⲉⲓ Ⲛ̅ Ⲣ̅ ⲭⲟⲩ ⲉ ⲡⲁⲡⲉ
ⲧⲱⲃⲉ· ⲉ ⲡⲧⲟⲡⲟⲥ | ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲥ ⲟⲩ- Fol. 7 *b*
ⲁⲣⲭⲱⲛ Ⲛ̅ ϩⲗⲗⲏⲛ ⲁⲉⲓ ⲭⲟⲩ ⲣⲓⲧⲟⲩⲱⲩ· Ⲛ̅ ⲡⲁⲣⲕⲁⲧⲏⲥ ⲗⲁ
ⲉⲧⲡⲁⲡⲉ ⲉⲧⲱⲃⲉ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲓⲟⲥ (*sic*)·
ⲁⲥⲙⲉⲓⲓⲛⲉ ⲭⲱⲩ· ⲙ̅ ⲡⲉⲭⲙⲁ ⲙ̅ ⲡⲁⲡⲉ ⲧⲱⲃⲉ ϩⲁⲣⲧⲏⲥ
ⲧⲁϫⲉ· ⲉⲩⲟⲧⲱⲩ ⲭⲱⲩ ⲉ ⲕⲱⲧ Ⲛ̅ ⲟⲩⲁⲩⲗⲏ ϩⲙ̅ ⲡⲧⲏⲓ·
ⲁⲩⲉⲓ ⲁⲉ Ⲛ̅ ⲟⲩⲣⲟⲟⲩ ⲁϥⲣⲙⲟⲟⲥ ϩⲁⲣⲧⲏ Ⲛ̅ ⲡⲁⲣⲕⲁⲧⲏⲥ· ⲉⲧ
Ⲣ̅ ⲭⲟⲩ· ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲙⲟⲩⲧ̀ Ⲛ̅ Ⲛ̀ⲧⲱⲃⲉ· ⲱⲁⲛⲧ ⲉⲩⲉⲓ
ⲉϫⲙ̅ Ⲛ̀ⲧⲱⲃⲉ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲩ· ⲁⲧⲱ ⲁⲩⲉⲡⲓⲟⲉⲙⲉⲓ Ⲛ̀ⲧⲱⲃⲉ
ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲩ Ⲛ̀ⲣⲟⲩⲟ ⲉⲛⲟⲩϥ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲁⲉ ⲟⲛ-
ⲧⲱⲥ· ϯⲛⲁϥⲓ ⲱⲉ ⲛⲥⲟⲧⲉ Ⲛ̀ⲧⲱⲃⲉ· ⲫ̅ ⲙ̀ ⲧⲱⲃⲉ Ⲙ̀ⲡⲉϫⲣⲓ-
ⲥ϶ⲁⲛⲟⲥ Ⲛ̀ⲧⲁϫⲟⲟⲥ Ⲛ̅ ⲡⲁⲣⲕⲁⲧⲏⲥ ⲁⲉ Ⲛ̀ⲧⲁⲥⲙⲛ̀ⲧⲟⲩ
[ⲛⲁⲓ?] ⲁⲧⲱ ⲉⲧⲱⲁⲛϩⲟⲟⲥ ⲁⲉ ⲧⲙ̀ⲡⲁⲕⲁⲁⲕ ⲁⲛ· ⲉⲩⲉⲧⲟⲩ·
ϯⲛⲁⲣ̈ⲟⲩⲉ ⲉ ⲣⲟⲟⲩ· Ⲛ̀ⲧⲁⲩⲓⲧⲟⲩ ⲉ ⲫ̀ⲁⲧⲁⲓ· Ⲛ̀ⲧⲁⲛⲁⲩ ⲁⲉ
ⲉⲣⲉ ⲡⲉⲓ ⲟⲩⲁ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁⲣ ⲟⲩ ⲛⲁⲓ· ⲁⲧⲱ
ⲁⲩⲃⲱⲕ ⲉ ⲡⲧⲏⲓ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲙ̅ⲡⲥⲁ ϩⲉⲛ-
ⲕⲟⲩⲓ· ⲁⲉ ⲟⲛ Ⲛ̀ⲣⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲁⲩⲛⲁⲩ Ⲛ̀ⲧⲱⲃⲉ· ⲙ̅ ⲡⲉⲧ
ⲟⲩⲁⲁⲩ· ⲁⲩⲱⲱⲁⲣⲟⲙ (*sic*) ⲉⲙⲁⲧⲉ· ⲉ ϧⲟⲗ ⲁⲉ Ⲛ̀ⲕⲟⲩⲓ ⲙ̅ⲡ̅
Ⲛ̀ⲛⲟⲥ Ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲧⲧ̀ⲙⲛ̀ⲟⲟⲩ Ⲛ̀ⲟⲩⲁⲣⲕⲁⲧⲏⲥ· ⲉ ⲡⲟⲩⲁ
ⲙ̅ⲙⲏⲛⲏ· ⲉⲧⲉⲣϩⲱⲃ ⲁⲉ ⲉⲧⲉⲡⲉⲓⲟⲉⲙⲉⲓ[1] | Ⲛ̀ⲕⲱⲧ ⲁⲉ Fol. 8 *a*
ⲉ ⲣⲟⲩ Ⲛ̅ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲗⲟ̈ⲓⲡⲟⲛ ⲟⲛ ⲁ ⲡⲣⲱⲙⲉ Ⲛ̅ ⲗⲃ
ⲣⲉⲟⲙⲓⲕⲟⲥ· ⲕⲱⲣ ϩⲙ̅ ⲟⲩⲟⲥ Ⲛ̀ⲕⲱⲣ· Ⲛ̀ⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ·
ⲉⲡ̀ⲧⲱⲃⲉ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲩ· ⲙ̅ⲡⲥⲁ ⲛⲁⲓ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ
ⲡⲣⲱⲙⲉ Ⲛ̅ ϩⲛⲕⲉ· ⲡⲉⲓ ⲉⲧ ⲉⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲟⲩⲱⲛϩ̅ ⲉ ⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲩ· ⲁⲉ ⲁⲙⲟⲟⲩ ⲙ̅ⲡ̅ ⲧⲁⲙⲟⲓ ⲉ
ⲡⲧⲟⲩ· Ⲛ̅ ⲛⲁⲧⲱⲃⲉ ⲙ̅ⲡ̅ ⲛⲟⲩⲕ· ⲉⲡⲓ ⲁⲛ· ϥⲟⲧⲱⲩ
ⲕⲱⲧ ⲙ̅ ⲡⲁ ⲏⲓ̈· ⲡⲉϫⲉ ⲡⲱⲙⲉ ⲛⲁⲩ· ⲁⲉ ⲛⲉⲕⲣⲱⲙⲉ

[1] Exactly under ⲉⲧⲱⲉⲙⲉⲓ is written ⲓⲉ ⸗ ⲭⲉ.

cooyn: ⲛ̄ tnnpe ⲛ̄ nekτωβe· πεχaϥ ⲍe ⲙⲉⲓⲭⲓ λaaτ ⲡ̄ρωⲙe· ⲛ̄caⲃⲗ̄λaκ· ⲙ̄ⲙaⲓ· aλλa κaτa πa ⲙⲉⲉτe ⲛ̄ ϩⲛ̄τ· ⲛⲟⲩ̈ⲓ τe naⲓ ϣa ⲙⲛ̄· ρωⲙe ⲍe aϥⲣ̄ ϩⲃa· πεχaϥ naϥ· ⲍe ⲱ ρωⲙe· ⲙ̄ⲡⲣ̄ ✝ ose: ⲛ̄τeκψτχn ⲙ̄ⲡⲣ̄ ϫωϩ enτωβe· ⲛ̄ ⲡⲉⲓ ⲡⲉτ oτaaⲃ· ⲛ̄τe oτϫoⲣoⲛ taϩωκ· ⲡλnn ekϣaⲛⲥⲓτoτ· ✝naⲉⲓⲙe e τⲏsoⲙ ⲙ̄ⲡ̄ τekⲙ̄ⲡτϫωⲣe· aτω a ⲡⲣ̄λλnn· ✝ ⲛ̄ oτϣⲥ̄ⲡnac· ⲛ̄ ρωⲙe ⲛ̄ ϩnκe· πεχaϥ naϥ· ⲍe ⲙ̄ⲡ̄ ϩoⲥoⲡ aκϫooc· ⲍe ⲡⲉⲧ ⲙ̄ⲙaτ naⲡλaτⲥn ⲙ̄ⲙoκ· ✝naϥⲓ ϩoτo· e naⲓ ⲛ̄taⲓⲉⲓⲙe· e τekⲍoⲙ· ⲙ̄ⲡ̄ ⲡⲉⲧ ⲙ̄ⲙaτ· ⲍe eϥnaⲣ̄ oτ naⲓ πεχe ρωⲙe |
Fol. 8b ⲛaϥ· ⲍe ⲛ̄ⲟe eτ ϩnaκ aρⲓc· ec ⲡnoττe ⲛ̄ paⲥⲓoc
λτ ⲙⲉρκoτρⲓoc· naτ e ρok ⲙoⲛoκ ⲙ̄ⲛ̄ naϫρo e ρoϥ an· ρωⲙe ⲍe aϥτ̄ⲡⲟoⲩ ⲛ̄τeⲛoⲩ· ϩⲓ ⲛoⲩ ⲛ̄ ⲙ̄ⲡ̄τϫaⲥⲓϩⲧ· oτϩⲓⲣaλ ⲡⲱϥ· aϥⲱωκ aϥeⲓⲙe· ⲛ̄ ϩⲉⲛϫaⲙoτλ· aϥⲙoooⲩe ϩⲓⲱn ⲙ̄ⲙoo· ϩⲓ̄ oⲩⲟⲩoⲥ ⲙ̄ⲡ̄τϫaⲥⲓϩⲧ· aϥaⲣⲛτaλo ⲛ̄ϫaⲙoτλ ϩⲓ̄ ⲙ̄ⲡτωβe ⲛ̄ ⲡⲉτ oτaaⲃ· aτω aϥaⲣe ρaτ̄ϥ· ϩⲓⲱn ⲛ̄ oⲩⲟⲩoⲥ ⲛ̄ ϫaⲙoτλ ϩoⲟⲩτ· ⲡⲱϥ ⲡe· aϥoτⲉρϫaρⲙe ⲙⲉϥρⲏ-ϩaλ· ϩⲓ̄ oⲩⲟⲩoⲥ ⲙ̄ⲡ̄τϫaⲥⲓϩⲧ· e τⲣⲉτaλo τωβe ⲛ̄ϫaⲙoτλ· ⲡεχaϥ ⲍe ⲙaⲣeⲓⲛaτ teⲛoⲩ· e τⲥoⲙ ⲛ̄ naⲓ· ⲍe ⲙⲉρκoτρⲓoc· aτω ⲛ̄τeⲛoⲩ ⲙ̄ⲡaϯ ⲡϣaⲙe λo ϩⲓ̄ τ̄ⲧ̄ⲧaⲡρo· a ϫaⲙoτλ eτ eϥaρe ρaτ̄ϥ· ϩⲓⲱn ⲙ̄ⲙoϥ· oτωn ⲛ̄ τeϥτaⲡρo· aϥa-ⲙaρτe ⲛ̄ paρχωn ⲛ̄ ρλλnn· aϥnoϫ̄ϥ e ϩoⲩⲛ ϩaρ-τnϥ· aϥⲡ̄κoτ̄ⲕ e ϫoϥ· aτω ⲛ̄τeⲛoⲩ ec paⲥⲓoc ⲙⲉρκoτρⲓoc· aϥⲉⲓ eϥτaλnϯ· e ⲡ̄ϥ̄ρo ⲛ̄ ⲡⲛⲁ· aϥaρe ρaτ̄ϥ ϩaρⲧ̄ⲛ̄ ⲛ̄ ϫaⲙoτλ· eτ aⲙaρτe eϫⲙ̄ ρωⲙe· aϥρaτ̄ϥ ⲛ̄ ⲡeϥκoⲩⲛτaρⲓoⲛ· e τeϥoτe-ρnτe ⲛ̄ ϩⲱⲟⲩρ aτω ⲛ̄ |

[One leaf wanting —pages λϛ and λⲉ]

Fol. 9a τenoⲩ eϥaⲡⲓλn e ρoⲓ· ⲍe ⲛ̄τoκ ⲡⲉτ naϯ ⲡϣωλ̄ϩ̄·
λⲉ e ⲡa ⲙaρτnρⲓoⲛ· ekaϣe ⲛ̄ⲥa τeκ oτⲉρnτe ⲛ̄ oτωτ· aτω a ⲡⲓnnϣe· oτaϩ̄ϥ ⲛ̄ⲥωϥ ϩⲓ̄ oτϩoτe·

ⲙⲛ̄ ⲟⲩⲥⲧⲱⲧ· ϣⲁⲛⲧⲉϥⲱⲃⲣⲉⲓ ⲉ ϩⲟⲩⲛ· ⲛ̄ ⲧⲥⲛ̄ⲧⲉ ⲙ̄
ⲡⲧⲟⲡⲟⲥ· ⲉϥⲁϣⲉ ⲉ ϩⲣⲁⲓ ⲛ̄ⲥⲁ ϫⲱϥ· ⲁⲩⲱ ⲁϥⲱϣ
ⲉ ⲃⲟⲗ· ⲛ̄ϭⲓ ⲡⲣⲱⲙⲉ· ⲉ[ϥ]ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲟ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲧⲁ
ⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ· ⲁⲩⲱ ⲛⲁⲧⲱⲃⲏ ⲧⲏⲣⲟⲩ ϯⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ·
ⲉ ⲧⲕⲟⲇⲟⲙⲏ ⲙ̄ ⲡⲉⲕⲧⲟⲡⲟⲥ· ⲁⲩⲱ: ϣⲉ ⲛⲓⲙ ⲉⲛⲁⲛⲟⲩϥ
ϯⲛⲁⲧⲁⲩ ⲛⲁⲕ ⲙⲛ̄ ⲑⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲛ̄ⲧ ⲁⲓⲥⲟⲟⲩϩ ⲉ ⲡⲁ ⲏⲓ̈·
ⲁⲩⲱ ϯⲛⲁϣⲱⲡⲉ ⲛ̄ ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲙⲛ̄ ⲡⲁ ⲏⲓ ⲧⲏⲣϥ̄·
ⲛ̄ⲧⲁⲕⲟ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲁϩⲙ̄ϩⲁⲗ· ⲉⲩⲟ ⲛ̄ⲣⲙ̄ϩⲉ· ⲛ̄ⲧⲁϣⲱⲡⲉ
ⲛⲙ̄ⲛⲟⲩⲧ ⲉ ⲡⲉⲕⲧⲟⲡⲟⲥ· ϣⲁ ⲡⲉⲓ ϩⲟⲟⲩ ⲙ̄ ⲡⲁ ⲙⲟⲩ· ⲛⲁⲓ
ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϫⲱⲟⲩ: ⲁ ϭⲁⲙⲟⲩⲗ ⲕⲁⲁϥ ⲉ ⲡⲉⲥⲏⲧ· ⲉϫⲙ̄
ⲡⲕⲁϩ· ⲁⲩⲱ ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲱϩ ⲉ ⲛⲉϥ-
ⲥⲁϣ· ⲁϥⲧⲁⲗϭⲟϥ· ⲁϥⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲙ̄
ⲡⲱⲗϩ̄· ϩⲙ̄ ⲡϥ̄ⲥⲱⲙⲁ ⲉ ⲡⲧⲏⲣϥ̄· ⲁⲩⲱ ⲁⲩ (*sic*) ⲟⲩⲛⲟϭ
ⲛ̄ϩⲟⲧⲉ· ⲧⲁϩⲉ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲁϩⲉ ⲣⲁⲧⲟⲩ· ⲉⲩⲛⲁⲩ ⲉ
ⲑⲉ ⲛ̄ⲧⲁ ϭⲁⲙⲟⲩⲗ ⲡⲗⲩⲅⲏ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲁ̈ ⲡⲣⲱⲙⲉ Fol. 9 *b*
ϩⲟⲙⲟⲗⲟⲅⲉ ⲛⲁⲩ· ϫⲉ ⲁⲓ̈ⲛⲁⲩ ⲉ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲗ̄ⲍ̄
ⲉϥⲗⲟⲅⲭⲓⲍⲉ ⲙ̄ⲙⲟⲓ· ⲗⲟⲓⲡⲟⲛ ⲁϥⲙⲟⲩϣⲧ̄ ⲙ̄ ⲡⲥⲱⲙⲁ·
ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ⲡ ⲟⲩϩⲉ ⲉ ⲗⲁⲁⲩ· ⲙ̄ ⲡⲱⲗϩ̄ ⲛ̄ϩⲏⲧϥ̄ ⲉ
ⲡⲧⲏⲣϥ̄· ⲁⲩϫⲓⲛⲟⲩϥ· ϫⲉ ⲉϥⲧⲱⲛ ⲙ̄ ⲡⲱⲗϩ̄ ⲉⲧ ϩⲙ̄
ⲡⲉⲕⲥⲱⲙⲁ· ⲕⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲕⲱϣ· ⲉ ⲃⲟⲗ ϫⲉ· ⲉⲓⲥ
ⲡⲇⲓⲕⲁⲓⲟⲥ ⲗⲟⲅⲕⲓⲍⲉ ⲙ̄ⲙⲟⲓ· ⲉ ⲧⲁⲟⲩⲣⲏⲧⲉ ϩⲙ̄ ⲡϥ̄ⲕⲟⲩⲛ-
ⲧⲁⲣⲓⲟⲛ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩ· ϫⲉ ϫⲓⲛ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲛ̄ⲧⲁ
ϭⲁⲙⲟⲩⲗ ⲕⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲉⲁϥϫⲱϩ ⲉ ⲉ (*sic*) ⲡⲁ ⲥⲱⲙⲁ ⲧⲏⲣϥ̄·
ⲁⲓⲟⲩϫⲁⲓ̈· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲱⲙⲉ ⲃⲱⲕ ⲉ ⲣⲁⲧϥ̄·
ⲙ̄ ⲡⲉⲡⲓ̈ⲥⲕⲟⲡⲟⲥ· ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲙⲟϥ ⲙⲛ̄ ⲡⲉϥⲓⲏ (*sic*)
ⲧⲏⲣϥ̄· ⲁⲩⲱ ⲛⲉϥϩⲙ̄ϩⲁⲗ ⲧⲏ[ⲣ]ⲟⲩ· ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲉⲩⲱⲣϥ̄· ⲁⲩⲱ ⲁϥϯ ⲑⲩⲗⲏ ⲧⲏⲣⲥ̄· ⲛ̄ⲧⲁϥⲥⲟⲟⲩϩⲥ̄ ⲉ
ϩⲟⲩⲛ· ⲉ ⲡⲕⲱⲧ ⲙ̄ ⲡϥ̄ⲏⲓ̈· ⲙⲛ̄ ⲛ̄ϣⲉ· ⲙⲛ̄ ⲛ̄ ⲛ̄ⲱⲛⲉ·
ⲁⲩⲱ ⲛⲉϥⲧⲱⲃⲉ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲁϥⲧⲁⲩ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲧⲟ-
ⲡⲟⲥ· ⲙⲛ̄ ⲟⲩⲛⲟⲩⲃ ⲉϥⲥⲱⲧⲡ̄· ⲙⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ⲁⲛϩⲟⲗⲱ-
ⲙⲁ· ⲁⲩⲱ ⲛⲉϥⲣ̄· ϩⲛ̄ ⲛⲉϥϭⲓϫ· ⲙⲛ̄ ⲛⲉϥⲣⲱⲙⲉ
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲛⲉϥⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲉⲩⲣ ϩⲱⲃ ⲧⲏⲣⲟⲩ·
ⲛ̄ϫⲓϫⲏ (*sic*) ⲁⲩⲱ ⲛϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ· ⲛ̄ⲛⲉⲧ ⲣ̄ ϩⲱⲃ· ϫⲉ

ⲙⲟⲟϣⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱⲧ· ⲙ̄ ⲡⲏⲓ̈ ⲙ̄ ⲡⲉⲓ ⲇⲩⲛⲁⲇⲟⲥ· ⲁⲩⲱ
ⲁϥⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲧⲟϣ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ· ⲙ̄ⲡⲁⲧ ⲟⲩϫⲉⲕ |
Fol. 10 a ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉ ⲃⲟⲗ· ⲟⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄
ⲗ̅ⲏ̅ ⲡϥ̄ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·

ⲦⲘⲈϨ ⲤⲞ ⲈⲚϬⲞⲘ Ⲛ̄ ⲠϨⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ

Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ [ⲧⲉ]ⲣ ⲟⲩⲁⲣⲭⲉⲓ ⲛ̄ ⲕⲱⲧ ⲙ̄ ⲡⲙⲁⲣⲧⲏ-
ⲣⲓⲟⲛ· ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϩⲛ̄ ⲟⲩⲛⲟϭ ⲉⲛⲉ-
ⲡⲓⲕⲏⲥ· ϫⲉ ⲛⲁϣⲉ· ⲛ̄ϩⲩⲗⲏ ⲙⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉⲧ ⲣ̄ ϩⲱⲃ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ· ⲁⲩ ⲟⲩⲣⲱⲙⲉ
ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲉⲓ ⲉϥⲡⲁⲣⲁⲅⲉ· ⲁϥⲛⲁⲩ ⲉ ⲑⲩⲗⲏ ⲙ̄
ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ· ⲁϥⲣ̄ ϣⲡⲏⲣⲉ· ⲁϥⲉⲡⲓⲑⲩ-
ⲙⲉⲓ ⲉⲩϣⲉ· ⲉϥⲛⲏϫ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ· ϫⲉ ϯⲣ̄ ⲭⲣⲓⲁ
ⲙ̄ ⲡⲉⲓ ⲥⲁⲏ ⲛ̄ϣⲉ· ⲁⲩⲱ ϯⲛⲁϥⲓⲧϥ̄· ⲁϥϯ ⲡϥ̄ⲟⲩⲟⲓ ⲉ
ⲡϣⲉ· ⲁϥⲧⲁⲗⲟϥ ⲉ ϫⲱϥ· ⲁϥⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ϣⲁⲛⲧ
ⲉϥⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲗⲟⲓ̈ⲡⲟⲛ ⲁϥⲥⲱⲣⲙ̄· ⲙ̄ⲡ
ϥ̄ⲉⲓ̈ⲙⲉ· ϫⲉ ⲉϥⲙⲟⲟϣⲉ ⲉ ⲧⲱⲛ· ⲉ ⲃⲟⲗ ϫⲉ ⲁ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲥⲱⲣⲙ̄ ⲡϥ̄ⲛⲟⲩⲥ· ϣⲁⲛⲧ ⲉϥⲉⲓ̈ ⲛϥ̄ⲁϩⲉ ⲣⲁ[ⲧϥ̄]·
ϩⲓⲣⲙ̄ ⲡⲣⲟ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ϩⲏⲕⲉ· ⲡⲉⲓⲡⲓⲧⲣⲟⲡⲟⲥ· ⲙ̄
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲁⲓ ⲉⲧ ⲉϥⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟϥ·
ⲛⲉϥⲥⲟⲟⲩⲛ̄ ⲁⲛ· ϫⲉ ⲉϥⲃⲏⲕ ⲧⲱⲛ· ⲁⲩⲱ ⲉⲥ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁϥϣⲁϫⲉ ⲙⲛ̄ ⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ
Fol. 10 b ⲉⲕ | ϩⲙⲟⲟⲥ ⲉⲕⲣ̄ ⲟⲩ· ⲉⲥ ϩⲏⲏⲧⲉ ⲁⲩϫⲓⲟⲩ ⲉⲛϣⲉ ⲙ̄ ⲡⲁ
ⲗ̅ⲑ̅ ⲧⲟⲡⲟⲥ· ⲁⲗⲗⲁ ⲧⲱⲟⲩⲛ ⲛⲅ̄ ⲃⲱⲕ ⲉⲣⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲉⲕⲏⲓ̈·
ⲉⲕⲛⲁϭⲓⲛⲉ ⲙ̄ ⲡⲉⲣⲱⲙⲉ· ⲉⲣⲉ ⲡⲉⲓ ϣⲉ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ·
ⲉϥⲥⲱⲣⲙ̄ ⲉϥⲥⲟⲟⲩⲛ̄ ⲁⲛ· ϫⲉ ⲉϥⲃⲏⲕ ⲉ ⲧⲱⲛ· ϫⲉ ⲁⲛⲟⲕ
ⲡⲉ ⲛ̄ⲧⲁⲓⲥⲱⲣⲙ̄ [ⲙ̄]ⲙⲟϥ· ⲙ̄ⲡ ⲉⲓⲕⲁⲁϥ ⲉⲓⲙⲉ· ϫⲉ ⲉϥ-
ⲃⲏⲕ ⲧⲱⲛ ϣⲁⲛ[ⲧ] ⲉϥⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲛⲅ̄ ⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲉⲣⲉ ⲡϣⲉ ⲛ̄ⲧⲁϥⲓⲧϥ̄· ⲛ̄ϫⲓⲟⲩⲉ· ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣ
ϥ̄ⲛⲁⲩ ⲇⲉ· ⲉ ⲡⲏⲓ ⲁϥⲟⲩⲱⲛ ⲛⲁϥ· ⲁϥⲥⲟⲩⲱⲛϥ̄· ϫⲉ

ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉ· ⲙ̅ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲡⲉ· ⲁ ⲡϥ̅ⲛⲟⲩⲥ
ⲉⲓ ⲉ ⲣⲟϥ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ· ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁ̅ ⲛⲁⲓ ⲙ̅ⲡⲉⲣ
ϭⲱⲛⲧ̅ ⲉ ⲣⲟⲓ· ⲛⲅ̅ ⲉⲓ̈ ⲛ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉ ϫⲟⲓ̈· ϫⲉ ⲁⲓⲣ̅-
ⲛⲟⲃⲉ ⲉ ⲣⲟⲕ· ⲁⲓ̈ϫⲓⲟⲩⲉ ⲉ ⲛⲉⲕϣⲉ· ⲉⲓⲥ ⲡⲉⲧ ⲟⲩⲁⲃ̅ ⲟⲛ
ⲁϥϫⲟⲟⲥ ⲙ̅ ⲡⲉϥ[ⲉ]ⲡⲓⲧⲣⲟ[ⲡⲟ]ⲥ· ϫⲉ ϫⲟⲟⲥ ⲛ̅ ⲡⲣⲱⲙⲉ ⲛ̅
ⲧⲉⲓ ϩⲉ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲙⲉⲕⲉⲓ ⲛⲅ̅ ⲣ̅ ⲟⲩϩⲟⲟⲩ ⲛⲣ̅ϩⲟⲟⲩ
ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲧⲕⲉ ϣⲉ ⲛ̅ⲧⲁϥⲧⲁⲁϥ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ
ⲛ̅ ⲥⲱⲧⲉ· ϩⲁ ⲡⲟⲩϫⲁⲓ· ⲛ̅ ⲛⲉⲩⲯⲩⲭⲏ· ⲁⲕⲃⲱⲕ ⲁⲕϥⲓⲧϥ̅
ⲛ̅ϫⲓⲟⲩⲉ· ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲙⲛ̅ⲧ̅ϣⲁⲛϩⲧⲏϥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ:
ⲉⲥ ϩⲏⲏⲧⲉ ⲁⲓⲕⲁⲁⲕ ⲉ ⲃⲟⲗ· ϥⲓ̈ ⲙ̅ ⲡϣⲉ ⲛⲅ̅ ⲕⲁⲁϥ ϩⲙ̅
ⲡϥ̅ⲙⲁ ⲛ̅ⲧⲉϥϩⲉ· ⲛⲅ̅ ⲃⲱⲕ ⲉ ⲡⲕ̅ⲏⲓ· ⲉϥϣⲁⲛⲧⲱⲛ ϩⲧⲟⲟⲩⲉ
ⲙⲁⲣϥ̅ ⲧⲁϣⲉⲟⲉⲓϣ ⲙ̅ ⲡⲛ̅|ⲧⲟϥⲁⲁϥ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲕ̅ Fol. 11 *a*
ⲟⲩⲥⲉⲉⲡⲉ ⲉ ⲣ̅ ϩⲟⲧⲉ ⲛ̅ⲥⲉ ⲧⲙ̅ ϫⲓⲟⲩⲉ· ⲉ ⲧⲑⲩⲗⲏ ⲙ̅ ⲡⲁ ⲙ̅
ⲧⲟⲡⲟⲥ· ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲛ̅ⲧⲁⲉⲓⲛⲉ ⲉ ϫⲱⲟⲩ ⲛ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ·
ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ· ⲁϥϩⲟⲡϥ̅ ⲉ ⲣⲟϥ· ⲡⲣⲱⲙⲉ ⲇⲉ
ⲛ̅ ϩⲏⲕⲉ· ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ· ⲁϥϩⲉ ⲉ ⲡⲣⲱⲙⲉ·
ⲉⲣⲉ ⲡϣⲉ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲉϥⲁϩⲉ ⲣⲁⲧϥ̅· ϩⲓⲣⲙ̅ ⲡⲣⲟ ⲙ̅
ⲡϥ̅ⲏⲓ· ⲉϥⲥⲟⲟⲩ[ⲛ] ⲁⲛ· ϫⲉ ⲉϥⲛⲁⲉⲓ ⲧⲱⲛ· ⲁⲩⲱ ⲛⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϣⲛ̅ ϩⲧⲏⲕ ϩⲁ ⲣⲟⲓ·
ⲛⲅ̅ ⲛⲁ̅ ⲛⲁⲓ· ϫⲉ ⲁⲓⲣ̅ ⲛⲟⲃⲉ· ⲱ̅ ⲡⲁ ϫⲥ̅· ⲡⲣⲱⲙⲉ ⲇⲉ ⲛ̅
ϩⲏⲕⲉ· ⲁϥϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ· ϫⲉ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲟⲛ·
ⲉⲕⲛⲏⲩ ⲧⲱⲛ· ⲉⲣⲉ ⲡⲉϣⲉ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟⲕ ϯϫⲱ ⲙ̅ⲙⲟⲥ
ⲛⲁⲕ· ϫⲉ ⲡⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ· ⲡⲉⲓ ϣⲉ·
ⲗⲟⲓⲡⲟⲛ· ϫⲓ ⲡⲉⲛⲧⲟϥϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ· ⲧⲏⲣϥ̅ ⲉ ⲣⲟⲓ·
ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲧⲁⲙⲟϥ· ⲉ ⲧⲃⲉ ⲑⲉ ⲛ̅ⲧⲁϥϥⲓ ⲡϣⲉ·
ⲙ̅ⲙⲟⲥ ⲙⲛ̅ ⲑⲉ ⲛ̅ⲧⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲥⲱⲣⲙ̅
ⲙ̅ ⲡⲉϥⲛⲟⲩⲥ· ϣⲁⲛⲧ ϥ̅ⲉⲓ· ⲉⲣⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲏⲓ̈· ⲙ̅
ⲡⲣⲱⲙⲉ ⲛ̅ ϩⲏⲕⲉ· ⲉϥⲟ ⲛ̅ ⲁⲧ ⲥⲟⲟⲩⲛ̅· ⲡⲣⲱⲙⲉ ⲇⲉ· ⲉⲧ
ⲉⲣⲉ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲡⲁⲣⲁⲅⲓ̈ⲗⲉ· ⲉ ⲡⲣⲱⲙⲉ
ⲛ̅ⲧⲁϥϥⲓ̈ ⲡϣⲉ· ⲛ̅ ϣⲁ ϫⲉ ⲛⲓⲙ· ⲛ̅ⲧⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ϫⲟⲟⲩ ⲛⲁϥ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲣⲱⲙⲉ· ⲥⲱⲧⲙ̅
ⲉ ⲛⲁⲓ· ⲁϥⲣ̅ ϣⲡⲏⲣⲉ ⲁⲩⲱ ⲡⲉϫⲁϥ· ϫⲉ | ⲟⲩ ⲙⲟⲛⲟⲛ Fol. 11 *b*
ϫⲉ ⲟⲩ[illegible]ϩⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ ⲙ̅ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲉⲣϣⲁⲛ ⲙ̅ⲁ̅

ⲡⲛⲟⲩⲧⲉ· ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ·
ⲙ̅ ⲡⲟⲩϫⲁⲓ· ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲣ̅ ϩⲱⲃ ⲉ ⲡϥ̅ⲧⲟⲡⲟⲥ· ϣⲁⲛⲧ
ⲟⲩϫⲟⲕϥ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ϯⲛⲁⲧⲁϣⲉⲟⲉⲓϣ· ⲛ̅ ⲧⲉ[ϥ]ϭⲟⲙ
ϩⲙ̅ ⲙⲁ ⲛⲓⲙ· ⲉ ϯ ⲃⲱⲕ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲁ
ⲡⲉϥϩⲏⲧ ϣⲱⲡⲉ ⲙ̅ⲙⲟϥ· ⲁϥⲃⲱⲕ ⲉ ⲡϥ̅ⲏⲓ· ⲉϥϯ ⲉⲟⲟⲩ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲛ̅-
ⲕⲟⲧⲕ̅ ϣⲁ ϩⲧⲟⲟⲩⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉ ⲃⲟⲗ·
ⲁϥⲧⲁϣⲉⲟⲉⲓϣ ⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲙ̅ ⲡⲉⲛⲧⲟϥϣⲱⲡⲉ·
ⲁⲩⲱ ⲁϥⲃⲱⲕ ⲉ ⲡⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲡϣⲉ ⲛⲏⲩ ⲉ ⲃⲟⲗ
ⲛ̅ϩⲏⲧϥ̅· ⲁϥⲁⲗⲟϥ ⲉϫⲙ̅ ⲧⲉϥⲛⲁϩⲃ̅· ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲑⲉⲱⲣⲉⲓ ⲙ̅ⲙⲟϥ· ⲁϥϥⲓⲧϥ̅ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁϥⲕⲁⲁϥ ϩⲙ̅ ⲡⲙⲁ· ⲛ̅ⲧ ⲁϥϥⲓⲧϥ̅ ⲛ̅ϩⲏⲧϥ̅· ⲁⲩⲱ ⲁⲩⲛⲟϭ
ⲛ̅ ϩⲟⲧⲉ· ϩⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲁⲩⲱ ⲙ̅ⲡ ⲟⲩϫⲱϩ ⲉ ⲉⲕⲉ ⲉⲓⲇⲟⲥ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲕⲉ ⲥⲟⲡ·
ϣⲁⲛⲧ ⲟⲩϫⲟⲕϥ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲣⲱⲙⲉ· ⲗⲟ ⲉϥⲣ̅
ϩⲱⲃ· ⲉϥⲡⲟⲅ (*sic*) ⲟ̅ⲙⲉ ϩⲓ ⲧⲱⲃⲉ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
Fol. 12 *a* ϣⲁⲛⲧ ⲟⲩϫⲟⲕϥ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲉϥϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲙⲃ̅ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ | ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·

ⲦⲘⲈϨ ⲤⲀϢϤ̅ ⲈⲚϬⲞⲚ· Ⲡ̅ ⲠϨⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ

Ⲥⲱⲧⲙ̅ ⲟⲛ· ⲉ ⲧⲉⲕⲉ ⲛⲟϭ ⲛ̅ϣⲡⲏⲣⲉ· ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲟⲩⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲥ-
ϣⲱⲡⲉ ⲇⲉ ⲛ̅ ⲧⲉⲣ ⲟⲩⲥⲙⲓⲛⲉ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲕⲁⲗⲟⲥ· ϩⲙ̅
ⲙⲛ̅ⲧ̅ⲥⲁⲏ ⲛⲓ̈ⲙ· ⲁⲩⲥⲙⲓ̈ⲛⲉ ⲉ ⲣⲟϥ· ⲛ̅ ⲟⲩⲅⲁⲅⲉⲗⲟⲥ ⲛ̅
ϣⲉ: ⲛ̅ϣⲟⲩⲉⲃⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲣⲉ ϣⲟⲙ̅ⲧ̅ ⲛ̅ⲛⲟϭ ⲛ̅ϣⲟⲩⲉⲃⲉ
ⲛ̅ ⲧⲉⲥⲥϩⲙⲉ ⲛ̅ⲧⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓ̈ⲟⲥ ϯ ⲡⲟⲩⲟⲉⲓⲛ
ⲛⲁⲥ· ⲛ̅ⲧⲁ ⲡⲉⲥⲙⲁ[ⲕⲁ]ⲣⲓⲟⲥ ⲛ̅ ϩⲁⲓ ϯ ⲡⲟⲩⲧⲟϣ· ⲙ̅ⲡⲁⲧ
ϥ̅ⲙⲟⲩ· ⲉ ⲥⲙⲛ̅ⲧ̅ⲟⲩ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲕⲓⲛⲃⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲁ

пноуте· а поуте ⲥⲓ ⲙ пеҫшіне· ката птоц ⲛ-
ршше ⲛⲓⲙ· ауюот· аука отыннще· ⲛⲕтнсіс
нас· тоте атсшпе ⲛ ⲑаҫіс ⲛⲛоуеуе е папа-
поуц (sic) ешате· аүш ⲛ тнр отсшоуд· ⲛ ⲙⲙⲛнще
талос е ɣраі· ⲛ коуї ⲉ ⲛⲁрсатнс· пехаү
ⲡⲧеуернт ⲛⲟⲉ петсшве· ɣашоі ешпе е пднт·
ⲙ прасіос мерковріос· тнт ⲛⲙⲙаи· е кшт е
роц ⲛ отмартүріон· ⲛ̄ҭтре тераҫіс ⲛⲛоуеуе
таүо·| сарпос ечшⲧⲛ· ешхе ечрнт ⲛⲧⲛоүшш Fol. 12 b
ⲙⲙ
ⲛднтⲍ· ɣⲛ отщⲥпе ⲉ· ɣосоп ере пшахе инг
е коλ ɣⲛ ршоү· а пще таүо е коλ ⲛ ɣенклаүос
ечшⲧⲛ: ⲛⲁнсеі енаноуц ечλнк· аүш ⲛтер
отнаү ⲛⲥі ⲙⲙнще· е пе ⲛтоҫшопе· аүшц е коλ
ɣⲛ относ ⲛⲥⲙн· ет† еоот ⲙ пноуте ⲙⲙ пеҫ-
мартүрос ет отааβ· паі еіте (sic) еіре ⲛⲛеѯоп· ⲙⲙ
неі шпире· енащоот· аүш ауеі[пе] е коλ ɣⲛ ⲛ-
сарпос· ⲛ̄ɣопе ⲛⲥпоүааос· ауканү ⲛтоотоү
ɣⲛ неүнı: ɣос ф̀үλактнріон· ѡ ⲉ отнр ⲛ
ⲛталсо ⲛтаүшопе ɣⲛ ⲛⲥа[р]пос ет ⲙⲙаү· ⲙⲙ-
ннще отшш· ауеі ауеүхаріστоү ⲙ пноуте·
ⲙⲙ пⲙартүрос ет отааβ· прасіос мерковріос·
ауеωⲧⲙ ⲉ ⲛⲥі отоп ншш· ет ɣⲛ тполіс ⲙⲙ
пескωте· еіте коуї· еіте ноѕ· ауеі тнроү ѯі
отсоп· енаү е теноѕ ⲛ шпире· ⲛ̄ɣоооүт ⲙⲙ
неүоүе· етннү етθеωреі· ⲙⲙ ⲙ пентоҫшопе·
ⲛⲧа паїкаіос ааү· неүн отаді· ⲉ он ɣⲛ тполіс·
етмоүте е роц· ⲉ сатпос· ет[а]үріос▨▨▨пе· Fol. 13 a
ⲙⲙ
е ɣоүн е ршше ншш· ⲛ̄ɣоүо ⲉ е неχріс†апос·
ауеωⲧⲙ ɣшц· е тноѕ ⲛ шпире ⲛⲧасшопе· ɣⲛ
птопос ⲙ пет отааβ· пехац ⲉ· †наѵюк танаү·
ⲉ ɣеннс не ни шахе· ете неі χр[нст]іанос ѡ
ⲙⲙооүт· ⲉⲓ ешоп· ɣарнү етаі соλ· ауоүеρ-
сарпе не нте и оүⲛ̄ отрⲁ[λ] ⲙ поц пе· е треҫ-
ршк нац· ⲛ отмоүλλс ⲛ ссⲙⲙе· ⲛ λнтюп·

ⲁϥⲁⲗⲉ ⲉ ⲣⲟⲥ· ⲡⲉϫⲁϥ ⲙ̅ ⲡϥ̅ϩⲙ̅ϩⲁⲗ· ϫⲉ ⲁⲙⲟⲩ
ⲛ̅ⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲥⲱⲃⲉ· ⲉⲧⲉ ⲛⲉⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲉⲓⲣⲉ ⲙ̅ⲙⲟϥ·
ⲗⲟⲓⲡⲟⲛ ⲁⲩⲙⲟⲟϣⲉ· ⲙⲛ̅ ⲛⲉⲩⲉⲣⲏⲩ· ϣⲁⲛⲧ ⲟⲩⲉⲓ ⲉ
ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲃⲟⲕ ⲉ ϩⲟⲩⲛ
ⲛ̅ϭⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲇⲁⲓ· ⲉϥⲧⲁⲗⲏⲩ ⲉ ⲡⲉϥⲧⲃ̅ⲛⲏ· ⲡⲉϫⲉ
ⲟⲩⲁ ⲛⲁϥ· ϩⲛ̅ ⲛ̅ϣⲏⲣⲉ ⲕⲟⲩⲓ̈ ⲛ̅ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲉⲧ ⲡⲟⲛⲅ
ⲟⲙⲉ ⲉ ⲡⲧⲟⲡⲟⲥ· ϫⲉ ⲉⲕⲃⲏⲕ ⲉ ⲧⲟⲡ· ⲱ̅ ⲡⲁⲧⲛⲟⲩⲧⲉ·
ⲙⲛ̅ ⲡⲉⲓ ⲧⲃ̅ⲛⲏ· ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲇⲁⲓ· ϭⲱϣⲧ̅ ⲛ̅ⲥⲟϥ ϩⲱⲗⲟⲥ·
Fol. 13 b ⲁⲗⲗⲁ ⲁϥⲃⲱⲕ· ⲁϥⲁϩⲉ ⲣⲁⲧϥ̅· ⲁϥϭⲱϣⲧ̅ | ⲉ ϩⲣⲁⲓ ⲉ
ⲙ̅ⲉ ⲧⲑⲁⲯⲓⲥ· ⲉⲥⲟⲧⲡ̅ ⲛ̅ⲅⲁⲣⲡⲟⲥ ϩⲓ ϭⲱⲃⲉ· ⲉϣϫⲉ ⲉϥⲣⲏⲧ
ϩⲓ̈ϫⲙ̅ ⲡⲕⲁϩ· ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲇⲁⲓ·
ϫⲉ ⲛⲓⲙ ⲡⲉ ⲛ̅ⲧⲟϥϯ· ⲛ̅ⲛⲓϭⲱⲃⲉ ⲉⲛⲁⲗⲗⲟⲧⲣⲓⲟⲛ ⲉⲛⲉⲕ-
ⲗⲟⲙ· ⲉⲩϫⲓ ϭⲟⲗ· ⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲛ̅ⲧⲟϥ ⲡⲉ
ⲛ̅ⲧⲁϥⲣ̅ ⲡⲉⲓ· ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲛ̅ⲁⲡ-
ⲑⲁⲣⲧⲟⲥ· ⲡⲉ ⲛ̅ⲧⲟϥϣⲁϫⲉ· ϫⲓⲛ ⲛ̅ϣⲟⲣⲡ̅ ⲉ ⲧⲃⲉ ⲡⲧⲃ̅ⲛⲏ
ⲉⲧ ⲉϥⲧⲁⲗⲏⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲡⲉⲧ ⲛⲁⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ· ϩⲓ ϯⲟⲩⲛⲟⲩ· ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲛ̅-
ⲛⲉϣⲡⲏⲣⲉ ⲧⲏⲣⲟⲩ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁϥⲙⲟⲩϩ ⲛ̅ ϭⲱⲛⲧ̅
ϩⲛ̅ ⲛ̅ⲛⲟϭ· ⲛ̅ ⲑⲩⲙⲟⲥ· ⲁϥⲕⲁ ⲡⲧⲃ̅ⲛⲏ ⲉϫⲙ̅ ⲡϣⲏⲣⲉ
ϣⲏⲙ· ϫⲉ ⲉϥⲛⲁϩⲓⲟⲩⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ·
ⲁ ⲧⲟⲩⲣⲏⲧ ⲉⲛ ⲧⲙⲟⲩⲗ̅ⲗ̅ⲥ· ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ϩⲙ̅ ⲡⲕⲁϩ·
ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲟⲙⲉ· ⲁϥϩⲉ ⲉϫⲙ̅ ⲡⲉϥϩⲟ· ⲁϥⲡⲗⲩⲅⲏ ⲙ̅-
ⲙⲟϥ· ϩⲛ̅ ⲛⲉⲛⲛⲱⲛⲉ ⲙⲛ̅ ⲛ̅ⲧⲱⲃⲉ· ⲉⲧ ⲛⲏϫ ⲉ ⲃⲟⲗ·
ϩⲙ̅ ⲡⲙⲁ ⲛ̅ ⲕⲱⲧ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲉⲓⲥ ⲡϩⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲉⲓ ϩⲛ̅ ⲡⲣⲟ· ⲉⲣⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲙⲟⲟϣⲉ
Fol. 14 a ⲛⲙ̅ⲙⲁϥ· ⲉⲣⲉ ⲡⲉϥⲕⲟⲩⲛⲧⲁⲣⲓⲟⲛ ⲛ̅ ⲧⲟⲟ|ⲧϥ̅ ⲡⲉϫⲁϥ
ⲙ̅ⲉ ⲛⲁϥ· ϫⲉ ⲉⲕⲣ̅ ⲟⲩ ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲱ̅ ⲡⲓⲣⲱⲙⲉ ⲉⲧⲏⲩ (*sic*)
ⲉ ⲃⲟⲗ· ⲡⲙⲁ ⲛ̅ ⲭⲗⲓ̈ⲃⲁⲍⲉ ⲁⲛ ⲡⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲕⲕⲟ ⲙ̅
ⲡⲉⲕϩⲧⲟ ⲉⲓ ⲉ ϩⲟⲩⲛ· ϩⲉⲛⲛ̅ⲁⲗⲗⲟⲧⲣⲓⲟⲥ ⲛⲉ ⲛⲓϭⲱⲃⲉ·
ⲙⲛ̅ ⲛ̅ⲓ ⲅⲁⲣⲡⲟⲥ· ⲁⲩⲱ ⲛ̅ⲧⲁⲕⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ϫⲉ ⲉⲕⲉϩⲓⲟⲩⲉ
ⲉ ⲛⲉⲧ ⲣ̅ ϩⲱⲃ· ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲙ̅ⲡⲉ ⲕⲣ̅ ϩⲱⲃ· ⲟⲩⲇⲉ
ⲙ̅ⲡⲉ ⲕⲕⲱ ⲛⲉⲧ ⲣ̅ ϩⲱⲃ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁϥϩⲟⲕϥ̅ ⲙ̅
ⲡⲉϥⲕⲟⲩⲛⲧⲁⲣⲓⲟⲛ· ⲉ ⲧⲙⲏⲏⲧⲉ ⲛ̅ϩⲏⲧϥ̅· ⲁ ⲛⲉϥⲙⲁϩⲧ̅

ⲉⲓ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟϥ· ⲉⲛⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛⲁⲩ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲓ ⲙⲏ ⲧⲉⲓ̈ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲇⲁⲓ· ⲛ̅ⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲁ-
ⲧⲁⲥⲥⲉ· ⲁⲗⲗⲁ ⲛⲉⲩⲛⲁⲩ ⲉ ⲡⲣⲱⲙⲉ· ⲉϥⲛⲉϫ ⲉ ⲃⲟⲗ·
ⲉϥⲟ ⲛ̅ ⲁⲧ ⲉⲓⲙⲉ· ⲥⲉⲥⲟⲟⲩⲛ̅ ⲁⲛ· ⲙ̅ ⲡⲉ ⲛ̅ⲧⲟϥϣⲱⲡⲉ
ⲙ̅ⲙⲟϥ· ⲙⲛ̅ⲛ̅ⲥⲱⲥ ⲁϥⲱϣ ⲉ ⲃⲟⲗ· ⲛ̅ϭⲓ ⲡⲣⲱⲙⲉ· ϩⲛ̅
ⲟⲩⲛⲟϭ ⲛ̅ ⲥⲙⲏ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ⲃⲟⲓⲏⲑⲉⲓ ⲉ ⲣⲟⲓ· ϩⲛ̅ ⲧⲉⲟⲩⲛⲟⲩ ⲛ̅ ⲁⲛⲁⲅⲅⲉⲕⲏ·
ϯⲛⲁⲟⲩⲱϩ ⲁⲛ ⲉ ⲧⲟⲟⲧ ϣⲁ ⲉⲛⲉϩ· ⲛ̅ⲟⲩⲟⲉⲓϣ ⲉⲓⲥⲕⲟⲧⲉⲓ
ⲛ̅ⲥⲁ ⲗⲁⲁⲩ· ⲙ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ [ⲉ]ϣⲱⲡⲉ ⲉⲕϣⲁⲛⲉⲣ̅
ⲡⲛⲁ̅ ⲛⲙ̅ⲙⲁⲓ· ⲛⲅ̅ ⲕⲟ ⲛⲁⲓ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲓ ϣⲱⲛⲉ· ϯⲛⲁ
ϣⲱⲡⲉ ϩⲱⲱⲧ ⲛ̅ ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲁⲩⲱ ϯ | ⲥⲙⲓⲛⲉ ⲛ̅ Fol. 14 b
ⲧⲉⲕⲥⲧⲏⲗⲏ· ϯ[illegible]ⲕ ⲧⲉⲛⲟⲩ ϩⲙ̅ ⲡⲉⲕⲉⲟⲟⲩ· ⲙ̅ⲍ
ⲉⲣⲉ ⲡⲉⲕⲕⲟⲩⲛⲧⲁⲣⲓⲟⲛ ⲧⲟⲕⲥ̅ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ϯⲛⲁⲥⲙⲓⲛⲉ
ⲙ̅ ⲡⲁ ⲗⲓ̈ⲙⲛ̅ ϩⲱⲱⲧ· ⲉϥⲛⲏϫ ⲉ ⲃⲟⲗ ϩⲁ ⲛⲉⲕⲟⲩⲉⲣⲏⲧⲉ·
ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ϣⲓ̈ⲡⲉ· ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲁⲧϭⲟⲙ· ⲛ̅ⲧⲁⲭⲣⲩⲥ-
ⲥⲟⲩ ⲛ̅ ⲧⲉⲕϩⲓⲕⲱⲛ ϩⲛ̅ ⲟⲩⲛⲟⲩⲃ· ⲉϥⲥⲟⲧⲡ̅· ⲙⲛ̅ ϩⲉⲛⲛⲱⲛⲉ
ⲛ̅ⲁⲩⲉⲓⲛ ⲛ̅ⲕⲱϩⲧ̅· ⲉⲧⲉ ⲡⲉⲭⲣⲩⲥⲟⲗⲓ̈ⲛⲑⲟⲥ ⲡⲉ· ⲁⲩⲱ
ⲡⲗⲓ̈ⲙⲛ̅ ⲙ̅ ⲡⲉⲕⲕⲟⲩⲛⲧⲁⲣⲓⲟⲛ· ϯⲛⲁ ⲧⲣⲉⲩⲧⲟⲕⲥϥ̅ ⲉⲛⲱⲛⲉ
ⲙ̅ ⲙⲉ· ⲛ̅ ⲁⲧⲁⲙⲁⲥ· ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ ⲱ̅ ⲡⲁ ϫⲟⲉⲓⲥ·
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁⲓ ϫⲉ ⲛ̅ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ· ⲉϥⲛⲏϫ ⲉ
ⲃⲟⲗ· ⲉϥⲟ ⲙ̅ ⲡⲏϣ ⲙⲟⲩ: ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ̅ ⲡϫⲟⲉⲓⲥ· ϣⲁϫⲉ ⲙⲛ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ
ⲛⲉϩ ⲡⲕ̅ⲕⲟⲩⲛⲧⲁⲣⲓⲟⲛ ϩⲓⲱⲱϥ· ⲉϣϫⲉ ⲉϥⲛⲁⲡⲓ̈ⲥⲧⲉⲩⲉ ⲉ
ⲡⲉⲛⲣ̅ⲣ̅ⲟ ⲙ̅ ⲙⲉ· ⲡⲉⲭ̅ⲥ· ⲛⲁⲛⲟⲩ ⲟⲩⲣⲉϥⲣ̅ ⲛⲟⲃⲉ· ⲛ̅ϩⲟⲩⲟ
ⲉⲩⲇⲓⲕⲁⲓ̈ⲟⲥ· ⲉϥⲛⲁⲣ̅ ⲛⲟⲃⲉ· ϣⲁⲣⲉ ⲟⲩⲣⲁϣⲉ ϣⲱⲡⲉ·
ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ· ⲉϫⲛ̅ ⲟⲩⲣϥ̅ⲣ̅ ⲛⲟⲃⲉ· ⲉϥϣⲁⲛ-
ⲙⲉⲧⲁⲛⲟⲓⲁ ⲉϫⲛ̅ | ⲛϥ̅ⲛⲟⲃⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁ· ⲡⲥⲱⲧⲏⲣ Fol. 15 a
ⲧⲁⲙⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ· ϫⲉ ⲛϥ̅ ⲙ̅ⲙⲁⲩ· ⲙⲁⲣⲉ ⲡⲕ̅ⲛⲁ̅ ⲙ̅ⲏ
ⲧⲁϩⲟϥ· ϫⲉ ⲟⲩⲁⲧ ⲥⲟⲟⲩⲛ̅ ⲡⲉ· ⲁⲩⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲉϥϩⲏⲧ ϣⲱⲡⲉ ⲙ̅ⲙⲟϥ· ⲁϥϫⲓ
ϩⲱⲃ ⲛⲓ̈ⲙ· ⲛ̅ⲧⲁⲩϣⲱⲡⲉ ⲙⲟ̅ϥ (*sic*)· ⲉ ⲡⲙⲏⲏϣⲉ ⲉⲧ ⲥⲟⲟⲩϩ
ⲉ ϩⲟⲩⲛ· ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲉⲧ
ⲓⲣⲉ ⲛ̅ ⲛⲓ ϭⲟⲙ· ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ ⲙ̅ ⲡϥ̅ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ· ⲇⲉ ⲁ ⲡⲣⲱⲙⲉ ⲧⲱⲟⲩⲛ· ⲁϥⲃⲱⲕ

ⲉ ⲡⲛⲏⲓ· ⲉⲩⲱⲁⲭⲉ ⲉ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲙⲛ̄ ⲛⲉⲩⲣⲣⲁⲗ·
ⲛ̄ⲣⲱⲃ ⲛ̄ⲓⲓⲉ ⲛ̄ⲧⲁⲣⲱⲟⲩⲡⲉ ⲡⲓⲟⲟⲩ· ⲁⲧⲱ ⲭⲉ ⲛⲉ ⲙⲛ̄ⲧⲁⲁⲩ
ⲱⲛⲣⲉ ⲛ̄ⲓⲁⲁⲩ· ⲭⲉ ⲟⲩⲁⲃⲣⲏⲓ ⲧⲉ· ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲙ̄ ⲡⲉⲩ-
ⲣⲁⲥⲧⲉ ⲁⲉ· ⲡⲉϩⲁⲩ ⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲭⲉ ⲡⲉⲧ ⲟⲩⲉⲱ
ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣⲉⲥⲟⲧⲁⲣⲉ ⲛ̄ⲥⲱⲓ· ⲁⲧⲱ ⲁⲩⲭⲓ ⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ·
ⲙⲛ̄ ⲛⲉⲩⲣⲣⲁⲗ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲁⲧⲉ ⲙ̄ ⲡⲓⲥⲕⲟⲡⲟⲥ (*sic*)·
ⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ· ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲣⲁⲛ (*sic*) ⲙ̄ ⲡⲓⲱⲧ·
ⲙⲛ̄ ⲡⲱⲛⲣⲉ· ⲙⲛ̄ ⲡⲉⲡⲧⲁ [ⲉ]ⲧ ⲟⲩⲁⲃ· ⲁⲧⲱ ⲁⲙⲟⲟⲧⲉ
Fol. 15 *b* ⲉ ⲡⲉⲩⲣⲁⲛ ⲭⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲧⲱ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲭⲉ ⲗⲉⲥⲁ-
ⲛ̄ (*sic*) ⲃⲉⲧ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲫⲃⲱⲕ ⲉ ⲡⲉⲩⲓⲏ· ⲁⲩⲥⲟⲧⲱⲛ ⲧⲉⲩ-
ⲥⲣⲓⲙⲉ· ⲁⲥⲱⲱ ⲡⲱⲛⲣⲉ ⲥⲛⲁⲩ· ⲡⲣⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲥⲟⲡ ⲛ̄
ⲟⲩⲱⲧ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲯⲓⲥ ⲛ̄ⲉⲃⲟⲧ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲁⲥϧⲡⲟ
ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲛ̄ⲣⲁⲧⲣⲉ· ⲁⲙⲟⲟⲧⲉ ⲉ ⲡⲱⲟⲣⲡ ⲙ̄ ⲙⲓⲥⲉ·
ⲭⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲁⲧⲁ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲃⲟⲗ
ⲭⲉ ⲧⲁⲧⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲟⲩϫⲁⲓ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧϥ· ⲡⲓⲉⲣ
ⲥⲛⲁⲩ ⲁⲙⲟⲟⲧⲉ ⲉ ⲣⲟϥ· ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲡⲣⲁⲛ ⲙ̄
ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ· ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁⲙⲟⲟⲧⲉ ⲉⲧⲣⲱⲙⲉ
ⲛ̄ ⲧⲩⲭⲏⲉⲓⲧⲏⲥ ⲁⲩϯ ⲛⲁϥ ⲙ̄ ⲙⲛⲧ ⲛ̄ⲗⲓⲧⲣⲁ ⲛⲟⲩⲃ·
ⲉⲩⲥⲟⲧⲡ· ⲙⲛ̄ ⲣⲉⲙⲛⲱⲙⲉ ⲙ̄ ⲙⲉ ⲉⲧⲧⲁⲓⲛⲧ· ⲁⲩⲥⲙⲛ̄
ⲡⲗⲩⲓⲏ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲣⲉ ⲡⲁⲕⲟⲛⲧⲁⲣⲓⲟⲛ
ⲛ̄ ⲧⲟⲟⲧϥ· ⲁⲩⲧⲣⲉⲧⲧⲟⲕⲥϥ ⲉⲡⲱⲙⲉ· ⲛ̄ ⲁⲧⲁⲙⲁⲥ ⲁⲧⲱ
ⲁⲩⲧⲣⲉⲧⲥⲙⲛ̄ⲙⲉ ⲙ̄ ⲡⲁⲗⲙⲏⲛⲓ· ⲣⲱⲟⲩ ⲛ̄ ⲛⲟⲩⲃ· ⲣⲓ ⲱⲙⲉ
ⲙ̄ ⲙⲉ· ⲉⲩⲣⲁ ⲡⲉⲥⲏⲧ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲩ-
ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟⲟⲩ ⲣⲙ̄ ⲡⲁⲙⲉⲣⲉϥ· ⲉϧⲙ̄ ⲣⲏⲧϥ· ⲁⲧⲱ
Fol. 16 *a* ⲥⲓ | ⲛ̄ ⲧⲉⲩⲣⲓⲕⲱⲛ· ⲉ ⲣⲟⲙ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙⲛ̄ⲛⲥⲁ
ⲛⲁ ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲁⲩⲕⲁⲁⲥ ⲣⲓⲱⲛ ⲙ̄ ⲡⲓⲣⲁ-
ⲧⲓⲟⲛ· ⲱⲁ ⲣⲣⲁⲓ ⲉ ⲡⲟⲟⲩ ⲛ̄ⲣⲱⲟⲩ· ⲁⲧⲱ ⲥⲉⲱⲟⲟⲩ ⲧⲉⲛⲟⲩ
ⲉⲧⲙⲙⲁⲩⲧⲣⲉ ⲛ̄ ⲛⲓⲥⲟⲩ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲫ̄ ⲟⲩⲉⲣⲛⲓⲛ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲭⲁⲛⲛⲓ ⲝ̄ⲧ̇ⲧ̇

ⲦⲘⲈϨ ϢⲘⲞⲨⲚ Ⲛ̄ϬⲞⲘ ⲠⲒ ϨⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ

Ⲁⲥϣⲱⲡⲉ ⲇⲉ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉⲩϩⲁⲅⲓⲁⲍⲉ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁ ⲡⲥⲟⲉⲓⲧ ⲛ̄ ⲛⲓϭⲟⲙ (?) [ⲡ]ⲱϩ· ϣⲁ ⲙⲁ ⲛⲓⲙ· ⲁⲩⲱ ⲟⲩⲛⲟϭ ⲙ̄ⲙⲏⲏϣⲉ· ⲉⲩⲛⲏⲩ ⲉ ⲡⲉϥⲗⲓⲯⲁⲛⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩ[ⲟⲩ]ⲱϣⲧ̄ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲛⲉⲧ ϣⲱⲛⲉ ⲉⲩⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲗϭⲟ· ⲉⲩⲃⲏⲕ ⲉ ⲛⲉⲩⲏⲓ̈· ⲛ̄ⲇⲓⲙⲱⲛⲓⲟⲛ ⲉϥⲛⲟⲩϫ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲛⲉⲩϯ ϩⲁϩ ⲛ̄ⲉⲓⲣⲏⲧ ϩⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ· ⲛⲉⲩⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ ⲇⲉ· ϩⲛ̄ ⲟⲩⲭⲱⲣⲓⲟⲛ ϩⲓⲧⲟⲩⲱϥ· ⲙ̄ ⲡⲙⲁⲓ̈ (*sic*) ⲟⲩⲙⲁ ⲉⲩⲙⲟⲩⲧⲉ· ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲉⲧ ⲙ̄ⲙⲁⲩ· ϫⲉ ⲕⲩⲣⲓⲥ ϩⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ· ⲉ ⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ | ⲛ̄ Fol. 16 *b*
ⲟⲩϣⲉⲉⲣⲉ [ϣⲏⲙ]· ⲙ̄ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ· ⲙ̄ⲡ ϥ̄ϫⲟ ϣⲏⲣⲉ [ⲛ̄ⲃ̄]
ⲉⲛⲉϩ· ⲛ̄ⲥⲁⲃⲗ̄ⲗⲁⲥ· ⲛ̄ⲧⲁϥⲕⲁⲁⲥ ⲉ ϩⲣⲁⲓ· ⲉⲥⲟ ⲛ̄ ⲕⲟⲩⲓ ⲛ̄ ⲟⲣⲫⲁⲛⲟⲥ· ⲉϥϭⲱϣⲧ̄ ⲛ̄ⲥⲱⲥ· ϩⲱⲥ ⲉϥⲛⲁⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲛ̄ϭⲟⲙ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ· ⲁϥϥⲓ ⲟⲩⲕⲟⲩⲓ ⲛ̄ⲉⲩⲗⲟⲅⲓ̈ⲁ· ϣⲁ ⲙⲁⲁⲃ ⲛ̄ϩⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲁϥⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϣⲗⲏⲗ ⲁϥϯ ⲙ̄ ⲡⲙⲁⲁⲃ· ⲛ̄ϩⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲙ̄ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲧⲟⲡⲟⲥ· ⲁⲩⲱ ⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ϣⲟⲡⲥ̄ ⲉ ⲣⲟϥ· ϫⲉ ⲛⲉ ϩⲉⲛⲙⲁⲓⲣⲱⲙⲉ ⲛⲉ· ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲱ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ ⲏⲣⲡ̄· ⲁⲩⲱ ⲁⲩⲱⲙ: ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ ϭⲓⲛⲟⲩⲱⲙ· ⲉⲩϯ ⲙⲁ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲩⲛϯⲭⲓⲁ· ⲉⲓ̈ ⲉ ⲧⲙⲏⲏⲧⲉⲓ̈· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ· ϫⲉ ⲧⲉⲧⲛ̄ⲣ̄ ⲭⲣⲓⲁ ⲉⲛ ⲟⲩ ⲙⲁⲧⲁⲙⲟⲓ· ⲛ̄ⲧⲁⲥⲙⲛ̄ⲧϥ̄ ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲇⲉ ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲡⲉϫⲁⲩ ⲛⲁϥ· ϫⲉ ⲛ̄ⲟⲩⲉϣ ⲟⲩⲙⲁ ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄ ⲉⲛⲁⲛⲟⲩϥ· ⲛ̄ⲧⲛ̄ⲧⲁⲗⲟ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ ϫⲱϥ· ⲁ ⲡⲁⲣ|ⲭⲱⲛ ⲟⲩⲱϣⲃ̄· ⲉϥϫⲱ Fol. 17 *a*
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲣϣⲁⲛ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ- [ⲛ̄ⲅ̄]
ⲣⲓⲟⲥ· ⲛ̄ⲧⲉ ⲡⲁⲓ̈ ⲁⲓ̈ⲧⲉⲓ̈ⲙⲁ ϫⲱⲕ ⲉ ⲃⲟⲗ· ϯⲛⲁⲥⲙⲓⲛⲉ ⲛ̄

ⲟⲩ[ⲙⲁ] ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄· ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛ̄ⲧⲁϣⲉⲧϣⲱⲧϥ̄
ⲛ̄ ⲏⲓⲗⲓⲫⲁⲛϯⲛⲟⲛ ⲉϥⲧⲁⲓⲏⲩ· ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁ ⲛⲉⲣⲣⲱⲟⲩ·
ⲛ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲁϥⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ϭⲓ ⲡⲁⲣⲭⲱⲛ
ⲛ̄ⲧⲉⲩϣⲏ· ⲁⲩⲱ ⲉⲥ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲟⲩⲱⲛϩ̄
ⲉ ⲣⲟϥ· ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲉⲕϣⲁⲛⲧⲱⲟⲩⲛ· ▨ⲣ[ⲧ]ⲁⲗⲉ ⲉ ⲡⲕ̄ⲧⲃ̄ⲛⲏ· ⲛⲅ̄
ⲃⲱⲕ ⲉ ⲡⲕ̄ⲏⲓ· ⲁⲩⲱ ⲙ̄ⲡⲣ̄ ⲕⲁⲧⲉⲭⲉⲓ· ⲉ ⲥⲙⲓⲛⲉ ⲙ̄ ⲡⲉⲓ
ϭⲗⲟϭ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕϫⲟⲟⲥ· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲟⲩⲛ̄·
ⲟⲩⲕⲟⲩⲓ ⲛ̄ ⲁⲙⲉⲗⲓⲁ ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲧⲱϣ
ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄· ⲛ̄ⲧⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲁⲙⲟⲕ· ⲉ
ⲧⲃⲏⲏⲧϥ̄· ϩⲓ ⲣⲟⲩϩⲉ· ⲁⲗⲗⲁ ϯϥⲓ ⲱⲡ ⲛⲙ̄ⲙⲁⲕ ⲁⲛ·
ϯⲥⲟⲟⲩⲛ̄ ϫⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲩ ⲛⲓⲙ· ⲉⲕⲛⲁϫⲡⲉ ⲉⲓ ⲉ ⲡⲁ ⲧⲟ-
ⲡⲟⲥ· ⲛ̄ⲧⲁⲛⲁ̄ ⲛⲁⲕ· ⲡⲁⲣⲭⲱⲛ ⲇⲉ ⲁϥⲛⲉϩⲥⲉ· ⲉϩⲙ̄
Fol. 17 b ⲡϩⲟⲣⲟⲙⲁ ⲉ ϩⲣⲁⲓ· ⲁϥⲣ̄ ϣⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ· | ϣⲟⲣⲡ̄ ⲇⲉ
ⲛ̄ⲇ̄ ⲛ̄ ⲧⲉⲣ ⲉϥϣⲱⲡⲉ· ⲁϥⲃⲱⲕ ⲉ ⲧⲉⲕⲗⲏⲥⲓⲁ (*sic*)· ⲁϥⲟⲩⲱϣⲧ̄
ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁϥ[ⲉⲓ] ⲉ ⲃⲟⲗ· ⲁϥⲁⲗⲉ
ⲉ ⲛⲉϥⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲁϥⲃⲱⲕ ⲉ ⲡϥ̄ⲏⲓ̈· ⲛ̄ ⲧⲉⲣⲉ ⲟⲩϩⲟⲟⲩ
ⲇⲉ ⲟⲩⲉⲓⲛⲉ· ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲓ ϩⲙ̄ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲥⲱⲧⲙ̄ ⲉ
ⲧⲃⲉ ⲧⲉϥϣⲉⲉⲣⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ·
ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ ϣⲁ ⲣⲟϥ· ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲓⲟⲩⲱϣ ϫⲓ ϩⲱⲓ· ⲛ̄ ⲧⲉⲕϣⲉⲉⲣⲉ ⲙ̄ ⲡⲁ
ϣⲏⲣⲉ· ⲁⲩⲱ ϯⲛⲁⲧⲁϣⲟ ⲧⲉϭⲣⲏⲡⲉ· ϩⲙ̄ ⲡⲛⲟⲩⲃ ⲙⲛ̄
ⲡϩⲁⲧ· ⲁⲩⲱ ϩⲉⲛϩⲙ̄ϩⲁⲗ ⲛ̄ϩⲟⲟⲩⲧ· ⲙⲛ̄ ϩⲉⲛϩⲙ̄ϩⲁⲗ
ⲛ̄ⲥϩⲓⲙⲉ· ⲁⲩⲱ ϩⲉⲛϭⲁⲙⲟⲩⲗ· ϩⲉⲛⲣⲉϥⲡⲗⲉⲓⲁ ϩⲛ̄ ⲑⲁⲗ-
ⲗⲁⲥⲥⲁ· ⲕⲁⲧⲁ ⲡⲧⲁⲓⲟ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ̄ⲛⲟϭ ϩⲓ ⲟⲩⲥⲟⲡ· ⲧⲟⲧⲉ
ⲧⲙⲁⲁⲩ ⲛ̄ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ ⲧⲉⲥϩⲓⲙⲉ ⲙ̄ ⲡⲁⲣⲭⲱⲛ·
ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ⲁⲥⲧⲁⲙⲟϥ ⲁ ⲡϣⲁϫⲉ· ⲡⲉϫⲉ ⲡⲁⲣ-
ⲭⲱⲛ· ϫⲉ ⲉϣⲱⲡⲉ ⲙⲓϩⲉ ⲉ ϣⲏⲣⲉ ϣⲏⲙ· ⲛ̄ⲧⲁⲓⲛ̄ⲧϥ̄ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲁ ⲏⲓ· ⲛ̄ⲧ ⲁⲓⲥϩⲁⲓ ⲛⲁϥ· ⲛ̄ ⲧⲁ ⲡⲣⲟⲥϩⲟⲇⲟⲥ
Fol. 18 a ⲧⲏⲣⲥ̄· ⲙⲛ̄ ϭⲟⲙⲙⲟⲓ ⲉ ⲡⲟⲣϫⲥ̄ ⲉ ⲣⲟⲓ ⲉⲛⲉϩ· | ⲁⲩⲱ
ⲛ̄ⲉ̄ ⲡϣⲏⲣⲉ [ϣⲏⲙ] ϫⲉ ⲙⲛ̄ⲧⲁⲓ ⲛ̄ⲥⲁⲃⲗ̄ⲗⲁⲥ· ⲉⲓϭⲱϣⲧ̄ ⲛ̄ⲥⲟⲥ
ⲉⲓϭⲱϣⲧ̄ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ· ⲧⲟⲧⲉ ⲁ ⲧⲉⲥϩⲓ̈ⲙⲉ ⲙ̄ ⲡⲁⲣⲭⲱⲛ·
ϫⲱ ⲛ̄ϩⲱⲃ ⲛⲓⲙ· ⲉ ⲛⲉⲥϩⲓ̈ⲙⲉ ⲛ̄ⲧⲁⲩⲉⲓ· ⲁⲩⲱ ⲁⲩⲃⲱⲕ

ⲉⲩⲗⲩⲡⲉⲓ̈· ⲁⲩϫⲱ ⲛ̄ ϩⲱⲃ ⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ: ⲙⲛ̄ ⲛⲉϥ-
ⲉⲓⲟⲧⲉ· ⲁⲩⲱ ⲁⲩⲉⲙ ⲡⲕⲁϩ ⲛ̄ϩⲏⲧ· ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩϣⲁϫⲉ·
ⲣⲟⲩϩⲉ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲡⲉⲩϣⲏⲣⲉ·
ⲁⲩϣⲁϫⲉ ⲛⲙ̄ⲙⲁϥ· ⲉ ⲧⲃⲉ ϩⲁϩ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ· ϩⲛ̄
ⲧⲡⲟⲗⲓ̈ⲥ· ⲁⲩⲱ [ⲙ̄]ⲡ ⲟⲩⲣⲁⲛⲁϥ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁⲗⲗⲁ
ⲛⲉϥⲙⲟⲕϩ̄ ⲛ̄ ϩⲏⲧ· ⲉ ⲃⲟⲗ ϫⲉ ⲉϥⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲧϣⲉⲉⲣⲉ
ϣⲏⲙ· ϫⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ· ϫⲉ ⲛϥ̄ⲟ ⲛⲕⲟⲩⲓ· ⲉϥϩⲛ̄
ⲧⲁⲛⲍⲉⲃⲉ· ϩⲁϩⲧⲛ̄ ⲙ̄ ⲡⲉϥⲥⲁϩ· ϣⲁⲣⲉ ⲡⲥⲁϩ ⲧⲛ̄ⲛⲟⲟⲩ
ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲙ̄ⲙⲏⲏⲛⲉ· ⲛⲉϥⲁⲡⲁⲅⲅⲉⲗⲉ ⲉ ⲧϣⲉⲉⲣⲉ
ϣⲏⲙ· ⲛ̄ ⲛⲉⲧ ⲉⲣⲉ ⲡϥ̄ⲥⲁϩ ⲛⲁⲥϩⲁⲓⲥⲟⲩ ⲛⲁϥ· ⲉ ⲧϥ̄-
ⲡⲁⲛⲁⲅⲓⲥ· ⲗⲟⲓⲡⲟⲛ ⲁϥⲣ̄ ⲧⲉⲩϣⲏ ⲧⲏⲣⲥ̄· ⲉϥⲛ̄ⲕⲟⲧⲕ̄·
ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩ ⲁⲣⲁ ⲡⲉⲧ ⲉϥⲛⲁⲁⲁϥ· ϣⲁⲛⲧ
ⲉϥⲁⲡⲁⲛⲧⲁ· ⲉⲧ | ⲉ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ· ⲛ̄ ϩⲛ̄ ⲟⲩϣϣⲏⲃ Fol. 18 b
ⲛ̄ ⲅⲁⲙⲟⲥ· ⲏ̄ ϩⲛ̄ ⲟⲩⲡⲟⲣⲛⲓⲁ· ⲉ ⲧⲃⲉ ⲡⲉϥⲛⲟϭ ⲛ̄ ⲕⲱϩ· ⲛ̄ⲥ̄
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲥ· ϩⲁⲡⲗⲟⲥ ⲁϥϭⲱ ⲉϥⲗⲩⲡⲉⲓ̈· ⲁⲩⲱ ⲙ̄ⲡ
ϥ̄ⲧⲁⲙⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲉ ⲡⲉϥⲗⲩⲡⲉⲓ̈· ⲁⲩⲱ ⲙ̄ ⲡϩⲟⲩⲛ
ⲛ̄ ⲟⲩⲉⲃⲟⲧ ⲛ̄ϩⲟⲟⲩ· ϫⲓⲛ ⲛ̄ⲧⲁ ⲛⲁⲓ ϣⲱⲡⲉ· ⲁ ⲧⲙⲁⲁⲩ
ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲙⲟⲩ· ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲗⲩⲡⲉⲓ ⲛ̄
ⲧⲉϥⲙⲁⲁⲩ· ⲙ̄ⲡⲉ ⲡⲉϥⲉⲓⲱⲧ· ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲗⲁⲁⲩ ⲛ̄ ⲥϩⲓⲙⲉ
ⲛⲁϥ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲡϣⲏⲣⲉ ⲇⲉ ϣⲏⲙ· ⲙ̄ⲡⲉ ⲡⲙⲉⲉⲩⲉ
ⲗⲟ ⲉϥⲉⲛⲱⲭⲗⲉ ⲛⲁϥ· ⲉ ⲧⲃⲉ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ· ⲁϥϯ ⲉ
ⲡⲁϩⲟⲩ ⲙ̄ⲙⲏⲛⲉ· ϣⲁⲛⲧ ⲉϥϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲩ·
ⲁⲩⲱ ϩⲁϩ ⲙ̄ⲙⲁⲅⲟⲥ ⲁϥⲃⲱⲕ ⲉ ⲣⲁⲧⲟⲩ· ⲉϥⲟⲩⲱϣ ⲥⲱⲕ
ⲙ̄ ⲡⲛⲟⲩⲥ ⲛ̄ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲛ̄ⲥⲉ ϯ ⲛ̄ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ ⲛⲁϥ
ⲙⲁⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡ ⲉϥⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲁϥϩⲉ
ⲉⲩⲛⲟϭ ⲙ̄ⲙⲁⲅⲟⲥ· ⲡϩⲁⲏ ⲡⲉϫⲁϥ· ϫⲉ ϯⲛⲁⲧⲣⲉⲕⲛⲁⲩ
ⲉ ⲣⲟⲥ· ⲛⲅ̄ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲥ· ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲥⲟⲡ·
ⲛ̄ⲧⲁⲡⲣⲟ ϩⲓ ⲧⲁⲡⲣⲟ· ⲡϣⲏⲣⲉ ⲇⲉ ϣⲏⲙ ϩⲓⲧⲛ̄ ⲡϥ̄ⲛⲟϭ
ⲛ̄ϫⲱϥ ⲛ̄ ϩⲏⲧ ⲉ ϩⲟⲩⲛ ⲉ

[One leaf, or more, wanting]

| ϫⲱϫ· ⲁⲩⲱ ⲟⲛ ϩⲉⲛⲡⲉⲩⲕⲓⲟⲛ ⲁⲩⲥⲙⲛ̄ⲧⲟⲩ ⲙ̄ ⲡⲟϭⲉ· Fol. 19 a
ⲁⲩϣⲉⲧϣⲱⲧⲟⲩ ⲙ̄ ⲡⲉⲧⲁⲗⲟⲛ ϩⲓⲗⲉⲫⲁ[ⲛ]ϯⲛⲟⲛ· ⲁⲩⲱ [?]
ⲧⲁⲙⲓⲟ ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲙ̄ⲕⲁⲧⲕ̄ (*sic*) ⲁⲩⲱϥⲧ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲛ̄
ⲑⲓⲕⲱⲛ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϩⲛ̄ ϩⲉⲛⲛⲱⲛⲉ ⲛⲁⲩⲁⲛ ⲉⲛⲓϭⲉ·

ⲙⲛ̄ ϣⲟⲙ̄ⲧ ⲛ̄ⲥϯⲟⲥ̄ ⲛ̄ⲛⲟⲩⲃ· ⲙⲛ̄ ϣⲟⲙ̄ⲧ ⲛ̄ⲥⲫⲣⲁⲅⲓⲥ ⲛ̄
ϩⲁⲧ· ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲩϫⲟⲕϥ̄ ⲉ ⲃⲟⲗ ⲕⲁⲗⲟⲥ· ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛⲓ̈ⲡⲓ̈ⲕⲏⲥ· ⲁϥⲧⲁⲗⲟ ⲡⲉⲕϭⲗⲟϭ· ⲉϫⲛ̄ ⲛⲉϥⲧⲃ̄ⲛⲟⲟⲩⲉ ⲛ̄-
ⲧⲉⲩϣⲏ· ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲙⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ ⲉⲧ ϣⲱⲛⲉ·
ⲙⲛ̄ ⲛϥ̄ϩⲙ̄ϩⲁⲗ ϣⲁⲛⲧⲟⲩⲉⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
[illegible] ⲛ̄ϣⲟⲛⲧ (*sic*) ⲉⲛϩⲟⲟⲩ· ⲉ ⲡϣⲁ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲛ̄ ⲁⲑⲱⲣ ⲡⲉ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ
ⲇⲉ· ⲉ ⲡⲉⲕϭⲗⲟϭ· ⲛ̄ϭⲓ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲁⲩⲑⲁⲃⲙⲁⲍⲉ (*sic*)
ⲉⲙⲁⲧⲉ· ⲁⲩⲯⲁⲗⲗⲉ ϩⲓ̈ⲑⲏ ⲙ̄ⲙⲟϥ· ⲁⲩϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ
ⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ· ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ· ⲙⲛ̄
ⲧⲉϥϣⲉⲉⲣⲉ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ· ⲁⲩ-
ⲟⲩⲱϣⲧ̄ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ· ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ⲣⲁϣⲉ· ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁϥϫⲓⲧⲟⲩ ⲉⲩⲙⲁ ⲙⲁⲩ-
Fol. 19 *b* [?] ⲁⲁⲩ· ⲁⲩⲁⲛⲁⲡⲉⲩ|ⲉ[illegible]ⲡϩⲓⲥⲉ ⲛⲛⲉϩⲓⲟⲟⲩⲉ· ⲁⲩⲱ
ⲉⲣⲉ ⲧⲉⲩϣⲉⲉⲣⲉ ϣⲟⲟⲡ ϩⲁ ⲃⲁⲥⲁⲛⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ϥ̄ⲙⲟⲥⲧⲉ
ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ ⲡϣⲱⲛⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ϫⲉ ⲟⲩϩⲓⲥⲱⲛ
ⲛ̄ⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲡⲉ· ϩⲛ̄ ⲧⲡⲏϣⲉ ⲛ̄ ⲧⲉⲩϣⲏ ⲇⲉ· ⲉⲥ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥϩⲟⲕϥ̄ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲏ-
ⲗⲁⲧⲏⲥ· ⲁϥⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲏⲓ ⲙ̄ ⲡϩⲉⲣϣⲓⲣⲉ· ⲛ̄ⲧⲟϥⲉⲓⲛⲉ ⲙ̄ ⲡϣⲱⲛⲉ ⲉⲧ ϩⲟⲥⲉ·
ⲉϫⲛ̄ ⲧϣⲉⲉⲣⲉ ϣⲏⲙ· ⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟϥ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲙ̄ ⲫⲟⲃⲟⲥ· ⲉⲣⲉ ⲧⲉϥⲥⲏϥⲉ ⲧⲱⲕⲙ̄ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁϥϩⲓⲟⲩⲉ
ⲉ ϫⲱϥ· [illegible]ⲛ̄ ⲧⲥⲏϥⲉ· ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲡ· ⲉϥϭⲱⲛⲧ̄·
ⲁⲩⲱ ⲁϥⲟⲛⲕϥ̄ ⲉ ϩⲣⲁⲓ ϩⲁ ⲡϩⲓⲛⲏⲃ· ⲁϥⲛⲁⲩ ⲉ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲟϥ· ⲛ̄ϩⲟ ϩⲓ ϩⲟ· ⲁϥⲟⲛⲕϥ̄
ϩⲓϫⲙ̄ ⲡϥ̄ⲙⲁ ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄· ϫⲉ ⲉϥⲛⲁⲧⲱⲟⲩⲛ ⲛϥ̄ⲡⲱⲧ·
ⲁϥϩⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲉϫⲙ̄ ⲡϥ̄ϩⲟ ϩⲁ ⲛ̄ⲟⲩⲣⲏⲧⲉ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁ̄ⲃ·
ⲁⲩⲱ ⲁϥϭⲱ ⲉϥⲙⲁⲥⲧⲓⲅⲟⲩ ⲙ̄ⲙⲟϥ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲛⲁⲩ ϩⲛ̄
ⲟⲩⲁⲡⲓⲗⲏ· ⲁⲩⲱ ⲉϥϯⲡⲓ: ⲉⲛⲟⲩⲣⲏⲧⲉ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ·
ⲁⲩⲱ ⲉϥⲣⲓⲙⲉ· ϫⲉ ⲟⲩ ⲡⲉⲡⲛⲟⲃⲉ ⲛ̄ⲧⲟϥ ⲛ̄ⲧⲁⲓⲁⲁϥ ⲱ̄ ⲡⲁ
Fol. 20 *a* [?] ϫⲥ̄· ⲡⲉϫⲉ ⲡⲉⲧ ⲟⲩⲁ̄ⲃ | ⲛⲁϥ· ϫⲉ ⲙⲉⲕⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲧ
ⲥⲏϩ· ϫⲉ ⲛⲉ ⲕⲥⲁϩⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲉⲕⲗⲁⲟⲥ ⲟⲩⲇⲉ
ⲛⲛⲉ ⲕⲛ̄ⲧⲟⲟⲧⲕ̄ ⲉϫⲙ̄ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲙ̄ ⲡϫⲥ̄· ⲡⲉϫⲁϥ ϫⲉ

ⲉϥⲥⲏϩ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲗⲗⲁ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲉⲕⲣⲁⲛ· ⲁⲩⲱ
ⲛ̅ⲅ̅ ⲧⲁⲙⲟⲓ ⲉ ⲡⲁⲛⲟⲃⲉ· ϫⲉ ⲉⲓⲙⲉⲧⲁⲛⲟⲓⲁ ϩⲁ ⲡⲁ ⲛⲟⲃⲉ·
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ· ϫⲉ ⲟⲩⲛ ⲙⲉⲧⲁⲛⲟⲓⲁ ϣⲟⲟⲡ· ⲡⲉϫⲉ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁϥ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲉⲓⲣⲉ
ⲛⲓ ϭⲟⲙ ϩⲛ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲕⲁⲓⲥⲁⲣⲓⲁ· ⲛ̅ⲧⲁⲓⲉⲓ ⲉ ⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ ⲙⲛ̅ ⲡⲉⲕⲉⲙⲁⲅⲟⲥ· ⲡⲁⲓ ⲛ̅ⲧⲟϥ ϯ ⲙ̅ ⲡⲉⲓ ⲛⲟϭ
ⲛ̅ⲧⲕⲁⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲟⲩⲁ ϣⲉⲉⲣⲉ ⲛ̅ ϩⲣ̅ⲙⲁⲡⲟⲗⲗⲱⲛ ⲛ̅
ϯⲡⲟⲗⲓⲥ ϩⲛ̅ ⲟⲩϫⲓⲛϭⲟⲛⲥ̅· ⲁⲗⲗⲁ ⲛ̅ ϩⲟⲥⲟⲛ ⲁⲓϭⲓⲛⲉ
ⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̅ϩⲏⲧⲕ̅· ϯⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲙⲟⲕ ⲁⲛ· ⲙ̅ ⲡⲓ̈
ⲥⲟⲡ· ⲁⲗⲗⲁ ⲉⲕϣⲁⲛⲧⲱⲟⲩⲛ ⲛ̅ϣⲟⲣⲡ̅ ⲙ̅ⲡⲣ̅ ⲁⲙⲉⲗⲉ·
ⲁⲗⲗⲁ ⲃⲱⲕ ⲉ ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ ⲙⲁⲅⲟⲥ· ⲡⲉⲓ ⲛ̅ⲧⲟϥ
ⲉⲓⲣⲉ ⲙ̅ ⲡⲛⲟⲃⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲉⲓ ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲁⲩⲱ ⲡⲕ̅ⲣⲁϣⲉ
ⲛⲁϫⲱⲕ ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲱⲃ ⲛⲓ̈ⲙ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ· ϫⲉ
ϯⲛⲏⲩ ⲁⲛⲟⲕ ⲉⲓⲣⲁϣⲉ· ⲁⲗⲗⲁ ⲡⲁⲛⲧⲟⲥ ⲉⲧⲙ̅ ⲡⲣⲱⲙⲉ ⲉⲧ
ⲙ̅ⲙⲁⲩ ⲉⲓ· ⲁ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱϣⲃ̅ ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲧⲟⲩϫⲟⲕ | ⲛ̅ⲧⲉⲕ[illegible]ⲧⲣⲉ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲓ Fol. 20 b
ⲉϥⲥⲕⲉⲙⲁϯⲍⲉ· ⲧⲟⲧⲉ ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ϩⲟⲡϥ̅ ⲉ ⲣⲟϥ· ϣⲟⲣⲡ̅ [?]
ⲇⲉ ⲛ̅ ⲧⲉⲣ ϥ̅ϣⲱⲡⲉ· ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲡⲁ (sic) ⲉⲓⲱⲧ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ· ϫⲉ ϯⲉⲡⲓⲑⲩⲙⲉⲓ ⲛ̅
ⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛ̅ⲧⲁϣⲗⲏⲗ·
ⲁⲩⲱ ⲛⲓⲣⲉ (sic) ⲡϥ̅ⲉⲓⲱⲧ ⲑⲁⲗⲡⲉⲓ ⲙ̅ⲙⲟϥ ⲉⲙⲁⲧⲉ· ϫⲉ ⲙⲛ̅-
ⲧⲁⲁϥ ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁϥ· ⲡⲉϫⲁϥ ϫⲉ ⲃⲱⲕ ⲡⲁ ϣⲏⲣⲉ ⲁⲗⲗⲁ
ⲙⲡⲉ ⲕⲱⲥⲕ ⲉⲓ: ⲛ̅ⲅ̅ ⲕⲱ ⲛⲁⲥⲥⲡⲗⲁⲅⲭⲛⲟⲛ ⲉⲩϫⲏϥ ⲙ̅-
ⲙⲟⲕ· ⲱ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲁⲃⲁⲗ· ⲁⲩⲱ ⲁϥϯ ⲛ̅ ⲟⲩⲙⲏⲏϣⲉ
ⲛ̅ⲁⲛϩⲟⲗⲟⲙⲁ· ⲁⲩⲱ ϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ϩⲙ̅ϩⲁⲗ ⲛ̅ϩⲟⲟⲩⲧ· ⲉ ⲧⲣⲉ
ⲩⲙⲟⲟϣⲉ ⲛⲙ̅ⲙⲁϥ· ⲗⲟⲓ[ⲡⲟⲛ] ⲁϥϫⲱⲣⲙ̅ ϩⲓ ϯϩⲓⲏ ϩⲛ̅
ⲟⲩⲛⲟϭ ⲛ̅ ϫⲱⲗⲕ̅ ⲉ ⲃⲟⲗ· ⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲙ̅ ⲙⲁⲅⲟⲥ ⲛ̅ϩⲏⲧⲥ̅· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲧⲱⲟⲩⲛ ⲙⲁⲣⲟⲛ
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛ̅ⲧⲛ̅ϣⲗⲏⲗ ⲁⲩⲱ
ϩⲱⲃ ⲛⲓⲙ ⲛ̅ⲧⲁⲩϣⲱⲡⲉ ⲙ̅ⲙⲟϥ ⲁϥϫⲟⲟⲩ ⲙ̅ ⲙⲁⲅⲟⲥ·
ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲙⲁⲅⲟⲥ ⲥⲱⲧⲙ̅ ⲉⲥ ⲡⲣⲱⲙⲉ ⲙⲛ̅ ⲧⲉϥ-
ϣⲉⲉⲣⲉ ϩⲓ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲣ̅ ϩⲟⲧⲉ·
ⲡⲉϫⲉ ⲙⲁⲅⲟⲥ ϫⲉ ⲉϣⲁⲛϣⲱⲡⲉ ⲉ ⲧⲣⲁ ⲙⲟⲩⲧⲉ ⲧⲉⲛⲟⲩ
ϯⲛⲏⲩ ⲁⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ

Fol. 21 a [?] ⲛⲉϥⲟⲩⲟⲛϥ̄ ⲉ ϧⲟⲗ ⲙ̄ⲡⲉ ⲡⲉⲓⲱⲧ ⲛ̄ | ⲧⲱⲉⲉⲣⲉ ⲙⲛⲏ ϩⲱⲧⲃ̄ ⲙ̄ⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲧⲉϫⲙⲱⲉⲉⲣⲉ· ⲙ̄ⲡⲉⲧⲛⲟⲩ ⲁ ⲡⲙⲛⲣⲉ ⲙⲛⲏ ϫⲱⲣⲓ̄ ⲉⲡ̄ ⲟⲩⲟⲥ ⲙ̄ⲥⲟⲙ ⲙⲁⲛⲧ ⲉⲓⲉⲓ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲡ̄ ⲟⲩⲟⲥ ⲙ̄ⲡⲣⲟⲧⲉ· ⲁⲩⲟⲧⲱⲙⲧ̄ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲛⲁⲩ ⲉ ⲧⲱⲉⲉⲣⲉ ⲙⲛⲏ ⲉⲥⲡⲁⲣⲧ̄ ϩⲱⲥ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲙ̄ ⲡⲉⲥⲉⲓⲱⲧ ⲙⲙ̄ ⲧⲉⲥⲙⲁⲁⲩ ⲉⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ ⲛⲁⲥ· ⲁⲧⲱ ⲛⲉⲣⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲕⲱ ⲙ̄ⲙⲟⲥ ⲉⲧⲥⲓⲣⲟⲥ ⲉⲛⲁⲟⲩϣ· ⲁ ⲡⲙⲛⲣⲉ ⲙⲛⲏ ⲙⲟⲩⲧⲉ ⲉ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲁϥϯ ⲛⲁⲩ ⲙ̄ⲙⲏⲛⲧ ⲛ̄ⲣⲱⲗⲟⲕⲟϥⲛⲟⲥ· ⲁⲧⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲱⲉⲉⲣⲉ ⲙⲛⲏ ⲡⲉ· ⲁⲥⲱⲱⲙⲧ̄[illegible] ⲁⲩⲛⲁⲩ ⲉ ⲡⲙⲛⲣⲉ ⲙⲛⲏ· ⲁⲩⲥⲟⲩⲱⲛϩ̄· ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲩ· ⲛ̄ⲥⲟⲟⲩ ⲙ̄ⲡⲗⲁⲩ ⲛ̄ⲣⲱⲙⲉ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲩ· ⲁⲧⲱ ⲁⲩⲙⲟⲩⲛⲉ ⲛ̄ⲥⲁ ⲡⲟⲩϫⲁⲓ ⲙ̄ ⲡⲉϥⲛⲓ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄· ⲛ̄ ⲧⲉⲣ ⲟⲩⲱⲗϩ ⲁⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲡⲣⲟ-ⲧⲣⲉⲡⲉ ⲙ̄ ⲡⲙⲛⲣⲉ ⲙⲛⲏ· ⲁⲩϫⲓⲧϥ̄ ⲉ ⲡⲙⲁ ⲉⲧ ϥⲁⲟⲩⲉ ⲛ̄ⲣⲏⲧϥ̄ ⲛ̄ ⲧⲡⲉ· ⲁⲧⲟⲧⲱⲙⲉ ⲁⲧⲥⲱ ⲙⲙ̄ ⲛⲉⲧⲉⲣⲛⲁ· ⲁⲩⲛⲁⲩ ⲉ ⲧⲱⲉⲉⲣⲉ ⲙⲛⲏ ⲁⲩⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲛⲉϥ-ⲗⲁⲡⲉⲓ ⲉ ⲧⲃⲏⲏⲧⲥ̄· ⲁⲉ ⲛⲉⲥⲃⲁⲥⲁⲛⲓⲍⲉ ⲁⲧⲱ ⲛⲉϥⲙⲏⲉ

Fol. 21 b [?] ϩⲛⲧⲥ̄ ⲛ̄ ⲛⲉⲥⲉⲓⲟⲧⲉ ⲁⲉ | ⲙ̄ⲧ[illegible] ⲙⲛⲏ ⲛⲉϥⲙⲱⲙⲉ· ⲁⲧⲱ ⲟⲛ ⲉⲩⲣ̄ ϩⲟⲧⲉ ⲁⲉ ⲛⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲧⲟⲣϭ̄ ⲉ ⲣⲟⲗ· ϩⲁⲡⲗⲟⲥ ⲙⲓⲣⲉ ϩⲁϥ ⲛ̄ⲣⲟⲟⲩⲉ ϩⲙ̄ ⲡⲓϩⲛⲧ ⲙ̄ ⲡⲙⲛⲣⲉ ⲙⲛⲏ· ⲡⲁⲥⲓⲟⲥ ⲇⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲟⲧⲟⲣϭ̄ ⲉ ⲣⲟⲗ ⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲱⲉⲉⲣⲉ ⲙⲛⲏ· ⲁⲩⲧⲱⲟⲩⲛ ⲙⲙⲟⲩ ⲉⲙⲡ-ⲕⲟⲧⲕ̄· ⲁⲩϫⲓⲧϥ̄ ⲙ̄ ⲡⲃⲱⲗ ⲙ̄ ⲡⲙⲁ ⲛ̄ⲙⲡⲕⲟⲧⲕ̄ ϩⲛⲧⲥ̄· ⲁⲩϫⲓⲧϥ̄ ⲙ̄ ⲡⲉⲧⲣⲟ ⲁⲩⲟⲩⲱϣ ⲉⲃⲟⲗ ϫⲉ ⲧⲉⲕⲱⲉⲉⲣⲉ ⲙ̄ ⲡⲉⲣϫⲱⲣⲉ ⲉⲧ ϥⲁⲣⲧⲛⲏ· ⲉⲙⲡⲉ ⲉⲛⲟⲩⲱⲙ ⲧⲣⲁ ⲧⲁⲗⲥⲟⲥ ⲛⲁⲕ· ⲁⲧⲱ ⲙⲉⲣⲱⲙⲉ ⲛⲥⲁ ⲡⲉⲟⲟⲩ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲩ ϫⲉ ⲙⲡⲉ ⲕⲉ ϫⲣⲟⲡ ⲧⲁⲣⲟⲥ ⲛ̄ⲣⲟⲧⲟ ⲉ ⲡⲁⲓ· ⲁⲧⲱ ⲁⲩⲧⲁⲗⲟϥ ϫⲉ ⲕⲉ ⲙⲟⲩⲛⲧ ⲙⲡⲉ· ⲙⲁⲛⲧⲉ ⲡⲉⲥⲉⲓⲱⲧ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲩ· ϫⲉ ⲁⲩϫⲱⲕ ⲉ ϧⲟⲗ ⲛ̄ⲥⲓ ⲡⲉϫⲁϩⲉ· ⲁⲧⲱ ⲙ̄ⲡⲉ ⲕⲁⲛⲉⲗⲉⲓ ⲉⲭⲓ ⲛⲁⲩ ⲛ̄ⲧⲉⲕ-ⲱⲉⲉⲣⲉ· ⲙⲙ̄ⲥⲁ ⲡⲓⲟⲧ ⲙ̄ ⲡⲉⲥⲉⲓⲱⲧ· ⲁⲧⲱ ⲁⲩⲧⲁⲗⲟϥ ⲉ ⲟⲉ ⲛ̄ⲧⲟϥⲙⲁⲧⲉⲧⲉ ⲛ̄ⲧⲉⲧⲱⲉⲉⲣⲉ· ⲙⲁⲛⲧ ⲉⲥⲱⲙⲉ ⲉ ⲧⲃⲉ ⲡ̄ϫⲟⲙϣ ⲉ ϧⲟⲗ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲥ· ⲁⲧⲱ ⲁⲩⲧⲁⲗⲟϥ

ⲟⲛ ⲉⲧ ⲑⲉ ⲛ̄ⲧⲟϥⲟⲩⲟⲛϩϥ̄ ⲉ ⲃⲟⲗ ⲉ ⲡϩⲣ̄ϣⲓⲣⲉ ⲛ̄ⲑⲉ ⲛ̄ⲧⲟϥ-
ⲁⲡⲓ̈ⲗⲉ ⲉ ⲣⲟϥ ⲉⲧ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁⲩⲱ ⲉ ⲧⲃⲉ ϩⲱⲃ ⲛⲓⲙ
ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ· ϣⲁⲛⲧ ⲉϥⲉⲓ ⲉ ⲡⲙⲁⲣ-
ⲧⲩⲣⲓⲟⲛ· ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥ|ϫⲟⲟⲩ ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣ- Fol. 22 a
ⲕⲟⲩⲣⲓⲟⲥ· ⲁϥϩⲟⲡϥ̄ ⲉ ⲣⲟϥ· ⲡⲁⲣⲭⲱⲛ ⲇⲉ ⲁϥⲛⲉϩⲥⲉ [?]
ⲉ ϩⲣⲁⲓ ϩⲙ̄ ⲡϩⲟⲣⲟⲙⲁ· ⲁϥϣⲱⲗⲙ̄ ⲉⲩⲛⲟϭ ⲛ̄ⲥϯ ⲛⲟⲩϥⲉ·
ⲉϥⲥⲟⲧⲡ̄· ⲡⲉϫⲁϥ ϫⲉ ⲁⲗⲏⲑⲟⲥ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉ ⲛ̄ⲧⲟϥⲉⲓ· ⲁϥⲟⲩⲟⲛϩ̄ ⲛϥ̄ ⲉ ⲣⲟⲓ̈· ⲁⲩⲱ ⲁϥϭⲱ ⲉϥ-
ⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲉ ⲡⲉⲛⲧⲁ ⲡϩⲣ̄ϣⲓⲣⲉ ⲉⲁⲁϥ ⲛ̄ⲧⲉϥϣⲉⲉⲣⲉ·
ⲉ ⲧⲃⲉ ⲡⲉϥⲟⲩⲱϣ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲥ· ⲁϥϭⲱ ⲉϥⲙⲟⲕⲙⲉⲕ
ⲙ̄ⲙⲟϥ ϫⲉ ⲁⲣⲁ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉ ⲉ ⲧⲣⲁϭⲟⲗⲡ̄
ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ ⲃⲟⲗ ϫⲓⲛ ⲙ̄ⲙⲟⲛ ⲉⲓⲛⲁⲕⲁⲁϥ ⲉϥϩⲏⲡ·
ϩⲟⲥⲟⲛ ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲛⲁⲓ ⲁⲩⲥⲁⲗⲡⲓ̈ⲍⲉ· ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲧ ⲛ̄ⲕⲟⲧⲕ̄ ⲧⲱⲟⲩⲛ· ⲛ̄ⲥⲉⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛ̄ⲥⲉϩⲩⲙ-
ⲛⲉⲩⲉ ⲙⲛ̄ ⲛⲉⲛⲑⲗⲟⲡⲟⲛⲟⲥ ϫⲉ ⲛⲉ ⲡⲛⲟϭ ⲛ̄ ϣⲁ ⲙ̄ⲡⲉ ⲙ̄
ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲛ̄ ⲁⲑⲱⲣ ⲡⲉ· ⲁⲩⲧⲱⲟⲩⲛ
[ⲛ̄]ϭⲓ ⲙ̄ⲙⲏⲏϣⲉ· ⲉⲩⲗⲉⲕⲟⲩⲫⲟⲣⲉⲓ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ· ⲁⲩⲉⲓ̈
ⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲁⲩϭⲱ ⲉⲩϩⲩⲙⲛⲉⲩⲉ ϣⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ
ⲥⲟⲣ· ⲁϥⲧⲱⲟⲩⲛ ϩⲱⲱϥ ⲛ̄ϭⲓ ⲡⲣⲱⲙⲉ· ⲁϥⲙⲟⲩⲧⲉ ⲉ
ⲧⲉϥⲥϩⲓⲙⲉ ⲙⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ· ⲁⲩⲉⲓ̈ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲉⲣⲉ
ⲛⲉⲩϩⲩⲙϩⲁⲗ (*sic*) ⲟⲩⲏϩ ⲛ̄ⲥⲱⲟⲩ· ⲁⲩⲱ ⲡϩⲣ̄ϣⲓⲣⲉ ϩⲱⲱϥ
ⲟⲛ ⲙⲛ̄ ⲛⲉϥϩⲙ̄ϩⲁⲗ· ⲁⲩⲃⲱⲕ ⲁⲩ|ⲟⲩⲱϣⲧ̄ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ Fol. 22 b
ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲣⲁϣⲉ ⲁⲩⲱ ⲁ ⲡϩⲣ̄ϣⲓⲣⲉ ⲙⲟⲩϣⲧ̄ [?]
ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄· ⲉϥⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄ⲡϥ̄ⲥⲁ· ⲁⲩⲱ ⲁϥ-
ϭⲓⲛⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲙⲁⲅⲟⲥ· ⲉϥⲥⲟⲛϩ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕ-
ϭⲗⲟϭ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϩⲟⲣ ⲉϥⲕⲟ: ⲛ̄ⲣⲟϥ·
ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ϥ[ⲛⲁⲩ]ⲉ ⲡϩⲣ̄ϣⲓⲣⲉ· ⲁϥⲱϣ ⲉ ⲃⲟⲗ ϫⲉ
ⲟⲩⲟⲓ ⲛⲁⲓ ⲱ̄ ⲡⲁ ϫⲥ̄ ⲛ̄ⲥⲟⲛ· ⲁⲙⲟⲩ ⲛⲅ̄ ⲛⲁⲩ ⲉ ⲡⲁ ⲛⲟϭ
ⲛ̄ⲑⲃ̄ⲃⲓ̈ⲟ· ⲡⲉϫⲉ ⲡϩⲣ̄ϣⲓⲣⲉ ⲛⲁϥ ϫⲉ ⲛ̄ⲧⲟⲕ ⲉⲓ ⲉ ⲧⲱⲛ ⲙ̄
ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲉ ⲡⲙⲁⲅⲟⲥ ⲛⲁϥ· ϫⲉ ⲱ̄ ⲡⲁ ⲥⲟⲛ· ⲁⲥ-
ϣⲱⲡⲉ ⲛ̄ ⲧⲉⲣⲉ ⲕⲃⲱⲕ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ· ⲁ ⲡϩⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉⲓ ϣⲁ ⲣⲟⲓ· ⲁϥϯ ⲛ̄ ⲟⲩⲭⲁⲙⲟⲥ ⲉ ⲉⲣⲟⲓ·
ⲁϥⲉⲓⲛⲉ ⲙ̄ⲙⲟⲓ ⲁϥⲥⲟⲛϩ̄ ⲙ̄ⲙⲟⲓ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲓ ⲙⲁ ⲛ̄
ⲙ̄ⲕⲟⲧⲕ̄· ⲉⲩϣⲓ̈ⲡⲉ ⲛⲁⲓ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ

ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ· ⲡⲁ ⲥⲟⲛ ⲙ̅ ⲙⲉⲣⲓⲧ· ϫⲉ ⲛ̅ ϩⲟⲥⲟⲛ
ⲉⲓϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲕ· ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ϯ ⲛ̅ ⲟⲩϣⲥ̅ⲛⲁⲁⲥ ⲉ
ϩⲟⲩⲛ ϩⲛ̅ ⲡⲁϩⲟ· ⲁⲓⲁⲥⲭⲩⲙⲟⲛⲉⲓ ⲉⲙⲁⲧⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ⲡ ⲟⲩⲧⲁⲙⲟⲕ ⲉ ⲧⲃⲏⲏⲧϥ̅· ϫⲉ
ⲟⲩⲟⲛϩϥ̅ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲛⲁϣⲓⲛⲉ ⲛ̅ⲥⲟϥ ⲉ ⲟⲩⲟⲛϩϥ̅
ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲉⲓⲥ ⲟⲩⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲁϥϥⲟϭⲉ
Fol. 23 *a* [?] ⲉϫⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ ⲙⲁⲅⲟⲥ· | ⲁϥⲃⲱ[ⲗϥ̅] ⲉ ⲃⲟⲗ· ⲁϥϩⲓⲧⲉ
ⲙ̅ⲙⲟϥ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲉϥⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲕⲁⲁⲧ ⲧⲁⲡⲁⲓ-
ⲇⲉⲩⲉ ⲙ̅ⲙⲟϥ· ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲛⲁⲓ· ϫⲉ ϩⲉⲛⲛⲟϭ ⲛⲉ ⲛⲉⲃⲗⲁⲥⲫⲩⲙⲓⲁ ⲛ̅ⲧⲟϥⲁⲁⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁϥⲧⲁⲙⲓⲟϥ· ⲁⲩⲱ ⲉⲥ ⲟⲩⲥϩⲓⲙⲉ ⲟⲛ ⲁⲩⲇⲓ̈-
ⲙⲱⲛⲓⲟⲛ ϩⲓⲧⲉ ϩⲁⲧⲙ̅ ⲡⲥⲱⲙⲁ ⲙ̅ⲙ̅ ⲡⲉⲧ ⲟⲩⲁ̅ⲃ· ⲁⲩⲱ ⲛ̅
ⲧⲉⲣ ⲟⲩⲕⲁ ⲧⲥⲩⲛⲁⲝⲓⲥ ⲉ ⲃⲟⲗ· ⲁ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲥⲱⲟⲩϩ
ⲉ ⲛⲁⲩ ⲉ ⲑⲉ ⲛⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ϩⲉⲃⲣⲓⲍⲉ ⲛ̅ⲛ̅ⲇⲓⲙⲱⲛⲓⲟⲛ·
ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲉⲓ ϩⲱⲱϥ ⲟⲛ ⲁϥϩⲙⲟⲟⲥ· ⲁ ⲧⲉⲥϩⲓⲙⲉ
ⲉⲧⲟ ⲛ̅ⲇⲓⲙⲱⲛⲓⲟⲛ ⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲱ̅ ϩⲉⲣⲙⲁⲡⲟⲗⲗⲟⲛ·
ⲙⲛ̅ [illegible] ⲕⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲙ̅ ⲡⲉⲓ ⲣⲱⲙⲉ ⲙ̅
ⲙⲁⲅⲟⲥ· ϫⲉ ⲛ̅ⲧⲟϥ ⲣ̅ ϩⲓⲕⲉ ⲧⲉⲕϣⲉⲉⲣⲉ· ⲁⲩⲱ ⲟⲛ ϯ
ⲧⲉⲕϣⲉⲉⲣⲉ ⲙ̅ ⲡϩⲉⲣϣⲓⲣⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲩⲧⲁⲙⲟⲕ ϩⲙ̅
ⲡϩⲟⲣⲟⲙⲁ· ϫⲉ ⲛⲛⲧⲉⲛⲟⲩⲉⲓⲥⲧⲉⲕ (*sic*) ⲁⲥⲁⲙⲁⲧⲉ ⲙ̅ ⲡⲧⲁⲗ-
ϭⲟ· ⲁⲩⲱ ⲙ̅ⲡⲣ̅ ⲁⲙⲉⲗⲉⲓ ⲉϫⲓ ϩⲟ ⲛ̅ ⲛ̅ⲧⲉⲕϣⲉⲉⲣⲉ ⲙ̅ ⲡϣⲏⲣⲉ
ϣⲏⲙ· ϫⲉⲕ ⲟⲩϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲉⲃⲟⲧ ⲉⲧⲉ ⲟⲩⲛ̅ⲧⲁϥⲥⲟⲩ ⲙ̅
ⲡⲉⲓⲱⲧ ⲙ̅ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁⲩⲱ ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲡⲉⲕϩⲏⲧ
ⲛⲁⲉⲙⲧⲟⲛ· ⲧⲉϥⲥϩⲓⲙⲉ ⲇⲉ ⲁ ⲡⲉⲥϩⲏⲧ ⲥⲱⲣⲙ̅ ⲉ ⲃⲟⲗ·
Fol. 23 *b* [?] ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲉⲥⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ | ⲁⲩⲱ ⲉⲓⲥ ⲛ̅ⲧⲉⲩⲛⲟⲩ [illegible]
ⲙⲁⲩ ⲁ ⲧⲉⲥϣⲉⲉⲣⲉ ⲗⲟ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲃⲁⲥⲁⲛⲟⲥ ϩⲱⲥ ⲙ̅ⲡⲉ
ⲥϣⲟⲛⲉ ⲉ ⲡⲧⲏⲣϥ̅· ⲁⲩⲱ ⲡⲉϫⲁⲥ ⲙ̅ ⲡⲙⲁⲅⲟⲥ ⲛ̅ϭⲓ ⲧⲉ-
ⲥϩⲓⲙⲉ· ⲉ ⲧⲣⲉ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϣⲁϫⲉ ⲛ̅ϩⲏⲧⲥ̅·
ϫⲉ ϫⲓⲛ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲛⲉ ⲕⲟⲩⲱϩ: ⲙⲛ̅ ⲛ̅ⲣⲱⲙⲉ· ⲁⲗⲗⲁ
ⲉⲕⲉⲡⲱⲧ: ⲛ̅ⲧⲟⲩⲉⲓⲏ ⲉⲕⲉϣⲱⲡⲉ ⲉⲕⲁⲁⲥⲕⲉⲓ ⲙⲁⲩⲁⲁⲕ·
ϩⲛ̅ ⲧⲩⲣⲏⲙⲟⲥ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉⲕⲙⲟⲩ· ⲁⲩⲱ ⲁϥⲉⲡⲓ̈-
ⲧⲓⲙⲁ ⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲛ̅ϩⲏⲧϥ̅ ⲁϥⲛⲟϫϥ̅ ⲉ ⲃⲟⲗ· ⲁ ⲧⲉϥ-
ϩⲟⲣⲁⲥⲓⲥ ⲥⲙⲓⲛⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁϥⲃⲱⲕ ⲉ ⲧⲉⲣⲏⲙⲟⲥ·
ⲁϥⲁⲛⲁⲭⲱⲣⲉⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉϥⲙⲟⲩ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲉ-

ⲙⲙ ⲓⲍ ⲡϣⲁ ⲟⲩⲉⲓⲙⲉ ⲁ ⲅⲉⲣⲙⲁⲛⲟⲗ[ⲗⲟⲛ ⲁⲅⲁⲗⲉ] ⲛⲉⲩ-
[ⲧⲃ]ⲛⲟⲟⲩⲉ · ⲙⲙ ⲧⲉⲩⲥⲣⲓⲙⲉ · ⲙⲙ ⲧⲉⲩⲙⲉⲉⲣⲉ · ⲙⲙ ⲛⲉⲩ-
ⲥⲣⲙⲁⲗ · ⲁⲩⲱ ⲡⲣ̄ϣⲣⲡⲉ ⲙⲙ ⲛⲉⲩⲥⲣⲙⲁⲗ · ⲁⲩⲉⲓ ⲉ
ⲧⲉⲩⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲡⲁⲣⲁⲥⲭⲉⲗⲉⲓ ⲛ̄ⲧⲉⲩ-
ⲥⲣⲓⲙⲉ · ⲛ̄ⲣⲱⲃ ⲙⲙ ⲛ̄ⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ϩⲟⲟⲩ ⲛⲁⲩ · ⲡⲙ̄
ⲡⲣⲟⲫⲏⲧⲁ · ⲛ̄ ⲧⲉⲣⲉ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲉⲓⲙⲉ ϫⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲁⲣⲭⲱⲛ ϫⲱ ⲉ ⲣⲟⲥ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲁ · ☩ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ϩⲟⲟⲩ · ⲡⲙ̄ ⲧⲁⲡⲣⲟ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ · ⲉⲧⲟ
ⲡⲁⲗⲁⲙⲱⲛⲓⲟⲛ · ⲛ̄ ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ϫⲉ ⲥⲱⲧⲙ̄ ⲁⲩ ⲟⲩⲟⲟⲩ
ⲛ̄ⲧⲱⲧ ⲛ̄ⲣⲏⲧ ϣⲱⲡⲉ ⲡⲙ̄ ⲧⲉⲧⲙⲏⲛⲧⲉ ⲁⲩⲧⲙ̄ⲛⲟⲟⲩ Fol. 24 a
ⲁⲩ[illegible]ⲁⲩⲱⲙⲉ ⲁⲩⲥⲱ ⲛⲙⲙⲁⲩ (sic) ⲁⲩⲧⲁⲙⲟⲩ ϫⲉ ⲓⲣ [?]
ⲡⲛ̄ⲣⲟⲟⲩϣ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲉ ⲛ̄ⲧϣⲉⲗⲉⲉⲧ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϩⲟⲟⲥ ⲛⲁⲛ · ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ ⲉ̄ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ·
ⲛⲓⲥⲓ ⲡⲣⲣ̄ϣⲣⲡⲉ ⲁⲩⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲓⲙⲟⲛ
ϫⲱⲕ ⲉ ⲣⲟⲓ ⲁ ⲡⲣ̄ϣⲣⲉ ⲃⲱⲕ ⲉ ⲡⲉϥⲛⲓ · ⲁⲩϫⲱ
ⲛⲣⲟⲃ ⲙⲙ ⲉ ⲡⲉϥⲓⲱⲧ · ⲁⲩⲱ ⲁ ⲡⲉϥⲉⲓⲱⲧ ϩⲁⲓⲉ ⲉ
ⲡⲉⲣⲟ · ϣⲟⲣⲡ ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲧⲙⲏⲡⲉ · ⲁ ⲡⲉⲓⲱⲧ
ⲙ̄ ⲡⲣ̄ϣⲣⲡⲉ ⲥⲱⲟⲩϩ · ⲡⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲗⲟⲩ-
ⲥⲓⲟⲥ · ⲁⲩⲉⲓ ⲉⲣⲙ ⲡⲛⲓ ⲛ̄ ⲡⲕⲣⲓⲥ ⲅⲉⲣⲙⲁⲛⲟⲗⲗⲟⲛ ·
ⲁⲩⲱ ⲁⲧⲱⲱϫⲉ ⲛⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲉⲉⲣⲉ · ⲁⲩⲱ ⲁⲩ-
ⲧⲱⲧⲉ ⲛⲉⲧⲉⲣⲛⲧ ⲁⲩⲱ ⲁⲩ ☩ ⲛⲁⲥ ⲛ̄ ⲟⲩⲙⲛⲧⲙⲁⲩⲉ ⲛⲁⲟⲩ
ⲅⲁⲧ · ⲁⲩⲱ ⲟⲩⲁⲱⲓ ⲛ̄ⲕⲟⲥⲙⲓⲥⲓⲥ · ⲁⲩⲱ ⲅⲉⲛⲣ̄ⲙⲁⲗ
ⲛ̄ⲣⲟⲟⲩⲧ · ⲙⲙ ⲅⲉⲛⲣ̄ⲙⲁⲗ ⲛ̄ⲥⲣⲓⲙⲉ · ⲙⲙ ⲅⲉⲛ : ⲟⲩⲁⲗ
ⲛ̄ⲣⲉⲥⲃⲩⲗⲉⲁ : ⲣⲛ̄ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲩⲱ ⲁⲩⲉⲓⲙⲉ ⲛ̄ⲣⲉⲛⲁⲧ-
ⲙⲱⲧⲛⲥ · ⲙⲙ ⲅⲉⲛⲃⲟⲩⲗⲁⲧⲱⲣ · ⲙⲙ ⲅⲉⲛⲡⲟⲣⲕⲟⲛⲓⲥⲧⲛⲥ ·
ⲁⲩⲱ ⲛ̄ⲣⲉⲡⲓⲙⲁⲣⲓⲟⲛ · ⲙⲙ ⲅⲉⲛϫⲟⲉⲓϫ · ⲙⲙ ⲅⲉⲛ-
ⲕⲓⲛⲓⲛⲟⲛ · ⲁⲩⲉⲓⲣⲉ ⲛ̄ⲧϣⲉⲗⲉⲧ ⲣⲛ̄ ⲟⲩⲟⲛⲟⲥ ⲙ̄ ⲙⲙⲧⲗⲁⲙ-
ⲡⲣⲟⲥ · ⲁⲩⲱ ⲙⲙⲥⲁ ⲛⲉ ⲅⲉⲃⲟⲗⲟⲥ · ⲁⲧⲱⲣⲡ ⲛ̄
ⲟⲩⲙⲛⲧⲙⲁⲩⲉ : ⲙ̄ ⲡⲗⲟⲩⲥⲓⲟⲥ · ⲙⲙ ⲟⲩⲙⲛⲧⲙⲁⲩⲉ ⲛ̄ⲁⲣⲭⲱⲛ ·
ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲧϣⲉⲗⲉⲉⲧ ⲣⲛ̄ ⲟⲩⲟⲛⲟⲥ ⲙ̄ ⲙⲙⲧⲉⲡⲓⲙⲏⲥ · ⲁⲩⲱ Fol. 24 b
ⲁⲩⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲙ̄ ⲡⲣⲟⲙ ⲛ̄ ϣⲟⲩⲛ̄ⲧ ⲛⲉϩⲱⲧ · [?]
ⲙⲙⲥⲁ ⲧϣⲉⲗⲉⲉⲧ · ⲁⲙⲟⲟⲩ ⲛⲥⲓ ⲛⲉⲓⲱⲧ ⲙ̄ ⲡϣⲏⲣⲉ
ϣⲏⲙ · ⲣⲛ̄ ⲟⲩⲙⲛⲧⲣⲗⲗⲟ ⲉⲥⲕⲟⲩⲱ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲓ-
ⲣⲟⲟⲩ ⲙ̄ ⲡⲉϩⲣⲏⲓⲉ ϫⲱⲕ ⲉ ⲣⲟⲓ · ⲁ ⲡⲣ̄ϣⲣⲡⲉ ⲓⲍ ⲙ̄

ⲡⲉϥⲛⲟⲩⲃ· ⲙⲛ̄ ⲡⲉϥϩⲏⲧ (*sic*)· ⲙⲛ̄ ⲡⲉϥⲁⲡⲟⲥⲕⲉⲩⲉ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲛⲉϥϩⲙ̄ϩⲁⲗ· ⲁϥⲛ̄ⲧⲟⲩ ⲉ ⲡⲏⲓ̈ ⲙ̄ ⲡⲉϥϣⲟⲙ· ⲁⲩϭⲱ ⲙⲛ̄ ⲛ̇ⲉⲩⲉⲣⲏⲩ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲩⲙⲟⲩ· ⲁⲩⲱ ⲉⲩⲛⲏⲩ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϩⲙ̄ ⲡⲉϥϣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩϣⲗⲏⲗ ⲉⲩⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ (*sic*) ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁ ⲛⲉⲛⲟϭ ⲛ̄ϭⲟⲙ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲩⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲛⲉⲓ ⲛⲟϭ ⲛ̄ϩⲙⲟⲧ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲛⲉϥⲥⲟⲧⲡ̄ ⲕⲁⲧⲁ ⲅⲉⲣⲟⲥ· ϯⲟⲩⲱϣ ⲙⲛ̄ ⲱ̄ ⲡⲗⲁⲟⲥ ⲙ̄ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ ϫⲓ ϩⲉⲛⲕⲟⲩⲓ ⲉ ⲣⲱⲧⲛ̄· ⲁⲗⲗⲁ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲙⲛ̄ϭⲟⲙ: ⲛ̄ⲗⲁⲁⲩ ⲉ ϭⲙ̄ ⲡϫⲱⲕ ⲛ̄ⲛ̄ϭⲟⲙ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ: ⲙⲁⲗⲓⲥⲧⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲛⲁⲛⲟⲩ ⲡϣⲓ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ· ⲱ̄ ⲛⲁⲓⲧⲟⲩ ⲛ̄ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲱϣ |

[The concluding lines are wanting.]

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

ⲞⲨⲈ[ⲚⲔ]ⲰⲘⲞⲚ Ⲉ ⲀϤⲦⲀⲨⲞϤ· Ⲛ̄ϬⲒ ⲠϨⲀ- Fol. 25 a
ⲄⲒⲞⲤ ⲀⲠⲀ ⲀⲔⲀⲔⲒⲞⲤ· ⲠⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ [ⲁ̅]
ⲦⲔⲀⲒⲤⲀⲢⲒⲀ· ϨⲘ̄ ⲠⲘⲀⲢⲦⲎⲢⲒⲞⲚ· Ⲛ̄ ⲦⲀⲨ-
ⲔⲞⲦϤ̄ Ⲉ ⲠⲢⲀⲚ Ⲙ̄ ⲠϨⲀⲄⲒⲞⲤ ⲘⲈⲢⲔⲞⲨ-
ⲢⲒⲞⲤ· ϨⲘ̄ ⲠⲈϨⲞⲞⲨ Ⲙ̄ ⲠϤⲢ̄ ⲠⲘⲈⲈⲨⲈ ⲈⲦ
ⲞⲨⲀⲀⲂ· ⲈⲦⲈ ⲤⲞⲨ ϪⲞⲨⲦⲈ ⲠⲈ Ⲙ̄ ⲠⲈⲂⲞⲦ
ⲀⲐⲰⲢ· Ⲉ ⲀϤⲈⲄⲰⲘⲀⲜⲈ Ⲛ̄ϨⲀϨ Ⲛ̄ϬⲞⲘ·
ϨⲒ ϢⲠⲎⲢⲈ· ⲀⲨϢⲰⲠⲈ Ⲉ ⲂⲞⲖ ϨⲒ ⲦⲞⲞⲦϤ̄
Ⲙ̄ ⲠⲘⲀⲢⲦⲎⲢⲞⲤ ⲈⲦ ⲞⲨⲀⲀⲂ· ⲠϨⲀⲄⲒⲞⲤ
ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ ϨⲚ̄ ⲞⲨⲈⲢⲎⲚⲎ Ⲛ̄ⲦⲈ ⲠⲚⲞⲨ-
ⲦⲈ· ⲈⲢⲈ ⲚⲈϤⲤⲘⲞⲨ ⲈⲦ ⲞⲨⲀⲀⲂ ⲈⲨⲈ-
ϢⲰⲠⲈ ⲚⲘ̄ⲘⲀⲚ ⲦⲎⲢⲚ̄ ϨⲒ ⲞⲨⲤⲞⲠ· ϨⲀⲘⲎⲚ·

Ⲁⲗⲏⲑⲱⲥ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ ⲛ̄ ⲉⲛⲇⲓⲕⲁⲓⲟⲥ· ⲙ̄ ⲡⲉⲓ
ϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲁⲧ[ⲁ] [illegible] ⲁ[ϥϫⲱ
ⲡⲉϩⲓⲉⲣⲟⲩⲯⲁⲗⲧⲏⲥ· ⲁⲩⲱ ⲡⲉⲓⲱⲧ ⲙ̄ ⲡⲉⲭ̅ⲥ· ⲕⲁⲧⲁ
ⲥⲁⲣⲝ̄· ⲡⲣ̄ⲣ̄ⲟ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲡϩⲩⲙⲛⲟⲇⲟⲥ ⲇⲁⲩⲉⲓⲇ·
ⲉϥⲱϣ ⲉ ⲃⲟⲗ· ⲉ[ϥ]|ⲱϣ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲉϥⲥⲙⲏ ⲉⲧ ⲛⲟⲧⲙ̄· Fol. 25 b
ⲉϥϫⲱ ϩⲛ̄ ⲧⲉϥⲕⲓⲑⲁⲣⲁ ϩⲙ̄ ⲡⲗⲁⲕⲧⲣⲟⲛ· [ⲉ]ⲧ ⲛ̄ⲧⲟⲟⲧϥ̄· [ⲃ̅]
ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ ⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
ⲟⲛ· ϫⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ ϩⲙ̄ ⲡⲕⲁⲕⲉ· ⲉⲛ ⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ
ϩⲙ̄ ⲡⲉⲩϩⲏⲧ· ⲡⲉϫⲉ ⲡⲉⲭ̅ⲥ ϩⲱϥ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ·
ϫⲉ ⲧⲟⲧⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲛⲁⲣ̄ ⲟⲩⲟⲉⲓⲛ· ⲛ̄ⲑⲉ ⲙ̄ ⲡⲣⲏ ϩⲛ̄
ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ ⲡⲉⲩ[ⲉ]ⲓⲱⲧ· ⲁ ⲡϩⲁⲅⲓⲟⲥ [ⲙ]ⲉⲣⲕⲟⲩⲣⲓⲟⲥ

[illegible]кнат е[illegible]н аперантон же некω: нολλ-
ληι ναπατ εκсοτη πεχc καλος· ατω н тере
ϥροκϥ· νεμβωκ е βολ е ππολιτηος нварварос·
ецрюн де наіка[і]ос прро н анομος ϩωс πολι-
марχнс· ецαμαρτε νεнсοτе нκλο ецнαщωσε
н нварварос нρнтοτ· пасселос де ν пχοеіс·
аϥει е песнт е βολ ϩн тпе· ацταατ (sic) ен тснϥе
нαϥ· же οχне н нварварос[illegible]та (?)
Fol. 26 a ν [illegible]т ещщε пе е трнοτοнϩ е βολ· н οτноσ
н аіаθесіс е ϩοτη е роοτ· нтнϯ н οτταιο нат·
ин οτеοοτ κата петнпщα· ϩн ϩенсποан ин
ϩенοτсіа· κата ν пет нαнοτϥ· нтατααт нан
нщορп· тноτеρсαρне е τρеτοτωн н нро н
нрнηе тнροτ· κата πολіс· атω κата ϯне·
ж ϯρωманіа ωа рнс е пілак· ин нισοωщ·
е нсеταλе λіβанос е ϩραі н нноτте етаінт· нсе-
еіре неτщнщε ϩн οτноσ н спοτан· е тν τре
λаат нχрістіанос· атωнϩ е βολ ϩн λаат ννα·
атω нτе нαρχωн н тепархіа· аіωкеі нса неі
χрістіанос κата ια· еіте епіскопос· еіте пре-
вτерос· еіте анагнωстнс· еіте μοнαχος· еіте
косμікон· еіте ϩοοττ· еіте сρіне· еіте ναтοι·
еіте пасанос· еіте таζіωтнс· ϩаπλος ϭенос нин
Fol. 26 b нρωηе· е т[βе] | пαμαρτε нταμнτеро· е τρеτ
ν οτсіαζе н нноτте етаінт· атω пет наанϯλεγει
ν па οτеρсαρне· етепараλαβοτ ννοϥ· е ϩен-
ος нвасанос етщοβε· щант οτμοτ· тоте ац-
οτеρсαρне нει λеκіос прро н анομος· е тре
пκτр[і]ϫ ωщ е βολ· ϩн тполіс тнрϭ· же етει
е рωтн тнртн ν πλаос· же еіте ναтοι· еіте
пасанос· еіте ϭенос нин нρωηе· ин ϩγλікια
нин· [ж]е аμнтн тнртн [illegible]рпе н нноτте·
[нτе]тнταλе οτсіа нат е ϩραι· атχро нτщнτε ϩіρν
про ν нρпе· атταλе οτсіа нат е ϩραι ϩі λіβанос·

ⲙⲛ̄ ϩⲉⲛⲙⲁⲥⲉ· ⲙⲛ̄ ϩⲉⲛϭⲓⲉⲓ̈· ⲙⲛ̄ ϩⲉⲛϩⲁⲗⲁⲁⲧⲉ· ⲁ
ⲡⲉⲥⲧⲉⲣⲉⲩⲱⲙⲁ ⲙⲟⲩϩ· ϩⲙ̄ ⲡⲕⲁⲡⲛⲟⲥ ⲙ̄ ⲡⲉⲥϯ ⲃⲱⲱⲛ·
ⲛ̄ ⲛⲉⲩⲑⲩⲥⲓⲁ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ϣⲟⲟⲡ ϩⲛ̄ ⲛⲉ-
ⲭⲣⲓ[ⲥⲧ]ⲓⲁⲛⲟⲥ· ⲛ̄ϣⲧⲟⲣⲧⲣ̄ ⲉⲩⲇⲓⲱⲕⲉⲓ ⲛ̄ⲥⲱⲟⲩ· ⲉⲩ-
ϩⲓⲟⲩⲉ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲥⲱⲕ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲛⲉⲥⲡⲩⲗⲱⲛ· ⲙⲛ̄
ⲙ̄ⲙⲁ ⲉⲧ ϩⲉⲡ· ⲉⲩⲁⲛⲁⲅⲁⲍⲉ | ⲙ̄ⲙⲟⲟⲩ ⲉⲣ ⲑⲩⲥⲓⲁ· ⲉⲣⲉ Fol. 27 *a*
ϩⲉⲛⲛⲟϭ ⲛ̄ ⲧⲁⲣⲁⲭⲏ ϣⲟⲟⲡ ⲕⲁⲧⲁ ⲙⲁ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉ̄
ⲅⲁⲣ ⲛ̄ ⲡⲧⲩⲣⲁⲛⲛⲟⲥ· ⲉ ⲕⲱ ⲉ ϩⲣⲁⲓ ϩⲓⲑⲏ ⲙ̄ⲙⲟϥ·
ⲉⲛⲉⲓⲇⲟⲥ ⲛⲓ̈ⲙ ⲛ̄ⲕⲟⲗⲁⲥⲧⲓⲣⲓⲟⲛ ⲉⲩϯ ϩⲟⲧⲉ· ϫⲉ ⲕⲁⲥ
ⲉⲩⲉⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ϭⲓ ⲛⲉⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲛ̄ⲥⲉⲣ ϩⲟⲧⲉ
ϩⲉⲛⲥⲏϥⲉ ⲉⲩⲧⲁⲁⲧⲉ· ⲙⲛ̄ ϩⲉⲛ ⲙ̄ⲙⲁ ⲛ̄ ⲙ̄ⲕⲟⲧⲕ̄ ⲙ̄
ⲡⲉⲛⲓⲡⲉ· ⲙⲛ̄ ⲛⲉϣⲁⲩⲥⲉⲕ ⲛⲉⲩⲣⲟⲛ ⲛ̄ϩⲏⲧⲟⲩ· ⲙⲛ̄ ϩⲉⲛ-
ⲧⲟⲕ ⲛ̄ϣⲉⲧ ⲗⲁⲥ· ⲙⲛ̄ ϩⲉⲛⲕⲟⲩⲡⲓⲥ ⲙⲛ̄ ϩⲉⲛϭⲟⲣⲧⲉ
ⲉⲩϫⲏⲣ· ⲙⲛ̄ ϩⲉⲛⲭⲁⲗⲕⲓⲟⲛ ⲉⲩⲙⲉϩ ⲛ̄ ⲗⲁⲙϫⲁⲧⲡ̄ ⲉⲩ-
ⲃⲏⲣⲃⲣ̄· ⲁⲩⲱ ⲟⲛ ϩⲉⲛⲭⲁⲗⲕⲓⲟⲛ ⲉⲩⲙⲉϩ ϩⲛ̄ⲥⲏⲙⲁ· ⲁⲩⲱ
ϩⲉⲛⲧⲣⲟⲭⲟⲥ ⲛ̄ⲃⲁϣⲟⲩⲣ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ ⲛ̄ⲕⲟ̀ⲗⲁⲥϯⲏ-
ⲣⲓⲟⲛ ⲉⲩϯ ϩⲟⲧⲉ· ⲛⲉϥϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ· ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ
ⲛ̄ ⲁⲥⲉⲃⲏⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ϫⲉ ⲡⲉⲧ ⲛⲁϯ ⲁⲛϯⲗⲉⲅⲉⲓ ⲙ̄ ⲡⲁ
ⲟⲩⲉϩⲥⲁϩⲛⲉ· ϯⲛⲁⲡⲱⲣⲕ̄ ⲛ̄ⲛⲉϥⲃⲁⲗ· ⲛ̄ⲧⲁϣⲱⲧ ⲙ̄ ⲡⲉϥ-
ⲗⲁⲥ· ⲛ̄ⲧⲁⲉⲓⲛⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϥ̄ⲛϩⲱⲛ: ⲛ̄ⲧⲁⲓⲟⲩⲉⲓⲥⲉ ⲥⲏⲃⲉ
ⲛ̄ⲣⲁⲧϥ̄· ⲛ̄ⲧⲁⲓⲉⲓⲛⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉϥⲁⲛⲕⲉⲫⲁⲗⲟⲥ· ⲡⲕⲉ
ⲥⲉⲉⲡ[ⲉ] | ⲇⲉ ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ· ϯⲛⲁⲧⲁϥ ⲉ ⲡⲕⲱϩⲧ̄ ⲛϥ̄ⲁⲛ- Fol. 27 *b*
ϩⲁⲗⲓⲥⲕⲉⲓ ⲙ̄ⲙⲟϥ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲉ ⲛⲁⲓ ⲛ̄ϭⲓ ⲥ̄
ⲛ̄ⲣⲱⲙⲉ ⲛ̄ ⲉⲩⲥⲉⲃⲏⲥ· ⲁⲩ ⲟⲩⲛⲟϭ ⲙⲛ̄ⲧ̄ϭⲁⲃ ϩⲏⲧ ⲧⲁ-
ϩⲟⲟⲩ· ⲁⲩⲣ̄ϩⲟⲧⲉ· ⲁⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ· ⲉⲣⲉ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲡⲁⲣⲁⲇⲓⲇⲟⲩ· ⲙ̄ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ ⲉ ⲡⲙⲟⲩ· ϩⲉⲛ-
ⲉⲓ̈ⲟⲧⲉ ⲉⲩⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲛ̄ⲛⲉⲩϣⲏⲣⲉ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲣ̄
ⲡⲱⲃϣ̄ ⲛ̄ ⲧⲙⲉ ⲛ̄ ⲧⲉⲫⲩⲥⲓⲥ ⲁⲩⲱ [ϩ]ⲉⲛⲥⲛⲏⲩ ⲉⲩⲥⲱⲕ ⲙ̄-
ⲙⲟⲟⲩ· ⲉⲩϩⲱⲣⲃⲣ̄ ⲙ̄ⲙⲟⲟⲩ· ⲉⲩⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟⲟⲩ·
ⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̄ϣⲧⲱⲣⲧⲣ̄ ϣⲟⲟⲡ: ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϩⲟⲙⲟ-
ⲗⲟⲅⲉ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲣⲁⲛ (*sic*) ⲛ̄ ⲓ̄ⲥ̄· ⲛⲉⲩⲛ̄ ⲟⲩϣⲏⲣⲉ ⲇⲉ
ϣⲏⲙ ⲛ̄ϫⲱⲱⲣⲉ· ϩⲙ̄ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ⲉ ⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉϥϩⲏⲕ ϩⲙ̄ ⲡⲁⲣⲓⲑⲙⲟⲥ ⲛ̄ ⲛ̄ⲙ̄ⲙ̄ⲁⲣⲧⲩ-
ⲥⲓⲟⲥ· ⲉϥⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲛⲉⲓⲥⲱϥ ⲉⲙⲁⲧⲉ·

ϩⲙ̄ ⲡⲉϥⲉⲓⲛⲉ· ⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ̄ ⲙⲉ ⲙ̄ⲙⲟϥ·
Fol. 28 a ⲉ ⲧⲃⲉ ⲧⲉϥⲉⲡⲓⲥⲧⲏⲙⲉⲓ̈ | ⲛⲉϥⲉⲑⲟⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲛ̄
ⲍ̄ ⲧⲉⲭⲱⲣⲁ ⲛ̄ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ϩⲙ̄ ⲡϥ̄ⲅⲉⲛⲟⲥ· ⲉⲩⲭⲣⲓⲥϯⲁ-
ⲛⲟⲥ ⲡⲉ ϫⲓ[ⲛ] ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩⲓ̈· ⲙⲛ̄ ⲛⲉϥⲉⲓⲟⲧⲉ ⲛ̄ ⲟⲩ-
ϫⲱⲱⲣⲉ ⲡⲉ ϩⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛⲙ̄-
ⲙⲁϥ ϩⲛ̄ ⲛϥ̄ϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲉ ⲣⲟϥ ⲛ̄ϭⲓ
ⲡⲉⲧⲣⲓⲃⲟⲩⲛⲟⲥ· ϫⲉ ⲉϥⲡⲣⲟⲕⲟⲡⲧⲉⲓ ϩⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ· ⲙⲛ̄
ⲧϩⲉⲝⲓⲥ ⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲧⲟⲓ· ⲁϥⲁⲁϥ ⲛ̄ ⲧⲣⲓⲙⲏⲕⲓⲣⲓⲟⲥ (sic)
ⲉϫⲙ̄ ⲡⲉϥⲁⲣⲓⲑⲙⲟⲥ· ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ ⲉ ⲧⲙⲛ̄ⲧ-
ϫⲱⲱⲣⲉ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁϥⲙⲉⲣⲓⲧ[ϥ̄]· ⲁϥⲕⲁⲁϥ
ⲉϥⲧⲏϭ ⲉ ⲣⲟϥ· ⲉϥϣⲟϫⲛⲉ ⲛⲙ̄ⲙⲁϥ ⲉ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄
ⲡⲁⲗⲗⲁϯⲟⲛ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ· ⲇⲉ ⲉⲣⲉ
ⲡⲇⲓⲱⲕⲙⲟⲥ ⲥⲏⲣ ⲉ ⲃⲟⲗ· ⲁ ⲡϩⲉⲑⲛⲟⲥ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ·
ⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ϩⲣⲱⲙⲁⲓⲟⲥ· ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ ⲇⲉⲕⲓⲟⲥ·
ⲙⲛ̄ ⲧⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ̄· ⲁⲩⲁⲡⲟⲣⲉⲓ ⲉ ⲧⲃⲉ ⲧⲛⲟϭ ⲛ̄
ⲁⲡⲟⲣⲓⲁ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲁⲃⲟⲗⲏ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ· ϩⲛ̄ ⲟⲩϣⲡ̄ ⲛ̄
ϣⲱⲡ· ⲁⲩⲡ[ⲟ]ⲗⲉⲙⲉⲓ ⲛⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲛ̄ⲃⲁⲣⲃ[ⲁⲣⲟⲥ]· |
Fol. 28 b ϩⲱⲥ ⲧⲉ ⲛ̄ⲥⲉϥⲓ̈ ⲛ̄ ⲧⲟⲟⲧⲟⲩ· ⲛ̄ ⲧⲛⲟϭ ⲛ̄ ϩⲁⲣⲙⲉⲛⲓⲁ· ⲉⲧ
ⲡ̄ ϣⲟⲟⲡ ϩⲛ̄ ⲛⲉⲩⲧⲟϣ· ⲛ̄ ⲧⲉⲩⲙⲏⲛⲧⲉ· ⲙⲛ̄ ⲛⲉϩⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ ⲇⲉⲕⲓⲟⲥ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲥⲟⲟⲩϩ ⲉ
ϩⲟⲩⲛ· ⲛ̄ⲛⲟⲩⲙⲉⲣⲟⲛ· ⲙⲛ̄ ⲛ̄ⲁⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲛⲉ-
ϩⲣⲱⲙⲁⲓⲟⲥ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲃⲱⲕ ⲉ ⲃⲟⲗ· ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲉ
ⲙⲓϣⲉ ⲙⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲧⲟⲧⲉ ⲡⲣ̄ⲣ̄ⲟ ⲁϥⲧⲱϣ [ⲛ̄]ⲛⲟⲩⲙⲉ-
ⲣⲟⲛ· ⲙⲛ̄ ⲛ̄ ⲛ̄ⲁⲣⲓⲑⲙⲟⲥ ⲁϥⲙⲟⲟϣⲉ ⲉ ⲃⲟⲗ· ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ
ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁϥϫⲓⲟⲣ ⲙ̄ ⲡⲉⲩⲫⲣⲁⲧⲏⲥ ⲡⲛⲟϭ ⲛ̄ ⲉⲓⲉⲣⲟ·
ⲡⲁⲓ ⲉⲧ ϣⲟⲟⲡ ϩⲛ̄ ⲛ̄ ⲛ̄ⲧⲟϣ ⲛ̄ ⲑⲉⲣⲙⲉⲛⲓⲁ· ⲁϥⲧⲁϫⲣⲟ
ⲙ̄ ⲡϩⲟⲧ [ⲛ̄]ⲃⲁⲗ ⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ· [ⲁϥ]ϭⲱ ϩⲓⲣⲛ̄ ⲣⲱⲟⲩ·
ⲙⲛ̄ ⲡⲉϥⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁ-
ⲥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲧⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲙ̄ ⲡⲉⲓ ⲅⲉⲛⲛⲁⲓⲟⲥ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲡⲓⲥⲧⲟⲥ ⲛⲁⲙⲉ: ⲁⲩⲱ ⲡⲉⲓ ⲡⲣⲩ-
ⲙⲏⲕⲓⲣⲓⲟⲥ (sic) ⲙ̄ ⲡⲁⲣⲓⲑⲙⲟⲥ ⲛ̄ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ (sic)· ⲉⲛⲉⲩ
ⲟⲩⲣⲱⲙⲉ ⲅⲁⲣ ⲡⲉ· ⲉϥϫⲏⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲙⲛ̄ⲧⲣⲉϥϣⲙ̄ϣⲉ
Fol. 29 a ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲉϥⲡⲟⲗⲓⲧⲉⲩⲉ ϩⲛ̄ ⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲓⲙ· ⲉⲣⲉ
ⲑ̄ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲟⲗϭ̄ ϩⲛ̄ ⲧⲉϥ|ⲧⲁⲡⲣⲟ ⲛⲁⲩ ⲛⲓⲙ·

ⲛ̄ϩⲟⲩⲟ ⲟⲩⲉⲃⲃⲓⲱ (*sic*)· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̄ⲛ̄ⲟⲩϣⲏ· ⲉϥⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄
ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉϥⲟⲩⲱ ⲉⲛ̄ϥ̄-
ⲉⲓⲣⲉ ⲛϥ̄ϣⲗⲏⲗ· ⲁϥⲱⲃϣ̄ ⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲁⲅⲅⲉ-
ⲗⲟⲥ ⲛ̄ⲧⲉ ⲡϫⲟⲉⲓⲥ ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲱϥ· ⲁϥⲧⲃⲥ̄ ⲡⲉϥⲥⲡⲓ̈ⲣ·
ⲁϥⲧⲟⲩⲛⲟⲥϥ̄ ⲉⲣⲉ ⲟⲩⲥⲏϥⲉ ϩⲛ̄ ⲧⲉϥϭⲓϫ· ⲛ̄ ⲟⲩⲛⲁⲙ· ⲉϥϯ
ϩⲟⲧⲉ ϩⲙ̄ ⲡⲉϥⲉⲓⲛⲉ· ⲉⲣⲉ ⲟⲩϩⲱⲕ ϩⲓⲱⲱϥ· ⲉϥⲟ ⲛ̄ ⲛ̄ϣ-
ⲡⲏⲣⲉ· ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟϥ· ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲁϥⲣ̄ ϩⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛⲁϥ ⲛ̄ϭⲓ ⲡⲁⲛⲅⲉⲗⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ· ϫⲉ
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲡϫⲟ̄ⲉⲓⲥ· ⲁϥⲟⲩⲱⲛ ⲇⲉ ⲛⲉϥⲃⲁⲗ ⲛ̄ϭⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥⲛⲁⲩ ⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲣ̄-
ϩⲟⲧⲉ· ⲉϥⲙⲉⲉⲩⲉ ϫⲉ ⲟⲩⲁ ⲡⲉ ϩⲛ̄ ⲛ̄ ⲙ̄ⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ
ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲏ̄ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥ-
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲥⲏϥⲉ ⲉⲧ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲉⲥⲧⲟⲕⲙ̄
ϩⲛ̄ | [ⲧⲉϥ]ϭⲓϫ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ϫⲓ ⲛⲁⲕ ⲛ̄ Fol. 29 *b*
ⲧⲉⲓ ⲥⲏϥⲉ ⲉⲧ ⲧⲱⲕⲙ̄· ⲉⲧ ϩⲛ̄ ⲧⲁϭⲓϫ· ϩⲓⲧⲛ̄ ⲧ̀ⲁⲓ̈ ⲅⲁⲣ ⲓ̄
ⲉⲕⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲛ̄ ⲧϭⲟⲙ ⲧⲏⲣⲥ̄ ⲛ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁⲛⲟⲕ
ⲅⲁⲣ ⲡⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛ̄ ⲧϭⲟⲙ ⲙ̄ ⲡϫⲟⲉⲓⲥ·
ⲛ̄ⲧⲁⲓⲉⲓ ⲅⲁⲣ ⲉ ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲕ· ⲙⲛ̄ ⲛⲉⲕϣⲃⲏⲣ ⲙ̄ⲙⲁ-
ⲧⲟⲓ· ⲛⲁⲓ ⲉⲧ ⲡⲓ̈ⲥⲧⲉⲩⲉ ⲉ ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ· ⲧⲉⲛⲟⲩ ϭⲉ
ϫⲣⲟ ⲛⲅ̄ ϭⲙ̄ϭⲟⲙ· ⲁⲛⲟⲕ ⲅⲁⲣ ϯϣⲟⲟⲡ ⲛⲙ̄ⲙⲁⲕ ϣⲁ
ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲁⲅⲱⲛ ϩⲛ̄ ⲟⲩⲉⲣⲏⲛⲏ· ⲉⲥ (*sic*) ϩⲏⲏⲧⲉ
ⲉⲓ (*sic*) ⲡⲉⲟⲩⲟⲉⲓϣ ⲁϥⲉⲓ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲁⲅⲱⲛ ⲡⲟⲣϣ̄ ⲉ ⲃⲟⲗ·
ⲙⲓϣⲉ ⲛ̄ⲧⲁⲣⲉⲕϫⲓ ⲙ̄ ⲡⲉⲕϭⲟⲙ· ⲙⲉⲣⲉϣⲟⲉ[ⲓ]ϫ ϫⲓ ⲕⲗⲟⲙ·
ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲛϥ̄ⲙⲓϣⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲡⲟⲩⲟⲓⲉ ⲉⲧ ϩⲟⲥⲉ·
ⲛ̄ⲧⲟϥ ⲡⲉ ϣⲁϥϫⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲛ̄ϣⲟⲣⲡ̄· ⲧⲉ-
ⲛⲟⲩ ϭⲉ ⲥⲱⲧⲙ̄ ⲛ̄ϣⲁϫⲉ ϯϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲕ· ⲁⲩⲱ ⲙ̄ⲡⲣ̄
ⲱⲥⲕ̄ ⲉⲕⲧⲟⲕ ⲉ ⲡϫⲟⲉⲓ̄ⲥ̄ ⲉ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲛ̄
ⲁⲅⲱⲛ ϭⲉⲉⲧ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲕⲛⲁϣⲱⲡⲉ ⲛ̄ ⲟⲩⲙⲁⲣⲧⲩ|ⲣⲟⲥ Fol. 30 *a*
ⲛ̄ ϫⲱⲱⲣⲉ· ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲅⲁⲣ· ⲛⲁⲣ ⲥⲟⲉⲓⲧ ϩⲛ̄ ⲧⲟⲓ- ⲓ̄ⲁ̄
ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ·
ⲛⲁⲣ̄ ϣⲡⲏⲣⲉ ⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲛ̄ⲥⲉϯⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲉⲧⲃⲉ ⲛ̄ϭⲟⲙ ⲙⲛ̄ [ⲛ]ⲉϣⲡⲏⲣⲉ· ⲙⲛ̄ ⲙⲛ̄ⲧϫⲱⲱⲣⲉ ⲛ̄ⲧⲟϥⲁⲁⲩ
ⲛⲁⲕ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ

ⲛⲁϣⲱⲡⲉ ⲉⲩϭⲉⲧ ⲉ ⲣⲟⲕ· ϩⲓ̈ⲧⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲁⲛⲟⲙⲟⲥ· ⲙⲛ̅
ⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ⲑⲗⲓⲯⲓⲥ· ⲁⲗⲗⲁ ϩⲩⲡⲟⲙⲟⲛⲏ· ⲁⲩⲱ ⲕⲛⲁϫⲓ
ⲙ̅ ⲡⲕ̅ⲗⲟⲙ ⲛ̅ ⲁⲧⲁⲕⲟ· ⲁⲩⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ⲣ̅ ⲡⲙ̅ϣⲁ ⲛ̅
ϫⲱϩ ⲉ ⲡⲉⲕⲥⲱⲙⲁ· ⲉⲛⲁⲧⲟⲩϫⲟϥ· ⲕⲁⲛ ϣⲱⲡⲉ ⲉⲩϩⲛ̅
ⲛ̅ⲁⲛⲁⲅⲕⲏ ⲛⲓⲙ ⲛⲉⲩϩⲛ̅ ⲟⲩ[ⲇⲓ]ⲕⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛⲉⲩϩⲛ̅ ⲟⲩⲙⲁ
ⲛ̅ ϫⲁⲉ· ⲏ̅ ⲟⲩⲕⲓⲛⲇⲏⲛⲟⲥ ⲛ̅ ⲑⲁⲗⲗⲁⲥⲥⲁ· ⲏ̅ ϩⲙ̅ ⲡⲉⲓⲉⲣⲟ·
ⲏ̅ ϩⲛ̅ ⲟⲩϩⲱϫϩ̅ϫ̅· ⲛⲉϣⲧⲉⲕⲱⲟⲩ· ⲛϥ̅ⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅
ⲡⲉⲕⲣⲁⲛ· ϩⲛ̅ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲛϥ̅ⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲕ· ϥⲛⲁ-
Fol. 30 b ⲟⲩϫⲁⲓ· ⲡⲉⲧ ⲛⲁⲕⲱⲧ ⲛ̅ ⲟⲩⲧ[ⲟ] | ⲡⲟⲥ ϩⲙ̅ ⲡⲉⲕⲣⲁⲛ· ⲛϥ̅ϯ
ⲓⲃ̅ ⲛ̅ ⲟⲩⲡⲣⲟ[ⲥ]ⲫⲟⲣⲁ ϩⲙ̅ ⲡⲉⲕⲣⲁⲛ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲕ̅ⲣ̅
ⲡⲙⲉⲉⲩⲉ· ϯⲛⲁ ⲕⲱ ⲙ̅ ⲡⲁ ⲥⲙⲟⲩ· ⲙⲛ̅ ⲟⲩϩⲩ ⲛⲟⲩϥⲉ
ⲉϥⲙⲏⲛ ⲉ ϩⲙ̅ ⲡⲉⲩⲙⲁ ⲛ̅ ϣⲱⲡⲉ· ⲁⲩⲱ ϯⲛⲁⲕⲁⲁⲩ ⲁⲛ ⲉ
ϣⲱⲧ ⲛ̅ ⲗⲁⲁⲩ ϣⲁ ⲉⲛⲉϩ· ⲡⲉⲧ ⲛⲁⲥϩⲁⲓ ⲙ̅ ⲡϫⲱⲱⲙⲉ ⲛ̅
ⲧⲉⲕⲙⲁⲣⲧⲏⲣⲓⲁ· ϯⲛⲁⲡⲱϩ̅ ⲙ̅ ⲡⲉⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̅
ⲛⲉϥⲛⲟⲃⲉ· ⲁⲩⲱ ⲛ̅ ⲛ̅ⲧⲁϥⲁⲁⲩ ⲧⲏⲣⲟⲩ· ϯⲛⲁⲣ ⲡⲉⲩ-
ⲙⲉⲉⲩⲉ ⲁⲛ ϣⲁ ⲉⲛⲉϩ· ⲁⲩⲱ ϯⲛⲁⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲛⲁⲕ
ⲛ̅ ϣⲏⲣⲉ· ϩⲛ̅ ⲧⲁ ⲙⲛ̅ⲧⲉⲣⲟ· ⲉⲥ (*sic*) ϩⲏⲏⲧⲉ ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ
ⲛ̅ϣⲟⲙⲛ̅ⲧ ⲛ̅ⲕⲗⲟⲙ· ⲟⲩⲁ ϩⲁ ⲧⲙⲛ̅ⲧⲣⲙ̅ⲙⲁⲟ (*sic*)· ⲟⲩⲁ
ϩⲁ ⲛ̅ϩⲓⲥⲉ ⲉ ⲧⲉⲕⲛⲁϣⲟⲡⲟⲩ ϩⲁ ⲡⲁ ⲣⲁⲛ· ⲁⲩⲱ ⲕⲉ ⲟⲩⲁ
ϩⲁ ⲧⲉⲕⲙⲛ̅ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲣⲟ ⲁⲩⲱ ⲛⲅ̅ ϭⲙ̅ϭⲟⲙ· ϫⲉ
ⲁⲛⲟⲕ ϯϣⲟⲟⲡ ⲛⲙ̅ⲙⲁⲕ· ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ ⲛⲁϥ·
ⲛ̅ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙ-
ⲡⲏⲩⲉ: ϩⲛ̅ ⲟⲩⲉⲟⲟⲩ· ⲛⲉⲧ ⲙ̅ ⲡⲉϥⲕⲱⲧⲉ ⲇⲉ ⲛ̅ ⲧⲉⲣ
Fol. 31 a ⲟⲩⲛⲁⲩ ⲉ ⲧ|ⲛⲟϭ ⲉⲛⲟⲡⲧⲁⲥⲓⲁ ⲛ̅ⲧⲁⲥϣⲱⲡⲉ· ⲁⲩⲣ̅ ⲑⲉ
ⲓⲅ̅ ⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̅ ⲡⲉϥⲣⲁⲥⲧⲉ ⲇⲉ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ· ⲛ̅ϭⲓ
ⲇⲉⲕⲓⲟⲥ· ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲡⲉϥⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ⲉ ⲧⲣⲉ ⲩⲧⲟϣ
ⲛ̅ⲛⲟⲩⲙⲉⲣⲟⲛ ⲙⲛ̅ ⲛⲁⲣⲓⲑⲙⲟⲥ· ⲛ̅ ⲧⲉⲣ ⲟⲩϩⲟⲕⲟⲩ ϩⲛ̅
ⲛⲉⲩⲡⲁⲛϩⲟⲡⲗⲓⲁ ⲙ̅ ⲡⲟⲗⲉⲙⲓⲕⲟⲛ· ⲛ̅ⲥⲉ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ
ⲡⲡⲟⲗⲉⲙⲟⲥ ⲛ̅ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲧⲟⲧⲉ ⲡⲉϫⲱⲱⲣⲉ ⲛⲁ ⲙⲉ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ ⲉ ϩⲙ̅ ⲡⲙⲏⲏϣⲉ
ⲛ̅ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲩⲙⲏⲏⲧⲉ· ϩⲓ
ⲧϭⲟⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ϣⲟⲟⲡ ⲛⲙ̅ⲙⲁϥ· ⲁϥϥⲓ ⲛ̅ ⲛⲉϥ-
ⲃⲁⲗ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲁϥⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓ̈ⲭⲁⲏⲗ· ⲉϥⲟ ⲙ̅ ⲡⲉⲥⲙⲟⲧ ⲛ̅ ⲟⲩⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲟⲥ·

ερε οτσηϥ[ε] τωνϩ : ϧⲛ τεϥσιϫ ⲛ οτηαϩ· ϥϥϫοοϣⲧⲛ
μος (sic) ε ϧοτⲛ ε ρος· ϥϣϫω ⲙⲙοϥ ⲛⲁϥ· ϫε τωκ
ⲛ ϧⲛⲧ· ⲛⲧⲉ ⲁⲙⲁⲣⲧε ⲛ ☩ σⲛϥε· ⲛⲧⲉ ☩ ⲡⲉⲕⲟⲧⲟⲓ ε ϧοτⲛ :
ⲛⲃⲁⲣⲃⲁρος ⲛⲧⲉ ϭⲉϫⲥⲱϫⲟⲧ ϧⲉ ⲡⲣⲁⲛ ⲙ ⲡ[ⲉ]|ⲭ̅ⲥ ⲛⲁⲓ Fol. 31 b
ⲉⲧ ☩ ϭⲟⲙ ⲛⲁⲕ· ⲡⲣⲁϥⲓⲟⲥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥϥϫοοϣⲧⲛ ⲓⲁ
ε ϧⲟⲗ ⲛⲧⲉϥ[ⲓⲥ]ϫ̅· ⲁϥϫⲓ ⲧⲥⲛϥε ⲛ ⲧⲟⲟⲧϥ̅ ⲙ ⲡⲁⲩⲉ-
λος ⲙⲓⲭⲁⲏⲗ· ⲁϥ☩ ⲡⲉϥⲟⲩⲟⲓ ⲉϫⲛ̅ ⲛ ⲙⲙⲏⲛⲛⲓϣⲉ· ⲛ
ⲛⲃⲁⲣⲃⲁρος· ⲁϥϭⲉϫⲥⲱϫⲟⲧ ϧⲉ ⲡⲣⲁⲛ ⲙ ⲡⲉϫ̅ⲥ· ϧⲉ
ⲟⲩⲙⲛ̅ⲧ ⲁⲧ ☩ ⲥⲟ· ϣⲁⲛ☩ ⲧⲉϥσιϫ ⲧⲱϭⲉ ε ϧοτⲛ ε
ⲧⲥⲛϥε· ϧⲓⲧⲛ̅ ⲧⲁϣⲛ ⲙ ⲡⲉⲓ ⲥⲛⲟϥ ⲉϥⲡⲁⲧⲁⲥⲥⲉ ⲛ ⲛⲃⲁρ-
βαρος· ϧⲛ̅ ⲟⲩⲁⲟⲥ ⲙ ⲡⲗⲁⲡⲉⲓ(?) ⲉⲙⲁⲧⲉ· ⲉⲥⲛⲁϣⲧ̅ ⲙ
ⲡⲉϧοοⲩ [ⲉ]ⲧ ⲙⲙⲁⲩ· ⲁⲧⲱ ⲁ ⲡⲥⲉⲉⲡⲉ ⲡⲱⲧ ⲁⲧⲣⲁⲧⲟⲩ-
ⲱⲙⲛ̅ ε ⲃⲟⲗ· ϩⲱⲥ ⲧⲉ ⲛⲏⲁ ⲟⲩⲕⲱϩ̅ ε ⲃⲟⲗ ϧⲛ̅ ⲧⲡⲉ·
ⲁⲥⲟⲩⲁⲗⲟⲩⲱ· ⲡⲣ̅ⲣⲟ ⲛ ⲧⲉⲣⲉ ⲥⲛⲁⲩ ε ⲧⲙⲛ̅ⲧⲭⲱⲙⲣⲉ·
ⲉⲛⲧⲁ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁⲁⲥ· ϧⲓⲧⲛ̅ ⲧⲥⲟⲙ
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲧ ϣⲟⲟⲡ ⲙⲙⲁⲩ· ⲁϥϩⲁϣⲉ ⲉⲙⲁⲧⲉ ⲉ ⲧⲃⲉ
ⲧⲃⲓⲕⲧⲱⲣⲓⲁ· ⲙⲛ̅ ⲡⲉⲓ ϫⲣⲟ ⲛ̀ⲧⲟϥϣⲱⲡⲉ ⲛ̀ⲛⲉϩⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲡⲣ̅ⲣⲟ ϫⲉ ⲁϥϫⲁⲣⲓϫⲉ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ· ⲛ ϩⲉⲛⲓⲟⲥ ⲛ[ⲧ]ⲁⲓⲟ ⲙⲛ̅ ϩⲉⲛϫⲣⲏⲙⲁ ⲛⲁϣⲙⲟⲩ· Fol. 32 a
ⲁϥⲁⲛⲓⲙⲟⲩ: ⲁϥⲁⲁϥ ⲛ ⲛⲟⲩ ⲉϫⲛ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ ⲛ ⲙ̅ⲙ ⲓⲉ
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁϥϣⲱⲡⲉ ϫⲉ ⲙⲙⲏⲥⲁ ⲛⲁⲓ· ⲁϥⲟⲩⲉϩ-
ⲥⲁϩⲉ ⲛ̅ⲥⲓ ⲡⲣ̅ⲣⲟ ϫⲉⲛⲓⲟⲥ· ⲛ ⲛⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲛⲟⲩ·
ⲙⲛ̅ [ⲛ]ⲛⲟⲩⲙⲉⲣⲟⲛ ⲙⲛ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ· ⲙⲛ̅ ⲛⲉϫⲁⲣⲭⲟⲥ·
ⲙⲛ̅ ⲛⲉⲥⲧⲣⲁⲧⲟⲗⲁⲧⲏⲥ· ⲙⲛ̅ ⲡ̅ ⲡⲁⲧⲣⲓⲕⲓⲟⲥ ⲙⲛ̅ ⲧⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲟ ⲛ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ· ε ⲧⲣⲉ ⲧⲥⲱⲟⲩϩ ⲧⲏⲣⲟ·
ε ⲡⲣ̅ⲡⲉ ⲡ̅ ⲡⲁⲡⲱⲗⲗⲱⲛ· ⲛ̀ⲥⲉⲟⲩⲥⲓⲁⲍⲉ· ⲧⲟⲧⲉ ⲡⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛ ⲧⲉⲣ ⲉⲥⲛⲁⲩ· ε ⲧⲛⲟⲩ ⲙ̅ ⲡⲗⲁⲛⲏ
ⲛ̀ⲧⲁⲥⲙⲁⲣⲧⲉ· ⲉϫⲙ̅ ⲡⲣ̅ⲣⲟ· ⲙⲛ̅ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ε ⲃⲟⲗ
ϧⲓⲧⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁϥϫⲁⲣϣⲱϥ ε ⲃⲟⲗ ⲙ̅ⲙⲟⲟⲩ· ⲁϥ-
ϣⲱⲕ ε ϧοτⲛ : ε ⲡⲉϥⲏⲓ· ⲁϥϫⲟⲡ̅ⲥ ⲙ̅ ⲡⲭ̅ⲥ ⲉⲩϣⲱ
ⲙ̅ⲙⲟⲥ· ϫε ⲡⲭⲟⲉⲓⲥ ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲡⲉⲓⲱⲧ ⲙ̅ ⲡⲉⲛ-
ⲭⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲱⲙ̅ ⲟⲧⲛⲕ ⲉⲧⲙ̅ ⲡⲛ̀ⲡⲗⲁⲥⲙⲁ ⲛ̀ⲧⲟⲕ- Fol. 32 b
ⲧⲁⲗⲓⲟⲥ· ⲛⲧⲉ ϫⲱⲱⲣⲉ ε ϧοτⲛ ⲙ̅ ⲡⲉ[ⲥ]|ⲕⲁⲛⲧⲁⲗⲟⲛ· ⲛ̀ⲧⲁ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲟϫⲥ̅ ε ⲡⲛⲧ ⲛ̀ ⲧⲉⲙⲛ̀ⲧⲣⲱⲙⲙⲉ ⲧⲏⲣⲟ· ⲙⲛ̅ ⲓⲉ

† ⲛ ⲟⲩⲥⲙⲏⲓⲛⲉ ⲉ ⲡⲣⲏⲧ ⲙ̅ ⲡⲗⲁⲟⲥ · ⲙⲛ̅ ⲟⲩⲟⲛ ⲉⲧ ⲣ̅ ⲣⲟⲧⲉ
ⲣⲏⲧⲥ̅ · ⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲭⲟ̅ⲉⲓⲥ ⲛⲓ̅ⲥ̅ † ⲛ̅ ⲟⲩ-
ⲧⲁⲭⲣⲟ ⲛ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲉ ⲛⲁⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲉⲟⲟⲩ ⲛⲁⲕ ⲙⲛ̅
ⲡⲉⲕⲉⲓⲱⲧ ⲛ̅ ⲁⲩⲁⲑⲱⲥ · ⲙⲛ̅ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ϣⲁ
ⲉⲛⲉⲩ ⲉⲛⲉⲩ ⲣⲁⲙⲏⲛ · ⲁⲥϣⲱⲡⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡ̅ⲣ̅ⲣⲟ ⲉⲓ ⲉⲣⲙ̅
[ⲡ]̅ⲣ̅ⲟ ⲙ̅ ⲡ̅ⲣ̅ⲡⲉ · ⲁ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣⲥ̅ ⲥⲱⲟⲩⲣ ⲉ
ⲣⲟⲩⲏ · ⲉ ⲧⲣⲉ ⲧⲟⲧⲥⲓⲁⲍⲉ ⲧⲏⲣⲟⲩ · ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ
ⲡⲉⲩⲧⲁⲭⲙⲁ · ⲁ ⲡⲟⲣⲁⲓⲥⲙⲟⲛ ⲙ̅ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲧⲁⲣⲟⲩ ⲣⲱϣⲩ · ⲉ ⲧⲣⲉ ⲭⲟⲧⲥⲓⲁⲍⲉ · ⲁⲧⲱ ⲙ̅ⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲩ
ⲣⲙ̅ ⲧⲙⲏⲛⲧⲉ ⲙ̅ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲁⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡ̅ⲣ̅ⲣⲟ
ϣⲙⲉ ⲛ̅ⲥⲱϥ · ⲁⲩⲣⲉ ⲉ ⲣⲟⲩ ⲉⲩⲣⲙⲟⲟⲩ ⲣⲙ̅ ⲡⲉϥⲏ · ⲣⲙ̅
ⲟⲩⲥⲟⲟⲩⲛⲉ ⲙⲛ̅ ⲟⲩⲕ̅ⲣ̅ⲓⲥ̅ · ⲉⲩⲣ̅ ⲣⲛⲃⲉ ⲉⲙⲁⲧⲉ · ⲉⲭⲙ̅
Fol. 33 a ⲡⲛⲟⲥ ⲛ̅ ⲥⲩⲥⲓⲥⲙⲁ ⲛ̅ⲧⲁⲩϣⲱ[ⲡ]ⲉ ⲉ ⲣⲁⲓ · ⲉⲭⲛ̅ ⲧⲟⲓⲕⲟⲧ-
ⲗⲉⲛⲏ ⲧⲏⲣⲥ̅ · ⲣⲓⲧⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲧⲟⲧⲉ ⲁⲧ† ⲡⲉⲧⲟⲧⲟⲓ
ⲉ ⲡ̅ⲣ̅ⲣⲟ · ⲛ̅ⲥⲓ ⲣⲟⲓⲙⲉ ⲣⲙ̅ ⲡⲫ̅ⲁⲣⲓⲟⲙⲟⲥ · ⲁⲧⲧⲉϥ ⲧⲟⲩⲛⲧ
ⲙ̅ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉⲧⲭⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲡⲉⲛ-
ⲭⲟⲉⲓⲥ ⲡ̅ⲣ̅ⲣⲟ · ⲱⲛⲉ̅ ϣⲁ ⲉⲛⲉⲩ · ⲉ ⲡⲉⲕⲁⲗⲁⲣⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ ·
ⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲛ̅ⲧⲉⲛⲟⲥ ⲙⲙⲁ ⲡ̅ⲣⲱⲙⲉ · ⲉ ⲟⲩⲥⲓⲁⲍⲉ ⲛ̅
ⲛ̅ⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲉⲓⲛⲧ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲥ (*sic*) ⲣⲙⲛⲧⲉ · ⲉⲥ ⲛⲉⲧ
ⲣⲙ̅ ⲉ ⲣⲟⲕ · ⲁⲧⲱ ⲛⲉⲧ ⲧⲛⲥ ⲉ ⲣⲟⲕ · ⲥⲉⲕⲁⲧⲁⲫⲣⲟⲛⲓ ⲙ̅
ⲡⲉⲧⲙ̅ⲡⲣⲟⲥⲧⲁⲙⲁ ⲉⲧⲁⲓⲛⲧ · ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲥⲉ ⲧⲉⲛⲟⲩ ·
ⲡⲉⲧⲁⲗⲗⲁⲣⲧⲉ ⲛ̅ⲧⲉⲕⲙ̅ⲧⲉⲣⲟ · ⲁⲕⲭⲁⲥⲧⲩ̅ ⲁⲕⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ·
ⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ ⲛ̅ ⲧⲙ̅ⲡⲕⲟⲙⲉⲥ · ⲉⲭⲙ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ · ⲣⲱⲥ
ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣⲥ̅ ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ·
ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱϥ · ⲁⲧⲱ ⲛ̅ⲥⲉϯ ⲉⲟⲟⲩ ⲛⲁⲩ · ⲁⲧⲱ ⲛ̅ⲥⲉⲣⲣ-
Fol. 33 b ⲟⲧⲁⲥⲉ ⲛⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲛⲟⲥ ⲛ̅ | †ⲙⲛ ⲛ̅ⲧⲟⲕ ⲧⲁⲁⲥ
ⲙⲁ ⲛⲁⲩ · ⲉⲥ (*sic*) ⲣⲙⲛⲧⲉ ⲉⲭⲛⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̅ ⲡⲉⲕⲁⲗⲗⲁⲣⲧⲉ ·
ⲁⲧⲱ ⲙⲙⲁ ⲉⲭⲥⲱⲟⲩⲣ ⲛ̅ⲙⲙⲁⲛ ⲉ ⲡ̅ⲣ̅ⲡⲉ · ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ
ⲉ ⲣⲁⲓ · ⲛ̅ ⲛⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲁⲭⲃⲱⲕ ⲉ ⲡⲉϥⲏ (*sic*) ⲁⲭⲛⲁⲩ
ⲛⲁ ⲣⲙⲛⲧ ⲙ̅ ⲡⲉⲭⲁⲍⲓⲱⲙⲁ · ⲁⲭⲧ† ϣⲙⲉ ⲙ̅ ⲡⲉⲟⲟⲩ ⲛ̅
ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ · ⲁⲧⲱ ⲁⲭⲧ† ⲛ̅ ⲟⲩⲧⲱⲗⲙⲉ ⲛ̅ ⲛⲟⲙⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲛⲣⲉ ⲉ ⲣⲟⲕ ⲛ̅ ⲣⲟⲩⲏ ⲙ̅ ⲡⲉϥⲏ · ⲉⲭⲙⲁⲟⲩ
ⲣⲙ̅ ⲟⲩⲥⲟⲟⲩⲛⲉ ⲙⲙⲁ ⲟⲩⲕ̅ⲣ̅ⲓⲥ̅ · ⲉⲥϣⲩⲛⲗ ⲉ ⲣⲁⲓ ⲉ ⲡⲭⲟⲉⲓⲥ

пеуноутє· рӣ ρенрѣѣюоує· ауω єуѣіωє ѝ отоп
ѣѣ· є ктоот є βол ѝ пуѣѣщє ѝ ѣноутє· ау-
тр̄ѳотадот ѣса ї̄с̄ ѣѣазωраюс· пентаї̄ф̄от ѝ-
ѣюч· єуχω ѧс· же паї пє ѣноутє ѝточ таѣю
ѝ тѣє· ѧѝ ѣкаг· ауω ѝ тєї ре· ауτрє отоп ѣѣ
сарωот є βол ѝ ѣноутє· пр̄ро же пєхач ѝ нєт-
тато ѣї ѧаχє· єуχω ѧос наї· же ρенѣѣ не ѣї
ѧа|же єтєѝχω ѧоот наї· є тѳє ѧєркотрюс пе- Fol. 34 a
тиѕ (sic) є рої· же єуката̀фронєї ѝнаноутє—плин ιθ
ѧаре снаї ѝноѕ єт ѝ пєї ѧа· βωк ѝсєѣоутє є
роч· ѝтаєіѣѣє же ρенѣѣ не ѣї ѧаχє· єтєѝχω
ѧѧоот наї· є тѳинт̄ч̄ хїѝ ѧѧюѣ· тоте ѣѣакa-
ріос ѧєркотрюс ауєѣѣє ѧѧоч є ратч̄ ѝ пр̄ро
ѧєкюс· єре пєуѳал ѧєр ѧєреіѝ (sic): єре отρѳсω
ѝѳββю тω ρіѡѡ· ауταρоч є ратч̄· ρіѡѝ ѝ
пр̄ро· ѝ тере ѧнаї же є роч ρѝ̄ пєсχнѣѣ· єт
ѳββинї· ауюѣѣ ѝтєчапє· єуаπорєї єхѝ̄ пє ѣточ-
ѧѡпє· єіта ауѧѧаχє кѧѧач єуχω ѧѧюс· же
ѧєркотрюс аχїс є рої· же ог пєнточ ѧѡпє
ѧѧюк· ауω є тѳє ѝ λоіѕє· аккатафронєї ѝ
пєї ноѕ ѝ таю· ѧѝ пазїѡѣѣа· ѝтаїтаач нак·
аїаак ѝ ѧѧπща· є ✝ проніа ѝ ѝноутє· ауω
пазїѡѣѣа ѝтаїтаач нак· пара пке сєєпє | ѝ Fol. 34 b
пєстратєѣѣа тирч̄· акопч̄ єтλаат· λοιπον· к
ѣаταѣюї тєноу же та тєї пλаин ѡѡпє ѧѧюк·
є βол рї тωн· а пєстратєѣѣа ѝ нєрѡѣѣаюс·
сѡоуч̄ є роѣѣ є пр̄пе· є тре тѳтсіа ѝ ѝноутє
наїкаюн· ѝток же ѣаγаак· пент акпорχ̄
є βол ѝ παрїѳюс· пλин аχїс є рої· же ѝтк̄ ог
є βол ρѝ̄ ѝ аѡ ѝ χѡра· ѝ же ѝта нєкєюте
ѣоутє є рок· ѝ пєї ран· ачоуωѡѡ ѡѝ ѣѣї ѣѣа-
каріос ѧєркотрюс· пєхач ѝ пр̄ро· же єкоуωѡ
є єіѣѣє же ан̄ ог є βол ρѝ̄· ѝ аѡ ѝ ѳрнскїа·
сωтѝ ρѝ̄ па ѵєнос· ан̄ ог є βол ρѝ̄ ткаппа-

ⲇⲟⲕⲓⲁ· ϩⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲕⲁⲧⲁ ⲧⲙⲉ ⲇⲉ ⲁⲛⲅ̅ ⲟⲩ
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲑⲓⲉ̅ⲗⲏⲙ̅ ⲛ̅ ⲧⲡⲉ· ⲧⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ ⲛ̅ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁ ⲣⲁⲛ ⲛ̅ⲧⲁ ⲛⲉⲓⲟⲧⲉ ⲧⲁϥ ⲉ ⲣⲟⲓ ⲛ̅-
Fol. 35 *a* ϣⲟⲣⲡ̅ ⲡⲉ· ⲫⲓⲗⲟⲡⲁⲧⲱⲣ· ⲉⲧⲉ ⲡϥ̅|ⲟⲩⲱϩⲙ̅ ⲡⲉ ⲡⲙⲁⲓ
ⲕ̅ⲁ̅ ⲡϥ̅ⲉⲓⲱⲧ· ⲛ̅ ⲧⲉⲣⲉ ⲣ̅ ⲙⲁⲧⲟⲓ ⲇⲉ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϩⲓⲧⲙ̅ ⲡⲉ ⲡⲣⲏⲙⲓⲕⲓⲣⲓⲟⲥ ⲙ̅ ⲡⲁⲣⲓⲑⲙⲟⲥ·
ⲁⲛⲅ̅ ⲟⲩ ⲡϩⲙ̅ϩⲁⲗ ⲛ̅ ⲛ̅ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡϣⲏⲣⲉ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅· ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ϥⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ·
ⲁϥⲱⲛϣ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲁⲡⲣⲏⲧⲉ· ⲁϥⲕⲓⲙ ⲛ̅
ⲧⲉϥⲁⲡⲉ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲱ ⲛ̅ⲥⲱⲕ
ⲛ̅ ⲧⲉⲓ ⲁⲡⲉⲓⲗⲏ· ⲙⲛ̅ ⲧⲉⲓ ⲙⲁⲛⲓⲁ· ⲛⲅ̅ϯ ⲡⲉⲕⲟⲩⲟⲓ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲡⲉ· ⲛⲅ̅ ⲑⲩⲥⲓⲁⲍⲉ ⲙ̅ ⲡⲛⲟϭ ⲛ̅ⲛⲟⲩⲧⲉ ⲡⲁⲡⲱⲗ-
ⲗⲱⲛ· ⲛⲅ̅ ⲃⲱⲕ ⲉ ⲡⲉⲕⲁⲣⲓⲑⲙⲟⲥ· ⲉ ⲡⲙⲁ ⲛ̅ⲛⲉϣⲃⲏⲣ
ⲉⲙⲙⲁⲧⲟⲓ· ⲛⲅ̅ ϫⲓ ⲙ̅ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ ⲛ̅ⲑⲉ ⲛ̅ϣⲟⲣⲡ̅·
ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁϩⲣⲙ̅ ⲙ̅
ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲁⲛⲟⲙⲟⲥ· ϫⲉ ⲙⲁⲣⲉ ⲡⲁⲓ̈ ϣⲱⲡⲉ ⲉϥⲟⲩⲱⲛϩ̅
ⲛⲁⲕ ⲉ ⲃⲟⲗ· ⲱ̅ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲁⲛⲟⲙⲟⲥ· ϫⲉ ⲛ̅ ϯⲛⲁⲑⲩⲥⲓⲁⲍⲉ
ⲁⲛ ⲙ̅ ⲡⲉⲕⲁⲡⲱⲗⲗⲱⲛ· ⲉⲓⲧϣⲟⲩⲉⲓⲧ (*sic*) ⲛ̅ⲧⲁⲕⲱ ⲛ̅ⲥⲱⲓ· ⲙ̅
Fol. 35 *b* ⲡⲁ ⲛⲟⲩⲧⲉ· ⲛ̅ⲧⲟϥ ⲧⲁ|ⲧⲁⲙⲓⲟ (*sic*) ⲛ̅ ⲧⲡⲉ· ⲙⲛ̅ ⲡⲕⲁϩ·
ⲕ̅ⲃ̅ ⲙⲛ̅ ⲕ̅ⲁ (*sic*) ⲛⲓⲙ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲁⲛⲅ̅ ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲡⲁⲣ-
ⲣⲏⲥⲓⲁ ⲁⲩⲱ ⲧⲙⲛ̅ⲧⲙⲁⲧⲟⲓ ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ϯⲛⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲥ· ⲁⲩⲱ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ· ϯⲣ ⲭⲣⲓⲁ ⲙ̅ⲙⲟϥ
ⲁⲛ· ⲁⲛⲅ̅ ⲡϩⲙ̅ⲡϩⲁⲗ (*sic*) ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅· ⲡϣⲏⲣⲉ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅· ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ ⲇⲉⲕⲓⲟⲥ ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϣⲁ ⲧⲉⲛⲟⲩ ⲙ̅ⲡ ⲉⲓⲡⲓⲥⲧⲉⲩⲉ ⲉ
ⲛⲉ ⲛ̅ⲧⲁⲩϫⲟⲟⲩ· ⲛⲁⲓ ⲉ ⲧⲃⲏⲏⲧⲕ̅· ⲛ̅ϭⲓ ⲛⲉⲕⲕⲁⲧⲏⲅⲟⲣⲟⲥ·
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ· ϫⲉ ⲉⲓⲧⲉⲃⲉ (*sic*) ⲟⲩⲫⲑⲟⲛⲟⲥ ⲛ̅ⲧⲁⲩⲕⲁⲧⲏ-
ⲅⲟⲣⲓⲁ ⲙ̅ⲙⲟⲕ· ⲛⲁⲓ ⲛ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲧⲛⲟϭ ⲛ̅ ϯⲙⲏ ⲛ̅ⲧⲁⲓ-
ⲧⲁⲁⲥ ⲛⲁⲕ· ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲙ̅ ⲡⲁⲣⲓⲑⲙⲟⲥ ⲧⲏⲣϥ̅· ⲙⲛ̅ ⲡⲉⲥ-
ⲧⲣⲁⲧⲉⲩⲙⲁ· ⲧⲉⲛⲟⲩ ϭⲉ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱⲓ̈: ⲛⲅ̅ ⲑⲩⲥⲓⲁⲍⲉ ⲛ̅
ⲛ̅ⲛⲟⲩⲧⲉ· ⲙ̅ⲡⲉⲣ ⲧⲣⲉ ⲡϩⲟⲃ ⲁⲛⲁⲅⲁⲍⲉ ⲙ̅ⲙⲟⲓ̈· ⲛ̅ⲧⲁⲓⲣ̅
ⲡⲱⲃϣ̅ ⲛ̅ ⲧⲇⲓⲁⲑⲉⲥⲓⲥ ⲉⲛⲉⲟⲩⲛ̅ⲧⲁⲓⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲕ· ⲛ̅-
Fol. 36 *a* ⲧⲁⲓϥⲓ ⲛ̅ ⲧⲟ|ⲟⲧⲕ̅ ⲙ̅ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ· ⲁⲩⲱ ⲛ̅ⲧⲁϯ ⲛⲁⲕ
ⲕ̅ⲅ̅ ⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ⲇⲓⲙⲟⲣⲓⲁ· ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ·

π[ε]ϫⲁϥ ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲧⲙⲛ̄ⲧϣⲃⲏⲣ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ·
ⲟⲩ ⲗⲁⲁⲩ ⲁⲛ ⲧⲉ· ⲟⲩⲙⲛ̄ⲧϫⲁϫⲉ ⲧⲉ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲛⲓ ⲧⲁⲓⲟ ⲛ̄ ⲧⲉⲓ̈ ⲙⲓ̈ⲛⲉ· ϩⲉⲛ ⲡⲣⲟⲥ ⲟⲩⲟⲉⲓϣ ⲛⲉ·
ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̄ⲧⲟϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲏⲛⲉ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ·
ⲧⲉⲛⲟⲩ ϭⲉ ⲙ̄ⲡⲣ̄ ϯϩⲓⲥⲉ ⲛⲁⲕ ⲉ ⲡϫⲓⲛϫⲏ· ⲁⲛⲟⲕ ⲅⲁⲣ
ⲁⲛⲅ̄ ⲟⲩⲭⲣⲓⲥϯⲁⲛⲟⲥ· ϯⲛⲁⲑⲩⲥⲓⲁⲍⲉ ⲁⲛ ⲛ̄ ⲛⲉⲕⲛⲟⲩⲧⲉ
ⲛ̄ⲃⲟⲧⲉ· ⲗⲓⲟⲡⲟⲛ (*sic*) ⲡⲉⲧ ⲉϩⲛⲁⲕ ⲁⲣⲓϥ ⲛⲁⲓ· ⲇⲉⲕⲓⲟⲥ ⲇⲉ
ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲑⲩⲥⲓⲁⲍⲉ· ⲙ̄ⲡⲉⲣ
ⲙⲟⲩ ϩⲛ̄ ⲟⲩⲙⲟⲩ ⲉϥϩⲟⲟⲩ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲟⲩϣⲁϫⲉ ⲛ̄ ⲟⲩⲱⲧ ⲣⲁϣⲕ̄· ⲱ̄
ⲡⲣ̄ⲣ̄ⲟ· ϯⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ ⲥⲱⲧⲙ̄ (*sic*) ⲅⲁⲣ ⲁⲛ ⲛ̄ⲥⲱⲕ· ⲛ̄ⲧⲁϣⲙ̄-
ϣⲉ ⲛ̄ ϩⲉⲛⲛⲟⲩⲧⲉ ⲛ̄ϣⲙ̄ⲙⲟ· ⲛ̄ⲧⲁⲕⲱ ⲛ̄ⲥⲱⲛ ⲡⲁ ⲛⲟⲩⲧⲉ
ⲓ̄ⲥ̄ | ⲡⲉⲭ̄ⲥ̄· ⲇⲉⲕⲓⲟⲥ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥⲥⲱⲧⲙ̄ ⲇⲉ ⲉ ⲛⲁⲓ· Fol. 36 *b*
ⲁϥϭⲱⲛⲧ̄ ⲉⲙⲁⲧⲉ· ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲕⲁⲁϥ ⲕⲁ ϩⲏⲩ ⲕ̄ⲇ̄
ⲛ̄ⲛⲉϥϩⲟⲓⲧⲉ· ⲉⲛⲥⲉϫⲟⲗⲕϥ̄ ⲉ ⲃⲟⲗ· ⲛ̄ϭⲓ ⲙⲏⲧ ⲙ̄ⲙⲁⲧⲟⲓ·
ⲛ̄ⲥⲉϩⲓⲟⲩⲉ ⲉ ⲣⲟϥ ⲛ̄ ϩⲉⲛⲃⲟⲩ ⲛⲉⲩⲣⲟⲛ ⲉⲩⲟⲩⲱⲧ· ϣⲁⲛⲧⲉ
ⲡⲕⲁϩ ⲉⲧ ϩⲁ ⲣⲁⲧϥ̄ ϩⲙ̄ ⲡⲉϥⲥⲛⲟϥ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̄ϭⲓ
ⲇⲉⲕⲓⲟⲥ ⲡⲣ̄ⲣ̄ⲟ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁⲕϫⲉ ⲛⲧⲧⲁⲣⲭⲏ (*sic*)·
ⲛ̄ ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ· ϫⲉ ⲥⲉϩⲟⲟⲩⲉ ⲉⲕⲑⲩⲥⲓⲁⲍⲉ ϫⲉ ⲛ̄ ⲙ̄ⲙⲟⲛ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ ⲛ̄
ϩⲟⲥⲟⲛ ⲟⲩⲛ̄ⲧⲁⲓ ⲙ̄ⲙⲁⲩ· ⲙ̄ ⲡⲁ ϫⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲉϥ-
ⲃⲟⲓⲏⲑⲉⲓ ⲉ ⲣⲟϥ· ϯϩⲏϣ ϭⲉ ⲁⲛ ϩⲁ ⲛⲉⲕⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
ⲅⲁⲣ ⲁⲛⲅ̄ ⲡϩⲙ̄ϩⲁⲗ· ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲉⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ (*sic*)· ⲉϥ-
ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ· ⲡⲁⲓ̈ ⲡⲉ ⲡⲣ̄ⲣ̄ⲟ ⲛⲁ ⲧⲡⲉ· ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϩ·
ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥⲥⲟⲧⲙⲟⲩ ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ ⲇⲉⲕⲓⲟⲥ· ⲡⲉϫⲁϥ
ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲥⲱⲧⲙ̄ ⲛ̄ ⲥⲱⲓ· ⲛⲅ̄ ⲑⲩⲥⲓⲁⲍⲉ ⲛ̄
ⲛ̄ⲛⲟⲩⲧⲉ· ⲛⲅ̄ ϯ ϩⲏⲩ | ⲛ̄ ϩⲉⲛⲟϭ ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ· ϫⲉ ⲕⲁⲥ Fol. 37 *a*
ⲛⲅ̄ ⲙⲟⲩ [ⲁⲛ] ⲕⲁⲕⲟⲥ· ϣⲁⲧⲉ ϯⲛⲟⲩ (*sic*) ϯⲥⲟ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲕ̄ⲉ̄
ϯⲟ ⲛ̄ϩⲁⲣϣ̄ ⲛ̄ ϩⲏⲧ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲕ· ϯⲟⲩⲱϣ ⲅⲁⲣ ⲁⲛ ⲉⲣ
ⲡⲉⲑⲟⲟⲩ ⲛⲁⲕ· ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲁⲕϣⲱⲡⲉ ⲛⲁⲓ· ⲛ̄ ϣⲃⲏⲣ
ⲉ ⲧⲃⲉ ⲧϭⲓⲛⲙⲓϣⲉ ⲉ ϫⲱⲓ· ϩⲙ̄ ⲡⲡⲟⲗⲉⲙⲟⲥ· ⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲓ ⲛⲅ̄ ⲑⲩⲥⲓⲁⲍⲉ ⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ· ⲙ̄ⲡⲉⲣ ⲧⲁⲕⲟ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
ϣⲏⲣⲉ ϣⲏⲙ· ϩⲛ̄ ϩⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲩϣⲟⲃⲉ· ⲁⲛⲟⲕ ϯϣⲛ̄
ϩⲧⲏⲓ ϩⲁ ⲧⲉⲕⲙⲛ̄ⲧϣⲏⲣⲉ ϣⲏⲙ· ⲙⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧϣⲃⲏⲣ·

ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ ϩⲓⲥⲉ
ⲛⲓⲙ ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲑⲟⲙⲟⲗⲟⲅⲉⲓ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲥⲱ̅ ⲛⲁⲓ ⲛ̅ϩⲟⲩⲟ ⲉⲩⲃⲓⲕⲉ ⲉⲩⲟⲩⲁⲁⲃ· ⲛ̅ϩⲓⲥⲉ
ⲅⲁⲣ ⲧⲉⲛⲟⲩ ⲛ̅ⲥⲉⲙⲡϣⲁ ⲁⲛ ⲙ̅ ⲡⲉⲟⲟⲩ ⲉⲧ ⲛⲁϭⲱⲗⲡ̅ ⲉ
ⲣⲟⲛ· ⲛⲁⲓ ⲛ̅ ⲧⲉⲣⲉ ϥⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ· ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ ⲇⲉⲕⲓⲟⲥ·
ⲡⲉϫⲁϥ ⲉϣϫⲉ ⲁⲕⲥⲙⲛ̅ⲧ̅ ⲡⲉⲕϩⲏⲧ ⲉ ϩⲟⲩⲛ ⲉ ϩⲉⲛϣⲁϫⲉ
ⲙ̅ ⲙⲛ̅ⲧ̅ ⲁⲧ ϩⲏⲧ· ⲁⲩⲱ ⲛ̅ⲧⲁⲓⲟ ⲛ̅ ⲛ̅ϩⲣⲱⲙⲁⲓⲟⲥ· ⲁⲕⲟ-
Fol. 37 b ⲡⲟⲩ ϫⲉ ϩⲉⲛⲗⲁⲁⲩ ⲛⲉ· | ⲙ̅ⲡⲉ ⲕⲁⲛⲉⲭⲉ ⲉⲑⲩⲥⲓⲁⲍⲉ ⲛ̅
ⲕ̅ⲥ̅ ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲇⲓ̈ⲕⲁⲓⲟⲛ· ⲕⲁⲧⲁ ⲛ̅ⲇⲟⲅⲙⲁ ⲛ̅ ⲧⲥⲩⲛⲕⲗⲏ-
ⲧⲟⲥ· ⲟⲩⲇⲉ ⲙⲡⲉ ⲕⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲛⲟⲙⲟⲥ ⲛ̅ⲣ̅ⲣ̅ⲱⲟⲩ· ⲁⲛⲟⲕ
ϩⲱ ϯⲛⲁⲕⲟⲗⲁⲍⲉ ⲙ̅ⲙⲟⲕ· ⲕⲁⲧⲁ ⲧⲉⲕⲙⲛ̅ⲧ̅ ⲁⲧ ⲑⲏⲧ·
ⲛ̅ⲧⲁⲛⲁⲩ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁⲕⲛⲁϩⲧⲉ ⲉ ⲣⲟϥ· ⲛⲁϣⲛⲁϩ-
ⲙⲉⲕ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲁϭⲓϫ· ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲡϩⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉϫⲁϥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲉϥⲥⲏϩ ϩⲙ̅
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲡⲟⲣϫⲛ̅·
ⲉ ⲧⲁⲅⲁⲡⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲟⲩⲑⲗⲓⲯⲓⲥ ⲧⲉ ⲏ̅ ⲟⲩⲗⲱϫϩ̅· ⲏ̅
ⲟⲩⲇⲓⲟⲅⲙⲟⲥ· ⲏ̅ ⲟⲩϩⲕⲟ· ⲏ̅ ⲟⲩⲕⲱ ⲕⲁ ϩⲏⲩ· ⲏ̅ ⲟⲩⲕⲩⲛ-
ⲇⲓⲛⲟⲥ· ⲏ̅ ⲟⲩⲥⲏϥⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲏϩ ϫⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̅·
ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲛ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣϥ̅· ⲧⲛ̅ⲡⲓⲑⲉ ⲅⲁⲣ ϫⲉ
ⲟⲩⲇⲉ ⲙⲛ̅ ⲙⲟⲩ· ⲟⲩⲇⲉ ⲙⲛ̅ ⲱⲛϩ̅· ⲟⲩⲇⲉ ⲁⲅⲅⲉⲗⲟⲥ· ⲟⲩ-
ⲇⲉ ⲁⲣⲭⲏ· ⲟⲩⲇⲉ ⲉⲝⲟⲩⲥⲓⲁ· ⲟⲩⲇⲉ ⲛⲉⲧ ϣⲟⲟⲡⲉ· ⲟⲩⲇⲉ
Fol. 38 a ⲛⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲛⲁⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲡⲱⲣϫⲛ̅· ⲉ ⲃⲟⲗ | ϩⲛ̅
ⲕ̅ⲍ̅ ⲧⲁⲅⲁⲡⲏ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣ ⲉϥϫⲟⲟⲩ ⲛ̅ϭⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥϭⲱⲛⲧ̅ ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ ⲇⲉⲕⲓⲟⲥ·
ⲁϥⲕⲉⲗⲉⲩⲉ ⲧⲣⲉ ⲩⲧⲁⲗⲟϥ ⲉ ⲡϩⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ· ⲛ̅ⲥⲉϩⲱⲕ
ⲙ̅ⲙⲟϥ· ⲛ̅ϭⲓ ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲉⲩϩⲱⲕ ⲙ̅ⲙⲟϥ ⲡⲉ·
ϣⲁⲛⲧⲉ ⲧⲕⲁⲥ ⲛ̅ ⲧⲉϥϫⲓⲥⲉ ⲕⲱⲗⲡ̅ ⲉ ⲃⲟⲗ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲇⲉ ⲙ̅ⲡⲉ ϥⲕⲁ ⲧⲟⲟⲧϥ̅ ⲉ ⲃⲟⲗ· ⲉϥⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ·
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ̅
ⲡⲓⲱⲧ· ⲡⲉϫⲡⲟ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲁⲣⲓⲁ· ⲡⲉⲛⲧⲁϥϫⲓ ⲥⲁⲣⲝ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲉϩⲓⲉⲓⲃ ⲙ̅ ⲙⲉ·
ϣⲁⲛⲧⲉ ϥⲥⲱⲧⲉ ⲙ̅ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̅ ⲛ̅ ⲁⲇⲁⲙ· ⲛϥ̅ⲉⲗⲉⲩ-
ⲑⲩⲣⲟⲩ ⲙ̅ⲙⲟⲛ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲛ̅ⲧϩⲙ̅ϩⲁⲗ ⲙ̅ ⲡⲛ̅ⲟⲃⲉ·
ϯϣⲡ̅ ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧⲕ̅· ϫⲉ ⲁⲕⲁⲁⲛ ⲛ̅ⲙ̅ⲡϣⲁ ⲛ̅ ⲧⲉⲕⲙⲛ̅ⲧ̅-

ⲁⲅⲁⲑⲱⲥ· ⲉⲧ ⲛⲁϣⲱⲥ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲙ̅ⲡⲟⲟⲩ· ⲁⲛⲟⲕ
ⲡⲉⲕϩⲙ̅ϩⲁⲗ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛ̅ⲅ̅ ⲁⲁⲧ ⲛ̅ⲙ̅ⲡϣⲁ ⲙ̅ ⲡⲉⲕ-
ⲧⲱϩⲙ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛ̅ ⲕⲟⲓⲛⲟⲛⲟⲥ ⲉ ⲛⲉⲕϩⲓⲥⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲙ̅ⲙⲛ̅ⲧ̅ⲣⲉ ⲙ̅ ⲡⲓⲥⲧⲟⲥ· ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧ̅ⲛⲟⲩⲧⲉ·
[ⲧⲉ]ⲛⲟⲩ | ϭⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲙ̅ⲡⲣ̅ ⲕⲁⲁⲧ ⲛ̅ⲥⲱⲕ· ⲁⲩⲱ ⲙ̅- Fol. 38 b
ⲡⲉⲣ ⲟⲩⲉ ⲙ̅ⲙⲟⲓ̈ ϫⲉ ⲟⲩⲛ̅ ϩⲉⲛⲑⲗⲓⲯⲓⲥ ϭⲉⲧ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲕⲏ
ⲁ ϩⲉⲛⲥⲛⲁⲩ ϩⲓϩⲉ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲓ· ⲁⲗⲗⲁ ϯ ϭⲟⲙ ⲛⲁⲓ
ⲡⲁ ϫⲟⲉⲓⲥ· ϣⲁⲛⲧ ⲓ̈ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲁ ⲁⲅⲱⲛ ϩⲛ̅ ⲟⲩⲉ-
ⲣⲏⲛⲏ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲛⲁϫⲁϫⲉ ⲣⲁϣⲉ ⲙ̅ⲙⲟⲓ· ⲁⲩⲱ ⲙ̅ⲡⲣ̅
ⲧ[ⲣ]ⲉ ⲩϫⲟⲟⲥ· ϩⲛ̅ ⲛ̅ ⲛ̅ϩⲉⲑⲛⲟⲥ· ϫⲉ ⲉϥⲧⲱⲛ ⲡⲉⲩⲛⲟⲩⲧⲉ·
ⲛⲁⲓ ⲇⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲟⲩ· ⲉⲥ (sic) ⲟⲩⲥⲙⲏ ⲁⲥϣⲱⲡⲉ ϣⲁ
ⲣⲟϥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲧⲱⲕ ⲛ̅ϩⲏⲧ· ⲡⲁ ϣⲟⲉⲓϫ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ϩⲩⲡⲟⲙⲓⲛⲏ ⲱ̅ ⲡⲁ ⲥⲟⲧⲡ̅ ⲛ̅ ϫⲱⲱⲣⲉ· ⲁⲛⲟⲕ
ⲅⲁⲣ ϯϣⲟⲟⲡ ⲛⲙ̅ⲙⲁⲕ· ⲉⲓϯ ϭⲟⲙ ⲛⲁⲕ· ⲁⲩⲱ ϯⲛⲁ-
ϣⲱⲡⲉ ⲛⲙ̅ⲙⲁⲕ ⲛ̅ ⲥⲕⲉⲡⲁⲥⲧⲏⲥ· ⲉⲓⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲕ ϩⲛ̅
ϩⲓⲥⲉ ⲛⲓⲙ· ⲉⲧ ⲉⲕⲛⲁϣⲟⲡⲟⲩ ϩⲙ̅ ⲡⲁ ⲣⲁⲛ· ⲙ̅ⲡⲉⲣ ϭⲱⲃ·
ⲟⲩⲇⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϭⲱⲧⲡ̅ ϩⲏⲧⲟⲩ ⲛ̅ ⲛ̅ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
ϯϣⲟⲟⲡ ⲛⲙ̅ⲙⲁⲕ· ⲉⲓϯ ϭⲟⲙ ⲛⲁⲕ· ϣⲁⲛⲧⲉ ⲕϫⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲉⲕⲁⲅⲱⲛ· ⲟⲩⲙⲛ̅ⲧ̅ϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟϥ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· Fol. 39 a
ⲁⲩⲱ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̅ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ̅· ⲁⲩⲱ ⲛ̅ⲧⲉⲩ- ⲕⲑ
ⲛⲟⲩ ⲁ ⲡϩⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲟⲩⲱϭⲡ̅· ⲁϥⲣ̅ ⲥⲛⲁⲩ· ⲁⲩⲱ ⲁⲙ-
ⲙⲉⲣⲉ ⲉⲧ ⲉϥⲙⲉⲣ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲁϥϥⲟϭϥ̅
ⲁϥⲁϩⲉ ⲣⲁⲧϥ̅· ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ⲧⲁⲕⲟ ϣⲟⲟⲡ ⲛ̅ϩⲏⲧϥ̅·
ⲁⲗⲗⲁ ⲛⲉϥϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲣ̅ⲣ̅ⲟ ⲇⲉ ⲛ̅ ⲧⲉⲣ
ϥⲛⲁⲩ· ⲉ ⲡⲉⲛ̅ⲧ ⲟϥϣⲱⲡⲉ· ⲁϥⲙⲟⲩϩ ⲛ̅ ϭⲱⲛⲧ̅· ⲡⲉϫⲁϥ
ϫⲉ ⲉⲡⲓ ⲇⲏ ⲁⲡⲁⲓ ϫⲱ ⲙⲟⲥ (sic)· ϫⲉ ⲟⲩⲛ̅ⲧⲁⲛ ⲙ̅ⲙⲁⲩ ⲛ̅
ⲟⲩⲡⲁⲛϩⲟⲡⲗⲓⲁ ⲛ̅ϩⲱⲃ· ϯⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲧⲟⲥϥ̅ ⲉ ⲃⲟⲗ ⲉ
ϥⲧⲟ ⲉⲛϣⲙⲟⲩⲓ̈· ⲛ̅ⲥⲉϫⲟⲗⲕϥ̅ ⲉ ⲃⲟⲗ· ⲟⲩⲇⲉ ⲧⲡⲉ ⲟⲩⲇⲉ
ⲡⲕⲁϩ· ⲛ̅ ⲟⲩⲙⲁϩⲉ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲣ̅ ⲡⲁⲓ ⲇⲉ ⲛⲁϥ· ⲡⲉϫⲁϥ
ⲛ̅ϭⲓ ⲡⲣ̅ⲣ̅ⲟ· ϫⲉ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲕϩⲟⲡⲗⲟⲛ· ⲉⲧ ⲉⲕ
ⲑⲁⲣⲉⲓ ⲉ ⲣⲟⲟⲩ· ϣⲁ ⲡⲛⲟϭ ⲛ̅ ⲛⲟϭ ⲛⲟⲩⲧⲉ ⲡⲍⲉⲩⲥ ⲁⲩ-
ⲧⲟⲥⲕ̅ ⲉ ⲃⲟⲗ ⲉⲙⲁⲧⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁϥϭⲱϣⲧ̅ ⲉ ϩⲣⲁⲓ Fol. 39 b
ⲉ ⲧⲡⲉ ⲡⲉϫⲁϥ· ϫⲉ ⲡϫⲟⲉⲓⲥ ⲃⲟⲑⲉⲓ (sic) ⲉ ⲣⲟⲓ· | ⲁⲛⲟⲕ ⲗ̅

пекр̄ра\л· палин он ауке\леуе н̄сі пр̄ро· є тре
тщωλ\з̄ м̄ пц̄сωма· н̄ ρенсорте етхнр· мн̄ ρен-
маστις̄· мн̄нсос н̄сеперщ̄ н̄ ρенхββ̄с̄ н̄ кωρ̄т
ρа роч· же кас еүерωк̄ коүі коүі· ауω ауωщ̄м̄
н̄сі пкωρ̄т ρм̄ песноч· м̄ паіка\ос ет ρаате є
песнт· ппет отаав̄ же ауі є роч· ρ̄н̄ отноς
м̄ мн̄тхωωре· ρ̄н̄ ✝ ке васанос· пр̄ро же ρекіос
ауτре тολ̄ є βол же неүмоү ρ̄н̄ отρепн· ауω
атотп̄ є роүн етмаукаке· ρ̄н̄ отρепн· м̄маτοι
же ауі є ра роч· ечо м̄ паш моү· оүн̄ оүкоі
н̄ ниче щоп̄ н̄рнт̄· етмеете же ауноү· мн̄нса
оүкоі же ρ̄н̄ тетноү ет м̄маү· ес (*sic*) ауγелос м̄
пхоеіс ауоүωш̄ нач є βол· пеха\ч нач· же
Fol. 40 *a* ✝рнин нак· пщоеіх н̄ρеч | хро· н̄ тере чхі паі
λα же ауталρе неүсащ· ет ρм̄ неүсωма· ауω
ауταρоч є ρат̄· ечох ρωс же неүтωоүн· неү-
аре ρат̄ ечѳ✝ еоот· м̄ пноүте· итоүβоноει є
роч· мн̄нса наі ауκелеуе н̄сі пр̄ро· є тре
тταρоч є ρат̄ є пβнма· н̄ тере ч же[1] є роч
н̄сі пр̄ро· пеха\ч нач же ατчітк̄ н̄ тоот· ека м̄
паш моү· м̄м ащ н̄ ре тенот кнооще· меүак
ρω мн̄ λаат м̄ пωλ̄ ρі пексωма· тоте ауке-
леуе н̄ н̄ναі мερ̄· є таре ратоү є тре тмоүщ̄т
м̄ неүсωма· н̄тоот же пеха\т м̄ пр̄ро· же ще
пн̄ратос· ѡ пр̄ро· н̄ етсевнс· неүсωма тнр̄ү
отох· мн̄ λаү (*sic*) н̄ тако щооп н̄рнт̄· н̄ое мп
отхωре є роч є птнр̄ү· ѧекіос же ρωωү пеха\ч·
Fol. 40 *b* же пантωс ч̄наχоос· же | пе✗ς̄ пентоүта\лсоі·
λβ мн атетн̄хі саєіи є роүн є пещтеко· є тре үоє-
рапеуе м̄моү· н̄тоот же пеха\т· же ща текмн̄т-
нос етаінт· ет ммарте ех̄н̄ тоікоүмене тнр̄с̄·
мн̄ пе λаат н̄ ѳерапеуе н̄рωме та\лсоү· а\лла

[1] Here a correction has been made, but the reading is doubtful. Read н̄ тере ч̄наү (?).

ⲙ̄ ⲙⲉⲉⲩⲉⲩⲉ (*sic*) ϫⲉ ϥⲛⲁⲙⲟⲩ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⲉϥⲟⲛϩ̄· ⲏ̄
ⲛ̄ⲧⲟϥⲗⲟ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲛ̄ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲁⲛ· ϫⲉ ⲟⲩⲁϣⲉ ⲛ̄
ϭⲟⲧ ⲧⲉ ⲧⲙⲁⲕⲓⲁ ⲛ̄ ⲭⲣⲓⲥϯⲁⲛⲟⲥ ⲛ̄ⲥⲁϥ: ⲙⲛ̄ ⲁϥⲣ̄ⲕⲱⲥ·
ⲙ̄ⲡⲟⲟⲩ ⲇⲉ ϩⲱϥ ⲉϥⲁϩⲉ ⲣⲁⲧϥ̄ ⲉϥⲟⲩⲟϫ· ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ
ⲁϥⲙⲟⲩϩ ⲛ̄ ϭⲱⲛⲧ̄· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ·
ϩⲛ̄ ⲟⲩⲙⲉ ϫⲉ ⲛⲓⲙ ⲡⲉⲛ̄[ⲧ ⲟϥ]ⲧⲁⲗϭⲟⲕ ⲭⲟⲣⲓ̈ⲥ ⲙⲁⲅⲓⲁ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ ⲡⲁ ϫⲥ̄ ⲓⲥ̄
ⲡⲉⲭ̄ⲥ̄· ⲡⲥⲁⲉⲓⲛ ⲛ̄ ⲛ̄ⲯⲩⲭⲏ ⲙⲛ̄ ⲛ̄ⲥⲱⲙⲁ· ⲛ̄ⲧⲟϥ ⲡⲉ
ⲛ̄ⲧⲟϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡⲧⲁⲗϭⲟ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲟϥϫⲟⲟⲥ ⲫⲁⲣ-
ⲙⲁⲅⲟⲥ· ⲙⲛ̄ ⲛ̄ⲣⲉϥⲙⲟⲩⲧⲉ: ⲙⲛ̄ ⲣⲉϥϣⲙ̄ϣⲉ ⲉⲇⲱ-
ⲗⲟⲛ (*sic*)· ⲛ̄ⲥⲉⲟ ⲛ̄|ϣⲙ̄ⲙⲟ ⲉ ⲣⲟϥ· ⲁⲩⲱ ϥ̄ⲛⲁⲙⲟⲣⲟⲩ· Fol. 41 *a*
ⲛ̄ ϩⲉⲛⲙⲣ̄ⲣⲉ ⲛ̄ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲛϥ̄ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄- ⲗ̄ⲅ̄
ⲙⲟⲟⲩ· ⲉ ⲡⲕⲱϩⲧ̄ ⲛ̄ ⲧⲉⲅⲉϩⲉⲛⲛⲁ· ⲉ ⲧⲃⲉ ϫⲉ ⲙ̄ⲡ ⲟⲩ-
ⲥⲟⲩⲛⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁϥⲧⲁⲙⲓ̈ⲟⲟⲩ· ⲡⲉϫⲉ ϯⲛⲁⲁⲛϩⲁⲗⲓⲥⲕⲉ
ⲙ̄ ⲡⲕ̄ⲥⲱⲙⲁ ϩⲛ̄ ϩⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲩⲛⲁϣⲧ̄· ⲙⲁⲣⲉⲓⲛⲁⲩ
ϫⲉ ⲡⲉⲭ̄ⲥ̄ ⲉⲧ ⲉⲕⲛⲁϩⲧⲉ ⲉ ⲣⲟϥ ⲛⲁⲧⲁⲗϭⲟⲕ· ⲡⲉϫⲉ
ⲡϩⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ ϯⲡⲓⲥⲧⲉⲩⲉ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ̄
ⲡⲉⲭ̄ⲥ̄· ϫⲉ ⲉⲕϣⲁⲛⲉⲓⲛⲉ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ϯⲙⲱⲣⲓⲁ ⲉ
ϫⲱⲓ· ⲛⲅ̄ ⲛⲁϣⲧⲣ̄ⲧⲱⲣⲧ̄ ⲁⲛ· ⲁϥϫⲟⲟⲥ ⲅⲁⲣ ϫⲉ ⲙ̄ⲡⲣ̄ ⲣ̄
ϩⲟⲧⲟⲩ· ⲛ̄ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲉⲧⲛ̄ⲥⲱⲙⲁ· ⲉⲙⲛ̄ ϭⲟⲙ
ⲙⲟⲟⲩ (*sic*)· ⲉ ⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲛⲉⲧⲛ̄ⲯⲩⲭⲏ· ⲁⲣⲓ ϩⲟⲧⲉ ⲇⲉ
ϩⲏⲧϥ̄· ⲛ̄ⲧⲟϥ ⲙ̄ ⲡⲉⲧ ⲛ̄ ⲟⲩⲛ̄ϭⲟⲙ ⲙ̄ⲟϥ (*sic*)· ⲉⲧⲁⲕⲟ ⲛ̄
ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ· ⲙⲛ̄ ⲡⲉⲧⲛ̄ⲥⲱⲙⲁ· ϩⲣⲁⲓ ⲧⲅⲉϩⲉⲛⲁ· ⲧⲟⲧⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ· ⲉ ⲧⲣⲉ ⲩⲉⲓⲛⲉ ⲛ̄ ⲟⲩⲡⲉⲛⲓ̈ⲡⲉ
ⲉϥⲗⲟⲃϣ̄· ⲛ̄ⲥⲉⲕⲁⲁⲁϥ ϩⲁ ⲛⲉϥⲁⲅⲕⲁⲓⲟⲛ· ⲁⲩⲱ ϩⲉⲛ-
ⲗⲁⲙⲡⲁⲥ ⲛ̄ ⲕⲱϩⲧ̄ ϩⲁ ⲛϥ̄|ⲥⲡⲓ̈ⲣⲟⲟⲩⲉ· ⲛ̄ ⲧⲉ[ⲣ ⲟⲩ]ⲣ̄ Fol. 41 *b*
ⲡⲁⲓ ⲇⲉ· ⲉ ⲡⲙⲁ ⲛ̄ ⲟⲩⲕⲁⲡⲛⲟⲥ· ⲁⲩⲥϯ ⲛⲟⲩϥⲉ ϣⲱⲡⲉ· ⲗ̄ⲇ̄
ⲉϥϣⲱϣ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲉⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉⲓϩⲟⲩⲟ· ⲙ̄ⲡⲉ ϥⲁϣⲁϩⲟⲙ· ⲟⲩⲇⲉ
ⲙ̄ⲡⲉ ϥⲣⲓⲙⲉ· ⲡⲉϫⲉ ⲡⲣ̄ⲣ̄ⲟ ⲛⲁϥ· ϫⲉ ⲉϥⲧⲱⲛ ⲙ̄ ⲡⲉⲕ-
ⲥⲁⲉⲓⲛ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉϥⲉⲓ ⲛϥ̄ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲙⲟⲕ· ⲕⲁⲓ
ⲅⲁⲣ ⲁⲕϫⲟⲟⲥ· ϫⲉ ⲟⲩⲛ̄ϭⲟⲙ ⲙⲟϥ (*sic*) ⲉⲧⲟⲩⲛⲟⲥⲧ̄ ⲉⲓ-
ϣⲁⲛⲙⲟⲩ· ⲡϩⲁⲅⲓⲟⲥ ⲇⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ·
ϫⲉ ⲁⲣⲓ ⲡⲉⲧ ⲉϩⲛⲁⲕ· ⲟⲩⲛⲧⲁⲕ ⲉⲝⲟⲩⲥⲓⲁ ⲅⲁⲣ ⲉ ϩⲟⲩⲛ

ⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲧⲁ ⲯⲩⲭⲏ ⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲟ ⲛ̄ ϫⲟⲉⲓⲥ ⲉ
ⲣⲟⲥ· ⲡⲁ ⲥⲱⲙⲁ ⲙⲛ̄ ⲉⲕϣⲁⲛⲧⲁⲕⲟϥ· ⲧⲁ ⲯⲩⲭⲏ ⲛⲁ-
ⲙⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ⲉⲥⲟ ⲛ̄ ⲁⲧⲁⲕⲟ (*sic*)· ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲕⲉⲗⲉⲩⲉ
ⲛ̄ϭⲓ ⲡⲣ̄ⲣ̄ⲟ ⲉ ⲧⲣⲉ ⲩⲥⲁϣⲧϥ̄ ⲛ̄ⲥⲁ ϫⲱϥ· ⲁⲩⲱ ⲛ̄ⲥⲉⲉⲓⲛⲉ ⲛ̄
ⲟⲩⲛⲟϭ ⲉⲛ ⲱⲛⲉ· ⲛ̄ⲥⲉⲁϣⲧϥ̄ ⲉ ⲡⲉϥⲙ̄ⲁⲕϩ̄· ϫⲉ ⲕⲁⲥ ϩⲙ̄
ⲡⲧⲣⲉ ϥⲱϭⲧ̄: ⲛϥ̄ⲙⲟⲩ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ·
ⲁ ⲧϭⲟⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲱϩ (*sic*) ⲛ̄ϩⲏⲧϥ̄· ⲙⲛ̄ ⲧⲭⲁⲣⲓⲥ
Fol. 42 *a* ⲁϥ|ⲙⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲛ̄ ⲟⲩⲛⲟϭ ⲛⲁⲩ· ϩⲛ̄ ϯⲃⲁⲥⲁⲛⲟⲥ
ⲗ̄ⲉ̄ ⲧⲁⲓ· ⲇⲉⲕⲓⲟⲥ ⲇⲉ ⲡⲣ̄ⲣ̄ⲟ· ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ·
ϫⲉ ⲉϥϥⲓ ϩⲁⲛϯⲙⲱⲣⲓ̈ⲁ· ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲙ̄ⲡⲉ
ⲗⲁⲁⲩ ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ ⲧⲁϩⲟϥ· ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩϥⲓ
ⲡⲱⲛⲉ ⲙ̄ⲙⲁⲩ· ϩⲓ ⲡϥ̄ⲙⲁⲕϩ̄· ⲛ̄ⲥⲉⲉⲓⲛⲉ ⲛ̄ ⲟⲩⲙⲁⲥⲧⲓⲅⲝ̄
ⲛ̄ⲕⲱⲃϩ̄· ⲉⲥⲟ ⲛ̄ϥⲧⲟⲟⲩ ⲛ̄ϣⲗⲟⲡ· ⲛ̄ⲥⲉϩⲓⲟⲩⲉ ⲉ ⲣⲟϥ·
ϣⲁⲛⲧⲉ ⲡⲕⲁϩ ϩⲱⲣⲡ̄ ϩⲁ ⲡⲉϥⲥⲛⲟϥ· ⲡⲉⲅⲉⲛⲛⲁⲓⲟⲥ ⲇⲉ
ⲁϥⲧⲱⲟⲩⲛ ϩⲁ ϯⲕⲉ ⲃⲁⲥⲁⲛⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲱⲛⲉ ⲛ̄ ⲁⲇⲁ-
ⲙⲁⲥ· ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲡⲉϫⲁϥ· ϫⲉ ϯⲉⲩⲭⲁ-
ⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ· ⲡⲁ ϫⲟⲉⲓⲥ· ϫⲉ ⲁⲕⲁⲁⲧ ⲛ̄ⲙ̄ⲡϣⲁ ⲛ̄ ϣⲡ̄
ϩⲓ̈ⲥⲉ ⲉϫⲙ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲣ̄ⲣ̄ⲟ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲁⲩ
ⲇⲉ· ϫⲉ ⲟⲩⲁⲧ ⲡⲱⲛⲉ ⲡⲉ ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ· ⲁⲩⲱ ϫⲉ
ⲛⲉϥϥⲁϣⲡⲓⲑⲉ ⲙ̄ⲙⲟϥ ⲁⲛ· ⲉ ⲧⲣⲉ ϥⲑⲩⲥⲓⲁⲍⲉ· ⲁϥϫⲓ
ϣⲟϫⲛⲉ· ⲛⲉϥϭⲉⲡⲏ ⲅⲁⲣ ⲉ ⲃⲱⲕ ⲉ ϩⲣⲱⲙⲏ· ⲁϥϯ
ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ ⲣⲟϥ· ⲉ ⲧⲣⲉ ⲩϯⲙⲱⲣⲓⲁ ⲙ̄ⲙⲟϥ· ϩⲛ̄
Fol. 42 *b* ⲧⲥⲏϥⲉ ⲉϥ|ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲛ̄ⲧ ⲟϥ-
ⲗ̄ⲋ̄ ϣⲱⲡⲉ ⲉϥⲥⲱϣ ⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ̄
ⲛ̄ⲇⲟⲅⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲉ ⲧⲛ̄ⲙⲛ̄ⲧⲣⲙ̄ⲣⲁϣ· ⲁϥⲟⲡϥ̄ ⲉⲩ-
ⲗⲁⲁⲩ ⲡⲉⲛⲅⲣⲁⲧⲟⲥ· [ϯ]ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩϫⲓⲧϥ̄ ⲉ ⲧⲡⲟⲗⲓⲥ
ⲛ̄ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ· ⲛ̄ⲥⲉϥⲓ ⲛ̄ ⲧⲉϥⲁⲡⲉ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ
ⲙ̄ⲙⲁⲩ· ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ·
ⲛ̄ⲧⲁⲩϫⲓ ⲉⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲣ̄ⲣ̄ⲟ· ⲉⲩϣⲁⲛⲁⲛϯⲗⲉⲅⲉ
ⲙ̄ ⲡⲉϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲥⲉⲛⲁϯ ⲛⲁϥ· ⲛ̄ ϩⲉⲛⲥⲏϣⲉ· ⲡϩⲁⲉ
ⲇⲉ ⲛ̄ⲥⲉⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ· ⲉ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲧⲥⲏϥⲉ·
ⲛ̄ ⲛ̄ⲧⲁⲩⲧⲁϣⲟⲩ ⲇⲉ ⲉ ⲧⲣⲉ ⲩϥⲓ̈ⲧϥ̄· ⲁⲩϥⲓ ϩⲁ ⲣⲟϥ ⲁⲩⲧⲁ-
ⲗⲟϥ ⲉⲩⲧⲃ̄ⲛⲏ· ⲁⲩⲙⲟⲣϥ̄ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ϫⲉ ⲛⲉⲓ̈ ⲁ
ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲁ ⲥⲁ ⲛⲓⲙ·

ⲁϥⲣ̄ ⲕⲱⲱⲥ· ⲁⲩⲙⲟⲟϣⲉ ⲇⲉ ϩⲛ̄ ⲧⲉϩⲓⲏ ⲉⲥⲟⲩⲏⲩ· ⲁⲩⲱ
ϩⲓⲧⲛ̄ ⲕⲟⲩⲓ ⲛ̄ϩⲟⲟⲩ· ⲁⲩⲡⲱϩ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲁⲓⲥⲁⲣⲓⲁ· ⲁⲩⲱ
ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁⲩⲟⲩⲁϩϥ̄ ⲉ ⲡⲉⲥⲏⲧ | ⲕⲟⲩⲓ ⲕⲟⲩⲓ̈· ⲡϫⲟⲉⲓⲥ ⲇⲉ Fol. 43 a
ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ ϫⲱϥ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲗ̄ⲍ̄
ⲁⲙⲟⲩ ⲛ̄ⲅ̄ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲕ ϩⲁϩⲧⲏⲓ· ⲉⲡⲓ̈ ⲇⲏ ⲁⲕϫⲉⲕ ⲡⲉⲕ-
ⲇⲣⲟⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲁⲕϩⲁⲣⲉϩ ⲉ ⲧⲡⲓⲥⲧⲓⲥ· ϫⲓ ⲛⲁⲕ ⲙ̄
ⲡⲉⲕⲗⲟⲙ ⲛ̄ ⲧⲙⲛ̄ⲧϣⲟⲉⲓ̈ϫ· ⲡⲉⲛⲧⲁⲩⲧⲟϣϥ̄ ⲛⲁⲕ· ⲉ[ⲕ]ⲗⲏ-
ⲣⲟⲛⲟⲙⲉⲓ ⲙ̄ⲙⲟϥ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡϫⲟⲉⲓⲥ
ⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟϥ ⲁϥϭⲙ̄ϭⲟⲙ· ⲡⲉϫⲁϥ ⲛⲉⲧ ⲧⲟ ⲉ ⲣⲟϥ·
ϫⲉ ⲁⲣⲓ ⲡⲉⲛⲧ ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲟϥ ⲛⲏⲧⲛ̄· ϩⲛ̄ ⲟⲩ-
ϭⲉⲡⲏ· ⲉⲣⲉ ⲡϫ̄ⲥ̄ ⲇⲉ ⲧⲱϩⲙ̄ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ ϩⲟⲩⲛ·
ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉϥⲉⲣ ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲙ̄ⲡϣⲁ ⲛ̄ ⲧϥ̄ⲭⲁⲣⲓⲥ·
ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲅⲁⲣ ⲡⲉ ϣⲁϥⲭⲁⲣⲓⲍⲉ· ⲛ̄ ⲛⲉⲧ ⲛⲁϯ ⲡⲉⲩ-
ⲟⲩⲟⲓ ⲉ ⲣⲟϥ ϩⲛ̄ ⲟⲩⲇⲱⲣⲓⲁ· ⲁϫⲛ̄ ⲫⲑⲟⲛⲟⲥ· ⲛ̄ ⲧⲉⲣⲉ
ϥϫⲓ ⲛⲁⲓ· ⲇⲉ ⲁⲩϥⲓ̈ ⲛ̄ ⲧⲉϥⲁⲡⲉ· ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧϩⲟ-
ⲙⲟⲗⲟⲅⲓ̈ⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲙ̄ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛ̄ⲥⲟⲩ ϫⲟⲩⲧⲏ
ⲛ̄ⲛⲟⲉⲃⲣⲓⲟⲥ· ⲉⲧⲉ ⲁⲑⲱⲣ ⲡⲉ· | ⲁⲩⲛⲟϭ ⲛ̄ ϣⲡⲏⲣⲉ ϣⲱⲡⲉ· Fol. 43 b
ⲉⲥⲙ̄ⲡϣⲁ ⲛ̄ⲣ̄ ⲡⲉⲥⲙⲉⲉⲩⲉ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲗ̄ⲏ̄
ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲁ ⲡϥ̄ⲥⲱⲙⲁ ⲟⲩⲃⲁϣ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲭⲓⲱⲛ·
ⲉϥϣⲉϣ ⲥϯ ⲛⲟⲩϥⲉ ⲉ ⲃⲟⲗ· ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϣⲟⲩϩⲏⲛⲉ ⲉϥⲥⲟⲧⲡ̄·
ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲙⲁⲉⲓⲛ ϭⲉ· ⲁ ϩⲁϩ ⲛ̄ⲣⲱⲙⲉ ϣⲱⲡⲉ ⲛ̄ⲭⲣⲓ-
ⲥϯⲁⲛⲟⲥ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ· ⲁⲩⲟⲩⲁϩϥ̄ ϩⲛ̄ ⲧⲟⲡⲟⲥ·
ⲉϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ϭⲟⲙ ϩⲓ
ⲧⲁⲗϭⲟ ϣⲱⲡⲉ ⲙ̄ⲙⲁⲩ· ⲟⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
ⲙⲛ̄ ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ· ⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ·
ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ·
ϣⲁ ⲛ̄ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̄ⲁⲓⲱⲛ ϩⲁⲙⲏⲛ ═══ ⁝⁝⁝ ═══ ⁝⁝⁝

A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2a ✠ ⲁ̅ ⲱ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲏ: ⲓⲁⲃⲟ̅ⲑ̅ ⲧ̅ⲑ̅

ⲁ̅

ⲟⲩⲗⲟⲅⲟⲥ ⲛ̅ⲧⲉ ⲡⲡⲁⲧⲣⲓ̅ⲁⲣⲭⲏⲥ· ⲉⲧ
ⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲡⲉⲛⲧⲁϥⲣ̅ ⲙⲁ ⲛ̅ ⲟⲩⲱϩ ⲙ̅
ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲏⲟⲥ·
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲏⲟϭ ⲙ̅ ⲡⲟⲗⲓⲥ
ϩⲣⲱⲙⲏ· ⲉ ⲁϥⲧⲁⲩⲟϥ· ⲉ ⲡⲏⲟϭ ⲛ̅ ⲧⲁⲓ̈ⲟ·
ⲙ̅ ⲡϥⲁⲓ ϣⲙ̅ ⲛⲟⲩϥⲉ· ⲛ̅ ⲛⲓⲁⲓ̈ⲱⲛ· ⲙ̅ ⲡⲟⲩ-
ⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ϩⲙ̅
ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉϥϣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ
ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲙ̅ ⲡⲉⲃⲟⲧ ⲭⲟⲓⲁⲕϥ̅ (sic)· ⲁϥ-
ϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲛ̅ϭⲟⲙ ⲙⲛ̅ ⲛⲉϣⲡⲏⲣⲉ
ⲛ̅ⲧⲁⲩϣⲱⲡⲉ ϩⲙ̅ ⲡϥ̅ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛⲁⲓ̈ ⲛ̅ⲧⲁⲩⲕⲟⲧϥ̅ ⲛⲁϥ ϩⲛ̅ ⲧⲡⲟⲗⲓⲥ ϩⲣⲱⲙⲏ·
ⲁⲩⲱ· ⲟⲛ· ⲉ ⲧⲃⲉ ⲡϣⲁϫⲉ ⲉⲧ ⲥⲏϩ ϩⲛ̅
ⲡⲛⲟⲙⲟⲥ· ϫⲉ ⲡⲉⲧⲉ ⲛⲅ̅ ⲟⲩⲁϣϥ̅ ⲁⲛ ⲉ
ⲧⲣϥ̅ ϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ· ⲙ̅ⲡⲣ̅ ⲁⲁϥ ⲛ̅ ⲟⲩⲁ·
ⲁⲩⲱ ⲟⲛ· ϫⲉ ⲟⲩⲛⲟϭ ⲛ̅ ⲛⲟⲃⲉ ⲡⲉ
ⲧⲙⲛ̅ⲧⲣϥ̅ϫⲓ̈ϭⲟⲗ· ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉⲧ ⲧⲁϫⲣⲟ
ⲙ̅ ⲡϭⲟⲗ ϩⲓ̈ⲧⲙ̅ ⲡⲁⲛⲁϣ ⲛ̅ⲛⲟⲩϫ· ⲁⲩⲱ
ⲟⲛ· ϫⲉ ϣⲁⲣⲉ ⲡⲉϣⲗⲏⲗ ⲃⲟⲏⲑⲉⲓ̈ ⲉ
ⲡⲣⲱⲙⲉ ⲛϥ̅ⲛⲁϩⲙϥ̅ ⲛ̅ϭⲟⲣϭⲥ̅ ⲙ̅ ⲡⲥⲁ-

ⲦⲀⲚⲀⲤ· ϨⲚ̄ ⲞⲨⲈⲒⲢⲎⲚⲎ ⲚⲦⲈ ⲠⲚⲞⲨⲦⲈ· ⲤⲘⲞⲨ Ⲉ ⲢⲞⲚ· ϨⲀⲠⲎⲚ Ϥ̄Ⲑ̄·

Ⲡⲉϩⲙⲟⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲏⲡ· [ⲁⲩ]ⲱ ⲧϥ̄ⲭⲁⲣⲓ̈ⲥ ⲣ̄[illegible]
[illegible]ⲥⲕⲉ|ⲡⲁⲍⲉ ⲙ̄ⲙⲟⲛ· ⲁⲩⲱ ⲁϥⲣ̄ ⲥⲟⲃⲧⲛ̄ ⲉ ⲣⲟⲛ ϩⲛ̄ Fol. 2 b
ⲧϥ̄ϭⲓϫ· ⲛ̄ ⲁϩⲟⲣⲁⲧⲟⲛ· ⲁϥⲛ̄ⲧⲛ̄ ⲉ ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲕⲩⲕⲗⲟⲥ ⲛ̄ ⲃ̄
ⲧⲉ ⲣⲟⲙⲡⲉ ⲛ̄ⲛ̄ⲟⲛϩ̄· Ⲁϥⲥⲟⲃϩⲉⲛ (sic)· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̄ ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ ⲛ̄ ⲛⲁⲓ̈ⲱⲛ· ⲙ̄ ⲡⲟⲩⲟⲉⲓ̈ⲛ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ⲧⲓ̈ⲛⲁϫⲓ̈
ⲛⲁⲓ̈ ϩⲱ ⲛ̄ⲧⲉⲥⲙⲏ· ⲙ̄ ⲡϩⲩⲙⲛⲟⲧⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲁ̄ⲇ̄
Ⲁⲩⲱ ⲡⲣϥ̄ⲥⲉⲩϩ ⲟⲩⲃⲗ̄ⲗⲉ ⲉⲧ ⲛⲟⲧⲙ̄· ⲁⲩⲱ ⲡⲣ̄ⲣⲟ ⲛ̄ⲇⲓ̈-
ⲕⲁⲓ̈ⲟⲥ· ⲛ̄ⲧⲁϫⲟⲟⲥ ϩⲙ̄ ⲡⲁ ⲗⲁⲥ ⲛ̄ ϩⲏⲕⲉ· ϫⲉ ⲡⲁⲓ̈ ⲡⲉ
ⲡⲉϩⲟⲟⲩ· ⲛ̄ⲧⲁ ⲡϫⲥ̄ ⲧⲁⲙⲓ̈ⲟϥ· ⲙⲁⲣⲛ̄ⲥⲱⲟⲩϩ ⲛ̄ⲧⲛ̄ⲧⲉ-
ⲗⲏⲗ· ⲛ̄ⲧⲛ̄ⲟⲩⲛⲟϥ· ⲙ̄ⲙⲟⲛ ⲛ̄ϩⲏⲧϥ̄ ϣⲁϥϫⲟⲟⲥ ⲟⲛ ϫⲉ
ⲓ̈ⲟⲩⲇⲁ· ⲁⲣⲓ̈ ⲛⲉⲕϣⲁ· ⲁⲩⲱ ⲛⲉⲕϯ ⲛ̄ ⲛⲉⲕⲉⲣⲏⲧ· Ⲉ
ⲧⲃⲉ ⲡⲁⲓ̈· ⲉϥⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ⲁϥⲁⲛ ⲛ̄
ⲁⲍⲓⲟⲥ· ⲁϥⲥⲟⲃϩⲉⲛ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉϥⲟⲓ̈ⲕⲟ-
ⲛⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ· ⲛ̄ ⲛⲓⲁⲓ̈ⲟⲛ·
ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· Fol. 3 a
ⲙⲁⲣⲛ̄ⲥⲱⲟⲩϩ ϭⲓ̈ ϩⲛ̄ ⲟⲩⲧⲃ̄ⲃⲟ· ⲛ̄ϩⲏⲧ· ⲙⲛ̄ ⲟⲩⲧⲃ̄ⲃⲟ· ⲛ̄ ⲅ̄
ⲥⲱⲙⲁ· ⲛ̄ⲧⲛ̄ⲣ̄ ϣⲁ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛϥ̄ⲁⲅⲅⲉⲗⲟⲥ
ⲣ̄ ϣⲁ· ⲛⲁϥ· Ⲡⲁⲣⲛ̄ⲛⲟⲩϫⲉ ⲛ̄ ⲥⲁ ⲃⲟⲗ· ⲙ̄ⲙⲟⲛ· ⲛ̄
ⲧⲟⲗⲙ̄ ⲛⲓ̈ⲙ ⲙⲛ̄ ϩⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲓⲙ· Ⲛ̄ⲧⲛ̄ⲣ̄ ϣⲁ· ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲛ̄ⲱϣ ⲉ ⲃⲟⲗ· ⲛ̄ϫⲱ ⲙ̄ⲙⲟⲥ·
ⲙⲛ̄ ⲡϩⲩⲉⲣⲟⲯⲁⲗⲧⲏⲥ ⲇⲁ̄ⲇ̄· ϫⲉ ⲥⲙⲟⲩ ⲉ ⲡϫⲥ̄· ⲛⲉϥ-
ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲛ̄ϫⲱⲱⲣⲉ ϩⲛ̄ ⲧⲉⲩϭⲟⲙ· ⲉⲧ ⲉⲓⲣⲉ
ⲙ̄ ⲡⲉⲩϣⲁϫⲉ· Ⲁⲗⲏⲑⲱⲥ· Ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲉⲟⲟⲩ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲁⲣⲁ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ· ⲧⲏⲣⲥ̄· ⲛ̄ⲁⲥⲱⲙⲁⲧⲟⲥ·
ⲉⲧ ϩⲙ̄ ⲡϫⲓⲥⲉ· ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲧⲁⲩ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ϫⲓⲛ ⲛ̄ϣⲟⲣⲡ̄· ⲉ ⲡⲉⲓ ⲣⲁⲛ ϩⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ϫⲉ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲧⲁⲣⲕ̄ϭⲱ· ⲉⲕⲇⲓⲁⲕⲟⲛⲉⲓ̈ ⲉ ⲡⲉϫⲡⲟ· ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲟ|ⲅⲟⲥ· ⲉⲡⲉⲓ̈ ⲇⲏ ⲉⲓⲣ̄ⲙⲓ̈ⲛⲓ̈ⲁ ⲛ̄ ⲅⲁⲃⲣⲓ̈ⲏⲗ· Fol. 3 b
ⲡⲉ ⲛⲟⲩⲧⲉ ϩⲓ ⲣⲱⲙⲉ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲙ̄ ⲡⲉⲛϫⲥ̄· ⲇ̄

ⲛ̄ⲧⲁϥⲉⲓ̈ ϩⲛ̄ ⲟⲩⲑⲃ̄ⲃⲓ̈ⲟ· ⲁϥⲫⲟⲣⲉⲓ̈· ⲛ̄ ⲟⲩⲥⲁⲣⲝ̄ ⲉ ⲧⲃⲏⲏⲧⲛ̄·
ⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ϩⲓ ⲣⲱⲙⲉ· ⲙ̄ⲡⲉ ⲧϥ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲡⲱⲣϫ̄ ⲉ
ⲧϥ̄ⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲛ̄ ⲟⲩⲣⲓⲕⲉ ⲛ̄ⲃⲁⲗ· ⲙⲉ ⲅⲉⲛⲟⲓ̈ⲧⲟ· ⲁⲗⲗⲁ
ⲉϥⲟ ⲛ̄ ⲛⲟⲩⲧⲉ ϩⲓ ⲣⲱⲙⲉ· ϩⲛ̄ ⲟⲩϫⲱⲕ· ϩⲓ ⲟⲩⲥⲟⲡ· ϩⲛ̄
ⲧⲕⲁⲗⲁϩⲏ ⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ· Ⲁⲥϫⲡⲟϥ· ⲉϥⲟ ⲛ̄ ⲛⲟⲩⲧⲉ· ϩⲓ
ⲣⲱⲙⲉ· ⲁⲩⲥⲣⲟⲩ̄ ⲙ̄ⲙⲟϥ· ⲉϥⲟ ⲛ̄ ⲛⲟⲩⲧⲉ ϩⲓ ⲣⲱⲙⲉ· Ⲁϥⲣ̄
ⲥⲁⲣⲝ̄ ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ· ϩⲛ̄ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ· ϩⲛ̄ ⲟⲩⲫⲩⲥⲓⲥ
ⲛ̄ ⲟⲩⲱⲧ· ⲛ̄ ⲁⲧ ⲡⲱⲣϫ̄ ⲛ̄ ⲁⲧ ϣⲓⲃⲉ· ⲛ̄ ⲁⲧ ⲟⲩⲉ ⲉ ⲃⲟⲗ·
ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲱ̄ ⲛⲥ̄ⲧⲱⲣⲓ̈ⲟⲥ· ⲡⲁⲧ ⲛⲟⲩⲧⲉ
ⲛⲁⲙⲉ· Ⲁⲩⲱ ⲡⲁⲧ ⲧⲁⲡⲣⲟ· ⲛ̄ ϣⲟⲩⲧⲟⲙⲥ̄· ⲛⲅ̄ ⲥⲓ̈ ⲛ̄
ϣⲓⲡⲉ· ⲁⲩⲱ ⲛⲅ̄ ⲁⲥⲭⲩⲙⲟⲛⲏ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ· ⲛⲅ̄
ⲛⲁⲩ· ⲉ ⲡⲣ̄ⲣⲟ ⲡⲉⲭ̄ⲥ̄· ⲡⲓ̈ⲟⲩⲁ ⲡⲓ̈ⲟⲩⲁ ⲡⲉ· ⲉϥⲟ ⲛ̄
ⲛⲟⲩⲧⲉ ϩⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ⲛ̄ⲣ̄ⲣⲱⲟⲩ· ⲙⲛ̄ ⲛⲥ̄ⲧⲣⲁⲧⲉⲩⲙⲁ·
ⲛⲏⲩ· ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲏ· ⲛⲁϥ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲟⲓ̈ⲕⲟⲩⲙⲉⲛⲏ
Fol. 4 a ⲧⲏⲣⲥ̄ ϫⲓ̈ ⲉ ⲃⲟⲗ ϩⲙ̄ | ⲡϥ̄ⲥⲱⲙⲁ· ⲙⲛ̄ ⲡϥ̄ⲥⲛⲟϥ· ⲉⲩⲱϣ
ⲉ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲫⲱⲛⲏ· ⲙ̄ ⲡⲙⲁⲕⲁⲣⲓ̈ⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ϫⲉ
ⲁⲣⲓ̈ ⲡⲁ ⲙⲉⲉⲩⲉ ⲉ ⲡϫ̄ⲥ̄· ⲉⲕϣⲁⲛⲉⲓ̈ ϩⲛ̄ ⲧⲕ̄ⲙⲛ̄ⲧⲉⲣⲟ· ⲛ̄ⲧⲟⲕ
ⲇⲉ ⲱ̄ ⲡⲁⲛϩⲟⲥⲓⲟⲥ· ⲁⲕϣⲱⲱⲛⲉ· ⲙ̄ ⲡⲉⲕⲉⲟⲟⲩ· ⲁⲩⲱ
ⲉⲕⲛⲁⲙⲟⲩ ϩⲛ̄ ⲧⲕ̄ⲍⲟⲣⲓⲥϯⲁ· ⲉ ⲧⲃⲉ ⲧⲕ̄ⲙⲛ̄ⲧⲣϥ̄ϫⲓⲟⲩⲁ·
ⲙⲛ̄ ⲡⲉⲕⲗⲁⲥ· ⲉⲧ ⲙⲉϩ ⲙ̄ ⲙⲁⲧⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲣⲁ ⲕⲉ
ⲕⲟⲩⲓ̈· ⲁⲛⲃⲱⲕ ⲁⲛⲣ̄ ⲡⲱⲃϣ̄ ⲙ̄ ⲡⲉⲕⲧⲁⲓ̈ⲟ· ⲙⲛ̄ ⲡⲉⲕⲉⲟⲟⲩ·
ⲱ̄ ⲡⲛⲟϭ· ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲅⲁⲃⲣⲓ̈ⲏⲗ· Ⲁⲗⲗⲁ
ⲙⲁ ⲛⲁⲛ ⲛ̄ ⲟⲩⲥⲩⲛⲅⲛⲱⲙⲏ· ϫⲉ ⲧⲓ̈ϭⲟϫⲃ̄ ⲉⲙⲁⲧⲉ
ϩⲛ̄ ⲛⲁⲡⲣⲁⲍⲓⲥ· ⲁⲩⲱ ⲙⲛ̄ϣϭⲟⲙ ⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ̄
ⲁⲥ[ⲑⲉ]ⲛⲏⲥ· ⲉ ϫⲱ ⲙ̄ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ· ⲡⲁⲓ̈ ⲛ̄ⲧⲁ ⲡⲛ[ⲟⲩ]ⲧⲉ
ⲧⲁⲁϥ ⲛⲁⲕ ⲱ̄ Ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡⲣⲁϣⲉ·
Ⲁϣ ⲛ̄ ⲗⲁⲥ· ⲛ̄ ⲥⲁⲣⲝ̄· ⲏ̄ ⲧⲁⲡⲣⲟ ⲛ̄ⲣⲱⲙⲉ· ⲡⲉⲧ ⲛⲁϣϫⲱ
ⲙ̄ ⲡⲉⲕⲧⲁⲓ̈ⲟ· Ⲱ̄ ⲡⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏ̄ⲧⲉ ⲡⲛⲟϭ
ⲛ̄ⲣ̄ⲣⲟ ⲙ̄(?) ⲡⲁ ϩⲟ· ⲉⲧ ϣⲟⲩⲓ(?) ⲣⲁϣⲉ ⲉ ⲃⲟⲗ· Ⲱ̄
Ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲡϥⲁⲓ̈ ϣ[ⲙ̄ ⲛⲟⲩ]ϥⲉ ⲛ̄ ⲧⲁⲅⲅⲉⲗⲓⲕ[ⲏ]· |
Fol. 4 b Ⲱ̄ ⲡⲇⲓ̈ⲁⲕⲟⲛⲓⲧⲏⲥ ⲛ̄ⲁⲙⲉ· ⲉⲧ ⲇⲓ̈ⲁⲕⲟⲛⲉⲓ̈ ⲉ ⲡⲉϫⲡⲟ·
ⲅ̄ ⲙ̄ ⲡϥ̄ϫⲥ̄· Ⲱ̄ ⲡⲉϩⲣⲏⲧⲱⲣ ⲛ̄ ⲧⲁⲗⲓⲑⲓⲁ· ⲡⲕⲩⲣⲓ̈ⲍ ⲛ̄
ⲧⲙⲛ̄ⲧⲉⲣⲟ· ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· [ϯ]ⲟⲩⲱϣ ⲉ ⲛⲁⲩ ⲉ ⲣⲟⲕ· Ⲱ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲕϣⲁϫⲉ ⲙⲛ̄

тпарθенос· Ⲡ папостолос ⲛ тапостлїа ⲉ
пноуте· пмантωкратωр ⲛ тмⲛтрωме· тїоуωщ
є θεωреї ⲙⲙок· Єкщахе ⲙⲡ тρρω ⲛ пе-
ρюоме· ϯоуωщ є наү є пекро· ет щоуе раще
є βωλ· екщахе ⲙⲡ тет сотⲡ· пара тпе ⲙⲡ пкар·
екωщ є βωλ є рос· же χаїре· тⲛт асⲥⲡ ρмот·
пⲭс ⲛⲁⲙⲙе· Ⲡ пестратопетархос ⲉ пρро ⲛ
пρρωоү· ⲙⲡщωоме ⲉ па лас· ⲛрнке· ехω ⲉ
пекеоот· аллα ϯнαхоос ⲉⲙⲁте· же ⲥⲉⲙⲁⲁⲁү
ⲛⲥⲓ пноуте· пмант· пⲛтαϥхоос ρⲡ тⲋтапро· ⲛ
ноуте· же пⲁⲁ ет ере снаү | ρ щоⲙⲙⲧ ⲛрнтⲋ· Fol. 5a
ρⲙ па ран· ϯщооп ⲛⲁⲁү· ρⲡ тетⲙинте· ещхе ζ
пноуте щооп ⲙⲡ снаү ⲛ щоⲙⲙⲧ· ⲛ ⲙⲁ пет-
нащхⲓ нпе· ⲉ пеⲣраще ⲙⲙоот· ⲙⲡ пеⲭⲉⲱⲧ ⲛ
ахаθос· ⲙⲡ пепⲛа ет отααв· етнаү є пеⲓ ноⲥ·
ⲙⲙⲏнще· ⲛакроатнс· ⲉтсωоⲧϥ є роти ет† еоот·
ⲉ пⲛⲩноⲥ ⲛ архаⲅⲅелос ет отααв гаврϊнл·
парχаⲅⲅелос ⲉ праще· Λнок ρωωн ⲙарⲛса-
ρωωн є βωλ· ⲛ хⲓⲥоⲛⲥ ⲙⲁⲁ· ⲙⲡ каталалїа
ⲙⲁⲁ· ⲙⲡ хюта ⲙⲁⲁ· ⲙⲡ ⲙосте ⲙⲁⲁ· ⲙⲡ сол
ⲙⲁⲁ· ⲙⲡ ρωϧ ⲙⲁⲁ· ⲉ поⲩрон· наї ете пет ёїре
ⲙⲙоот· щооп ϥа псаρот· каї ϭар рωⲙе ⲙⲁⲁ ет
хⲓ сол· ⲉⲩⲧⲡⲧωⲛ є паⲓаβолос· паї ете ⲙⲡ ⲭаре
ратⲋ ρⲡ тⲙе енер· ⲛⲧⲛ сωтⲙ ⲁⲛ· є пет снϩ· же
пⲭⲥ натако | ⲛ отоⲛ ⲙⲁ ет хω ⲉ псол· ⲁтω оⲛ Fol. 5b
же рⲡхⲓ сол ⲙⲁ· ρен є βωλ ⲁⲛ не ρⲡ тⲙе· ⲛ
Αλλα ρен є βωλ не ρⲙ псатанас· є тβе паї пет
наχⲓ сол· ⲛ нечωрⲕ ⲛ ноух· ехⲡ ρенскете ⲛте
пⲓ косⲙос· щаⲣβωк нⲧкаат· ⲉⲩⲧⲡⲧωⲛ є їоуⲭас·
пескарϊωтнс· пент ⲁⲩпараⲭⲓⲱоу· ⲉ пⲧⲭⲥ· є тβе
χрнма· ⲙⲡе сωтⲙ є пет снϩ· же ⲥⲉ[ϩ]ⲟⲩорⲧ
ⲛⲥⲓ пет наже пран ⲉ пⲭⲥ ехⲡ оτρωϧ· ⲉⲩщоⲩⲉⲓⲧ·
ϥоуωщ ⲙеⲛ є щаже ⲛⲙⲙⲛтⲛ є прнт ⲛ нетⲡ-
ⲯⲩχн· аллα ⲁⲩтⲓρтор є роϊ ⲛⲥⲓ пенос ⲉ парχ-

ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁⲓ̈ ⲉⲧ ⲛ̄ⲣ̄ ϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ·
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩⲥⲟⲩ· ϩⲛ̄
ⲧⲡⲁⲗⲁⲓ̈ⲁ· ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ϩⲉⲛⲣⲱⲙⲉ ⲉ ϣⲁⲩⲙⲟⲩ· ⲛ̄ⲧⲟⲕ
ⲇⲉ ϩⲱⲱⲕ Ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲁ ⲡⲉⲓⲱⲧ
ⲧⲛ̄ⲛⲟⲟⲩⲕ· ϩⲛ̄ ⲧⲅⲉⲛⲏ ⲇⲓⲁⲑⲩⲕⲏ· ϣⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲉⲕⲩⲣⲓⲍⲥⲉ (*sic*) ⲛⲁⲥ· ⲙ̄ ⲡⲉϫⲡⲟ· ⲕⲁⲧⲁ
ⲥⲁⲣⲝ̄· ⲙ̄ ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ϣⲏⲣⲉ· Ⲱ̄ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲛ̄ ϣⲟⲩⲧⲁⲓⲟϥ· ⲅⲁⲃⲣⲓ̈ⲏⲗ· Ⲱ̄ ⲡⲕⲩⲣⲓⲍ ⲛ̄ ⲣⲙ̄ⲛ̄-
Fol. 6 *a* ϩⲏⲧ· Ⲱ̄ ⲡⲃⲁⲗϩⲏⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧ ⲉⲣⲉ | ⲛϥ̄ⲧⲛϩ̄· ⲟⲧⲧⲡ̄
ⲑ̄ ⲛ̄ ⲥⲧⲓ ⲛⲟⲩϥⲉ· Ⲱ̄ ⲡⲉ[ⲟⲓ]ⲕⲟⲧⲏⲥⲡⲟⲧⲏⲥ· ⲉⲧ ⲥⲟⲃⲧⲉ· ⲁⲩⲱ·
ⲉⲧ ϩⲩⲇⲩⲙⲁⲍⲉ ⲙ̄ ⲡⲏⲓ̈· ⲙ̄ ⲡⲉⲛⲧⲁϥⲥⲙⲛ̄ ⲥⲉⲛⲧⲉ· ⲛ̄
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· Ⲁ ⲡⲛⲟⲩⲧⲉ· ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ· ϩⲙ̄
ⲡⲥⲱⲙⲛ̄ⲧ̄ (*sic*) ⲧⲏⲣϥ̄· ⲙ̄ⲡ ϥ̄ϩⲉ ⲉ ⲡⲉⲧ ⲧⲛ̄ⲧⲱⲛ· ⲉ ⲙⲁⲣⲓⲁ·
ϩⲙ̄ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣⲥ̄ ⲛ̄ ⲛⲉϩⲓⲟⲟⲙⲉ· ⲁϥⲣ̄ ϩⲛⲁϥ ⲉ ⲟⲩⲱϩ
ⲛ̄ϩⲏⲧⲥ̄· ϩⲛ̄ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓ̈ⲁ· ϣⲁⲛⲧ ϥ̄ⲥⲱⲧⲉ ⲙ̄ ⲡⲉⲛ-
ⲅⲉⲛⲟⲥ· Ⲁϥϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁⲅⲅⲉⲗⲓ̈ⲕⲏ· ⲧⲏⲣⲥ̄ ⲛ̄
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲙ̄ⲡ ϥ̄ϩⲉ ⲉ ⲡⲉⲧ ⲧⲛ̄ⲧⲱⲛ ⲉ ⲣⲟⲕ ϩⲛ̄ ⲧⲟⲓ̈-
ⲕⲟⲛⲟⲙⲓ̈ⲁ· ⲙ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲃⲉ ⲡⲁⲓ̈· Ⲁϥ-
ⲧⲛ̄ⲛⲟⲟⲩⲕ· ϣⲁ ⲧϥ̄ⲙⲁⲩ· ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉ ⲧⲣⲉⲕⲧⲓ
ϣⲙ̄ ⲛⲟⲩϥⲉ ⲛⲁⲥ· ⲁⲩϫⲟⲟⲩ ⲙ̄ ⲡⲁⲥⲱⲙⲁⲧⲟⲥ· ϣⲁ
ⲑⲁⲅⲓ̈ⲁ ⲙ̄ ⲡⲓⲥⲧⲏ· ⲁϥϫⲟⲟⲩ· ⲙ̄ ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ·
ⲙ̄ ⲡⲱⲛϩ̄· ϣⲁ ⲧⲣ̄ⲣⲱ ⲙ̄ ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲛⲉϩⲓⲟⲟⲙⲉ· ⲁⲩ-
ϫⲟⲟⲩ ⲛ̄ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲣⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲙ̄ ⲡⲱⲛϩ̄ ⲁⲗⲏⲩ
ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲱⲛϩ̄· ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· Ⲏ̄ϩⲏⲧⲥ̄· ⲉ ⲧⲣϥ̄-
ⲟⲩⲱⲱϩ ϩⲛ̄ ⲧⲥ̄ⲕⲁⲗⲁϩⲏ· ⲙ̄ ⲯⲓⲥ ⲛ̄ⲉⲃⲟⲧ ⲧⲉ· ⲧⲥⲟⲧⲡ̄
ⲡⲁⲣⲁ ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲟⲩⲱⲛϩ̄ ⲛⲁⲥ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ· ⲭⲁⲓⲣⲉ ⲧⲛ̄ⲧ
ⲁⲥϭⲛ̄ ϩⲙⲟⲧ· ⲡϫ̄ⲥ̄ ⲛⲙ̄ⲙⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲧⲣ̄ⲁⲱ̄ⲱ̄
Fol. 6 *b* ⲛ̄ⲧⲉϫⲡⲟ· | ⲛ̄ ⲟⲩϣⲏⲣⲉ· ⲛ̄ⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲡϥ̄ⲣⲁⲛ ϫⲉ ⲓ̄ⲥ̄·
ⲓ̄ ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁϥϫⲉ ⲛⲁⲓ̈ ⲛⲁⲥ· ⲁⲥⲱ̄ⲱ̄· ϩⲓ̈ⲧⲙ̄
ⲡⲥⲱⲧⲙ̄ ⲛ̄ ⲛⲥ̄ⲙⲁⲁϫⲉ· ⲙⲛ̄ ⲡⲁⲥⲡⲁⲥⲙⲟⲥ (*sic*) ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲃⲱⲕ ⲉ
ⲡⲉⲥⲏⲧ ⲉ ⲧⲥ̄ⲕⲁⲗⲁϩⲏ· ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲁⲧⲓ̈ⲙⲉ ⲉ ⲣⲟⲥ· ⲧⲓ̈ⲡⲁ-
ⲣⲁⲅⲁⲗⲉⲓ̈ ⲙ̄ⲙⲟⲕ· Ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·

ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡϥⲁⲓ̈ ϣⲙ̅ ⲛⲟⲩϥⲉ· ⲙ̅ ⲡⲱⲛϩ̅· ⲛ̅ ⲧⲉⲣ ⲕ̅ⲉⲓ̈
ⲉ ⲧⲙ̅ⲙⲏⲏⲧⲉ (sic) ⲙ̅ⲡⲟⲟⲩ· ϩⲙ̅ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̅ ϣⲁ· ⲉⲧ ⲡⲟⲣϣ̅
ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ· ⲛⲅ̅ ⲥⲙⲟⲩ· ⲉ ⲡⲉⲓ̈ ⲛⲟϭ ⲙ̅ ⲙⲏⲏϣⲉ·
ⲉⲧ ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ· ϩⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲕⲁⲓ̈ ⲅⲁⲣ·
ⲉⲓⲥ ⲡⲉⲕϫ̅ⲥ̅ ϩⲁϩⲧⲏⲛ· ⲙ̅ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲉⲛϫⲟⲉⲓⲥ ⲧⲏⲣⲛ̅·
ⲙⲛ̅ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̅ ⲧϥ̅ⲙⲁⲁⲩ·
ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲩⲣ̅ ϣⲁ ⲛⲁⲕ· Ⲁⲩⲱ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ ⲧⲏⲣⲥ̅
ⲛ̅ⲁⲥⲱⲙⲁⲧⲟⲥ· ⲉⲩⲣⲁϣⲉ ⲛⲙ̅ⲙⲁⲕ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅
ⲡⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲱ̅ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲡⲥⲟⲗⲥⲗ̅· ⲛ̅ⲧⲁⲅⲅⲉⲗⲓ̈ⲕⲏ· ⲁⲩⲱ ⲡϣⲟⲩϣⲟⲩ ⲛ̅ ⲛ̅ⲧⲁⲅⲙⲁ
ⲛ̅ ⲙ̅ⲡⲏⲩⲉ· ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲓ̈ⲙⲏ· ⲛ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲥ ⲛⲁⲕ |
ϩⲛ̅ ⲧⲡⲉ· ⲙⲛ̅ ⲡⲕⲁϩ· ϩⲛ̅ ⲧⲡⲉ ⲙⲛ̅· ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ· Fol. 7 a
ϫⲉ ϥⲁⲓ̈ ϣⲙ̅ ⲛⲟⲩϥⲉ ⲛ̅ ⲛⲓⲁⲓ̈ⲱⲛ· ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ϩⲓϫⲙ̅ ⲓ̅ⲁ̅
ⲡⲕⲁϩ ⲇⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ· ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡⲣⲁϣⲉ·
ⲉ ⲧⲃⲉ ⲧⲛⲟϭ· ⲛ̅ ⲟⲓ̈ⲕⲟⲛⲟⲙⲓ̈ⲁ· ⲛ̅ϣⲡⲏⲣⲉ ⲛ̅ⲧⲁⲩⲧⲁⲛ-
ϩⲟⲩⲧⲕ̅ ⲙ̅ⲙⲟⲥ· Ⲱ̅ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲇⲓ̈ⲁⲕⲟⲛⲓ̈ⲧⲏⲥ ⲉ̀ⲧⲟ ⲛ̅-
ϩⲟⲧ ⲛ̅ⲁⲙⲉ· ⲕⲁⲓ̈ ⲅⲁⲣ ⲛ̅ ⲧⲉⲣⲉ ⲧⲁⲅⲇⲓⲕⲟⲥ ⲧⲱⲟⲩⲛ· ⲉϫⲙ̅
ⲇⲁⲛⲓ̈ⲏⲗ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲩⲛⲟⲩϫⲉ ⲙ̅ⲙⲟϥ ⲉ ⲡⲉⲥⲏⲧ
ⲉ ⲡϣⲏⲓ̈ ⲛ̅ ⲛ̅ⲙⲟⲩⲓ̈· ⲁϥⲑⲗⲓ̈ⲃⲉ ⲉⲙⲁⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲉϩⲕⲟ
ⲙⲛ̅ ⲡⲓ̈ⲃⲉ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲁϥϣⲛ̅ϩⲧⲏϥ ϩⲁ ⲣⲟϥ· ϩⲓⲧⲛ̅ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̅ ⲡϥ̅ϫ̅ⲥ̅·
Ⲁϥⲁⲙⲁϩⲧⲉ ⲙ̅ ⲡϥⲱ· ⲛ̅ ⲧⲁⲡⲉ ⲛ̅ ⲁⲩⲁⲕⲟⲩⲙ· ⲙⲛ̅
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲉⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅· ⲁϥⲁϣⲧϥ̅ ϩⲛ̅ ⲑⲟⲣⲙⲏ ⲙ̅
ⲡⲉⲡⲛ̅ⲁ̅· ϫⲓⲛ ⲁⲓⲟⲩⲇⲁⲓⲁ ϣⲁ ⲧⲃⲁⲃⲩⲗⲱⲛ· ⲛ̅ ϩⲙⲉ ⲧⲟⲥⲉ
ⲙ̅ⲙⲟⲛⲏ· ⲁϥϫⲓⲧϥ̅ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲉ ⲡϣⲏⲓ̈ ⲛ̅ ⲛⲓⲙⲟⲩⲓ̈·
Ⲁϥϯ ⲙ̅ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̅ ⲇⲁⲛⲓⲏⲗ· ⲁϥⲟⲩⲱⲙ ⲁϥⲥⲙⲟⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁⲕⲣ̅ | ⲡⲁ ⲙⲉⲉⲩⲉ ⲡϫ̅ⲥ̅ ⲙ̅ⲡⲉ Fol. 7 b
ⲕⲕⲱ ⲛ̅ⲥⲱⲕ ⲛ̅ ⲛⲉⲧ ⲙⲉ ⲙ̅ⲙⲟⲕ· ⲛ̅ⲧⲟϥ ⲟⲛ· ⲡⲉⲛⲧⲁϥ ⲓ̅ⲃ̅
ϣⲧⲁⲙ· ⲛ̅ⲧⲁⲡⲣⲟ ⲛ̅ ⲙ̅ⲙⲟⲩⲓ̈· ϫⲉ ⲛ̅ⲛⲉⲩⲉⲛⲱⲭⲗⲉⲓ ⲛⲁϥ
ⲛ̅ⲥⲁϣϥ̅ ⲛ̅ϩⲟⲟⲩ· ⲉϥⲛ̅ ⲡⲉⲥⲏⲧ ⲙ̅ ⲡϣⲏⲓ̈ ⲛ̅ ⲙ̅ⲙⲟⲩⲓ̈·
ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ ⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲉ
ⲇⲁⲛⲓⲏⲗ· ⲁϥⲧⲥⲁⲃⲟϥ ⲉ ⲑⲟⲣⲁⲥⲓⲥ ⲕⲁⲧⲁ ⲑⲉ· ⲉⲧ ⲥⲏϩ·
ϫⲉ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲙⲁⲧⲥⲁⲃⲉ ⲛⲁⲓ̈ ⲉ ⲑⲟⲣⲁⲥⲓⲥ· Ⲁⲩⲱ· ϫⲉ
ⲉⲓⲥ ⲡⲣⲱⲙⲉ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲁϥⲉⲓ̈ ϣⲁ ⲣⲟⲓ̈· ⲁϥⲧⲓ ϭⲟⲙ ⲛⲁⲓ̈·

ⲛ̄ⲑⲉ ⲛ̄ϣⲟⲣⲡ̄· Ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉⲛⲧ ⲁϥ-
ⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ϩⲙ̄ ⲡⲣ̄ⲡⲉ· ⲁϥⲕⲓⲣⲩⲍⲉ
ⲛⲁϥ ⲙ̄ ⲡⲉϫⲡⲟ ⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ⲣ̄ ⲁⲡⲓⲥⲧⲟⲥ·
ⲁϥⲁⲡⲟⲫⲁⲛⲉ ⲉ ϫⲱϥ· ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙ̄ⲡⲟ· Ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲟⲛ
ⲡⲉⲛⲧ ⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ϣⲟⲟⲥ· ⲉϥⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲩ
ⲙ̄ ⲡⲛⲟϭ· ⲛ̄ ϣⲙ̄ ⲛⲟⲩϥⲉ· ⲉⲧⲉ ⲡⲉϫⲡⲟ ⲡⲉ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲗⲟⲅⲟⲥ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲉϩⲓ̈ⲃⲉ ⲙ̄ⲙⲉ· Ⲏ̄ ⲁⲧ ϫⲃⲓ̈ⲛ· ⲧⲉ
ⲑⲉⲟⲧⲟⲕⲟⲥ ⲙⲁⲣⲓ̈ⲁ· Ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ
ⲁϥⲉⲓ̈ⲛⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ϩⲃ̄ⲣⲁⲓ̈ⲟⲥ· ⲛ̄ ⲧⲕ̄ⲭⲙⲁⲗⲟⲥⲓⲁ (*sic*)· ⲁϥ-
Fol. 8 *a* ⲛⲟϩⲙ̄ ⲙ̄ ⲡⲗⲁⲟⲥ· ϩⲙ̄ ⲡⲕⲁϩ· ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧϩⲙ̄ϩⲁⲗ·| ⲁϥⲧⲟⲩ-
ⲓ̄ⲅ̄ ϫⲟⲟϥ· ϩⲛ̄ ⲧⲉⲣⲓⲙⲟⲥ ⲁϥⲉⲓ̈ⲣⲉ ⲛ̄ ⲛⲉⲓ̈ ⲙⲁⲉⲓⲛ ϩⲛ̄ ⲧϭⲓϫ ⲙ̄
ⲙⲱⲩⲥⲏⲥ· ⲡⲁⲣⲭⲏⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲓ-
ⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ ⲉⲧⲟ ⲛ̄ϩⲟⲧ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ⲧⲁⲅⲅⲉⲗⲓⲕⲏ·
ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉⲛⲧ ⲁϥϣⲙ̄ ⲛⲟⲩϥⲉ· ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲛ̄ⲁⲅⲅⲉ-
ⲗⲟⲥ· Ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲙⲓⲧⲁⲧⲱⲣ· ⲙ̄ ⲡⲡⲁⲛⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲁⲩⲱ ⲡⲟⲓ̈ⲕⲟⲛⲟⲙⲟⲥ· ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ·
Ⲙ̄ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ· ⲉⲧⲟ ⲛ̄ϩⲟⲧ· ⲉⲣⲉ ⲛⲓⲙ
ⲛⲁϣϫⲱ ⲙ̄ ⲡⲉⲕⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ· Ⲁϣ ⲛ̄ ⲗⲁⲥ ⲛ̄ ⲥⲁⲣⲝ̄· ⲛ̄
ⲣⲱⲙⲉ· ⲛ̄ⲧⲁϥϣⲱⲡⲉ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲡⲉⲧ ⲛⲁϣϫⲱ ⲙ̄
ⲡⲉⲕⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ· Ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲉⲧ
ⲁϩⲉ ⲣⲁⲧϥ̄· ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲛⲓⲙ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲕⲣ̄ⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ϩⲙ̄
ⲡⲣ̄ⲡⲉ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲉⲧ ⲁϩⲉ ⲣⲁⲧϥ̄ ⲙ̄ⲡⲙ̄ⲧⲟ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲁϣ ⲛ̄ ϩⲏⲧ ⲛ̄ ⲣⲱⲙⲉ· ⲕⲁⲛ ⲟⲩⲥⲟ-
ⲫⲟⲥ ⲡⲉ· ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲛ̄ⲧⲁϥϣⲱⲡⲉ· ϩⲓϫⲙ̄
ⲡⲕⲁϩ· ⲡⲉⲧ ⲛⲁϣⲙ̄ⲫⲁⲛⲏⲥⲑⲁⲓ̈ ⲛⲁⲛ ⲙ̄ ⲡⲕ̄ⲧⲁⲓ̈ⲟ· Ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁ ⲡϩⲟ ⲉⲧ ϣⲟⲩⲉ ⲣⲁϣⲉ
Fol. 8 *b* ⲉ ⲃⲟⲗ· ϩⲓ ⲟⲩ|ⲛⲟϥ· ⲕⲁⲓ̈ ⲅⲁⲣ ⲙⲛ̄ ⲧⲁⲓⲟ· ⲉϥϣⲏϣ ⲙⲛ̄
ⲓ̄ⲇ̄ ⲡⲉⲕⲧⲁⲓ̈ⲟ· ⲉ ⲃⲟⲗ· ϫⲉ ⲉⲕⲁϩⲉ ⲣⲁⲧⲕ̄ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲉⲕⲥⲟⲡⲥⲡ̄ ⲙ̄ⲙⲟϥ· ⲉϫⲙ̄
ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲁⲇⲁⲙ· Ⲁⲩⲱ· ⲙ̄ ⲡⲛⲁⲩ· ⲉ ϣⲁⲣⲉ
ⲛ̄ⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲛⲉⲓ̈ ⲭⲉⲓ̈ⲣⲟⲩⲃⲉⲓⲛ
ⲙⲛ̄ ⲛ̄ⲥⲉⲣⲁⲫⲉⲓⲛ· ⲡⲁϩⲧⲟⲩ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
Ⲉⲩϯ ⲛ̄ⲧⲉⲝⲟⲙⲟⲗⲟⲅⲓ̈ⲥⲓⲥ· ⲙⲛ̄ ⲡⲉⲟⲟⲩ· ⲙⲛ̄ ⲡⲧⲁⲓ̈ⲟ·

ⲙⲛ̄ ⲧϭⲟⲙ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ· ⲉⲩⲱϣ
ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲟⲩ[ⲟ]ⲉⲓϣ ⲛⲓⲙ· ϫⲉ ⲕⲟⲩⲁⲁⲃ·
ⲕⲟⲩⲁⲁⲃ· ⲕⲟⲩⲁⲁⲃ· ⲡϫ̄ⲥ̄ ⲥⲁⲃⲁⲱⲑ· ⲙ̄ⲡⲏⲩⲉ ⲙⲛ̄ ⲡⲕⲁϩ
ⲙⲉϩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ· ϣⲁⲣⲉ ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲏ-
ⲥⲧⲣⲁⲧⲓ̈ⲅⲟⲥ· ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ· ⲙ̄ ⲡⲱⲛϩ̄ Ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲙⲛ̄ ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁϯⲅⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲱⲛ
ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ϣⲁϥⲡⲁϩⲧⲟⲩ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲉⲧ ϩⲙⲟⲟⲥ ϩⲓ̈ ⲡϥ̄ⲑⲣⲟⲛⲟⲥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· | ϫⲉ ⲡϫ̄ⲥ̄· Fol. 9 a
ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲛⲁ ⲙ̄ ⲡⲉⲕⲗⲁⲟⲥ· ϣⲛ̄ϩⲧⲏⲕ ⲓ̄ⲉ̄
ⲉϫⲙ̄ ⲡⲉⲕⲉⲓ̈ⲛⲉ ⲙⲛ̄ ⲧⲉⲕϩⲓ̈ⲕⲱⲛ· ⲥⲱⲧⲉ ⲙ̄ ⲡϩⲱⲃ ⲛ̄
ⲛⲅ̄ϭⲓϫ· ⲙ̄ⲡⲣ̄ ϫⲓ̈ ⲕⲁⲧⲟⲓⲅⲟⲣⲓⲁ ⲛ̄ⲧⲉ ⲡϫⲁϫⲉ· ⲉ ϩⲟⲩⲛ
ⲉⲣⲟⲟ̄ⲩ· ϫⲉ ϥⲙⲟⲥⲧⲉ ⲛ̄ⲛⲉⲕϩⲙ̄ϩⲁⲗ· Ϯ ϭⲟⲙ ⲛ̄ ⲛⲉⲓ-
ⲣⲱⲙⲉ· ⲛ̄ⲧⲁⲕⲧⲁⲙⲓ̈ⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲕⲉⲓ̈ⲛⲉ· ⲙⲛ̄ ⲧⲉⲕϩⲓ̈-
ⲕⲱⲛ· Ⲥⲙⲟⲩ ⲉ ⲡϩⲱⲃ· ⲛ̄ ⲛⲉⲩϭⲓϫ· ⲁⲩⲝⲁⲛⲉ ⲙ̄ ⲡⲕⲁⲣ-
ⲡⲟⲥ ⲙ̄ ⲡⲉⲩⲕⲁϩ· ϫⲟⲟⲩ ⲛⲁⲩ ⲛ̄ ϯⲱⲧⲉ· ⲙⲛ̄ ⲡⲙⲟⲩ ⲛ̄
ϩⲱⲟⲩ ⲙ̄ ⲡⲉⲩⲟⲉⲓϣ ⲧⲏⲣϥ̄· ⲁⲛⲓ̈ⲛⲉ ⲛⲁⲩ ⲉ ϩⲣⲁⲓ̈· ⲙ̄
ⲡⲙⲟⲟⲩ ⲙ̄ ⲡⲓ̈ⲉⲣⲟ· ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱϣ· ⲕⲱ ⲛⲁⲩ ⲛ̄
ⲛⲉⲩⲙⲛ̄ⲧ̄ϣⲁϥⲧⲉ· Ⲡⲡⲣ̄ ϥⲓ̈ ⲱⲡ ⲛⲙ̄ⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲩ-
ⲁⲛⲟⲙⲓ̈ⲁ· ϫⲉ ⲕⲥⲟⲟⲩⲛ· ϫⲉ ⲡⲓⲃⲁ[ⲗ]ϩⲏⲧ ⲛ̄ ⲇⲓⲁⲃⲟⲗⲟⲥ·
ⲉⲧ ⲥⲱⲣⲙ̄ ⲙ̄ ⲡⲉⲩϩⲏⲧ· ⲛ̄ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲕ· Ⲁⲩⲱ ⲙ̄
ⲡⲉⲩⲗⲟ ⲉⲩⲡⲟϩⲧ̄ ⲉϫⲙ̄ ⲡⲉⲩϩⲟ· ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ ⲙ̄-
ⲙⲟϥ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ· ϣⲁⲛ|ⲧ ϥ̄ⲕⲱ ⲉ ⲃⲟⲗ Fol. 9 b
ⲙ̄ ⲡϥ̄ⲉⲓ̈ⲛⲉ ⲙⲛ̄ ⲧϥ̄ϩⲓⲕⲱⲛ· ⲛ̄ⲧⲉ ⲛϥ̄ⲙⲛ̄ⲧ̄ϣⲁⲛⲉϩⲧⲏϥ ⲓ̄ⲥ̄
ⲧⲁϩⲟⲟⲩ ⲧⲏⲣⲟⲩ· ϩⲓⲧⲛ̄ ⲛⲉⲩⲥⲟⲡⲥⲡ̄· ⲁⲗⲗⲁ ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· Ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ
ⲛⲏⲩ (*sic*) ⲉ ⲃⲟⲗ· Ϫⲉ ⲁⲓ̈ⲧⲟⲗⲙⲁ ⲉⲩϩⲱⲃ· ⲡⲁⲣⲁ ⲡⲁⲙ̄ⲡϣⲁ·
ⲁⲩⲱ ⲡⲁⲣⲁ ⲛⲁⲙⲉⲧⲣⲟⲛ· ⲉ ⲧⲣⲁ ϣⲁϫⲉ ⲉ ⲡⲉⲕⲧⲁⲓ̈ⲟ·
ⲁⲩⲱ ⲙ̄ⲡⲉ ⲧⲁⲡⲟⲗⲟⲅⲓ̈ⲁ ⲙ̄ ⲡⲁ ⲗⲁⲥ ⲉⲧ ϭⲟϫⲃ̄· Ⲉϣⲕⲁⲧⲁ-
ⲗⲁⲃⲁⲛⲉ ⲛ̄ ⲟⲩⲕⲟⲩⲓ̈ ⲙ̄ ⲙⲉⲗⲟⲥ ϩⲙ̄ ⲡⲉⲕⲧⲁⲓⲟ· Ϥⲣⲟϣⲉ·
ⲛ̄ϭⲓ ⲡⲛⲟϭ ⲛ̄ⲣ̄ⲣⲟ ⲙ̄ⲙⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲉ ⲧⲁⲓ̈ⲟ ⲕⲁⲧⲁ
ⲡⲉⲕⲙ̄ⲡϣⲁ· ϯⲛⲁⲕⲧⲟⲓ· ⲛ̄ⲧⲁϫⲱ ⲉ ⲣⲱⲧⲛ̄· ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈
ϩⲛ̄ ⲛ̄ϭⲟⲙ· ⲙⲛ̄ ⲛⲉϣⲡⲏⲣⲉ ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲛⲁⲓ̈ ⲛ̄ⲧⲁϥϣⲱⲡⲉ· ϩⲙ̄ ⲡⲙⲁⲣⲧⲓ̈ⲣⲓⲟⲛ· ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲡⲁⲓ̈ ⲉⲧ ⲛ̄ⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ· ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·

ⲙⲛ̄ ⲡϥ̄ⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ·
ⲡⲁⲓ̈ ⲉⲧ ⲛ̄ⲣ̄ϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ· Ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲛ̄
ⲣⲙ̄ⲙⲁⲟ· ϩⲛ̄ ϯⲡⲟⲗⲓ̈ⲥ· ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲡⲁⲓ̈
Fol. 10 a ⲇⲉ ⲛⲉ | ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲉⲙⲁⲧⲉ ⲡⲉ ϩⲙ̄ ⲡⲛⲟⲩⲃ ⲙⲛ̄ ⲡϩⲁⲧ·
ⲓ̅ⲍ̅ ⲙⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲟⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲉ
ⲧⲃⲏⲏⲧϥ̄ ⲟⲩⲛ̄ⲧⲁⲁϥ ϩⲟⲩⲟ· ⲉ ⲧⲁⲓ̈ⲟⲩ ⲛ̄ϭⲓ ⲧⲓ̈ⲛⲁⲣⲓ̈ⲟⲛ ⲛ̄
ⲛⲟⲩⲃ· ⲉⲛⲉ ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲡⲉ· ⲙ̄ ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ·
ⲉϥϫⲓ̈ⲧⲓ̈ ϩⲛ̄ ϩⲁϩ ⲛ̄ⲭⲱⲣⲁ· ⲁⲩⲱ ⲉⲣⲉ ϩⲁϩ ⲛ̄ⲣⲱⲙⲉ·
ⲣ̄ ϩⲱⲃ ϩⲁ ⲣⲟϥ ϩⲛ̄ ⲛⲉⲭⲱⲣⲁ ⲛ̄ ⲃⲟⲗ ⲉⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̄
ⲟⲩⲛⲟϭ ⲙ̄ ⲡⲣⲁⲅⲙⲁⲧⲓ̈ⲁ· ϩⲛ̄ ⲡⲉⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ
ⲛⲉⲩⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲧϥ̄ϭⲓⲛⲣ̄ ϩⲱⲃ· ⲉⲧ
ⲛⲁⲛⲟⲩⲥ· ⲡⲁⲓ̈ ⲇⲉ ⲛⲉ ⲟⲩⲁⲅⲁⲡⲏⲧⲟⲥ ⲡⲉ ⲙ̄ ⲙⲁⲓ̈ ϩⲏⲕⲉ·
ⲛ̄ⲁⲅⲁⲑⲟⲥ· Ⲁⲩⲱ ⲛϥ̄ϯ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲁϣⲟⲟⲩ
ⲛ ⲛ̄ϩⲏⲕⲉ· ⲙⲛ̄ ⲛ̄ⲟⲣⲫⲁⲛⲟⲥ· Ⲁⲩⲱ ⲟⲛ· ⲛϥ̄ϯ ⲛ̄ ϩⲉⲛ-
ⲛⲟϭ ⲛ̄ⲁⲅⲁⲡⲉ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓ̈ⲏⲗ· Ⲉⲡⲉⲓ ⲇⲏ· ⲛϥ̄ⲟⲩⲏⲏϩ ϩⲓⲧⲟⲩⲱϥ·
ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
Ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲛ̄ϩⲏⲕⲉ· ⲟⲩⲏⲏϩ· ϩⲓⲧⲟⲩⲱϥ |
Fol. 10 b ⲉ ⲡϥ̄ⲣⲁⲛ ⲡⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲁⲓ̈ ⲇⲉ ⲛⲉϥϣⲁⲁⲧ·
ⲓ̅ⲏ̅ ⲛ̄ⲧⲉϩⲣⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲡⲉϩⲟⲟⲩ· Ⲫⲓ̈ⲗⲓⲡⲡⲟⲥ ⲇⲉ ⲡⲣⲱⲙⲉ
ⲛ̄ ⲣⲙ̄ⲙⲁⲟ· ⲛⲉϥⲭⲱⲣⲏⲅⲉⲓ̈ ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ϩⲏⲕⲉ· ⲛ̄
ⲧϥ̄ⲭⲣⲓ̈ⲁ· ⲧⲏⲣⲥ̄ ⲕⲁⲧⲁ ⲟⲩⲁⲅⲁⲡⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϩⲓ̈ⲧⲛ̄
ⲧϥ̄ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ· ⲉⲡⲉⲓ̈ ⲇⲏ· ⲛϥ̄ⲟⲩⲏⲏϩ ϩⲓ̈ⲧⲟⲩⲱϥ·
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲓϣⲣ̄ⲡ ϫⲟⲟⲥ· Ⲥⲧⲉⲫⲁⲛⲟⲥ ⲇⲉ ⲡⲣⲱⲙⲉ
ⲛ̄ ϩⲏⲕⲉ ⲛⲉϥⲛⲟⲓ̈ ⲛ̄ⲥϩⲁⲓ̈ ⲕⲁⲗⲱⲥ· ⲡⲣⲙ̄ⲙⲁⲟ ⲇⲉ· ⲛⲉ
ⲟⲩⲁⲫⲉⲗⲗⲓⲥ ⲡⲉ· ⲛⲉϥⲛⲟⲓ̈ ⲁⲛ ⲛ̄ⲥϩⲁⲓ̈· ⲁⲩⲱ ϩⲁϩ ⲛ̄ⲥⲟⲡ·
ⲛⲉϣⲁϥⲧⲣⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̄ϩⲏⲕⲉ· ⲥⲙⲛ̄ ⲛⲉϥⲗⲟ-
ⲅⲟⲥ ⲛⲁϥ· ⲙⲛ̄ ⲛⲉϥⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲙⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉⲧ
ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲉ ϩⲁ ⲣⲟϥ· Ⲁⲩⲱ ⲛⲉ ⲁϥⲧⲁⲛϩⲟⲩⲧϥ̄ ⲉ
ⲛⲉϥⲗⲟⲅⲟⲥ· ⲧⲏⲣⲟⲩ· ⲉϥⲥϩⲁⲓ̈ ⲛ̄ⲥⲁ ϩⲱⲃ ⲛⲓⲙ· ⲉ ⲡⲱϥ
ⲡⲉ· Ⲁⲩⲱ ϩⲁϩ ⲛ̄ⲥⲟⲡ· ⲁⲛⲣⲱⲙⲉ ⲉⲧ ϫⲓⲧⲓ̈ ⲙⲛ̄ ⲡⲣⲙ̄-
Fol. 11 a ⲙⲁⲟ· ⲧⲓ̈ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄ⲭⲣⲏⲙⲁ ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ϩⲏ|ⲕⲉ·
ⲓ̅ⲑ̅ ϩⲛ̄ ⲟⲩϩⲱⲡ ⲧⲁⲣϥ̄ⲗⲁⲛⲑⲁⲛⲉ· ⲙ̄ ⲡⲣⲙ̄ⲙⲁⲟ ϩⲛ̄ ⲛⲉϥ-
ⲗⲟⲅⲟⲥ· ⲧⲁⲣⲟⲩϥⲓ̈ ⲙ̄ ⲡⲉⲧ ϩⲁϩⲧⲏⲩ ϫⲉ ⲛ̄ ⲛⲉϥⲉⲓⲙⲉ

ⲟⲩϩⲟⲟⲩ ⲇⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩϩⲟⲟⲩ· Ⲁ ⲡⲣⲱⲙⲉ ⲛ̄ ϩⲏⲕⲉ
ⲣ̄ ⲣⲙ̄ⲙⲁⲟ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈· ⲁⲗⲗⲁ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲉⲧ
ⲟⲩⲛⲁⲥⲱⲟⲩϩ ⲙ̄ⲙⲟⲥ ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲟⲩϫⲓⲛϭⲟⲛⲥ̄· ⲥⲛⲁ-
ϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲛ̄ⲛⲁⲟⲩⲉⲛϩ̄
ⲡϩⲱⲃ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ· ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲙⲉⲗⲓ̈ⲟⲅⲣⲁⲫⲟⲥ
ⲇⲁⲇ̄· ϫⲉ ⲙ̄ⲡⲣ̄ ⲛⲁϩⲧⲉ ⲉ ϫⲓⲛϭⲟⲛⲥ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲣ̄
ⲕⲁϩⲧⲏⲕ ⲉ ⲧⲱⲣⲡ̄· ⲟⲩⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲉⲥϣⲁⲛⲉⲓ̈ ⲙ̄ⲡⲣ̄
ⲕⲁϩⲧⲏⲕ ⲉ ⲣⲟⲥ· ⲛ̄ ⲧⲉⲣⲉ ⲡϩⲏⲕⲉ ⲇⲉ ⲧⲓ̈ ⲉⲑⲏ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈·
ⲁϥϩⲉ ⲉ ⲡⲟⲉⲓⲕ· ⲁϥⲟⲩⲟⲙϥ̄· ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ̈ ⲉ ⲡⲣⲱⲙⲉ
ⲛ̄ ⲣⲙ̄ⲙⲁⲟ· ⲛ̄ ⲟⲩϩⲟⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲉⲓ̈ⲟⲩⲱϣ
ⲉ ⲧⲣⲕ̄ⲣ̄ ⲡⲛⲁ ⲛⲙ̄ⲙⲁⲓ̈· ⲛⲅ̄ ⲧⲓ̈ ⲛⲁⲓ̈ ϩⲱ ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̄
ⲛⲟⲩⲃ· ⲛ̄ⲧⲁⲡⲣⲁⲅⲙⲁϯⲉⲩⲉ ⲛ̄ϩⲏⲧⲟⲩ· ⲛ̄ⲧⲁⲟⲩⲱⲛϩ̄ ⲉ
ⲣⲟⲟⲩ· ⲙⲛ̄ ⲛⲁϣⲏⲣⲉ· ⲁⲩ|[ⲱ] ⲡⲛⲁⲩ ⲉⲧ ⲕ̄ⲛⲁϣⲓⲛⲉ ⲛ̄ⲥⲁ Fol. 11 b
ⲛⲉⲕⲛⲟⲩⲃ· ϯⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲛ̄ ⲡⲕ̄ⲙⲉⲣⲟⲥ· ϩⲙ̄ ⲡⲉⲧⲓ̈- ⲕ̄
ⲛⲁϫⲡⲟϥ· ⲛ̄ϩⲏⲧⲟⲩ· ⲉⲓⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ· ⲡⲉϫⲉ
ⲡⲣⲱⲙⲉ ⲛ̄ ⲣⲙ̄ⲙⲁⲟ ⲛⲁϥ· ϫⲉ ⲃⲱⲕ ⲛⲅ̄ ⲥⲙⲛ̄ ⲡⲉⲕⲣⲁⲙ-
ⲙⲁϯⲟⲛ ⲛⲁⲓ̈· ⲉ ⲡⲉⲧ ⲕ̄ⲣ̄ ⲭⲣⲓ̈ⲁ ⲙ̄ⲙⲟϥ· Ⲁⲩⲱ ⲧⲓ̈ⲛⲁ-
ⲧⲁⲁϥ ⲛⲁⲕ ⲛⲁⲕ (sic)· ⲡϩⲏⲕⲉ ⲇⲉ ⲁϥϩⲙⲟⲟⲥ· ⲁϥⲥⲙⲛ̄
ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ⲣⲙ̄ⲙⲁⲟ· ⲉ ⲥⲁϣϥ̄
ⲛ̄ϣⲉ ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· Ⲉϥⲱⲣⲕ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲧⲁⲣϥ̄ⲧⲁⲁⲩ ⲛⲁϥ ⲙ̄ ⲡϫⲱⲕ ⲛ̄ ⲟⲩⲣⲱⲙⲉ·
ⲙⲛ̄ ⲧⲡⲁϣⲉ ⲙ̄ ⲡⲉⲧ ϥ̄ⲛⲁϫⲡⲟϥ· ⲛ̄ϩⲏⲧⲟⲩ· ⲡⲣⲙ̄ⲙⲁⲟ·
ⲇⲉ ⲁϥϫⲓ̈ ⲙ̄ ⲡⲉⲅⲣⲁⲙⲙⲁϯⲟⲛ· ⲁϥⲧⲓ̈ ⲙ̄ ⲡⲥⲁϣϥ̄ ⲛ̄ϣⲉ
ⲛ̄ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ϩⲏⲕⲉ· ⲁϥⲃⲱⲕ ⲁϥ-
ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲉ ⲛ̄ϩⲏⲧⲟⲩ· ⲛ̄ϣⲟⲙⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲁϥⲧⲓ̈
ϩⲏⲩ· ⲛ̄ ϩⲉⲛⲁϣⲏ ⲛ̄ ⲭⲣⲏⲙⲁ· Ⲁⲩⲱ ⲙ̄ⲡ ϥ̄ϣⲓⲛⲉ ⲛ̄ⲥⲁ·
ⲧⲓ̈ ⲗⲁⲁⲩ· ⲙ̄ ⲡⲣⲙ̄ⲙⲁⲟ· ⲟⲩⲇⲉ ⲕⲁⲓⲫⲁⲗⲓⲟⲛ· ⲟⲩⲇⲉ
ⲡⲁⲣⲁⲙⲓ̈ⲑⲓ̈ⲁ· Ⲉⲓ̈ⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲉⲛϩⲟⲟⲩ ⲉⲛⲁ|ϣⲱⲟⲩ· ⲁ Fol. 12 a
ⲡⲣⲙ̄ⲙⲁⲟ ϫⲓ̈ ⲙ̄ ⲡϩⲏⲕⲉ ⲉ ϩⲟⲩⲛ· ⲉ ⲡϥ̄ⲏⲓ̈ ⲉ ⲧⲣϥ̄ⲥⲙⲛ̄ ⲕ̄ⲁ̄
ⲛϥ̄ⲗⲟⲅⲟⲥ ⲛⲁϥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲟⲩⲱⲛ ⲛ̄ ⲧⲕⲁⲡⲥⲁ ⲉⲧ
ⲉⲣⲉ ⲛⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲙⲛ̄ ⲛ̄ϫⲱⲱⲙⲉ ⲛ̄ϩⲏⲧⲥ̄· ⲉϥⲟⲩⲱϣ
ⲉ ϩⲉ ⲉ ⲛⲉⲭⲁⲣⲧⲏⲥ· ⲉⲧ ϥ̄ⲕⲱⲧⲉ ⲛ̄ⲥⲱⲟⲩ· ⲛ̄ ⲧⲉⲣⲉ ⲥⲧⲉ-
ⲫⲁⲛⲟⲥ· ⲇⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲛ̄ϣⲁϫⲉ ⲉ ⲣⲟϥ· ϩⲉ ⲉ ⲡϥ̄-
ⲅⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲁϥⲧⲁⲁⲥ ⲉ ϩⲟⲩⲛ ϩⲁ ⲧϥ̄ⲕⲁⲙⲓⲥⲓⲟⲛ· ⲙ̄ⲡⲉ

пр̄ммао · ешше е тве т̄ѵмптвалгнт · мп̄ т̄ѵмптрапловс · ачеі е вол ммпе прωше · ешше · отроот де е вол ρ̄п отроот · а прωше п̄ ρнке р̄ рммао ноуї коуї · аллα епеі ан · тмптрммао · етоусωоуρ ммос е роуи ρ̄п отхинсонс̄ · снатако несхωωре · е вол ρ̄п отсепн · кατα θе п̄таї шрп̄ хоос · п̄ тере стефанос де вωк е п̄ѵнї · ачпеш пекрашшатоп · ачач п̄лакмлакм (sic) · ατω пехач ρ̄м п̄ѵрнт ρітп̄ нефмееуе ет θоот · п̄та псатанас · нохот
Fol. 12 b е п̄ѵрнт · де алнωос | мїѣ лаат · п̄ паї ша кв̄ енер · ρ̄м п̄ї сашѵ̄ п̄ше п̄ролокоттїнос ет ехрεωсѣ ммоч нач · λτω ечшанхоос наї · же таат наї · тїнахоос нач · же мп̄тан лаат е рої · ατεіс пекрашшатїон · п̄таладк̄ ммоч · ечшпе ролос · тїхрεωстї нак · отде рω · мп̄ аїр̄ хрїа ан п̄нοуѣ · аллα тїнасїтоу п̄тар̄ рммо (sic) п̄рнтоу · ατω наї · нарωше е рої п̄ относ п̄ отоеіш · еіоуωш еісω · п̄рнтоу еїθерапеуе · нтаѱухн · мп̄ ѵр̄ пмееуе рω · п̄ пет снр̄ · же пат θнт сенасї п̄ тк̄ѱухн п̄ тоотк̄ · пентаксв̄тωтоу · етнашωпе п̄ нїм · Єїта де пепωск̄ ρ̄м пшаже · мппса утое де п̄роппе · а прммао нау же мпе
Fol. 13 a кг̄ пнке тї лаат нач · | отде каїфалїон · отде парамїоїа · ачсепн · ачтп̄оот п̄сωч̄ · п̄ нѵ̄рїгал · ατω пехач нач · Н̄ тер ѵ̄еї ша роч̄ · же ма наї · п̄ псашѵ̄ п̄ше п̄ролокоттнос · ет ραρтнк · же ѣр̄ хрїа ммоот · пат ноуте де ет ммау · ачрї тоотѵ̄ п̄ арна п̄ прммао · п̄ етсевнс ет ммау · же мптк̄ лаат · ραρтнї · отде мпе кѣ лаат · наї енер̄ · пехе прммао · нач ρ̄п отсωнт̄ · же Ш панолос нале · мн εіс пекрашшатїон п̄ тоот ан п̄такснтѵ̄ нммаї · е сашѵ̄ п̄ше п̄ролокоттнос · εіс ѣе п̄роппе · хїн п̄таїтаат нак · ог ионон · же мпе кѣ па парамуθа · наї ра роот · аллα εіс ρинте · екоуωш

ⲉϥⲓ̈ ⲙ̅ ⲡⲁⲗⲗⲟⲧⲣⲓⲟⲛ· Ⲁϥⲱϣⲃ̅ (*sic*) ⲛ̅ϭⲓ | ⲡϩⲏⲕⲉ· ϫⲉ Fol. 13 *b*
ⲉϣϫⲉ ⲡⲉⲕⲅⲣⲁⲙⲙⲁϯⲟⲛ· ϩⲁϩⲧⲏⲕ· Ⲁⲩⲉⲓⲥϥ̅ ⲛⲁⲓ̈· ⲕ̅ⲇ̅
ⲛ̅ⲧⲁⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲛ̅ⲧⲁⲃⲱⲕ· ⲛ̅ⲧⲁⲧⲓ̈ ⲡⲁ ⲏⲓ̈ ⲙⲛ̅
ⲛⲁϣⲏⲣⲉ· Ⲏ̅ⲧⲁⲙⲁϩⲕ̅ ⲛ̅ⲥⲁϣϥ̅ ⲛ̅ϣⲉ ⲛ̅ϩⲟⲗⲟⲕⲟⲧⲧⲓ̈ⲛⲟⲥ·
ⲡⲣⲙ̅ⲙⲁⲟ ⲇⲉ· Ⲁϥⲙⲉϣⲧ̅ ⲛⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲧⲏⲣⲟⲩ
ⲙⲛ̅ ⲛ̅ⲭⲁⲣⲧⲏⲥ ⲙ̅ⲡ ϥ̅ϩⲉ ⲉ ⲣⲟϥ· ⲁϥⲉⲓⲙⲉ ⲛ̅ⲧⲉⲩⲛⲟⲩ·
ϫⲉ ⲛ̅ⲧⲁϥϩⲟϥⲧ̅ ⲛ̅ϫⲓⲟⲩⲉ· ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ
ⲛ̅ⲥⲟⲟⲩⲛ ⲁⲓ̈ⲉⲓ̈ⲙⲉ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲡⲉⲛⲧ ⲁⲕϥⲓⲧϥ̅· ⲛ̅ϫⲓⲟⲩⲉ·
ⲡⲗⲏⲛ· ⲉϣϫⲉ ⲉⲕⲑⲁⲣⲉⲓ̈· ϩⲙ̅ ⲡⲉⲕϩⲏⲧ· ϫⲉ ⲙ̅ⲡ ⲉⲓ̈ⲧⲓ̈
ⲛⲁⲕ ⲙ̅ ⲡⲥⲁϣϥ̅ ⲛ̅ϣⲉ ⲛ̅ϩⲟⲗⲟⲕⲟⲧⲧⲓ̈ⲛⲟⲥ· ⲁⲙⲟⲩ ⲙⲁⲣⲟⲛ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲉⲧ ϩⲛ̅ ⲡⲉⲛϩⲓⲣ· ⲛ̅ⲅ̅ ⲱⲣⲕ̅ ⲛⲁⲓ̈ ⲛ̅ⲅ̅ ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ̈ ⲙ̅ⲙⲟⲓ̈·
ⲁⲩⲱ ⲧⲓ̈ⲛⲁⲃⲱⲗ· ⲛⲙ̅ⲙⲁⲕ· ⲡⲁⲧ ϩⲏⲧ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲁϥⲛⲉϫ
ⲑⲟⲧⲉ ⲙ̅ ⲡϫ̅ⲥ̅ ⲛ̅ⲥⲁ ⲃⲟⲗ ⲙ̅ⲙⲟϥ· ⲙⲛ̅ ⲧⲁϣⲏ ⲛⲙ̅ ⲡⲉⲧ-
ⲛⲁⲛⲟⲩϥ· ⲛ̅ⲧⲁϥⲡⲁⲑⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ | ⲙ̅ Fol. 14 *a*
ⲡⲣⲙ̅ⲙⲁⲟ· ⲛ̅ ⲉⲩⲥⲉⲃⲏⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲁϥⲣ̅ ⲡⲱⲃϣ̅ ⲙ̅ ⲕ̅ⲉ̅
ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲡϫ̅ⲥ̅ ⲛⲁⲧⲁⲕⲟ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ϫⲱ·
ⲙ̅ ⲡϭⲟⲗ· Ⲁⲩⲱ ⲡⲉϫⲁϥ ⲙ̅ ⲡⲣⲙ̅ⲙⲁⲟ· ϫⲉ ⲙⲁⲣⲟⲛ
ⲛ̅ⲧⲁⲱⲣⲕ̅ ⲛⲁⲕ· ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩⲙⲟⲟϣⲉ ⲙⲛ̅ ⲛⲉⲩⲉ-
ⲣⲏⲩ· ϣⲁⲛⲧ ⲟⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ⲁⲩⲛⲟϭ· ⲙ̅ⲙⲏⲏϣⲉ ⲥⲱⲟⲩϩ ⲉ
ⲣⲟⲟⲩ· ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ· ⲡⲣⲙ̅ⲙⲁⲟ·
ⲇⲉ ⲛⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲙ̅ ⲡϩⲏⲕⲉ· ϫⲉ ⲙⲁ ⲛⲁⲓ̈ ⲙ̅ ⲡⲥⲁϣϥ̅
ⲛ̅ϣⲉ ⲛ̅ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ· ⲛ̅ⲧⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ· ⲙ̅ⲡⲣ̅ ⲱⲣⲕ̅ ⲛ̅
ⲛⲟⲩϫ· ⲛ̅ⲧⲉ ⲟⲩⲡⲉⲧⲑⲟⲟⲩ ⲧⲁϩⲟⲕ· ⲡⲁⲧ ⲑⲏⲧ ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲡⲉϫⲁϥ· ϫⲉ ⲙⲛ̅ⲧⲁⲕ ⲗⲁⲁⲩ ϩⲁϩⲧⲏⲓ̈ ⲡⲉϫⲉ ⲡⲣⲙ̅ⲙⲁⲟ·
ⲛⲁϥ ϫⲉ ⲉϣϫⲉ ⲙⲛ̅ⲧⲁⲓ̈ ⲗⲁⲁⲩ ϩⲁϩⲧⲏⲕ· ⲱⲣⲕ̅ ⲛⲁⲓ̈ ⲛ̅ⲧⲁ-
ⲃⲱⲕ ⲛⲁⲓ̈· ⲡⲁⲧ ⲛⲟⲩⲧⲉ ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲏ
ⲛ̅ ⲛ̅ϭⲟⲙ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓ̈|ⲏⲗ ⲉ Fol. 14 *b*
ⲧⲃⲉ ⲭⲣⲏⲙⲁ ⲉϣⲁⲩⲧⲁⲕⲟ· ⲁⲩⲱ ⲁϥⲧⲟⲗⲙⲁ ϩⲛ̅ ⲧϥ̅ ⲕ̅ⲉ̅
ⲙⲛ̅ⲧⲁⲧⲑⲏⲧ· Ⲁϥⲟⲩⲉϩ ⲧϥ̅ϭⲓϫ ⲉϫⲛ̅ ⲛ̅ ⲣⲟ ⲙ̅ ⲡⲉⲑⲓ̈ⲥⲓ̈ⲁ-
ⲥⲧⲏⲣⲓ̈ⲟⲛ· Ⲁϥⲱⲣⲕ̅ ⲛⲁϥ· ϫⲉ ϣⲉ ⲛ̅ⲛⲟϭ ⲛ̅ϭⲟⲙ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲙⲛ̅ⲧⲕ̅ ⲗⲁⲁⲩ ⲉ ⲣⲟⲓ̈· ⲟⲩⲇⲉ
ⲙ̅ⲡⲉ ⲕⲧⲓ̈ ⲗⲁⲁⲩ ⲛⲁⲓ̈ ⲉⲛⲉϩ· ϩⲙ̅ ⲡⲓⲥⲁϣϥ̅ ⲛ̅ϣⲉ· ⲛ̅ϩⲟⲗⲟ-
ⲕⲧⲓ̈ⲛⲟⲥ· ⲉⲧ ⲉⲕⲉⲛⲉⲣⲅⲉⲓ̈ ⲙ̅ⲙⲟⲓ̈ ϩⲁ ⲣⲟⲟⲩ· Ⲁⲩⲱ ⲛ̅-

тетнот· етеї· ере пуаже ϩⲛ̄ тⲏтапро· аγаїна-
ніс рατⲏ̄· аүре е ϩраї· ехⲛ̄ пⲏ̄ро· аγω аүр̄
βλλе· е пⲏ̄βал снат· а пеүро соοүχ ⲛ̄са па
ϩοт ⲛ̄ⲛοү· а пеүлас ⲙⲉϩ ρωү· аүре ехⲛ̄ пе-
плаϩ ⲛ̄ птопос· аγω пⲏ̄отсβ̄ⲥ ⲛ̄са пⲏ̄лас· ⲙⲛ̄
пеүспотот· ⲛ̄ⲛⲓⲛ ⲛ̄ⲛοү ϩⲛ̄ отнοс ⲛ̄ аϣωїа·
аγω пⲏ̄таβе ϩвете е βολ ϩⲛ̄ ρωү· ⲛ̄ⲑе ⲛ̄ ⲛ̄ⲁаї-
ⲛⲁωпοⲛ· Ⲏ тере ⲡⲓⲛⲛⲓⲙⲉ ⲁⲉ нат е пентаүшопе·|
Fol. 15a ⲙⲛ̄ аγр̄ⲱⲙⲡⲓре аγω аγр̄ ϩва· аγωϣ е βολ ϩⲛ̄
ⲕⲍ отнοс ⲛ̄ сⲓⲙ· ехѫω ⲛ̄ⲛοс· ⲉ ота пе ⲡⲛоүте
ⲛ̄ парχаггелос гаβрїⲏл· ⲙ̄ⲡ̄са отнοс ⲁⲉ
напрнте· ечβасаⲡⲍе· ечащкак е βολ ϩⲛ̄ [от]нοс
ⲛ̄ сⲓⲙ· ⲁⲉ кω наї е βολ па ⲭ̄ⲥ парχаггелос
гаβрїⲏл· ⲁⲉ аїтолⲓа· Ⲗїωрⲕ̄ ⲛ̄ пекран ⲛ̄
ноүх· а пет ρωⲙе ⲛ̄ рⲙ̄ⲙао· ϯ сащⲏ̄ ⲛ̄ⲡⲉ
ⲛ̄ⲣолокотϯнос наї єїс ϯ ⲡролⲡе· тїр̄ ϩωв ⲛ̄ⲣⲏ-
тот· аγω ⲙ̄ⲡ єїтї ⲗⲁаү нач̄ ϩароοү· ⲛ̄ тер
їре· е тетκрια· аїϣї ⲙ̄пекрⲁⲙⲙатіοⲛ ⲛ̄ ⲭⲓоүе·
е аїρїⲗа е роч· єїоүωϣ ечⲓтоү· ⲛ̄тар̄ рⲙ̄-
ⲙао· ⲛ̄ⲣⲏтоү· Отої наї· ⲉⲙар̄ ог· ⲁⲉ аїωрⲕ̄
ⲛ̄ ноүх· Λγω ⲛ̄тетⲛоү ацтⲛ̄ноү е пⲏ̄нї ϩⲛ̄
отсепн· а тⲏ̄сⲙⲙе· ⲉⲙⲉ ⲛ̄ псащⲏ̄ ⲛ̄ⲡⲉ ⲛ̄ⲣолο-
котϯнос· Ⲗстаау ⲛ̄ прⲙ̄ⲙао· прωⲙе ⲁⲉ ет
Fol. 15b ⲙ̄ⲙаү· | аγсω ечβасаⲡⲍе ⲛ̄ пеϩоү тнр̄ⲥ̄· ϩωс
ⲕⲏ ⲁⲉ ечкοⲙⲥ̄ ⲙ̄ⲙοү· ⲛ̄ отлοүχⲛ· аγω ацϯ ⲛ̄
пеүⲡⲛа· ϩⲛ̄ отⲙ̄ⲡтеввⲓⲛⲓ· пара ρωⲙе ⲙⲙ·
ацωрⲕ̄ ⲛ̄ ноүх ⲙ̄ⲡ̄ цтїⲣⲛ̄ ⲛ̄ ⲗⲁаү· ει ⲙⲛ̄ те
ⲡтако ⲛ̄ тесⲯухⲏ ⲙ̄ⲡ̄ пⲏ̄сωⲙа· атетⲛ̄наү Ⲓ
ⲛⲁⲙерате· ⲁⲉ отⲛ̄соⲙ ⲛ̄ ⲁϣ ⲛ̄ ϩе ⲛ̄ⲥⲓ ⲛ̄ⲥоⲙ·
ⲛ̄ парχаггелос Гаβрїⲏл· ⲛаї ет ⲛ̄ⲣ ϣа нач̄
ⲙ̄ⲡоοү· аγω ⲁⲉ пет ⲛаωрⲕ̄ ⲛ̄ пⲏ̄ран ⲛ̄ ноүх· ϩⲛ̄
отⲙоοү· ⲥⲛⲁмоү· ϩⲛ̄ отⲙ̄ⲡтеввⲓⲛⲓ· ⲙарⲡ̄р̄ ⲛ̄са
ϩωⲛ· е βολ ⲛ̄ ⲡсολ· пеⲭⲁⲓ ет ϩоοү· ⲙаλⲓста
нет таχро ⲛ̄ ⲡсολ· ϩⲓтⲛ̄ ⲛанащ ⲛ̄ноүх· ⲙ̄ⲡ̄ сωтⲙ̄

ⲁⲛ ⲉ ⲡϫ̅ⲥ̅ ⲉϥⲱϣ ⲉ ⲃⲟⲗ ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ· ϫⲉ ⲙⲁⲣⲉ ⲛⲉⲧⲛ̅-
ϣⲁϫⲉ ϣⲱⲡⲉ ⲛ̅ⲥⲉ ⲛ̅ ⲛ̅ⲥⲉ· ⲁⲩⲱ ⲡⲉⲧ ⲙ̅ⲙⲟⲛ· ⲛ̅ⲙ̅ⲙⲟⲛ·
ϫⲉ ⲛ̅ⲛⲉⲩⲕⲣⲓⲛⲉ ⲙ̅ⲙⲱⲧⲛ̅· ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ· ⲙⲁⲣⲛ̅
ϩⲁⲣⲉϩ· ⲉ ⲧⲛ̅ⲧⲁⲡⲣⲟ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉⲓ̈ | ⲛⲁϣ ⲛ̅ ϩⲟⲧⲉ· ⲉⲧ Fol. 16 a
ⲛ̅ⲱⲣⲕ̅ ⲙ̅ⲙⲟⲟⲩ· ⲙⲁⲗⲓⲥⲧⲁ ⲉϫⲛ̅ ⲟⲩϩⲱⲃ ⲉϫⲛ̅ ⲟⲩϩⲱⲃ (sic)· ⲕ̅ⲑ̅
ⲉϥϣⲟⲩⲉⲓⲧ· ϫⲉ ⲛ̅ⲛⲉ ⲛ̅ϫⲓ̅ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲕⲣⲓⲙⲁ· ⲙⲛ̅ ⲟⲩ-
ⲕⲟⲗⲁⲥⲓ̈ⲥ· ⲛ̅ ⲁⲧ ⲱ̅ϫⲛ̅ ϩⲙ̅ ⲡⲙⲁ· ⲉⲧⲉ ⲙ̅ⲡϣⲁ ⲉⲛϩ̅ ϭⲓⲛⲉ
ⲁⲛ ⲙ̅ ⲡϥ̅ϣⲓⲛⲉ· ⲧⲉⲓ ⲉⲓ̈ⲣⲉ ⲅⲁⲣ ⲙ̅ ⲡⲙⲉⲉⲩⲉ· ϫⲉ ⲁⲓ̈ⲉⲣⲏⲧ
ⲉ ϫⲱ ⲉ ⲣⲱⲧⲛ̅ ⲛ̅ ϩⲉⲛⲕⲟⲩⲓ̈· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛ̅ϭⲟⲙ ⲙⲛ̅ ⲛⲉϣ-
ⲡⲏⲣⲉ· ⲙ̅ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁⲓ̈ ⲉⲧ
ⲛ̅ⲣ̅ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡϥ̅ⲛⲟϭ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ϥⲁⲓ̈ ϣⲙ̅ ⲛⲟⲩϥⲉ· ⲛⲉⲩⲛ̅
ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ ϩⲛ̅ ⲧⲓ̈ ⲡⲟⲗⲓ̈ⲥ· ⲉϥⲟ ⲛ̅ ⲃⲗ̅ⲗⲉ· ⲉ ⲡⲉϥ-
ⲃⲁⲗ ⲥⲛⲁⲩ ϫⲓⲛ ⲧϥ̅ⲙⲛ̅ⲧⲕⲟⲩⲓ̈· ⲛ̅ ⲧⲉⲣ ϥⲥⲱⲧⲙ̅ ⲇⲉ ⲉ ⲧⲃⲉ
ⲛ̅ϭⲟⲙ· ⲙⲛ̅ ⲛⲉϣⲡⲏⲣⲉ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲁϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ ⲛ̅ ⲛⲉϥⲣⲱⲙⲉ· ⲉⲧⲣⲉⲩϫⲓ̈ⲧϥ̅ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ·
ϫⲉ ⲡⲁⲛⲧⲟⲥ ⲛ̅ⲧⲉ ⲡϥ̅ⲛⲁ ⲧⲁϩⲟⲓ̈· ϩⲱ ⲛϥ̅ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲙ̅
ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲁⲃⲁⲗ· ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩϫⲓ̈ⲧϥ̅ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ |
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲁⲛ- Fol. 16 b
ⲧⲟⲥ· ⲛ̅ⲧⲉ ⲡⲉϥⲛⲁ ⲧⲁϩⲟⲓ̈· Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ϥ̅ⲃⲱⲕ ⲉ ϩⲟⲩⲛ· ⲗ̅
Ⲁϥⲡⲁϩⲧϥ̅ ⲉϫⲙ̅ ⲡϥ̅ϩⲟ· ϩⲓⲑⲏ ⲙ̅ ⲡⲉⲑⲩⲥⲓⲁⲥϯⲣⲓ̈ⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲁϥⲣⲓ̈ⲙⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲁ ϫ̅ⲥ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ϣⲛ̅ϩⲧⲏϥ· ⲉϫⲛ̅ ⲧⲁ
ⲙⲛ̅ⲧⲉⲃⲃⲓⲏⲛ· ⲛⲅ̅ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲁⲃⲁⲗ·
ϫⲉ ϯϩⲏϣ ⲉⲙⲁⲧⲉ· ⲉⲧⲉⲓ ⲇⲉ ⲉϥⲣⲓ̈ⲙⲉ· ⲉϥϫⲱ ⲛ̅ ⲛⲁⲓ̈·
ⲁϥⲁⲥⲑⲁⲛⲉ· ⲉⲩϭⲓϫ ⲛ̅ ⲣⲱⲙⲉ· ⲉⲥϫⲱϩ ⲉ ⲛϥ̅ⲃⲁⲗ· ⲡⲗⲁⲟⲥ
ⲇⲉ ⲧⲏⲣϥ̅ ⲉⲧ ⲥⲱⲟⲩϩ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓ̈ⲏⲗ· Ⲏ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲉ ⲡⲃⲗ̅ⲗⲉ· ⲉϥⲛⲁⲩ ⲉ ⲃⲟⲗ·
ⲉϥⲉϣⲗⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ· ϩⲁ ⲡⲣⲁϣⲉ· ⲉϥⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ
ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ϫⲉ ⲁ ⲡϥ̅ⲛⲁ ⲧⲁϩⲟⲓ̈· | ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲙ̅ Fol. 17 a
ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲁⲃⲁⲗ· ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉ ϫⲱϥ· ⲛ̅ϭⲓ ⲛ̅ ⲗ̅ⲁ̅
ⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅· ⲁⲩϫⲛⲟⲩϥ· ⲉⲩϫⲱ· ⲙ̅ⲙⲟⲥ· ϫⲉ ϫⲱ

ⲉ ⲣⲟⲛ · ⲙ̅ ⲡⲉⲛⲧⲁϥⲱⲡⲉ ⲙ̅ⲙⲟⲕ · ⲁⲉ ⲛ̅ⲧⲁⲕⲛⲁⲩ · ⲉ ⲃⲟⲗ · ⲛ̅ ⲁϥ ⲛ̅ ⲣⲉ · Ⲗⲩⲡⲁⲣⲁⲥⲥⲉⲗⲉ̈ ⲉ ⲣⲟⲟⲩ · ⲛ̅ⲣⲱⲃ ⲙⲙⲁ · ⲛ̅ⲧⲁⲩⲱⲡⲉ ⲙ̅ⲙⲟϥ · ⲁⲉ ⲁϥⲱⲡⲉ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ⲡ̅ⲛ̅ⲥⲁ ⲧⲣⲁⲉ̈ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉ̈ⲓ ⲧⲟⲡⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁ̈ⲡⲁⲣⲧ̅ ⲣ̈ⲱⲛ ⲙ̅ ⲡⲉⲟⲩⲥⲓⲁⲥⲧ̈ⲣⲓⲟⲛ · ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲗ̈ⲡⲁⲣⲁⲕⲁⲗⲉ̈ⲓ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲅⲁⲃⲣ̈ⲏⲗ · ⲣⲙ̅ ⲧⲉⲩⲛⲟⲩ ⲁ̈ⲓⲉⲥⲟⲁⲙⲉ · ⲉⲩⲥⲓϫ ⲛ̅ ⲣⲱⲙⲉ · ⲁⲥⲉ̈ⲓ ⲡⲉⲥⲛⲧ ⲉϫⲙ̅ ⲡⲁ ⲣⲟ · ⲁⲥⲫⲣⲁⲥⲓϩⲉ ⲛ̅ ⲛⲁⲃⲁⲗ · ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ̈ⲓⲛⲁⲩ ⲉ ⲃⲟⲗ · ⲁⲧⲱ ⲁ̈ⲓⲥⲱⲧⲙ̅ ⲉⲩⲥⲙⲛ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ · ⲛⲁ̈ⲓ · ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁ̈ⲓϫⲁⲣⲓϩⲉ ⲛⲁⲕ ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲧ̅ⲃⲁⲗ · ⲡⲣⲟⲥ ⲑⲉ ⲛ̅ⲧⲁⲕⲥ̅ⲡⲥⲟⲡ̅ · Ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁ̈ⲓ · ⲉⲧ ⲛ̅ⲧⲕ

Fol. 17 *b* ⲙⲙⲁ ⲡⲁ ⲭ̅ⲥ̅ · ⲛ̅ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁ̈ⲓ | ⲉⲧ ⲁⲛⲟⲕ ⲡⲉ

ⲗⲧ̅ (*sic*) ⲅⲁⲃⲣ̈ⲏⲗ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲁⲧⲱ ⲧⲁ̈ⲓ ⲧⲉ ⲑⲉ ⲛ̅ⲧⲁ̈ⲓⲥⲱⲧⲙ̅ · ⲁⲗⲗⲁ ⲙ̅ⲡ ⲉⲓⲛⲁⲩ · ⲉ ⲡⲉⲧ ⲱⲁϩⲉ ⲙ̅ⲙⲁ̈ⲓ · ⲡⲗⲁⲟⲥ ⲇⲉ ⲛ̅ ⲧⲉⲣⲝ̅ ⲥⲱⲧⲙ̅ ⲉ ⲛⲁ̈ⲓ · ⲁⲩⲱ ⲣⲁⲩ ⲉ ⲃⲟⲗ · ⲣⲙ̅ ⲟⲩⲛⲟⲥ ⲛ̅ ⲥⲙⲛ · ⲉⲧⲭⲱ · ⲙ̅ⲙⲟⲥ · ⲇⲉ ⲟⲧⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣ̈ⲏⲗ · ⲡⲣⲱⲙⲉ ⲇⲉ · ⲛ̅ⲧⲁⲩⲛⲁⲩ ⲉ ⲃⲟⲗ · Ⲗⲩⲥⲱ · ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣ̈ⲏⲗ · ⲉⲣⲁ̈ⲓⲁⲕⲟⲛⲉ̈ⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̅ ⲡⲙ̅ⲙⲟⲩ · ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ · ⲛ̅ ⲣⲙ̅ⲙⲁⲟ · ⲣⲙ̅ ⲡⲛⲟⲩϩ ⲙ̅ⲙ̅ ⲣⲁⲧ · ⲉⲫⲟ ⲛ̅ ⲙ̅ⲡⲟ · ⲙ̅ⲡ̅ⲥⲟⲥ ⲁⲣⲉ ⲉⲧⲱⲱⲛⲉ ⲡⲁ̈ⲓ ⲉⲧ ⲟⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ · ⲭⲉ▒▒ⲡⲟⲧⲁⲕⲣ̈ⲁ · ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ̅ ⲧⲕⲁⲥ · ⲟⲩⲱⲙ ⲛ̈ⲥⲁ ⲙ̅ⲡⲟⲧⲣⲙⲛⲧⲉ ⲙ̅ ⲡⲉⲣⲟⲟⲩ · ⲙ̅ⲡ̅ ⲧⲉⲧⲱⲛ · ⲉ ⲁⲣⲭⲉ ⲡⲣⲱⲱⲉ ⲛ̅ ⲁⲛⲧⲟⲗⲟⲙⲁ ⲉ ⲃⲟⲗ · ⲛ̅ ⲛ̈ⲥⲉⲉⲓⲙ ⲙ̅ⲡ ⲫⲱⲫⲉⲗ̈ⲓ ⲛ̅ ⲗⲁⲁⲩ · ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲩⲣ̅ ⲣⲟⲩⲟ ⲉⲃⲟ · Ⲏ ⲧⲉⲣ ⲧ̅ⲥⲱⲧⲙ̅ ⲁⲉ ⲛ̈ⲥⲟⲙ · ⲙ̅ⲡ̅ ⲛⲉⲱⲡⲛⲏⲣⲉ · ⲉⲧ

Fol. 18 *a* ⲱⲟⲟⲛ · ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ · ⲛ̅ ⲡⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ·

ⲗⲍ ⲅⲁⲃⲣ̈ⲏⲗ · ⲁⲩⲧⲣⲉ ⲛⲉⲩⲣ̅ⲣⲁⲗ ⲧⲁⲗⲟⲩ · ⲛ̈ⲥⲉϫⲏⲧ̅ⲩ̅ ⲉ ⲡ̅ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲩⲛ̈ⲕⲟⲧⲕ ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ · ⲉⲧ ⲛ̅ⲙⲁⲩ · ⲉⲩⲱⲟⲟⲛ ⲣⲙ̅ ⲟⲩⲟⲥ ⲛ̅ ⲣⲓⲥⲉ · ⲁⲩⲱ ⲛⲉⲩⲱⲱ ⲉ ⲃⲟⲗ · ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ · ⲉ ⲡⲁ ⲭ̅ⲥ̅ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲅⲁⲃⲣ̈ⲏⲗ · ⲱⲙ̅ⲡⲣⲧⲛⲕ ⲣⲓ ϫⲱⲓ (?) ⲛ̅ⲧ̅ ⲭⲁⲣ̈ⲓϫⲉ ⲛⲁ̈ⲓ ⲙ̅ ⲡⲧⲁⲗⲍⲟ ⲉ ⲃⲟⲗ · ⲉ ⲁ̈ⲓⲣⲓⲥⲉ ⲉⲙⲁⲧⲉ · Ⲁ ⲡⲣⲱⲙⲉ ⲇⲉ ⲟⲛ · ⲣⲟⲙⲁ̈ⲓⲟⲥ · ⲉⲩⲥⲛⲍ · ⲉ ⲛⲉⲩⲟⲧⲣⲙⲛⲧⲉ · ⲉⲩⲥⲧⲣⲁ

ϩⲙ̅ ⲡⲕⲁϩ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· ⲛ̅ⲑⲉ ⲛ̅ ⲛ̅ϣⲏⲣⲉ ϣⲏⲙ· ⲛⲉϥ ϩⲙ̅
ⲡⲧⲟⲡⲟⲥ· ϩⲱⲱϥ· ⲉϥⲛ̅ⲕⲟⲧⲕ̅· ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲧⲣϥ̅ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̅ ⲡⲧⲁⲗϭⲟ· Ⲡⲣⲱⲙⲉ
ⲇⲉ ⲉⲧ ⲥⲏϭ· ⲛϥ̅ⲛ̅ⲕⲟⲧⲕ̅ ϩⲓⲧⲟⲩⲱϥ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲉϥⲧⲓ̈
ⲧⲕⲁⲥ ⲉ ⲛϥ̅ⲟⲩⲣⲏⲏⲧⲉ· Ⲁⲩⲱ ⲛ̅ⲧⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ ⲛⲉⲩ-
ϣⲓ̈ⲛⲉ ⲙ̅ ⲡⲥ̅ⲛⲁⲩ· ⲛ̅ⲥⲁ ⲡⲧⲁⲗϭⲟ ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̅·
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓ̈ⲏⲗ ϩⲛ̅ ⲧⲉⲩⲛⲟⲩ
ⲉⲧ ⲙ̅ⲙⲁⲩ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϣⲛ̅ ϩⲧⲏϥ ϩⲁ ⲣⲟⲟⲩ·
ⲁϥⲣ̅ϩⲏⲁϥ ϩⲛ̅ ⲧϥ̅|ⲙⲛ̅ⲧⲁⲅⲁⲑⲟⲥ· ⲉ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲙ̅ Fol. 18 b
ⲡⲧⲁⲗϭⲟ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲛ̅ ⲟⲩⲥⲟⲡ ⲛ̅ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ̈ ⲗ̅ⲉ̅
ϩⲉ· ⲁϥⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲧ ⲥⲏϫ ϩⲛ̅ ⲟⲩϩⲟⲣⲟⲙⲁ· ⲙ̅
ⲡⲉⲥⲙⲟⲧ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲉⲣⲉ ⲡⲉϥϩⲟ ⲛⲏϫ·
ⲁⲕⲧⲓⲛ ⲛ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲙ̅ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲏϭ·
ϫⲉ ⲉϣⲱⲡⲉ· ⲉⲕⲟⲩⲱϣ ⲉⲙⲁⲧⲉ ⲙ̅ ⲡⲧⲁⲗϭⲟ· ⲁⲩⲱ ⲛ̅ⲧⲉ
ⲡⲟⲩϫⲁⲓ̈· ϣⲱⲡⲉ ⲛⲁⲕ· ⲛⲅ̅ ⲙⲟⲟϣⲉ ⲛ̅ ⲛⲉⲕⲟⲩⲣⲏⲏⲧⲉ·
ⲛ̅ⲑⲉ ⲛⲣⲱⲙⲉ ⲛⲓⲙ· ⲡⲣⲟⲥⲉⲭⲉⲓ ⲉ ⲣⲟⲕ· ϣⲁⲛ̀ⲧⲉ ⲛ̅ⲣⲱⲙⲉ
ⲧⲏⲣⲟⲩ· ⲉⲧ ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲛ̅ⲕⲟⲧⲕ̅ ⲛ̅ⲥⲉⲃⲱⲕ· ⲉⲕϣⲁⲛ-
ⲉⲓⲙⲉ· ϫⲉ ⲁⲩⲱⲃϣ̅ ⲧⲏⲣⲟⲩ· ⲧⲱⲟⲩⲛ ϩⲱⲱⲕ· ⲛⲅ̅ ⲥⲓⲗⲁ·
ⲛ̅ ⲛⲉⲕϭⲓϫ· ⲙⲛ̅ ⲛⲉⲕⲟⲩⲣⲏⲏⲧⲉ ⲛⲅ̅ ⲃⲱⲕ ϩⲁϩⲧⲏ ⲙⲁ ⲛ̅
ⲛ̅ⲕⲟⲧⲕ̅ ⲙ̅ ⲡⲣⲙ̅ⲙⲁⲟ· ⲉⲧ ⲧⲓ ⲧⲕⲁⲥ ⲉ ⲛϥ̅ⲟⲩⲣⲏⲏⲧⲉ· ⲛⲅ̅
ⲁⲣⲭⲉⲓ̈ ⲛ̅ ϥⲓ̅ ⲙ̅ ⲡⲉⲡⲣⲏϣ ⲉⲧ ϩⲓ ϫⲱϥ· ⲁⲩⲱ ⲉⲕⲛⲁ-
ⲙⲁⲁⲧⲉ ⲙ̅ ⲡⲧⲁⲗϭⲟ· ⲛⲅ̅ ⲙⲟⲟϣⲉ ⲛ̅ ⲛⲉⲕⲟⲩⲣⲏⲏⲧⲉ·
ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛⲅ̅ ⲟⲩϫⲁⲓ̈· ⲛⲅ̅ ⲃⲱⲕ ⲉ ⲡⲉⲕⲏⲓ̈ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲁ
ⲉⲧⲉ ⲛⲉϥ|ϣⲱⲛⲉ ⲉⲛⲉϩ· ⲡⲣⲱⲙⲉ ⲇⲉ ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲉϩⲥⲉ· Fol. 19 a
ⲉ ϩⲣⲁⲓ̈ ϩⲙ̅ ⲡϩⲟⲣⲟⲙⲁ· ⲁϥⲣ̅ ϣⲡⲏⲣⲉ· ⲁⲩⲱ ⲡⲉϫⲁϥ ⲗ̅ⲋ̅
ϩⲣⲁⲓ̈ ⲛ̅ϩⲏⲧϥ̅· ϫⲉ ⲁⲗⲏⲑⲱⲥ· ⲛ̅ⲧⲁⲩⲣ̅ ϩⲁⲗ ⲙ̅ⲙⲟⲓ̈ ϩⲛ̅
ⲧⲓⲣⲁⲥⲟⲩ· ⲉⲓ̈ϣⲁⲛⲣ̅ ⲡⲁⲓ̈· ⲛ̅ⲧⲁⲃⲱⲕ ϫⲉ ⲉⲓ̈ⲛⲁϥⲓ̈· ⲙ̅
ⲡϩⲟⲓ̈ⲧⲉ· ⲙ̅ ⲡⲣⲙ̅ⲙⲁⲟ· ⲥⲛⲁϣⲱⲡⲉ ⲛϥ̅ⲛⲉϩⲥⲉ· ⲉ ϩⲣⲁⲓ̈
ⲛ̅ⲧⲉ ⲛⲉϥϩⲙ̅ϩⲁⲗ· ϭⲟⲡⲧ̅· Ⲉⲡⲉⲓ̈ ⲇⲏ· ⲙⲛ̅ϣϭⲟⲙ ⲙ̅-
ⲙⲟⲓ̈· ⲉⲓⲥⲏϭ ⲛ̅ⲥⲉⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟⲓ̈ ⲉ ⲧⲟⲟⲧⲥ̅ ⲙ̅ ⲡⲉ-
ⲡⲁⲣⲭⲟⲥ· ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲛϥ̅ϩⲱⲧⲃ̅ ⲙ̅ⲙⲟⲓ̈· ⲛ̅ⲧⲁⲃⲱⲕ
ⲉⲓϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲉⲩⲧⲁⲗϭⲟ· ⲙ̅ ⲡⲁⲥⲱⲙⲁ· ⲛ̅ⲧⲁⲧⲓ ⲟⲥⲉ ⲛ̅
ⲧⲁ ⲯⲩⲭⲏ· ϩⲓ̈ⲧⲛ̅ ⲛ̅ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲟⲩⲛⲁⲧⲁⲁϥ ⲛⲁⲓ̈· ⲛ̅ⲧⲓ̈-
ⲛⲁⲣ̅ ⲡⲁⲓ̈ ⲁⲛ ϣⲁ ⲉⲛⲉϩ· Ⲛ̅ⲧⲉⲩϣⲏ ⲇⲉ ⲟⲛ ⲉⲧ ⲛⲏⲩ·

а парχаггелос гаврїнл еї ша роч · ецфореї п
относ п аχїшма п васілікон · ецр отоеїм п гото
е прн · Λчшахе мп пет снз · ере относ п сті
Fol. 19 b нотце | нит е βол гп тутапро · ατω пехач нач
λζ же е тβе от акаггелеї ппе кеїре · м пент аїотеер-
сарне (sic) ммоч нак · Єїме нак е паї · же ецшпе
нт насωтм · псωї ан · нт нало ан · гм пекшпе
шант екмот · екшанр пент аїотеерсарне ммоч
нак · кнаотхаї гп отбепн · ατω п тере парх-
аггелос же наї нач · ачβωк е βол гї тоотч п-
тетнот · ачнерсе гп отштортр · мп отроте · Λτω
ачтахре пгрнт калως · же алнθως · парχаггε-
λος гаврїнл · пе паї ет шахе ммаї · тенот бе ·
есшаншпе · псебопт псемотот ммої п ϯнар
ат сωтм ан · м пеї соп · потωш м пхс марч-
шпе · п†ре · а прωме ка пшахе гм пецрнт ·
ппе ч†аме ллат · прωме · е пент ачшпе ·
Fol. 20 a ротре же п тер чшпе · а | пет снх просτхеї ·
λη шанте прωме тнрот · етпкотк гм птопос гннв ·
Λчтωотн · ачсτра п пецбіх · мп пецотрнте ·
Λчβωк гарτнн прωме ето п ппо · Λτω ечϯ
тнас е пготрнте · Λчнарте м проїте ет гобс
е хωч · Λчархеї псωк ммоч · прωме же ет
ϯ тнас ατω ето п ппо · ачнерсе е граї м прннв ·
гп отштортр · Λτω а пнотте мп пархаггелос
гаврїнл · шртнч · е граї е хωч · асβωл е βол
нтетнот · пхі тнрре м пглас · ачшахе · Каї
пер ппе ч†ахе енеч · ачащкак е βол · гп относ
п сын е пгрпгал · же тωотн · гп отбепн · Нте-
тпбшпе · м пїλїстнс нтачеї · ачч† м пароїте ·
ет гобс е хωі · пет снз же ачштортр же ппе п-
Fol. 20 b гпгал м прппао · бопч · ατω нтеч|нот а
λθ псоотп шпе п пецбіх · мп отрните · ачβобч
е граї · ачпωт гп пецотрнте · пое п отро-

ⲙⲉⲩⲥ· ϣⲁⲛⲧ ϥ̅ⲃⲱⲕ· ⲉ ⲡⲉϥⲙⲁ ⲛ̅ ⲛ̅ⲕⲟⲧⲕ̅· ϩⲟⲙⲁϊⲟⲥ
ⲡⲉⲛⲧⲁ ⲛϥ̅ⲟⲩⲣⲏⲛⲧⲉ· ⲱϭⲣ̅ ϩⲓⲧⲙ̅ ⲡⲉⲧⲕⲁⲥ· ⲁ ⲡⲥⲟⲟⲩⲧⲛ̅
ϣⲱⲡⲉ ⲛⲁϥ· Ⲁϥϥⲟϭϥ̅ ⲉ ⲡⲉⲥⲏⲧ ϩⲓ̈ϫⲙ̅ ⲡϥ̅ⲙⲁ ⲛ̅
ⲛ̅ⲕⲟⲧⲕ̅· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲁ ⲙ̅ⲡ ϥ̅ϣⲱⲛⲉ ⲉⲛⲉϩ· ⲁϥⲡⲱⲧ ⲛ̅ⲥⲁ
ⲡⲉⲧ ⲥⲏϭ· ⲙⲛ̅ ⲛⲉϥϩⲙ̅ϩⲁⲗ· ⲉϥⲱϣ ⲉ ϭⲟⲡϥ̅· ⲙⲛ̅ⲛ̅ⲥⲁ
ⲟⲩⲁⲡⲣⲏⲧⲉ ⲇⲉ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲁⲥⲑⲁⲛⲉ ⲇⲉ ⲉ ⲡⲉϩⲙⲟⲧ
ⲛ̅ⲧⲁϥⲧⲁϩⲟⲟⲩ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲉⲧⲉ ⲡⲣⲙ̅ⲙⲁⲟ· ⲡⲉⲛⲧ-
ⲁϥⲗⲟ· ⲉϥⲧⲓ ⲧⲕⲁⲥ· Ⲁⲩⲱ ⲁϥⲗⲟ ⲉϥⲟ ⲛ̅ ⲙ̅ⲡⲟ· ⲁⲩⲱ
ⲡⲉⲧ ⲥⲏϭ· ⲛ̅ⲧⲁ ⲡⲥⲟⲟⲩⲧⲛ̅ ϣⲱⲡⲉ· Ⲁⲩⲉⲓ̈ ⲉ ⲧⲙⲏⲏⲧⲉ
ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲁⲩϩⲟⲙⲟⲗⲟⲅⲉⲓ· ⲙ̅ ⲡⲧⲁⲗϭⲟ ⲛ̅ⲧⲁϥϣⲱⲡⲉ
ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲁⲩϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϩⲓ̈ ⲟⲩⲥⲟⲡ·
ϫⲉ | ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Fol. 21 a
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲙⲏⲏϣⲉ ⲇⲉ ⲧⲏⲣϥ̅ ⲉⲧ ⲥⲱⲟⲩϩ ⲉ ⲙ̅
ϩⲟⲩⲛ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲁⲩⲛⲁⲩ ⲉ ⲧⲉⲓ̈ ⲛⲟϭ ⲛ̅ ϣⲡⲏⲣⲉ· ⲁⲩⲙⲟⲩϩ ⲛ̅
ϩⲟⲧⲉ· ⲉⲙⲁⲧⲉ· Ⲁⲩⲱ ⲁⲩⲥⲧⲱⲧ ⲧⲁϩⲟⲟⲩ· ⲉⲓ̈ⲧⲁ ⲁⲩϫⲛⲉ
ⲡⲣⲱⲙⲉ ⲉⲧ ϭⲏϭ· ϫⲉ ⲟⲩ ⲡⲛ̅ⲧⲁϥϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ·
ϣⲁⲛⲧ ⲕ̅ⲣ̅ ⲡⲁⲓ̈· ⲛ̅ⲧⲟϥ ⲇⲉ ⲁϥⲡⲁⲣⲁⲅⲅⲉⲗⲓ̈ ⲉ ⲣⲟⲟⲩ·
ⲛ̅ϩⲱⲃ ⲛⲓⲙ· ⲛ̅ⲧⲁ ϣⲱⲡⲉ ⲙ̅ⲙⲟϥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ
ⲉⲓ̈ⲥ ⲑⲉ ⲙ ⲛ̅ⲑⲉ ⲛ̅ⲧⲁⲥϣⲱⲡⲉ ⲙ̅ⲙⲟⲓ̈· ⲁⲩⲱ ϫⲉ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲉⲛⲧ ⲁϥⲟⲩⲱⲛϩ̅· ⲉ ⲣⲟⲓ̈ ⲛ̅ ⲥⲡ̅ ⲥⲛⲁⲩ·
Ⲉϥⲫⲟⲣⲉⲓ̈ ⲛ̅ ⲟⲩⲥⲭⲏⲙⲁ ⲛ̅ ⲟⲩⲟⲉⲓⲛ ϣⲁⲛⲧ ⲁⲣ̅ ⲡⲁⲓ̈·
Ⲁ ⲡⲗⲁⲟⲥ ⲇⲉ ⲧⲏⲣϥ̅ ⲉⲧ ⲥⲱⲟⲩϩ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲁϥϥⲓ ϩⲣⲁⲩ
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲥⲙⲏ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣ|ⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̅ ϫⲱⲱⲣⲉ· ϩⲉⲛⲛⲟϭ ⲛⲉ Fol. 21 b
ⲛ̅ϭⲟⲙ· ⲙ̅ ⲡϥⲁⲓ̈ ϣⲙ̅ ⲛⲟⲩϥⲉ ⲙ̅ ⲡⲱⲛϩ̅ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁ ⲙ̅ⲁ̅
ⲡⲣⲁⲛ ⲛ̅ ϣⲟⲩⲧⲁⲓ̈ⲟϥ· ⲡⲣⲱⲙⲉ (*sic*) ⲇⲉ ⲛ̅ⲧⲁⲩⲙⲁⲁⲧⲉ ⲙ̅
ⲡⲧⲁⲗϭⲟ· Ⲁⲩϭⲱ ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲩϣⲗⲏⲗ ⲛ̅ϩⲏⲧϥ̅· ⲁⲩⲱ ⲉⲩⲛⲏⲥⲧⲉⲩⲉ· ϣⲁ
ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉⲩⲙⲟⲩ· ⲉⲓⲛⲁϫⲉ ⲟⲩ· ⲛ̅ⲧⲉⲕⲁⲟⲩ (*sic*)· ϩⲛ̅
ⲛⲉϣⲡⲏⲣⲉ ⲛ̅ⲧⲁⲕⲁⲁⲩ· Ⲱ ⲡⲛⲟϭ ⲛ̅ ϩⲣⲏⲧⲱⲣ· ⲛ̅ⲧⲉ
ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲟⲅⲟⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁ-
ⲃⲣⲓ̈ⲏⲗ· ⲁⲗⲏⲑⲱⲥ ⲉⲓϣⲁⲛⲣ̅ ⲡⲁ ⲟⲩⲟⲉⲓϣ ⲧⲏⲣϥ̅ ⲉⲓ̈ⲡⲉⲣⲓ̈ⲣ̅-

ⲅⲁⲍⲉ ⲛ̄ⲥⲁ ⲡϫⲱⲕ· ⲛ̄ⲛⲉⲕϣⲡⲏⲣⲉ· ⲛ̄ ⲧⲓⲛⲁϣϫⲱ ⲁⲛ ⲛ̄
ⲟⲩⲙⲉⲣⲟⲥ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ· ⲡⲗⲏⲛ ⲧⲓⲛⲁϫⲱ ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈·
ⲛ̄ ⲁⲡⲟⲩⲙⲉⲣⲟⲥ· ϩⲛ̄ ⲙ̄ⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲛ̄ⲧⲁⲕⲁⲁⲩ· ⲉⲩ-
ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲛ̄ⲥⲱⲧⲏⲣ· ⲙⲛ̄ ⲡϥ̄ⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲡⲁⲓ̈ ⲉⲧ ⲛⲣ̄ϣⲁ ⲛⲁϥ ⲙ̄-
ⲡⲟⲟⲩ· Ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ ⲟⲩⲏⲏϩ ϩⲛ̄ ⲟⲩⲧⲓ̈ⲙⲉ
ⲉϥⲟⲩⲏⲏⲃ(*sic*)· ⲉ ⲃⲟⲗ· ⲉ ⲧⲡⲟⲗⲓ̈ⲥ ⲛ̄ⲁⲥⲟⲟⲩ ϩⲓ̈ ϣⲙⲟⲩⲛ
ⲙ̄ⲙⲓ̈ⲗⲓ̈ⲟⲛ· ⲡⲁⲓ̈ ⲇⲉ ⲛⲉⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲟⲩϣⲏⲣⲉ
Fol. 22 *a* ⲙ̄ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ· ⲁϥ|ⲉⲓ̈ ⲉ ⲡⲧⲁⲅⲙⲁ ⲛ̄ ⲑⲩⲗⲓ̈ⲅⲓ̈ⲁ· ⲙⲛ̄-
ⲙⲃ̄ ⲛ̄ⲥⲟⲥ· ⲁϥϩⲉ ⲉ ϩⲣⲁⲓ̈ ⲉⲩϣⲱⲛⲉ· ⲉϥⲧⲓ ⲧⲕⲁⲥ· ⲉ ⲛⲉϥϭⲓϫ
ⲙⲛ̄ ⲛϥ̄ⲟⲩⲣⲏⲏⲧⲉ· ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ· ⲙⲛ̄ ϣϭⲟⲙ
ⲙ̄ⲙⲟϥ· ⲉϥⲓ̈ ϫⲱϥ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲧⲏⲣϥ̄· ⲉⲛⲉ ⲁϥⲣ̄ⲥⲟⲉ
ⲛ̄ⲣⲟⲙⲡⲉ· ⲉϥⲛⲏϫ ⲉϫⲛ̄ ⲟⲩⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄· ⲉⲙⲉϥⲉϣⲧⲱ-
ⲟⲩⲛ· ⲉ ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲙⲁ· ⲉⲧ ϥⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ϩⲏⲧϥ̄· ⲁⲩⲱ ϩⲁϩ
ⲛ̄ⲥⲟⲡ· ⲁ ⲛⲉϥⲉⲓⲟⲟⲧⲉ ⲙⲛ̄ ⲛⲉϥⲥⲩⲛⲅⲉⲛⲏⲥ ⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ
ⲛ̄ⲥⲱϥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲙ̄ⲧⲟⲛ ⲛⲁϥ ⲡⲉ
ⲡⲙⲟⲩ· ⲛ̄ϩⲟⲩⲟ· ⲉ ⲡϩⲓⲥⲉ ⲉⲧ ϩⲓ ϫⲱϥ· ⲛⲉϥⲉⲓⲟⲟⲧⲉ ⲇⲉ·
ⲁⲩϫⲉϩ ⲛ̄ⲛⲟϭ ⲛ̄ⲭⲣⲏⲙⲁ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲥⲉⲉⲓⲛ ⲙ̄ⲡϥ̄ⲙ̄ⲧⲟⲛ̄
ⲛ̄ⲗⲁⲁⲩ· Ⲁⲗⲗⲁ ⲛ̄ⲧⲁϥⲣ̄ ϩⲟⲩⲟ ⲉⲑⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲡϥ̄-
ⲉⲓⲱⲧ ⲇⲉ ⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲛ̄ϭⲟⲙ· ⲙⲛ̄ ⲛⲉϣⲡⲏⲏⲣⲉ ⲉⲧ
ϣⲟⲟⲡ ϩⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲧ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ϩⲣⲱⲙⲏ· ⲁϥⲉⲣⲏⲧ· ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲣ̄ϣⲁⲛ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓ̈ⲏⲗ ⲥⲱⲧⲙ̄ ⲉ ⲡⲁ ⲥⲟⲡⲥⲡ̄· ⲛϥ̄ⲭⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲧⲁⲗϭⲟ·
Fol. 22 *b* ⲙ̄ ⲡⲁ ϣⲏⲣⲉ· ϯⲛⲁⲧⲓ ⲥⲟⲟⲩ ⲛ̄|ϩⲟⲗⲟⲕϯⲛⲟⲥ· ⲉ ϩⲟⲩⲛ
ⲙⲅ̄ ⲉ ⲡⲕ̄ⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲁ ⲙⲟⲩ·
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ Ⲱ̄ ⲡⲁ ϫ̄ⲥ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲟⲩⲛ̄ϭⲟⲙ
ⲙ̄ⲙⲟⲕ ⲉ ϩⲱⲃ ⲛⲓⲙ· ⲁⲩⲱ ϫⲉ ⲙⲛ̄ϣϭⲟⲙ ⲙ̄ⲙⲟⲓ̈ ⲉϫⲓ̈
ⲙ̄ ⲡⲁ ϣⲏⲣⲉ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲕⲧⲟⲡⲟⲥ· ϫⲉ ⲙⲛ̄ϣϭⲟⲙ
ⲙ̄ⲙⲟϥ· ⲉ ⲙⲟⲟϣⲉ ⲟⲩⲇⲉ ⲉ ⲁⲗⲉ ⲉ ⲧⲃ̄ⲛⲏ· ⲉ ⲧⲃⲉ ⲡⲛⲟϭ
ⲛ̄ϩⲓⲥⲉ ⲉⲧ ϩⲓ̈ ϫⲱϥ· ⲁⲗⲗⲁ ⲧⲓⲡⲓⲥⲧⲉⲩⲉ· ϫⲉ ⲧⲉⲕϭⲟⲙ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲙⲟⲩϩ ⲙ̄ⲙⲁ ⲛⲓⲙ· ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲓ̈·
ⲛⲅ̄ ⲭⲁⲣⲓ̈ⲍⲉ ⲙ̄ ⲡⲧⲁⲗϭⲟ ⲙ̄ ⲡⲁ ⲕⲟⲩⲓ̈ ⲛ̄ ϣⲏⲣⲉ· ϯⲛⲁ-
ϣⲱⲡⲉ· ⲉⲓⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ ⲛⲉⲕϭⲟⲙ· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄

ⲡⲁ ⲙⲟⲩ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲥⲱⲧⲙ̄ ⲉ ⲡⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲁϥⲟⲩⲱϣ ⲉ ⲭⲁⲣⲓⲍⲉ ⲙ̄
ⲡⲧⲁⲗϭⲟ ⲙ̄ ⲡϥ̄ϣⲏⲣⲉ· ϫⲉ ⲟⲩϣⲁⲛⲉϩⲧⲏϥ ⲡⲉ· Ⲁⲩⲱ
ⲁϥⲉⲓⲛⲉ ⲛ̄ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ ϩⲓⲛⲏⲃ· ⲉϫⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ·
Ⲁϥⲱⲃϣ̄ ⲡⲁⲣⲁⲧϥ̄ⲥⲩ[ⲛⲏ]ⲑⲓ̈ⲁ· ⲉⲛⲉ ⲙⲉϥⲱⲃϣ̄ ⲙ̄ ⲡⲉϩⲟⲟⲩ·
ⲙⲛ̄ ⲧⲉⲩϣⲏ· ⲉϥϫⲓϣ | ⲕⲁⲕ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲛⲟϭ ⲛ̄ Fol. 23 a
ϯ ⲧⲕⲁⲥ· ⲉⲧ ⲟⲩⲱⲙ ⲙ̄ⲙⲟϥ· Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ⲱⲃϣ̄ ⲙ̄ⲇ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲓ̈ ϣⲁ ⲡϣⲏⲣⲉ
ϣⲏⲙ· ϩⲛ̄ ⲟⲩϩⲟⲣⲟⲙⲁ· ⲉϥⲫⲟⲣⲉⲓ̈ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ·
ⲛ̄ ⲁⲧ ϣⲁϫⲉ· ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲟⲩⲥⲧⲟⲗⲏ· ⲛⲏϫ ⲁⲕⲧⲓⲛ ⲛ̄
ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ· ϭⲟⲗⲉ ⲉ ⲣⲟϥ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲉⲓⲥ
ϩⲏⲛⲧⲉ· Ⲁⲓ̈ϥⲓ̈ ⲛ̄ϩⲏⲧⲕ̄ ⲙ̄ ⲡⲉⲧⲕⲁⲥ· ⲁⲩⲱ ⲙⲛ̄ ⲗⲁⲁⲩ
ⲛ̄ϩⲓⲥⲉ· ⲛⲁⲧⲁϩⲟⲕ· ϫⲓⲛ ⲙ̄ ⲡⲓ ⲛⲁⲩ· ⲡϩⲣ̄ϣⲉⲣⲉ· ⲡⲉϫⲁϥ·
ϫⲉ ⲡⲁ ϫ̄ⲥ̄ ⲛ̄ⲧⲕ̄ ⲛⲓⲙ· ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉⲣⲉ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ·
ⲕⲱⲧⲉ ⲉ ⲣⲟⲕ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓ̈ⲏⲗ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϩⲟⲡϥ̄ ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ
ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲛⲉϩⲥⲉ ⲇⲉ ⲉ ϩⲧⲟⲟⲩⲉ· ⲁϥϩⲉ ⲉ ⲡϥ̄-
ⲥⲱⲙⲁ· ⲉϥⲙⲉϩ ⲛ̄ⲃⲱⲧⲉ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ⲁⲓⲥⲑⲁⲛⲉ· ⲉ
ⲡⲧⲁⲗϭⲟ· ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟϥ· Ⲁⲩⲱ ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ
ⲛ̄ ⲧⲕⲁⲥ ϩⲓ̈ ⲡϥ̄ⲥⲱⲙⲁ· ⲁⲩⲱ ⲁϥϥⲟϭϥ̄ ϩⲓ̈ϫⲙ̄ ⲡϥ̄ⲙⲁ | ⲛ̄ Fol. 23 b
ⲛ̄ⲕⲟⲧⲕ̄· ⲁϥⲁϩⲉ ⲣⲁⲧϥ̄· ⲁϥⲙⲟⲟϣⲉ· ⲉϥϫⲓ̈ ⲃⲟϭⲉ· ⲉϥ- ⲙ̄ⲉ̄
ⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲁϥⲣ̄ ⲑⲉ ⲛ̄ ⲟⲩⲁ ⲙ̄ⲡ ϥ̄ϣⲱⲛⲉ
ⲉⲛⲉϩ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲟⲩⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲧⲓϯ ⲉⲟⲟⲩ ⲛⲁⲕ·
ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ϫⲉ
ⲁⲕⲣ̄ ⲡⲁ ⲙⲉⲉⲩⲉ· Ⲁⲕⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲙ̄ ⲡⲧⲁⲗϭⲟ·
ⲡϥ̄ⲉⲓⲱⲧ ⲇⲉ ⲙⲛ̄ ⲧϥ̄ⲙⲁⲁⲩ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲛⲁⲩ· ⲉ ⲡⲧⲁⲗϭⲟ·
ⲛ̄ⲧⲁϥϣⲱⲡⲉ· ⲙ̄ ⲡⲉⲩϣⲏⲣⲉ· ϩⲛ̄ ⲟⲩϣⲡ̄ ⲛ̄ ϣⲱⲡ· ⲁⲩ-
ⲣⲓ̈ⲙⲉ ⲉⲙⲁⲧⲉ· ⲉⲓ̈ⲧⲁ ⲁⲩϫⲛⲉ ⲡⲉⲩϣⲏⲣⲉ· ϫⲉ ⲟⲩ ⲡⲉⲛ-
[ⲧⲁϥ]ϣⲱⲡⲉ ⲙ̄ⲙⲟⲕ· ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̄ϣⲏⲣⲉ· ⲛ̄ⲧⲟϥ ⲇⲉ·
ⲁϥϫⲱ ⲉ ⲣⲟⲟⲩ· ⲙ̄ ⲡϩⲟⲣⲟⲙⲁ· ⲛ̄ⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁⲩⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩⲁ· ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲟⲩⲛⲟϭ ⲧⲉ ⲇⲱ-
ⲣⲉⲁ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲛⲙ̄ⲙⲁⲛ Ⲱ̄ ⲡϥⲁⲓ̈ ϣⲙ̄ ⲛⲟⲩϥⲉ· ⲛ̄
ⲁⲅⲁⲑⲟⲥ· ⲁⲩⲱ ⲁⲩⲛⲟϭ ⲛ̄ ⲣⲁϣⲉ ϣⲱⲡⲉ ϩⲙ̄ ⲡⲉⲩⲏⲓ̈

тнрч̄ · є тве пталсо · ⲛ̄таⲥⲱпе ⲙ̄ пⲱнре ⲱнн · епеі ан не отмонофенис пе · ⲛ̄те нч̄ⲉіоотє · ⲁтω
Fol. 24 a ⲟтоⲛ | нин · ⲛ̄таⲩсωтⲙ̄ · ⲁтр̄ ⲱпнре ⲉⲙⲁтє · ⲁⲩ†
ⲙ̄ⲥ ⲉоот · ⲙ̄ пнотте ⲙ̄ пархаггелос · ⲉт отааⲃ
ⲥаврїнл · ⲁтω а псоеіт пωⲥ ⲱа отоⲛ нин · Π пч̄-
раⲥте ⲁⲉ ене ткⲱріакн те · а прωⲙе мотте є
пеⲥⲱнре · ⲁⲩтї нач ⲙ̄ псоот ⲛ̄ⲣолокотїпос ⲙⲛ̄
ⲣⲉⲛ ке ⲁωрок · ⲉт тант (*sic*) ⲁⲩтⲛ̄оотч̄ є тполіс
ⲣⲱмн · є трч̄таат · є пτопос · ⲙ̄ пархаггелос
ⲉт отааⲃ ⲥаврїнл · прос ⲑе ⲛ̄таⲥерн[нт ⲙ̄]мос ·
пⲣ̄р̄[ωере] ⲁⲉ · ⲁⲩⲭї̈т[от] ⲣⲛ̄ отраⲱе · ⲁⲩтаач є
тч̄ⲣї▨є трч̄ⲃωк є пτопос ⲙ̄ пархаггелос ⲉт
отааⲃ Гаврїнл · ⲁтω п̄ тер ч̄ⲙооⲱе · ⲙаⲧаач
ⲱант ч̄ⲣωн є ⲣоуи · є тполіс · ⲱанте ⲱоⲙⲛ̄т
ⲙ̄ⲙилїон · ⲁⲩеї ⲉⲭп̄ ⲣенноⲥ ⲛ̄ⲣⲩлн херсос ·
ⲉтмокч̄ ⲙ̄ мооⲱе ⲛ̄ⲣнтоⲩ · Λтω ⲛ̄тⲉⲧноⲩ ⲉїс
отмоуї · п̄ аггрїон · ⲁⲩеї є воλ ⲣⲛ̄ ⲛ̄ⲣⲩлн ⲉт
хахω · ⲉт ⲙⲙаⲩ · ⲉⲩⲉλⲣⲙ̄ є ⲣоуи є пⲱнре |
Fol. 24 b ⲱнн · ⲁⲩпωт [є ⲣо]ⲗє є роⲩ · ⲁⲩмеⲣ рωⲩ є песпр
ⲙ̄ⲍ ⲙ̄ пⲱнре ⲱнн · ⲁⲩсωк ⲙ̄моⲩ · є ⲣоуи ⲣⲛ̄ ⲟⲩлн ·
ⲉⲩⲱⲱ є отомч̄ · пⲱнре ⲱнн ⲁⲩоⲩⲱⲱ є воλ ·
ⲣⲛ̄ отноⲥ п̄ анаггсун ⲉⲩхω ⲙ̄мос · ⲁⲉ па ⲭⲥ ·
парχаггелос ⲥаврїнл · воноіа є рої · ⲣⲛ̄ ті ноⲥ
п̄ анаггсун · ксоотн ⲥар па ⲭⲥ · ⲁⲉ ⲛ̄та па єїωт
тⲛ̄ноотт · є пектопос · є тра† ни коті ⲛ̄ⲁωрок ·
є роуи є пеⲙⲁртурїон ет отааⲃ · ⲛ̄тактої є па
нї · ⲁтω єїс ⲣⲙⲛ̄тє · тⲙаⲙот п̄ тоотч̄ ⲙ̄ пеⲟу-
рїон · Ⲛ̄тⲉⲧноⲩ ⲁⲉ ет ⲙⲙаⲩ · єїс парχаггелос
ет отааⲃ · ⲥаврїнл · ⲁⲩеї є воλ ⲣⲛ̄ тпе · ⲉⲩфореї
п̄ отсхнма п̄ отоеіи · Λⲩⲩї ⲙ̄ пⲱнре ⲱнн ·
є воλ ⲣⲛ̄ рωⲩ ⲙ̄ ⲡⲙоуї · ⲁⲩсфрⲁгιⲍе ⲙ̄ пч̄спир ·
ⲁⲩталсоⲩ · є воλ ⲣⲛ̄ ⲛⲉⲩпλⲁⲥи · ⲛ̄таⲙоуі
Fol. 25 a ⲧааⲩ нач ⲣⲛ̄ нч̄ | [The remainder of the Encomium is
ⲙⲛ̄ wanting.]

ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

ⲟⲩⲉⲅⲕⲱⲙⲓ̈ⲟⲛ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ϭⲓ ⲡⲉⲛ Fol. 2 a
ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲓⲱⲧ· ⲉⲧ ⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ ⲁ̄
ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ· ⲉ ⲁϥⲧⲁⲩⲟϥ
ⲉ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲡⲛ̄ⲧ̄ⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲙ̄
ⲡⲉⲃⲟⲧ ⲁⲑ̄ⲱ̄ⲣ̄· ⲉ ⲁϥⲧⲁⲩⲟⲟⲩ [ⲙ̄]ⲙⲏⲏϣⲉ
ⲛⲥⲩⲛⲧⲁⲅⲙⲁ· ⲉ ⲧⲃⲉ ⲡⲛⲁ ⲙⲛ ⲧⲁⲅⲁⲡⲏ·
ⲁⲩⲱ ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ϯ ⲁⲅⲁⲡⲏ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲉⲧ ⲇⲓⲁⲕⲟⲛⲉⲓ̈ ⲙ̄-
ⲙⲟⲟⲩ ⲛⲁⲩ ⲉϥϫⲓ ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲡⲉⲩⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲉ ϩⲟⲩⲛ ϣⲁ ⲡⲛⲟⲩⲧⲉ· ⲉϥϫⲱⲕ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲩⲁⲓ̈ⲧⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ϫⲉ
ⲟⲩⲣⲉϥϯ ⲅⲁⲣ ⲉϥⲣⲟⲟⲩⲧ ⲡⲉⲧ ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲙⲉ ⲙ̄ⲙⲟϥ· ⲁϥϣⲁϫⲉ ϫⲉ ⲟⲛ
ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲛ̄
ⲛⲉⲅⲣⲁⲫⲏ· ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ϯ ⲧⲟⲟⲧⲟⲩ ϩⲛ̄ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ
ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲁϥⲛⲁϩⲙⲟⲩ ϩⲛ̄ ⲛⲉⲩ
ⲁⲛⲁⲅⲕⲏ ⲧⲏⲣⲟⲩ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ ϩⲁⲙⲏⲛ· ϥⲑ̄·

Ϯⲛⲁϫⲓ ⲛ̄ ⲧⲁⲡⲁⲣⲭⲏ ⲙ̄ ⲡϣⲁϫⲉ ⲛ ⲣⲱⲓ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄
Fol. 2 b ⲡⲉⲧ ⲛⲁϯ ⲛⲁⲓ ⲛ̄ ⲟⲩⲥⲟⲗⲥⲗ̄ ⲁⲩⲱ ⲙ̄ ⲡⲁⲣⲁⲙⲩ|ⲑⲓ̄ⲁ ϩⲛ̄
ⲃ̄ ϩⲱⲃ ⲛⲓⲙ· ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲛ̄ ⲛ̄ϩⲱⲃ ⲛⲓⲙ· ⲡⲉⲧ ⲟⲩⲱⲛ
ⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡϣⲁϫⲉ ⲛ̄ ⲛⲉⲧϣⲓⲛⲉ ⲛ̄ⲥⲱϥ· Ⲡⲉⲧ ⲧⲓ ⲛ̄
ⲧⲥⲟⲫⲓⲁ ⲛ̄ ⲛ̄ⲥⲟⲫⲟⲥ· ⲡⲉⲧ ⲙⲟⲧⲛ̄ ⲛ̄ ⲛⲁⲩ ⲉ ⲣⲟϥ ϩⲓⲧⲛ̄
ⲟ̀ⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ· ϩⲓⲧⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉⲛⲁ-
ⲛⲟⲩⲥ ⁘ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲡⲗⲟⲅⲟⲥ ⲡⲉ ⲙ̄ ⲡⲓ̈ⲱⲧ
ⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲡⲉⲧ ⲉϥⲡⲱϣ ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ϩⲛ̄ ⲛⲁϭⲓϫ ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲉⲓⲥⲱⲧϥ̄ ⲙ̄ ⲡϥ̄ⲥⲛⲟϥ ⲉⲧ ⲧⲁⲓⲏⲩ
ⲉ ⲡⲡⲟⲧⲏⲣⲓⲟⲛ· ⲉⲓϯ ⲙ̄ⲙⲟϥ ⲛ̄ ⲛⲉⲧ ⲉϩⲛⲁϥ· ⲡⲁ ϫⲥ̄·
ⲁⲩⲱ ⲡⲁ ⲛⲟⲩⲧⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲏⲣⲛ̄ ⲡⲉⲛⲥ̄ⲏ̄ⲣ̄
ⲉϥⲱϣ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲁⲓⲧⲉⲓ
ⲉϥⲛⲁϫⲓ ⲁⲩⲱ ⲡⲉⲧ ϣⲓⲛⲉ ⲉϥⲛⲁϭⲓⲛⲉ· ⲁⲩⲱ ⲡⲉⲧ ⲧⲱϩⲙ̄
ⲥⲉⲛⲁⲟⲩⲱⲛ ⲛⲁϥ· Ⲁⲛⲟⲕ ⲇⲉ ⲧⲉⲛⲟⲩ ⲉⲓⲛⲁⲩ ⲉ ⲧⲙⲛ̄-
ⲧⲣⲉϥϯ ⲙ̄ ⲡⲁ ϫⲥ̄ ϩⲛ̄ ⲟⲩⲟⲩⲣⲟⲧ· ⲁⲓϯ ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ ⲉ ⲣⲟϥ
ⲙ̄ⲡⲟⲟⲩ ⲉⲓⲁⲓⲧⲉⲓ ⲉ ϫⲓ ⲛ̄ ⲟⲩϩⲟⲩⲟ· ⲁⲩⲱ ⲉⲓⲧⲱϩⲙ̄ ϫⲉ ⲕⲁⲥ
ⲉϥⲉⲟⲩⲱⲛ ⲛⲁⲓ̈· ⲁⲗⲗⲁ ⲡⲉϫⲁⲕ ⲱ̄ ⲡⲁⲕⲣⲟⲁⲧⲏⲥ ⲙ̄ⲙⲁⲓ
ⲥⲃⲱ· ϫⲉ ⲁⲣⲁ ⲟⲩ ⲡⲉ ⲡⲓ̈ ⲁⲓⲧⲏⲙⲁ· ⲛ̄ⲧ[ⲁⲕ]ⲁⲓⲧⲉⲓ̈ ⲙ̄ⲙⲟϥ |
Fol. 3 a ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲉⲛ̄ⲧ ⲁⲕⲟⲩⲱ ⲉϫⲓⲧⲟⲩ· ⲁⲕⲧⲁⲩⲉ
ⲅ̄ ⲡϣⲟⲣⲡ̄ ⲛ̄ ⲗⲟⲅⲟⲥ ⲉ ⲧⲃⲉ ⲥⲟⲩⲁ ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲧⲁⲣⲭⲏ ⲛ̄ⲛ̄ϣⲁ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲉ ⲣⲟⲙⲡⲉ ⲙ̄ ⲡϫⲥ̄ ⁘ ϩⲟⲙⲟⲓⲱⲥ ⲟⲛ ⲁⲕⲧⲁⲩⲉ
ⲡⲉⲕⲱⲙⲓ̈ⲟⲛ (*sic*)· ⲙⲛ̄ ⲡⲃⲓⲟⲥ ⲙ̄ ⲡⲉⲧⲉ ⲙ̄ⲡ ⲉϥⲧⲱⲟⲩⲛ ϩⲙ̄
ⲡⲉⲧ ϫⲡⲟ ⲛ̄ ⲛⲉϩⲓⲟⲙⲉ ⲛ̄ϭⲓ ⲡⲉⲧ ⲟ ⲛ̄ⲛⲟϭ ⲉ ⲣⲟϥ· ⲡⲉⲡⲣⲟ-
ⲇⲣⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲉⲛ ϫⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲩⲱ ⲡⲉϥ-
ⲥⲩⲛⲅⲉⲛⲏⲥ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡϯⲥⲧⲏⲥ· Ⲁⲩⲱ ⲡⲉϫⲁⲕ ⲟⲛ
ⲧⲉⲛⲟⲩ ϫⲉ ⲉⲓⲛⲁⲁⲓ̈ⲧⲉⲓ· ⲛ̄ⲅ̄ ⲥⲟⲟⲩⲛ ⲁⲛ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ
ⲟⲩⲁⲁⲃ· ϫⲉ ⲛⲁⲛⲟⲩ ⲡϣⲓ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ· ⲕⲁⲛ ⲉⲕⲟⲩⲱⲙ·
ⲕⲁⲛ ⲉⲕⲥⲱ ⲕⲁⲛ ⲉⲕϣⲗⲏⲗ· ⲟⲩϣⲓ ⲡⲉⲧ ϣⲟⲟⲡ ϩⲛ̄ ϩⲱⲃ
ⲛⲓⲙ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ ϫⲉ
ⲟⲩⲛⲟϭ ⲛ̄ ϩⲏⲩ ⲡⲉ ⲧⲙⲛ̄ⲧⲣⲉϥϣⲙ̄ϣⲉ ⲛⲟⲩⲧⲉ ϩⲛ̄ ⲟⲩ-
ⲣⲱϣⲉ· Ⲁⲛⲟⲕ ϩⲱⲱⲧ ⲟⲛ ϯⲛⲁⲟⲩⲱϣⲃ̄ ⲛⲁⲕ ϩⲛ̄
ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲱ̄ ⲡⲉϣⲃⲏⲣ ⲙ̄ ⲙⲉⲣⲓ̈ⲧ· ϫⲉ ⲕⲁⲗⲟⲥ ⲙⲉⲛ
ⲁⲕϣⲁϫⲉ· ⲟⲩⲙⲛ̄ⲧⲃⲁⲓ̈ⲣⲟⲟⲩϣ ⲅⲁⲣ ⲁⲕⲟⲩⲟⲛϩ̄ⲥ̄ ⲉ ⲃⲟⲗ·
Ⲁⲗⲗⲁ ϯⲛⲁⲧⲟⲗⲙⲁ ⲛⲧⲁϫⲟⲟⲥ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲉϣⲃⲏⲣ· ⲙ̄

пноуте пе пταγρ̄ρ̄ ειωτ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ ⲡ̄ⲣ̄ⲉⲟⲛⲟⲥ
пенειωτ авраваам (*sic*) ппатрїαρχнс· ⲁⲉ ⲉⲩⲱⲉ Fol. 3 *b*
ⲟⲩⲛ̄ⲧⲁⲓⲥ ⲙ̄ⲙⲁⲩ ⲉ ⲱⲁⲉ ⲙ̄ⲙ̄ па ⲭ̄ⲥ̄· ⲧⲛⲁⲱⲁⲉ ⲛ̄ ⲁ
пει ⲛⲉ сοп· ⲁⲩⲱ ⲕⲁⲓ ⲉⲩⲱⲉ ⲟⲩⲟⲟⲩⲟ ⲉ ⲣⲟⲓ ⲡⲉ ⲉⲧⲣⲁ-
ⲱⲟⲩⲧ̄ ⲙ̄ⲙ̄ пента пноуте ⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲩ· ⲙ̄ⲙ̄ ⲛⲉⲩ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲧⲛⲁⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲩ ⲱⲁ ⲱⲟⲗⲙⲛ̄ⲧ̄ ⲛ̄ⲥⲟⲩ
ⲛ̄ϩⲛⲁⲥⲧⲟⲓ ⲉ ⲃⲟⲗ ⲁⲛ· ⲡⲉⲓ ⲛⲟⲩⲧⲉ ⲥⲁⲣ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ·
ⲁⲩⲱ ⲡⲉⲓ ⲭ̄ⲥ̄ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ· ⲧⲉⲓ ⲙ̄ⲙⲧⲱⲁⲛⲧⲛϥ ⲛ̄ ⲟⲩⲱⲧ
ⲧⲉ· ⲉⲥⲙⲛⲓ ⲉ ⲃⲟⲗ ⲱⲁ ⲉⲛⲉϥ:—Λοιπον εις ϩⲛⲛⲧⲉ
ⲁⲓⲧⲉⲧ ⲡⲉⲕⲱⲛⲧ· ⲁⲉ пноуте ⲡⲉⲧ ⲟⲩⲉⲥⲁϩⲛⲉ ⲛⲁⲓ ⲉ
ⲧⲣ̄ⲛ̄ⲁ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲉⲱⲱⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲁⲓⲧⲉⲓ
ⲙ̄ⲙⲟⲓ ⲉ ⲧⲣⲁⲓⲙⲉ· ⲉ ⲧⲉⲧⲛ̄ⲙⲛⲛⲧⲉ ⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲱⲁ
ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲙ̄ⲙⲁⲧⲉ ⲁⲗⲗⲁ ϩⲓ ⲙ̄-
ⲡⲛⲧⲉ ⲟⲛ:—ⲧⲉⲧⲛ̄ⲱⲱⲛ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲓ ⲧⲏⲣⲧ̄ⲛ̄ ⲉⲓⲧⲉ ⲕⲟⲩ
ⲉⲓⲧⲉ ⲛⲟⲥ· ⲛ̄ⲣⲟⲟⲩⲧ ⲙ̄ⲙ̄ ⲛⲉⲣⲓⲟⲟⲩⲉ· ⲧⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̄ⲙⲟⲕ ⲙ̄ⲡ̄ⲣ̄ ⲫⲟⲣⲱⲙ ⲛ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲁⲥⲁⲑⲟⲛ· ⲛⲛ̄
ⲥⲁⲁⲧⲛ̄ ϩⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ· ⲛⲟⲩⲉⲱ ⲛ̄ⲑⲱⲁⲉ ⲉ
ⲣⲟⲩ ⲙ̄ⲙ̄ ⲡⲧⲁⲓⲟ ⲛ̄ ⲡⲉⲧⲉⲛⲣ̄ ⲱⲁ ⲛⲁⲩ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉⲧ
ⲡⲣⲉⲥⲃⲉⲩⲉ ⲫⲁ ⲣⲟⲛ ⲧⲏⲣⲧ̄ ⲛ̄ ⲛⲁⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲃⲁⲓⲣⲟⲟⲩⲱ
ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· ⲡⲉⲧ ⲙⲉⲣⲛ̄ⲛⲁ ϩⲓ ⲙ̄ⲙⲧⲱⲁⲛⲧⲛϥ
ⲉ ⲣⲟⲩⲛ | ⲉⲧ ⲑⲉⲓⲕⲱⲛ ⲧⲏⲣⲥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ηⲙⲙ ⲡⲉ ⲡⲁⲓ Fol. 4 *a*
ⲱⲁ ⲡⲛⲟⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̈ⲓⲭⲁⲏⲗ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏ-
γος ⲛ̄ ⲧⲥⲟⲗ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲱ
ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲩⲱ ⲛⲁⲱⲛⲣⲉ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ϯ ⲧⲟⲟⲧ
ⲧⲛⲧⲧⲛ̄ ⲛ̄ⲙⲙⲁⲓ ⲙ̄ⲡⲟⲟⲩ ⲉⲓⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲕⲉⲫⲁⲗⲓⲟⲛ·
ⲙⲛ̄ ⲡⲟⲧⲉ ⲛ̄ⲧⲁϯ ⲡⲁ ⲟⲩⲟⲓ ⲉ ⲃⲟⲗ ⲉⲓⲉ ⲡⲉⲓ ⲡⲉⲗⲁⲥⲟⲥ· ⲛ̄
ⲁⲧ ⲣⲙⲍⲏ· ⲛ̄ⲧⲁ ⲧⲁⲓ ⲥⲱⲕ ⲙ̄ ⲡⲁ ⲕⲟⲩⲓ ⲛ̄ ⲥⲕⲁⲫⲟⲥ ⲉ
ⲡⲉⲕⲣⲟⲧⲉ· ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲧⲏⲣⲧ̄ⲛ̄· ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲣⲛⲕⲉ ⲁⲉ
ϯⲉⲧⲣⲟⲣⲉⲓ ⲁⲛ ⲉⲙⲁⲧⲉ ⲣⲛ̄ ⲛⲁⲡⲟⲧⲁⲕⲏ ⲁⲉ ⲕⲁⲥ ⲉⲓⲧⲁⲗⲉ
ⲉⲧⲛⲟⲥ ⲛ̄ ⲍⲟⲓ ⲉⲧⲟⲩⲁⲃⲟⲗ· ⲡⲙⲟⲩ ⲉ ⲡⲗⲉⲁ ⲣⲙⲍ ⲡⲉⲗⲁ-
γος· ⲁⲩⲱ ⲛⲧⲙⲟⲟⲩⲛ ⲫⲁ ⲡⲉⲛⲍⲟⲧ ⲛ̄ ⲡⲧⲛⲏ· ⲁⲗⲗⲁ
ⲟⲩⲕⲟⲓ ⲛ̄ ⲁⲧⲉⲓⲙ ⲙ̄ⲙ̄ ⲟⲩⲕⲟⲓ ⲛ̄ ⲥⲕⲁⲫⲟⲥ· ⲛⲉⲧⲉ ⲟⲩⲛ̄-
ⲧⲁⲓ ⲥⲟⲩ· ⲙⲛ̄ ⲡⲟⲧⲉ ⲛ̄ⲧⲁϩⲓ ⲧⲟⲟⲧ ⲉ ⲡⲗⲉⲁ· ⲙ̄ⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲣⲙⲍ ⲡⲉⲓ ⲗⲁⲁⲩⲉⲓⲙ (*sic*) ⲉ ⲛⲉ ⲗⲁⲁⲩⲉⲓⲙ· ⲉⲩϩⲣⲏⲓ

ⲉ ϩⲟⲩⲛ· ⲉ ⲛⲉⲥⲧⲟⲙⲓⲟⲛ ⲙ̅ⲙⲁⲧⲉ· ⲛ̅ⲧⲉ ⲡⲧⲏⲩ ϩⲣⲁ ⲙ̅-
ⲙⲟⲟⲩ ⲙⲛ̅ⲙⲁⲓ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲉⲗⲁⲅⲟⲥ· ⲁⲩⲱ ϩⲁⲙⲟⲓ ⲉⲛ
ⲉⲓⲛⲟⲉⲓ· ⲛ̅ ⲛⲏⲃⲉ· ⲧⲁⲧⲟⲩϫⲟ ⲛ̅ ⲧⲁ ⲯⲩⲭⲏ ⲉ ⲡⲉⲕⲣⲟ̅
ⲙ̅ⲙⲁⲧⲉ· ⲁⲩⲱ ⲡⲁⲛⲧⲟⲥ· ⲛ̅ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ϫⲟⲟⲥ· ϫⲉ
ⲉⲓϩⲉ ⲉⲩϩⲙⲟⲧ· ⲛⲁⲛⲟⲩ ⲧⲉ ⲯⲩⲭⲏ ⲅⲁⲣ ⲙ̅ ⲡⲣⲱⲙⲉ
ⲡⲁⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ⲉϥⲙⲉϩ ⲛ̅ⲭⲣⲏⲙⲁ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲣⲱ ϯⲣ̅ ϩⲟⲧⲉ ⲉ ϯ ⲡⲁ ϫⲟⲓ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲉⲗⲁⲅⲟⲥ· ⲉⲓⲥⲟⲟⲩⲛ
Fol. 4 b [ⲅⲁⲣ ⲡⲁ] ϫⲟⲓ ⲥⲟⲃⲕ̅·| ⲁⲩⲱ ⲛ̅ ϯⲛⲟⲓ ⲛ̅ ⲛⲏⲏⲃⲉ ⲁⲛ· ⲙⲉϣⲁⲕ
ⲋ̅ ⲧⲁⲃⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲁ ⲧⲙ̅ ⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲕⲧⲟⲓ ⲉ ⲡⲉⲕⲣⲟ
ϩⲛ̅ ⲟⲩⲙⲟⲧⲛⲥ̅· ⲁⲩⲱ ⲕⲁⲛ ⲟⲛ· ⲉⲓϣⲁⲛⲧⲱⲟⲩⲛ· ϩⲁ
ⲛ̅ⲕⲩⲛⲇⲩⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲛ̅ϩⲓⲥⲉ ⲛ̅ⲑⲁⲗⲗⲁⲥⲁ· ⲛ̅ ϯⲛⲁϣϥⲓ
ⲁⲛ ϩⲁ ⲡⲛⲟϭⲛⲉϭ· ⲁⲩⲱ ⲡⲁⲛⲧⲱⲥ ⲛⲁⲓ ⲛⲉ ⲛ̅ϣⲁϫⲉ ⲉⲧ
ⲟⲩⲛⲁϫⲟⲟⲩ ⲛⲁⲓ· ϫⲉ ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥⲁⲛⲁⲅⲕⲁⲍⲉ
ⲙ̅ⲙⲟⲕ ⲉⲣ̅ ϩⲱⲃ ⲡⲁⲣⲁ ⲧⲉⲕϭⲟⲙ· ⲉϣϫⲉ ⲉⲕⲥⲟⲟⲩⲛ ϫⲉ
ⲛ̅ⲧⲕ̅ ⲟⲩⲛ̅ϩⲏⲕⲉ· ⲙ̅ⲡⲣ̅ ϩⲓ ⲧⲟⲟⲧⲕ̅ ⲉⲣ̅ ⲟⲩϩⲱⲃ· ⲉϥⲛ̅ ⲧⲡⲉ
ⲡⲁⲣⲁ ⲡⲉⲕⲙⲉⲧⲣⲟⲛ:—ⲉⲓ̈ⲥ ⲟⲩⲙⲏⲏϣⲉ ⲙ̅ ⲡⲣⲁⲅⲙⲁⲧⲉⲩ-
ⲧⲏⲥ ⲛ̅ⲛⲁⲩⲕⲗⲏⲣⲟⲥ ϣⲟⲟⲡ ⲉⲩⲥⲟⲟⲩⲛ̅ ⲙ̅ ⲡⲗⲉⲁ· ⲉⲛⲉ
ⲕⲛⲁϯ ⲛⲁⲩ ⲁⲛ ⲙ̅ ⲡⲕ̅ⲕⲟⲩⲓ ⲛ̅ⲁⲩⲉⲓⲛ· ⲛⲉⲩⲛⲁⲧⲁⲁϥ ⲉ ⲃⲟⲗ
ⲛⲁⲕ ⲡⲉ· ⲛⲅ̅ ϯ ϩⲏⲩ ⲛ̅ ⲧⲉϥⲁⲥⲟⲩ· Ⲁⲩⲱ ⲛⲅ̅ ϩⲉ ⲉ ⲡⲉⲕ-
ⲥⲕⲁⲫⲟⲥ ⲉϥⲟⲩⲟϫ ϫⲉ· ⲛⲉⲕⲛⲟⲓ ⲛ̅ ⲛⲏⲏⲃⲉ ⲁⲛ· ϯⲛⲁⲧⲁ-
ⲙⲱⲧⲛ̅ ⲇⲉ ⲱ̅ ⲛⲉⲥⲛⲏⲩ· ϫⲉ ⲁϣ ⲡⲉ ⲡⲉⲥⲕⲁⲫⲟⲥ· ⲁⲩⲱ
ⲁϣ ⲡⲉ ⲡⲉⲁⲩⲉⲓⲛ· ⲁⲩⲱ ϫⲉ ⲟⲩⲉⲧⲧ ϭⲓⲛⲛⲏⲏⲃⲉ· ⲡⲁ
ⲥⲕⲁⲫⲟⲥ ⲡⲉ ⲡⲁ ⲥⲱⲙⲁ ⲛ̅ ⲣϥ̅ⲣ̅ ⲛⲟⲃⲉ· ⲡⲁⲓ ⲉⲧⲉ ⲙ̅ⲡⲉ
ⲓⲣ̅ ϩⲙ̅ⲙⲉ ⲙ̅ⲙⲟϥ ϩⲱⲗⲟⲥ ⲉⲛⲉϩ· ⲡⲁⲩⲉⲓⲛ ⲇⲉ ⲉⲧ ⲥⲟⲃⲕ̅
ⲡⲉ ⲧⲧⲱⲙ ⲙ̅ ⲡⲁ ϩⲏⲧ· Ⲧϭⲓⲛⲏⲏⲃⲉ[illegible]ⲱⲱⲥ· ⲉⲓⲛⲟⲓ
Fol. 5 a ⲙ̅[illegible]ⲛ· [ⲡⲥⲟⲟⲩ]ⲛ̅ ⲛ̅ ⲛⲉⲅⲣⲁ|ⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ
ⲍ̅ ⲙ̅ⲡ ⲉⲓⲉϣⲛⲟⲓ̈ ⲙ̅ⲙⲟϥ· ⲁⲩⲱ ⲧⲉⲧⲛ̅ⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̅ⲙⲟⲓ
ⲙ̅ⲡⲟⲟⲩ ⲉ ⲧⲣⲁ ϩⲓ ⲧⲟⲟⲧ ⲡⲁⲣⲁ ⲧⲁ ϭⲟⲙ· Ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲉⲧⲉⲧⲛ̅ⲁⲓⲧⲉⲓ ⲙ̅ⲙⲟⲓ ⲉ ⲧⲣⲁ ϣⲁϫⲉ ⲉ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲓⲛⲟϭ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲛ̅ ⲟⲩ ⲉ ⲃⲟⲗ ⲁⲛ ⲡⲉ ϩⲙ̅ ⲡⲕⲁϩ ⲛⲙ̅ⲙⲁⲛ· ⲁⲗⲗⲁ ⲟⲩⲛ̅ ⲉ
ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ ⲡⲉ· ⲛ̅ ⲟⲩⲣⲙ̅ ⲛ̅ ⲥⲁⲣⲝ̅ ⲁⲛ ⲡⲉ ⲛ̅ⲧⲛ̅ϩⲉ·:—
Ⲁⲗⲗⲁ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲛ̅ⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲟⲩⲧⲁⲙⲓⲟ ⲁⲛ
ⲡⲉ ⲛ̅ⲧⲉ ⲡⲕⲁϩ ⲁⲗⲗⲁ ⲟⲩⲧⲁⲙⲓⲟ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲡⲛ̅ⲁ̅·

ⲉϥⲟⲩⲁⲁⲃ· ⲛ̄ ⲟⲩϩⲩⲡⲟⲩⲣⲅⲟⲥ ⲁⲛ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲕⲁϩ ⲉϥⲛⲁ-
ⲟⲩⲱⲥϥ̄· ⲁⲗⲗⲁ ⲟⲩⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲛ̄ ϣⲁϩ ⲛ̄ ⲥⲁⲧⲉ ⲡⲉ· ⲛ̄
ⲟⲩⲁⲣⲭⲱⲛ ⲁⲛ ⲛ̄ⲧⲉ ⲡⲕⲁϩ ⲉϥⲛⲁⲃⲱⲗ ⲉ ⲃⲟⲗ ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ:—ⲛ̄ ⲟⲩⲁⲣⲭⲏⲥⲧⲣⲁ-
ⲧⲏⲅⲟⲥ ⲁⲛ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲕⲁϩ ⲉϥⲛⲁⲟⲩⲱⲥϥ̄ ⲡⲁⲓ ⲉ ϣⲁⲣⲉ
ⲡⲣ̄ⲣⲟ ⲇⲓⲁⲧⲉⲭⲑ (*sic*) ⲙ̄ⲙⲟϥ ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲉϩⲛⲁϥ· ⲁⲗⲗⲁ
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲡⲉ ⲛ̄ ⲧϭⲟⲙ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲉϥⲙⲏⲛ
ⲉ ⲃⲟⲗ ⲙⲛ̄ ⲡⲣ̄ⲣⲟ ϣⲁ ⲉⲛⲉϩ· ⲛ̄ ⲟⲩⲣⲉϥϫⲓ ϣⲟϫⲛⲉ ⲁⲛ ⲡⲉ
ϩⲉⲛⲯⲩⲭⲏ ⲉ ⲧⲁⲕⲟⲟⲩ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉ ϩⲁ
ⲛⲉⲯⲩⲭⲏ ⲙⲛ̄ ⲛⲉⲥⲱⲙⲁ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ· Ⲏ̄ ⲟⲩⲕⲁⲇⲏⲅⲟⲣⲟⲥ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲟⲩⲣϥ̄ⲣ|ϣⲙ̄ ⲛⲟⲩϥⲉ ⲡⲉ ϩⲁ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲛ̄ ⲟⲩⲙⲉⲥⲧⲉ ⲁⲛ Fol. 5 *b*
ⲡⲉ ⲁⲗⲗⲁ ⲟⲩ ⲙⲁⲓ ⲣⲱⲙⲉ ⲡⲉ ⲉϥⲙⲉ ⲛ̄ ⲑⲓⲕⲱⲛ ⲙ̄ Ⲏ̄
ⲡⲛⲟⲩⲧⲉ· Ⲏ ⲟⲩϫⲁϫⲉ ⲁⲛ ⲡⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ
ⲟⲩⲉⲓⲣⲏⲛⲏⲕⲟⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲡⲉ· ⲛ̄ ⲟⲩϫⲁⲥⲓϩⲏⲧ
ⲁⲛ ⲡⲉ ⲟⲩⲛⲁⲏⲧ ⲡⲉ ⲉⲣⲉ ⲙ̄ ⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ ⲧⲏⲣⲟⲩ ⲙ̄
ⲡⲉⲓⲱⲧ ⲟⲩⲏⲏϩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ̄· ⲉϣⲁⲩⲙⲏⲛⲉⲩⲉ ⲙ̄ⲙⲟϥ
ⲁⲛ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ⲉϥϣⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲙ̄ ⲡⲉϥϫ̄ⲥ ϩⲛ̄ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ· ⲉϫⲛ̄ ⲙⲏⲛⲉⲩⲉ
ⲙ̄ⲙⲟϥ· Ⲏ̄ ⲟⲩⲧⲁⲝⲓⲥ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲧⲉϥⲁⲣⲭⲉⲓ ⲉ ϫⲱⲥ·
ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲝⲓⲥ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁϥ ⲕⲁⲧⲁ
ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ ⲡⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ· ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ
ⲛⲉϥⲁϩⲉ ⲣⲁⲧϥ̄ ⲁⲛ ϩⲓ ⲡⲥⲁ ϩⲃⲟⲩⲣ ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲧ
ⲁϩⲉ ⲣⲁⲧϥ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲛⲁⲩ ⲛⲓ̈ⲙ·
ⲉϥϫⲓ ϣⲟϫⲛⲉ ⲉ ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲡⲉⲓⲛⲉ ⲁⲩⲱ
ⲑⲉⲓⲕⲱⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̄ ⁘—ⲛⲓⲙ ⲇⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ
ⲫⲟⲣⲉⲓ ⲛ̄ⲛⲉⲓ ⲛⲟϭ ⲛ̄ⲧⲁⲓⲟ(?) ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲓ ⲉⲟⲟⲩ ⲛ̄
ⲁⲧ ⲱϫⲉⲛ(?) ⲉ ⲣⲟⲟⲩ· ⲥⲱⲧⲙ̄ ⲁⲛⲟⲕ ϯⲛⲁⲧⲙⲱⲧⲛ̄
ⲉ ⲣⲟⲟⲩ· ⲙⲓⲭⲁ[ⲏⲗ ⲡⲉ] ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄
ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲁ ⲧⲡⲉ | ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϩ· ⲉⲣⲉ ⲛⲓⲁⲣⲉⲧⲏ Fol. 6 *a*
ⲧⲏⲣⲟⲩ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ ⁘—ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲑ̄
ⲡⲉⲧϭⲟⲙ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· Ⲛⲓⲙ ⲇⲉ ⲡⲉ ⲡⲁⲓ· ⲛ̄ⲧⲁ ⲡⲣ̄ⲣⲟ ⲛ̄
ⲛ̄ⲣ̄ⲣⲱⲟⲩ· ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲛ̄ ⲛⲓ ⲛⲟϭ ⲛ̄ⲁⲝⲓⲱⲙⲁ ⲛ̄
ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲁⲣⲭⲱⲛ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ·

ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡⲉ̈ⲓ ⲛⲟⲥ ⲛ̅ ⲣ̅ⲣⲟ ϯ ⲉ ϫⲱⲕ ⲙ̅
ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ⲉⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲓ ⲥⲟⲗⲥⲗ̅ ⲉⲧ ⲛⲉⲥⲱⲟⲩ·
ⲉⲙⲛⲟⲩⲣ ⲙ̅ⲙⲟⲩ ⲛ̅ ⲟⲩⲗⲟⲅⲏ· ⲉⲩⲧⲟⲥⲉ̅ ⲛ̅ ⲱⲛⲉ ⲙ̅
ⲙⲉ· ⲙⲛ̅ ⲟⲩⲥⲧⲟⲗⲏ ⲛ̅ ⲉⲟⲟⲩ· ⲉⲙⲛ̅ ⲣⲱⲙⲉ ⲛⲁⲱⲧⲁⲩⲉ
ⲉ ⲡⲱⲓ ⲛ̅ ⲧⲉⲥⲙⲛ̅ⲧⲛⲟⲩ· ⲧⲁⲓ ⲉⲧ ⲥⲟⲧⲛ̅ ⲡⲁⲣⲁ ⲡⲱⲓ ⲉⲧ
ⲉⲣⲉ ⲡⲛ̅ⲣⲱⲙⲉ ⲛⲁⲱⲧⲟⲛⲧⲛ̅ ⲙ̅ⲙⲟⲥ·⁝—Ⲓϩⲁⲛⲗ ⲡⲉ
ⲛⲧⲁⲭⲣⲏⲓⲥⲧⲟⲥ ⲁϥⲥⲱⲧⲡ̅ ⲙ̅ ⲡⲛⲁϩⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ ⲡⲉⲩϩ̅ⲥ̅
ⲁⲩϥⲱⲕⲉⲓ ⲙ̅ⲙⲟⲩ· ⲙⲛⲓ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲧⲁⲥⲙⲁ
ⲧⲛⲣⲟⲩ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ ⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲣⲁⲱⲉ
ⲛ̅ⲙ̅ⲙⲁⲩ ⲧⲛⲣⲟⲩ· Ⲓϩⲁⲛⲗ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲡⲉ ⲛ̅ⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲕⲁⲑⲓⲥⲧⲁ ⲙ̅ⲙⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲛ̅ ⲁⲣⲭⲱⲛ ⲉⲭ̅ⲛ̅
ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ ⲧⲛⲣⲟⲩ· ⲙⲛⲓ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉϥⲟⲩⲉⲣⲥⲁϩⲙⲉ
ⲛ̅ ⲙ̅ⲡⲛⲧⲉ ⲉⲧⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱϥ· Ⲓϩⲁⲛⲗ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ
Fol. 6 b ⲡⲉ ⲛ|ⲧⲁⲥⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲡⲟⲩⲉⲣⲥⲁϩⲙⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ·
ⲁ ⲁⲙⲟⲩⲱⲉ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲕⲁⲧⲏⲭⲟⲣⲟⲥ ⲡⲉⲧ ⲣⲉⲑⲟⲟⲩ ⲛ̅ⲥⲁ
ⲃⲟⲗ ⲙ̅ⲙⲟⲩ·⁝—ⲙⲛⲓ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲛⲣ̅ϥ̅
ⲁⲧⲱ ⲧⲉϫⲛⲏ (*sic*) ⲛⲓⲙ ⲟⲧⲟⲥϥ̅ ⲉⲧⲣ̅ ϣⲁ ⲛⲁⲩ ⲣⲙ̅ ⲟⲩⲛⲟⲩ
ⲛ̅ ϯⲙⲛ̅·⁝—ⲙⲓϫⲁⲛⲗ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲡⲉ ⲡⲥⲟⲗⲥⲗ̅ ⲛ̅
ⲛⲁ ⲙ̅ⲡⲛⲧⲉ ⲁⲧⲱ ⲥⲛⲟⲩⲣⲙ̅ ⲛ̅ ⲛⲉⲧ ⲣⲓϫⲙ̅ ⲡⲕⲁⲣ·
ⲉⲩⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛ ⲁⲛⲓⲟⲧⲣ-
ⲟⲥ ⲣⲙ̅ ⲧⲉⲭⲁⲥⲁⲡⲓⲛ· ⲉⲧ ⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ·
ⲡⲁⲛⲧⲱⲥ ⲧⲉⲧⲛ̅ⲁϫⲟⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲛⲁ ⲙ̅ⲡⲛⲧⲉ ⲣ̅ ϣⲁ ⲟⲛ
ⲙ̅ⲡⲟⲟⲩ· ⲁⲧⲱ ⲥⲉⲣⲁϣⲉ ⲁⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲣⲟ ⲛⲁⲩ ⲉ
ⲣⲁⲧⲟⲩ ⲙ̅ ⲡⲉⲧⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ·⁝—Ⲥⲓⲉ ⲁⲣⲣⲟⲟⲩ ⲣⲱⲟⲩ
ⲛⲁ ⲡⲕⲁⲣ ⲉⲧⲣⲁϣⲉ ⲛ̅ ⲧⲉⲓ ⲣⲉ ⲧⲛⲣ̅ⲥ̅· ⲁⲧⲱ ⲉⲧⲣ̅ ϣⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓϫⲁⲛⲗ· ⲙⲛ ⲛⲧⲁⲧⲁⲣⲟⲩ
ⲉ ⲣⲁⲧⲧ̅ ⲣⲟⲗⲱⲥ ⲣⲱ ⲛ̅ ⲛⲉⲧ ⲣⲓϫⲙ̅ ⲡⲕⲁⲣ ⲣⲙ̅ ⲡⲉⲩⲉⲟⲟⲩ
ⲛ̅ⲧⲉⲩⲥⲙⲛ̅ⲧⲙⲉⲟⲩⲛ ⲛⲁⲣⲉ ⲣⲁⲧⲧ̅ ⲣⲓϫⲙ̅ ⲡⲕ[ⲁⲣ]· ⲕ[ⲁ]ⲧⲁ ⲡⲉⲧ
ⲥⲛⲍ ⲣⲙ̅ ⲛⲉ ⲙⲁ·⁝—Ⲟⲩⲡⲛⲁ̅ ⲅⲁⲣ ⲡⲉ [illegible]ⲟⲩⲥⲁⲣⲍ̅ [ⲁⲛ] ⲡⲉ·
Fol. 7 a ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ⲅⲁⲣ ⲡⲉ [ⲙⲓϫ]ⲁⲛⲗ· | ⲙⲛ ⲱⲥⲟⲙ ⲅⲁⲣ
ⲛ̅ ⲡⲥⲱⲙⲁϯⲕⲟⲛ ⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲛ̅ⲧⲱⲟⲩⲛ ⲅⲁ ⲡⲉⲩⲉⲟⲟⲩ·
ⲛ̅ⲧⲟⲕ ⲁⲉ ⲣⲱⲟⲕ ϯⲛⲁⲟⲩⲱϣⲃ̅ ⲛⲁⲕ ⲉⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ
ⲙ̅ⲙⲟⲕ ⲁⲉ ⲕⲁⲗⲱⲥ ⲛ̅ⲣⲟⲧⲟ ⲁⲉ ⲛⲁ ⲡⲕⲁⲣ ⲣⲁϣⲉ· ⲡⲗⲏⲙ
ⲛⲁ ⲙ̅ⲡⲛⲧⲉ ⲙⲉⲛ ⲟ ⲉⲣ̅ ⲛⲟⲃⲉ ⲁⲛ· ⲟⲩⲁⲉ ⲙⲛ̅ ⲙⲛ̅ⲧⲁϫⲉ

ϩⲁϩⲧⲏⲩ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲟⲩⲇⲉ ⲕⲱϩ· ⲟⲩⲇⲉ ⲙⲟⲥⲧⲉ· ⲟⲩⲇⲉ
ϯⲧⲱⲛ· ⲟⲩⲇⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲟⲩⲇⲉ ϩⲱⲧⲃ̄· ⲟⲩⲇⲉ ϫⲓⲟⲩⲉ·
ⲟⲩⲇⲉ ϫⲱϩⲙ̄· ⲟⲩⲇⲉ ⲡⲟⲣⲛⲓⲁ· ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛ̄ ϩⲱⲃ· ⲙ̄
ⲡⲟⲛⲏⲣⲟⲛ· ⲁⲗⲗⲁ ⲉⲩⲟⲩⲁⲁⲃ· ⲉⲩⲟⲩⲏⲏϩ ϩⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲩⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲓⲧⲙ̄ ⲡⲉⲧ ϫⲟⲥⲉ ϣⲁ
ⲉⲛⲉϩ· ⲉⲩⲣ̄ ϣⲁ ⲛⲙ̄ⲙⲁϥ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ ϩⲛ̄ ⲟⲩϣⲁ ⲛ̄ ⲁⲧ
ⲟⲩⲱϫⲛ̄ ⁘—ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲟⲩⲟ ⲉⲩⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲟⲩ
ⲙ̄ ⲡⲉⲧ ⲕⲁⲧⲏⲅⲟⲣⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⁘—Ⲡⲉⲧ ⲟ ⲛ̄ ϫⲁϫⲉ ⲉ ⲡⲉ
ⲛⲧⲁϥⲧⲁⲙⲓⲟⲟⲩ· ⲡϫⲁϫⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ· ⲡⲙⲉⲥⲧⲉ
ⲁⲩⲱ ⲡⲥⲁ[ⲧ]ⲁⲛⲁⲥ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲁⲩⲣ̄ ϣⲁ ϩⲱⲱϥ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛ̄ⲧⲟϥ
ⲁϥⲙⲓϣⲉ· ⲁϥϫⲣⲟ ⲁϥⲑⲃ̄|ⲃⲓⲟ· ⲙ̄ ⲡϫⲁⲥⲓϩⲏⲧ ϩⲛ̄ Fol. 7 *b*
ⲟⲩϭⲉⲡⲏ· Ⲁⲗⲗⲁ ϩⲙ̄ ⲡⲧⲣⲉϥⲁⲁϥ ⲛ̄ϭⲱⲃ ⲁϥⲛⲟϫϥ̄ ⲉ ⲓⲃ̄
ⲃⲟⲗ· ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲁⲡⲉⲣⲁⲛⲧⲟⲛ· ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄
ⲡⲕⲁϩ ⲙ̄ⲡⲉ ϥϩⲟ· ⲟⲛ (*sic*) ⲉ ⲣⲟϥ ⲉ ⲡⲁⲓ ⲛ̄ϭⲓ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ϥⲕⲁⲁϥ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲛ̄ ⲧⲉⲓ ϩⲉ
ϩⲁⲡⲗⲱⲥ· Ⲁⲗⲗⲁ ⲁϥϫⲓ ⲉⲝⲟⲩⲥⲓⲁ· ⲟⲛ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉ
ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡϫⲥ̄· ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲁϥⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ
ⲁϥⲥⲟⲛϩϥ̄[1] ϩⲛ̄ ϩⲉⲛⲥⲛⲟⲟⲩϩ ⲛ̄ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· Ⲟⲩⲇⲉ
ⲣⲱ ⲙ̄ⲡⲉ ϥⲕⲁⲁϥ ⲉϥⲥⲟⲛϩ̄ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ
ⲉϥⲥⲏϩ ϫⲉ ⲁϥⲛⲟϫϥ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲗⲓⲙⲛⲏ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲟ
ϩⲛ̄ ⲟⲩⲕⲱϩⲧ̄ ⲙⲛ̄ ⲟⲩⲑⲏⲛ· ⲁⲩⲱ ⲉⲩϩⲁⲣⲉϩ ⲉ ⲣⲟϥ ϣⲁ
ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ϩⲁⲡ· ⲉⲛⲉ ⲛⲧⲁϥⲕⲁⲁϥ ⲅⲁⲣ ϩⲓϫⲙ̄
ⲡⲕⲁϩ ⲉⲛⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲥⲁⲣⲝ̄ ⲛⲁⲉϣϭⲙ̄ϭⲟⲙ ⲛ̄ ⲣ̄ ⲃⲟⲗ
ⲉ ⲛⲉϥⲡⲁϣ· ⲁⲗⲗⲁ ϯⲙⲉⲉⲩⲉ ϫⲉ ϩⲙ̄ ⲡⲧⲣⲉϥϫⲟⲟⲥ ϫⲉ
ⲁⲩⲛⲟϫϥ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲗⲩⲙⲛⲏ ⲛ̄ ⲥⲁⲧⲉ· ⲙⲛ̄ ⲡⲛⲟⲩⲛ·
ⲙⲛ̄ ⲡⲕⲁⲕⲉ· ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲉⲓⲙⲉ ⲉ ⲧⲙⲉ· ϥⲥⲏϩ ⲅⲁⲣ
ϫⲉ ⲛⲉⲧ ϩⲛ̄ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· [ⲙ]ⲛ̄ ⲕⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲙⲛ̄
ⲛ[ⲉⲧ] ⲉ ⲡⲉ|ⲥⲏⲧ ⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ Fol. 8 *a*
ϫⲓⲛ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ ϣⲁ ϩⲟⲩⲛ ⲉ ⲧⲉⲛⲟⲩ· ⲥⲉⲕⲟⲗⲁⲍⲉ ⲓⲅ̄
ⲙ̄ⲙⲟϥ· ϩⲛ̄ ⲧⲗⲩⲙⲛⲏ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲗⲗⲁ
ⲁⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϩⲱⲱⲧ ⲱ̄ ⲡⲉϣⲃⲏⲣ· ϫⲉ ⲉϣϫⲉ ⲡⲇⲓⲁ-

[1] Fol. 1 *a* of Oriental, No. 6781, begins with the word ⲁϥⲥⲟⲛϩϥ̄.

ϩολος сонϥ ⲥ тϧе ⲟⲩ ⲙ ⲡⲛⲁⲩ ⲛ̀ⲧⲁ ⲡⲁⲥⲧⲉⲗⲟⲥ ⲙ
ⲡⲛⲟⲩⲧⲉ· ϫⲓ ⲡϫⲱⲱⲙⲉ ⲛ̀ ⲓⲱϩ· ⲁϫⲉ ⲣⲁⲧⲟⲩ ⲁⲩⲉⲓⲣⲉ
ⲛ̀ ⲛⲉⲓ ⲡⲉⲑⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ ⲓⲱϩ ⲉⲩⲥⲟⲛϥ· Ⲥⲱⲧⲙ ϫⲓ ⲟⲩ
ⲣⲧⲏⲩ· ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲉⲧ ⲡⲉⲕⲟⲛⲧ ϫⲓ ⲡⲁ ϣⲁϫⲉ
ⲙⲙⲁⲧⲉ ⲁⲛ· ⲁⲗⲗⲁ ⲕⲁⲧⲁ ⲡⲉⲛⲧⲁϥⲉⲓ ⲉ ⲧⲟⲟⲧ ϫⲓ ⲛⲉ
ⲙⲁ· ϣⲁϥϫⲟⲟⲥ ⲅⲁⲣ ϩⲱⲟⲩ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ϣⲁϥϫⲓ
ϩⲛ̀ϧ ϩⲱⲟⲩ ϩⲱⲥ ⲁⲩⲉⲗⲟⲥ· ⲛ̀ⲧⲉ ⲡⲟⲩⲟⲉⲓⲙ· ⲁⲗⲗⲁ ⲉⲛⲉ
ⲟⲩⲁ ⲁⲛ ⲡⲉ· ϫⲉ ϣⲁⲣⲉ ⲡⲥⲁϩ ⲟⲛ· ⲡⲁⲩⲗⲟⲥ ϫⲟⲟⲥ ϫⲉ
ⲡⲁⲩⲉⲗⲟⲥ ⲙ̀ ⲡⲥⲁⲧⲁⲛⲁⲥ ϫⲉ ⲉⲩⲉϯ ⲕⲗⲏ ⲉ ϫⲱⲓ ϫⲉ
ⲉⲛⲛⲁϫⲓⲥⲉ ⲙⲙⲟⲓ· ϣⲁⲣⲉ ⲡⲉⲛⲥⲛϧ ϫⲟⲟⲥ ⲉ ⲣⲟϥ ⲉⲩⲥⲧⲟ
ⲙⲙⲟϥ ⲉ ϩⲟⲗ· ϫⲉ ϧ[ⲱ]ⲕ ϩⲓ ⲡⲁⲣⲟⲩ ⲙⲙⲟⲓ ⲡⲥⲁⲧⲁⲛⲁⲥ·
Fol. 8 b ϣⲁϥϫⲟⲟⲥ ⲟⲛ ϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲓ̈ⲣⲁϩⲉ ⲙ̀ⲙⲟϥ· Ⲁⲗⲗⲁ
ⲓⲁ ⲟⲛ ϫⲱ ⲙⲙⲟⲥ ϫⲉ ϣⲁⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁϫⲉ ⲣⲁⲧϥ ⲛ̀ⲥⲁ
ⲟⲩⲛⲁⲓ ⲙⲙⲟϥ·:—ⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲛ ϫⲱ ⲙⲙⲟⲥ·
ϫⲓ ⲛ̀ ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ϫⲉ ⲭⲓⲛ ⲧⲉⲣⲟⲩⲉⲓⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲭⲓ
ϣⲓⲡⲉ ⲁⲩⲱ ϥⲣ̅ ⲛⲟⲃⲉ·:· ⲗⲟⲓⲡⲟⲛ ϫⲉ ⲛ̀ⲧⲉ ⲓⲱⲥϧ ϫⲓ
ⲡϣⲁϫⲉ ⲉ ⲧⲃⲉ ⲡⲉⲧ ⲙⲟⲥⲧⲉ ⲙ̀ ⲡⲉⲛⲥⲉⲛⲟⲥ· ⲁⲗⲗⲁ
ⲥⲱⲧⲙ ⲛ̀ⲧⲁⲧⲁⲙⲟⲕ· ⲣϣⲁⲛ ⲟⲩⲣⲣⲟ ⲙ̀ ⲟⲩⲁⲣⲭⲱⲛ· ⲙ̀
ⲛⲉ ⲟⲩⲁ ϩⲱⲗⲟⲥ ⲉⲩϩⲁ ⲉⲍⲟⲩⲥⲓⲁ· ⲧⲛ̀ⲟⲟⲩ ⲙ̀ ⲟⲩⲡⲟⲩⲣ-
ⲟⲟⲥ ⲉ ⲡⲟⲩϥ ⲡⲉ· ⲉⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ· ϣⲁⲣⲉ ⲡⲉⲧ ⲛⲁϣⲱⲕ
ϣⲁ ⲣⲟⲟⲩ ⲥⲡⲟⲩⲁⲍⲉ ⲉ ϫⲱⲕ ⲉ ϩⲟⲗ· ⲙ̀ ⲡⲟⲩⲉⲣⲥⲁϩⲛⲉ
ϫⲉ ⲟⲩϩⲱⲃ ⲛ̀ⲧⲉ ⲡⲣⲣⲟ ⲡⲉ· ⲛ̀ⲧⲁϥϣⲱⲕ ⲉ ⲧⲃⲏⲏⲧϥ̅· ⲁⲩⲱ
ϣⲁϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲓ̈ ⲣⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲙ̀ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ· ϫⲉ
ⲛ̀ⲛⲉϥⲁⲡⲗⲏ ⲉ ϩⲟⲛ· ⲧⲉⲓ ⲣⲉ ⲟⲛ ⲛⲟⲩⲱⲧ ⲧⲉ ⲧⲱⲟⲟⲛ ⲙ̀
ⲛⲉⲑⲟⲟⲩ ⲙⲙ̀ ⲛⲉⲧ ⲛⲁⲓ̈ⲱⲟⲩ· Ⲉⲡⲉⲓ ⲁⲛ ⲙ̀ ⲡⲛⲁⲩ
ⲛ̀ⲧⲁⲁⲩⲛⲉϩ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉ ϩⲟⲗ ϫⲓ̈ ⲧⲡⲉ· ⲁⲧⲙⲛⲛϣⲉ
ⲡⲁⲥⲧⲉⲗⲟⲥ ⲟⲩⲁϩⲟⲩ ⲛ̀ⲥⲱϥ· ⲛⲁⲓ ⲛ̀ⲧⲁⲙⲉⲣⲉ ⲡⲥⲁϩⲟⲩ·
ⲁ[illegible]ⲛⲁⲩ ⲁⲩⲣ̅ ϩⲁⲛ ⲉ ⲡⲉⲟⲟⲩ· ⲁⲩⲱ ⲁⲧϣⲟⲟⲡ ⲉ[illegible]
[illegible]ⲁⲁϥ ϫⲓ̈ ⲧⲉⲓ ⲙⲛ̀ⲧ[illegible]ⲧ[illegible]ⲧ·:—ⲗⲟⲓⲡⲟⲛ ⲁϥ[ⲙⲉ]ⲉⲧⲉ
Fol. 9 a [illegible]ⲟⲥ[illegible]ϣⲁ | ϫⲓ̈ ⲡⲉϥϩⲛⲧ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲟⲗⲙⲁ
ⲓⲉ ⲛ̀ⲧⲁϫⲟⲟⲥ ⲉ ⲡⲉ ⲛ̀ⲧⲁⲥⲧⲁⲙⲓⲟϥ ϫⲉ ϯⲛⲁϣⲱⲡⲉ ⲛ̀ⲧⲉⲧⲣⲉ·
ⲁⲣⲣⲓ ⲧⲟⲟⲧϥ̅ ⲉ ⲧⲱϣ ⲛⲁϥ ⲛ̀ ϩⲉⲛⲧⲁϫⲓⲥ ⲉⲁ ⲧⲉϥⲣⲛ ϫⲓ̈
ⲟⲩⲙⲛ̀ⲧϫⲁⲥⲓϩⲛⲧ ⲉⲩⲧⲟⲛⲧⲛ̀ ⲙⲙⲟϥ ⲉ ⲡⲉϥϫ̅ⲥ̅· Ⲛ̀ⲧⲉⲩⲛⲟⲩ
ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲛ̀ⲟⲟⲩ ⲙ̀ ⲡⲉⲩⲛⲟⲥ ⲛ̀ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·

мιχαηλ · αγωρη̄ αγκααγ ρ̄ν̄ οττοπος ν̄ κακε
ечса песнт ⲙ̄ пκαρ · ατω нентатотадот ⲛ̄сωϥ ·
атщопе ⲡ̄ⲁⲓⲁⲛⲟⲩⲗⲟс нⲙ̄ⲙⲁϥ · е тβе паι ρω
нταⲩⲙⲟⲩτε е роот ν̄ тπαщε ⲙ̄ пεγραι · же
ⲁⲓⲙⲓωⲛ ете ⲡ̄ⲁⲓⲁⲛⲟⲩⲗⲟс пе · атω ща тенот сερ-
ⲡⲟⲣⲙⲉι ⲙ̄ⲙⲟϥ · ρ̄ν̄ нεγπεθοοс тнрот · е βολ же
атщопе нач ρωϥ · ⲛ̄тадіс ра ратⲩ̄ ρ̄ν̄ тⲩ̄ⲙⲡ-
ⲭасіρнт ентоⲛⲧⲛ̄ ⲙ̄ⲙⲟϥ е пεγχ̄с · ⲛ̄тетнаот а
пноⲩτε тⲛ̄ноот ⲙ̄ пεγнос ν̄ архωн пεγнос ν̄
архаггелос мιχαηλ · аγоⲩωⲙⲉ̄ ν̄ тⲩ̄ⲥоⲙ
аγкααγ · ρ̄ν̄ οττοπος ν̄ κακε · ет са песнт ⲙ̄
пκαρ ⲙ̄ⲙ̄ нентатотадот ⲛ̄сωϥ · ката пет снр · же
к[illegible]ωт[illegible]ⲙ̄ⲙ̄ отсωт[illegible]ау[ω][illegible]сω[ωⲙⲉ] |
ⲙ̄ⲙ̄ пет сооⲩе · εις ρнτε аітамок ⲱ̄ пεщⲩнр · Fol. 9 b
же ⲡ̄ⲁⲓⲁⲛⲟⲩⲗⲟс сонⲧ̄ · аλλа ⲛ̄ⲁⲓⲙⲓωⲛ жωк е βολ ιε
ν̄ нⲩ̄ⲟⲩωϥ · ката пεγкωρ ⲙ̄ⲙ̄ пεγⲙⲟсте е роγⲛ е
рон ·:—аλλа ⲙⲁрⲛ̄ρⲱ е рон ⲛ̄щаже ен ⲙ̄ⲡⲥан-
котс ⲙ̄ пет ⲙⲙаτ ⲛ̄ⲧⲙ̄ⲛⲧоп е ⲣⲁι ехⲙ̄ пικн-
тнс · атω пестефанітнс · пнос атω парχинолⲩ-
ⲙарχнс [с]тратнсос ν̄ тсоⲙ ν̄ ⲙ̄ⲡнτе · паι
ⲛ̄тачкω ра рон ⲙ̄ⲡнτе ⲛ̄тε трапеζа ⲙ̄ пεγнос ν̄
ща · паι ет порщ̄ наⲓ е βολ ⲙ̄ⲡоот ρ̄ν̄ ⲙ̄ⲡнτе ·
ⲙ̄ⲙ̄ пκαρ · ката поγресарне ⲙ̄ пⲛ̄χ̄с ⲓ̄с пеχ̄с ·
отноτе гар ν̄ отωт пе · отχ̄с ν̄ отωт пе · от-
ⲙ̄ⲡтеро ν̄ отωт те есⲙⲛⲓ е βολ · есщооп ν̄ тγпос
ν̄ тетріас ет отааβ · отоγсіа ν̄ отωт те · ⲙ̄ⲙ̄
пеіωт · ⲙ̄ⲙ̄ пщнре · ⲙ̄ⲙ̄ пепⲛ̄а ет отааβ · ν̄ ат
пωрⲱ̄ · ν̄ ат щⲓβе · ν̄ ат пωщ · ν̄ ат сⲡратс̄ · ν̄
ат ρεррωтс̄ (*sic*) · ν̄ ат орⲃ̄с е роγⲛ · аλλа ν̄[illegible]е
роγⲛ ра тесγгоγсіа[illegible]ν̄ н[ет] ⲙ̄ⲡнτе ⲙ̄ⲙ̄ Fol. 10 a
пет ρⲓхⲙ̄ пκαρ ·:— ιζ

Oriental 7021. Ⲁⲛⲟⲛ ⲇⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲛ̅ ϩⲟⲥⲟⲛ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲛⲉⲓⲙⲉ ϫⲉ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲣⲁϣⲉ· ⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϣⲁ· ⲉⲧ ⲡⲱⲣϣ̅ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ· ⲙⲁⲣⲛ̅ ⲣ̅ ϣⲁ ϩⲱⲱⲛ ⲙ̅ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛϥ̅ⲁⲅⲅⲉⲗⲟⲥ· ⲣ̅ ϣⲁ ⲛⲁϥ· ⲙⲁⲣⲛ̅ ⲥⲧⲟⲗⲓⲍⲉ ⲙ̅ⲙⲟⲓ̈ (*sic*) ϩⲓ ϩⲟⲩⲛ· ⲁⲩⲱ ϩⲓ̈ ⲃⲟⲗ· ⲉⲛⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲁⲣⲓⲥⲧⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ⲛ̅ϭⲓ ⲡⲛⲟϭ ⲙ̅ ⲡⲟⲗⲩⲙⲓⲥⲧⲏⲥ· ⲙ̅ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲣ̅ⲣⲱⲟⲩ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲗⲗⲁ ⲡⲉϫⲉⲧⲛ̅· ϫⲉ ⲉϣϫⲉ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲛ̅ ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲡⲉⲧ ⲉϣϣⲉ ⲡⲉ ⲉ ⲣⲟⲛ ⲉ ⲕⲁⲧⲉⲭⲉⲓ ϣⲁⲛⲧ ⲟⲩⲧⲱϩⲙ̅ ⲛ̅ ϣⲟⲣⲡ̅ ⲛ̅ ⲛⲉⲧ ⲟ ⲛ̅ⲛⲟϭ ϩⲛ̅ ⲧⲁⲩⲗⲏ· ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙⲛ̅ ⲡⲉϥⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̅ⲛ̅ⲥⲱⲥ ϩⲱⲱⲛ ⲛ̅ⲧⲛ̅ⲟⲩⲁϩⲛ̅ ⲛ̅ⲥⲱⲟⲩ· Ⲕⲁⲗⲱⲥ ⲁⲧⲉⲧⲛ̅ϣⲓⲛⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ϣⲁⲣⲉ ⲡⲉⲑⲃ̅ⲃ̅ⲓ̈ⲟ ⲅⲁⲣ ϫⲓⲥⲉ· ⲁⲩⲱ ϣⲁϥⲥⲟⲟⲩⲧⲛ̅·:—ⲁⲗⲗⲁ ⲁⲙⲏⲓⲧⲛ̅ ⲟⲩⲉϩ

Oriental 6781. Fol. 1 *a* ⲓ̅ⲅ̅ ⲁϥⲥⲟⲛϩϥ̅ ϩⲛ̅ ϩⲉⲛϩⲁⲗⲁⲥⲓⲥ ⲙ̅ ⲡⲉⲛⲓ̈ⲡⲉ ⲛⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲟⲩⲇⲉ ⲙ̅ⲡ ⲟⲩ ⲕⲁⲁϥ ⲉϥⲥⲟⲛϩ̅ ϩⲓϫⲙ̅ ⲡⲕⲁϩ ⲙ̅ⲙⲁⲧⲉ· ⲁⲗⲗⲁ Ⲉϥⲥⲏϩ ϫⲉ ⲁϥⲛⲟϫϥ̅ ⲉ ⲧⲗⲓⲙⲏⲛ ⲛ̅ ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲟ̅ ⲉⲓϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϥ̅ⲙ̅ ⲡⲉⲥⲏⲧ ⲙ̅ ⲡⲛⲟⲩⲛ ⲙⲛ̅ ⲡⲕⲁⲕⲉ· ⲁⲩⲱ ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲉⲓⲙⲉ ⲉ̅ ⲧⲙⲉ· ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ϩⲱⲥ ϫⲉ ⲁⲛⲉⲓⲙⲉ ϫⲉ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲣⲁϣⲉ ⲙ̅ ⲡⲉⲓ ϣⲁ̅ ⲉ̅ⲧ ⲡⲟⲣϣ̅ ⲛⲁⲛ ⲉ̅ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲁⲣⲛ̅ ⲥⲧⲟⲗⲓⲍⲉ ⲙ̅ⲙⲟⲛ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ϩⲓ ϩⲟⲩⲛ ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ⲛ̅ⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲁⲣⲓⲥⲧⲱⲛ ⲙ̅ⲡⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲛ̅ⲛⲁⲟⲩⲱⲙ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲛ̅ⲁⲅⲁⲑⲱⲛ ⲛ̅ⲧⲁϥ ⲥⲃ̅ⲧⲱⲧⲟⲩ ⲛⲁⲛ: ⲛ̅ϭⲓ ⲡⲛⲟϭ ⲙ̅ ⲡⲟⲗⲉⲙⲏⲥⲧⲏⲥ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲛⲉⲣⲣⲱⲟⲩ· ⲙⲓⲭⲁⲏⲗ̅· ⲁⲗⲗⲁ ϫⲉ ⲉϣϫⲉ ⲟⲩⲁ̅ⲣⲓⲥⲧⲱⲛ ⲛ̅ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲡⲉ· ⲡⲉⲧ ⲉϣϣⲉ ⲉ ⲣⲟⲛ ⲡⲉ ⲉ̅ ⲕⲁⲧⲉⲭⲉ ϣⲁⲛⲧ ⲟⲩⲧⲱϩⲙ̅· ⲛ̅ ϣⲟⲣⲡ̅ ⲛⲉⲧ ⲟ ⲛ̅ⲛⲟϭ ϩⲛ̅ ⲧⲁⲩⲗⲏ ⲙ̅ ⲡⲣⲣ̅ⲟ· ⲙⲛ̅ ⲡⲉϥⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· Ⲡⲛ̅ⲛ̅ⲥⲱⲥ ⲛ̅ⲧⲛ̅ⲟⲩⲁϩⲛ̅ ϩⲱⲱⲛ ⲛ̅ⲥⲱⲟⲩ· ⲕⲁⲗⲱⲥ ⲁⲧⲉⲧⲛ̅ϣⲓⲛⲉ Ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ϣⲁⲣⲉ ⲡⲉⲑⲃ̅ⲃ̅ⲓⲱ̅ ⲅⲁⲣ ϫⲓⲥⲉ· ⲁⲩⲱ ϣⲁϥⲥⲟⲟⲩⲧⲛ̅· ⲁⲗⲗⲁ Ⲁⲙⲏⲓⲧⲛ̅ ⲟⲩⲉϩ

тнутп̄ нсωι ⳉе еіс п̄нοс ауοтω ⲉⲃⲏнк ⲉ пαрістοп Oriental 7021.
мп̄ мιχαηλ· ауω наι ⲁⲛⲟⲟⲩⲟⲩ· наι ⲛⲉ п̄нοс
п̄таⲣ̄ ϣορп̄· сωтм̄ ⲣ̄ⲛ ⲟⲩϯ ⲣⲏⲩ· ⲁⲗⲗⲁ ⲡⲉ мп̄ |
ⲁⲃⲉⲗ мп̄ сно ⲛ̄ϥϣнре· ⲉⲛⲱⲭ мп̄ ⲙⲁⲑⲟⲩⲥⲁⲗⲁ· Fol. 10 b
мп̄ ноⲁ· ⲁⲃⲣⲁⲣⲁⲙ· мп̄ ісак· мп̄ ⲓⲁⲕⲱⲃ· мп̄ ιη
ⲓⲱⲥⲏⲫ пеϥϣнре·⁘ ⲙⲱⲩснс пе мп̄ ⲁⲁρωⲛ мп̄
ісоу п̄ ⲡⲁⲩⲏ·⁘—Гεδεωⲛ пе мп̄ ⲃⲁρⲁκ· мп̄
сαμψωⲛ· мп̄ ⲓεφθαε·⁘—ⲇⲁⲩⲓⲇ пе мп̄ соло-
мωⲛ· мп̄ ⲓεζεκιας пρро п̄ ⲇⲓκαιος· ⲏсαιας пе
мп̄ ⲓερεμιας мп̄ ⲓεζεκιηλ· мп̄ ⲡϣοⲗⲓⲛ̄ⲧ ⲡραϣιος
мп̄ ⲫηλⲓας· мп̄ ⲇαⲛιηλ· ⲛⲉⲓ ноς ⲙ̄ⲡ профн-
тнс·⁘—ζαχαριας ποτⲛⲛⲏ пе мп̄ ⲓ̄ⲥ̄ пеϥϣнре
мп̄ ⲡⲁⲡ̄ⲧⲥноотс ⲛ̄апостолос· мп̄ стефанос
парχηιακωнос· мп̄ пⲗ̄ⲗο ⲛ̄ ⲫаϣιος ауω
ποτⲛⲛⲏ стⲗⲉωⲛ· мп̄ ⲙ̄ⲙⲁρⲧⲩρος ⲁⲩω ⲛ̄ⲇⲓκαιος
тнрот·⁘—ⲁⲫроϊ ⲉⲓϣⲁⲭⲉ ⲉ ⲛⲁ ⲡκⲁϩ ⲁⲗⲗⲁ· ⲫⲙ̄ⲙⲁⲧ
ⲛ̄ⲥⲓ ⲡⲭ̄ⲥ̄ ⲙ̄ⲡ ⲡеоот мп̄ ⲡⲧⲁⲥⲙⲁ тнрот ⲙ̄ⲡⲡⲛⲧⲉ

тнутп̄ нсωι· ⳉе еіс п̄нοс· ауοτω̄ ⲉⲃⲏнк· ⲉ пαрϊс- Oriental 6781.
тοⲛ ⲙ̄ мιχαηλ· ⲁⲛⲟⲟⲩⲟⲩ· ⲁϥ̄ Не п̄нοс п̄таⲣ̄
ϣορп̄ п̄нοⲟⲩⲟⲩ· сωтм̄ ⳉе ⲣ̄ⲛ ⲟⲩϯ ⲣⲏⲩ· ⲁⲗⲗⲁ ⳉе
мп̄ ⲁⲃⲉⲗ̄· мп̄ се͞ⲑ̄ пеϥϣнре· ⲙⲱⲩснс мп̄ ⲁⲁρωⲛ
мп̄ ⲓесоу п̄ ⲡⲁⲩⲏ | ⲩεδεω̄ⲛ· ⲃαρᾱκ· сαμψω̄ⲛ̄· Fol. 1 b
ⲇⲁⲩⲓⲇ̄ пе мп̄ сωⲗομω̄ⲛ· мп̄ ⲓεζεκιας̄ ⲛⲉρρωϩ̄· ⲙ̄
ⲏсαιας̄ пе· мп̄ ⲓερⲙιας̄· мп̄ ⲉζεκιηⲗ̄· мп̄
ⲇαⲛιηⲗ̄· мп̄ ⲡϣοⲗⲓⲛ̄ⲧ· ⲡραϣιος̄· мп̄ ⲫⲗⲓας̄ п̄
ⲫⲉⲗⲉсαιо͞с̄· ⲛⲉⲓ ноς ⲙ̄ⲡ профнтнс· ζαχαριας пе·
мп̄ ⲓⲱⲁⲛⲛнс пеϥϣнре· мп̄ ⲡⲁⲡ̄ⲧⲥноотс ⲛ̄апо-
столос· мп̄ стефано͞с̄ парχηιακоно͞с̄· мп̄
пⲗ̄ⲗο ⲛ̄ ⲫаϣιος ауω ⲛ̄ноτⲛⲛⲏ· ⲁⲡⲁ стⲗⲉωⲛ мп̄
ⲙ̄ⲙⲁρⲧⲩρος· мп̄ ⲛ̄ⲇⲓκαιος тнрот:—ⲁⲫроϊ ⲉⲓϣⲁⲭⲉ
ⲉ ⲛⲁ ⲡκⲁϩ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲫⲙ̄ⲙⲁⲧ ⲛ̄ⲥⲓ ⲡⲭⲟⲉⲓⲥ
ⲙ̄ⲡеоот· мп̄ ⲡⲧⲁⲥⲙⲁ тнрот ⲙ̄ⲡⲡⲛⲧⲉ· ⲡⲁⲥⲥⲉ-

Oriental 7021. ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲛ̄ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉ ⲭⲉⲓⲣⲟⲩⲃⲉⲓⲛ ⲙⲛ̄
ⲛ̄ⲥⲉⲣⲁⲫⲉⲓⲛ· ⲛ̄ⲁⲣⲭⲏ ⲙⲛ̄ ⲛ̄ⲉⲝⲟⲩⲥⲓⲁ· ⲛⲉⲑⲣⲟⲛⲟⲥ
Fol. 11 a ⲙⲛ̄ ⲙ̄ⲙⲛ̄ⲧϫⲥ̄· ⲙⲛ̄ ⲛ̄ϭⲟⲙ | ⲥⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲓ̅ⲑ̅ ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϣⲁ ⲛ̄ⲛⲟϭ ⲛ̄ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄
ⲣⲙ̄ ⲛ̄ ⲕⲁϩ ⲛ̄ⲙ̄ⲙⲁⲛ ⲛ̄ⲧⲁϫⲛⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ
ⲉⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ ⲉϫⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄·
ⲧⲁⲉⲓⲙⲉ ϫⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲣⲁϣⲉ ϩⲱ ⲙⲛ̄ ⲛⲉⲧ ⲣⲁϣⲉ ⲕⲁⲧⲁ
ⲡϣⲁϫⲉ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⁘—ⲡⲗⲏⲛ ϯⲛⲁⲁⲣ-
ⲭⲉⲥⲑⲁⲓ ⲛ̄ ϣⲟⲣⲡ̄ ⲉϫⲙ̄ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄·
ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓ̈ⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̄ ⲧⲉϥϩⲓ-
ⲕⲱⲛ· ⲡⲉⲛⲉⲓⲱⲧ ⲁⲇⲁⲙ· ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉ ϯⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲉϥⲟ ⲙ̄ ⲡⲣⲟⲧⲟⲥ ϩⲙ̄ ⲡⲉⲓ̈ ϣⲁ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡⲙⲁ ⲛ̄
ⲛⲟϫϥ̄ ϩⲛ̄ ⲛ̄ⲣⲙ̄ ⲛ̄ ⲕⲁϩ· ⲁⲣⲁ ⲉⲓⲛⲁⲧⲟⲗⲙⲁ ⲛ̄ⲧⲁϫⲟⲟⲥ
ⲟⲩ ⲛⲁϥ· ϯⲣ̄ ϩⲟⲧⲉ ⲁⲩⲱ ϯⲥⲧⲱⲧ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲟⲛ ⲧⲉⲛⲟⲩ
ϯⲛⲁⲩ ⲉ ⲛⲉⲧ ϩⲙ̄ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ⲡⲟⲟⲩ ⲛⲙ̄ⲙⲁϥ ⲧⲏⲣⲟⲩ

Oriental 6781. ⲗⲟⲥ ⲙⲛ̄ ⲛ̄ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲁⲣⲭⲏ ⲛ̄ ⲛⲉⲝⲟⲩⲥⲓⲁ̄·
ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ ⲙⲛ̄ ⲛ̄ⲥⲉⲣⲁⲫⲓⲛ· ⲛⲉⲑⲣⲟⲛⲟⲥ ⲙⲛ̄ ⲙ̄ⲙⲛ̄ⲧ-
ϫⲟⲉⲓⲥ· ⲙⲛ̄ ⲛ̄ϭⲟⲙ Ⲥⲉ ⲙ̄ⲙⲁⲩ· ⲛ̄ϭⲓ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲩϯ
ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲁⲗⲗⲁ ϯⲟⲩⲱϣ ⲉⲉⲕⲧⲟⲓ ⲛ̄ ⲕⲉ ⲥⲟⲡ
ⲉ ⲧⲁⲩⲗⲏ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ϣⲁ ⲛⲉⲓ ⲛⲟϭ
ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲣⲙ̄ⲛ̄ⲕⲁϩ· ⲛ̄ⲧⲁϫⲛⲟⲩ· ⲉ̄ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̄
ϣⲁ ⲉⲧ ⲡⲟⲣϣ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲣⲁϣⲉ ϩⲱⲱⲧ
ⲙⲛ̄ ⲛⲉⲧ ⲣⲁϣⲉ· ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ ⲡ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ :—Ⲡⲗⲏⲛ ϯⲛⲁⲁⲣⲭⲉⲓ ⲛ̄ ϣⲟⲣⲡ̄· ϫⲓⲛ ⲙ̄
ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ
ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̄ ⲧⲉϥϩⲓⲕⲱⲛ· ⲛ̄ⲧⲟϥ ⲅⲁⲣ
Fol. 2 a ⲡⲉⲧ ⲉⲓⲛⲁⲩ ⲉ ⲣⲟϥ ⲉϥⲟ̄ | ⲙ̄ ⲡⲣⲟⲧⲱⲥ· ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ⲛⲟϫϥ̄
ⲓ̅ⲉ̅ ϩⲙ̄ ⲡⲉⲓ ϣⲁ̄ ⲙ̄ⲡⲟⲟⲩ ⲛ̄ⲧⲁϫⲛⲟⲩϥ· Ⲁⲣⲁ ϯⲛⲁⲧⲟⲗⲙⲁ
ⲛ̄ⲧⲁϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ϯⲣ̄ ϩⲟⲧⲉ· ⲁⲩⲱ ϯⲥⲧⲱⲧ· Ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲟⲛ ⲧⲉⲛⲟⲩ ϯⲛⲁⲩ ⲉⲛⲉⲧ ϩⲙ̄ ⲡⲉⲁ̄ⲣⲓⲥⲧⲟⲛ ⲧⲏⲣⲟⲩ

ⲉⲩϯⲙⲁ ⲙ̅ⲙⲟϥ· ⲁⲛⲟⲕ ϯⲛⲁⲟⲡⲧ̅ ⲛⲙ̅ⲙⲁⲩ ϩⲱ· ⲕⲁⲛ Oriental
ⲉϣϫⲉ ⲁⲛⲅ̅ ⲟⲩⲣϥ̅ⲣ̅ ⲛⲟⲃⲉ ⲟⲛ ϯⲛⲁϯ ⲛⲁϥ ⲙ̅ ⲡⲣⲁϣⲉ 7021.
ⲙ̅ ⲡⲁ ⲗⲁⲥ ⲛ̅ [ⲧⲉⲓ ϩⲉ] ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲕⲩⲣⲓ ⁘—ⲭⲁⲓⲣⲉ ⲡⲉⲓⲱⲧ ⲛ̅ ⲛⲁⲉⲓⲟⲟⲧⲉ ⲙⲛ̅ | ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ Fol. 11 b
ⲧⲏⲣⲥ̅ ⲛⲉ ⲛⲧⲁⲩϣⲱⲡⲉ ⲙⲛ̅ ⲛⲉⲧ ⲛⲁϣⲱⲡⲉ ⲟⲛ· Ⲉⲓϣⲁⲛϯ ⲕ̅
ⲛⲁϥ ⲙ̅ ⲡⲉⲓ ϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲣⲁϣⲉ ⲉⲧ ⲧⲟⲟⲙⲉ ⲉ ⲡⲉϥⲉⲟⲟⲩ·
ⲡⲁⲛⲧⲱⲥ ϥⲛⲁⲱϣ ⲉ ⲃⲟⲗ ϩⲱⲱϥ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲓⲱⲧ ⲙ̅
ⲡⲉϥϣⲏⲣⲉ· ⲛϥ̅ϫⲟⲟⲥ ϫⲉ ⲡⲁ ϣⲏⲣⲉ ⲁⲙⲟⲩ ϩⲱⲱⲕ ⲟⲛ
ⲛⲅ̅ ⲣⲁϣⲉ ⲛⲙ̅ⲙⲁⲓ ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ⲡⲟⲟⲩ· ϩⲙ̅
ⲡⲧⲣⲁϭⲛ̅ ⲡⲁⲣϩⲏⲥⲓⲁ· ⲛ̅ⲛⲁϩⲣⲁϥ· ϯⲛⲁϫⲛⲟⲩϥ· ϫⲉ
ⲡⲁ ϫⲥ̅ ⲛ̅ ⲉⲓⲱⲧ ⲛ̅ⲧⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ ϩⲛ̅ ⲛⲉϥϭⲓϫ ⲙ̅ⲙⲓ̈ⲛ ⲙ̅ⲙⲟϥ ⲁϥⲙⲁϩⲕ̅ ⲙ̅ ⲡⲉⲟⲟⲩ
ⲙ̅ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̅ ⲧⲉϥϩⲓ̈ⲕⲱⲛ· ⲙⲏ ⲛ̅ⲧⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛϥ̅ⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲛ̅ ⲙ̅ⲡⲏⲩⲉ· ϫⲉ
ⲁⲙⲏⲓⲧⲛ̅ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅ ⲙ̅ ⲡϩⲱⲃ ⲛ̅ ⲛⲁϭⲓϫ ⲡⲁ ⲉⲓⲛⲉ
ⲙⲛ̅ ⲧⲁ ϩⲓⲕⲱⲛ ⁘—Ⲁϥⲟⲩⲱϣⲃ̅ ⲛ̅ϭⲓ ⲁⲇⲁⲙ· ϫⲉ ⲁϩⲉ·

ⲙ̅ⲡⲟⲟⲩ· ⲉⲩϯⲉⲟⲟⲩ ⲛⲁϥ· ⲁⲩⲱ ⲉⲩϯⲙⲁ ⲙ̅ⲙⲟϥ Ⲁⲛⲟⲕ Oriental
ϩⲱⲧ ⲉⲓⲛⲁⲟⲡⲧ̅ ⲙⲛ̅ ⲟⲩⲁ̅ ⲙ̅ⲙⲟⲟⲩ· ⲕⲁⲛ ⲉϣϫⲉ ⲁⲛⲅ̅ 6781.
ⲟⲩⲣⲉϥⲣ̅ ⲛⲟⲃⲉ ⲟⲛ· ϯⲛⲁϯ ⲛⲁϥ ⲙ̅ ⲡⲣⲁϣⲉ ⲙ̅ ⲡⲁ ⲗⲁⲥ·
ⲛ̅ ⲧⲉⲓ̅ ϩⲉ ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱ̅ⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲩⲣⲓ̅ ⲭⲁⲓⲣⲉ̅
ⲡⲉⲓⲱ̅ⲧ ⲛ̅ ⲛⲁⲉⲓⲟ̅ⲧⲉ ⲧⲏⲣⲟⲩ· ⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅ ⲉ̅ⲧ
ⲛⲁϣⲱⲡⲉ· Ⲉⲓϣⲁⲛϯ ⲙ̅ ⲡⲉⲓ ϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲣⲁϣⲉ ⲛⲁϥ
ⲉⲧ ⲧⲟⲙⲉ ⲉ ⲡⲉϥⲉⲟⲟⲩ· ⲡⲁⲛⲧⲱⲥ ϥⲛⲁⲱϣⲉ ⲉ ⲃⲟⲗ ϩⲱⲱϥ
ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲓⲱ̅ⲧ ⲙ̅ ⲡⲉϥϣⲏⲣⲉ· ⲁ̅ⲙⲟⲩ ϩⲱⲱⲕ Ⲏⲅ̅
ⲣⲁϣⲉ ⲛⲙ̅ⲙⲁⲛ· ϩⲙ̅ ⲡⲉⲛⲟϭ ⲛ̅ ϣⲁ̅ ⲉⲧ ⲡⲟⲣϣ̅ ⲛⲁⲛ ⲉ
ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅ ⲡⲧⲣⲁϭⲛ̅ ⲡⲁⲣⲣⲏⲥⲓⲁ ϩⲁϩⲧⲏϥ· ϯⲛⲁ-
ϫⲛⲟϥ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̅ ⲉⲓⲱⲧ ⲙⲏ ⲛ̅ⲧⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ· ϩⲛ̅ ⲛⲉϥϭⲓϫ ⲙ̅ⲙⲓⲛ ⲉⲙ̅ⲙⲟϥ·
ⲁϥⲙⲟϩⲕ̅ ϩⲙ̅ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲉϥⲉⲓⲛⲉ· ⲙⲛ̅ ⲧⲉϥϩⲓⲕⲱⲛ·
ⲙⲏ ⲛ̅ⲧⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̅ ⲛ̅ⲧⲁⲅⲙⲁ̅
ⲧⲏⲣⲟⲩ ⲛⲙ̅ⲡⲏⲩ̅ⲉ̅· ϫⲉ ⲁⲙⲏⲓⲧⲛ̅ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅ ⲙ̅
ⲡϩⲱⲃ ⲛ̅ ⲛⲁϭⲓϫ· ⲡⲁ ⲉⲓⲛⲉ ⲙⲛ̅ ⲧⲁ ϩⲓⲕⲱⲛ· Ⲁϥⲟⲩⲱϣⲃ̅

Oriental 7021. ⲁⲛⲟⲕ ⲡⲁ ϣⲏⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲙ̅ⲙⲟϥ
ϯⲛⲁⲟⲩⲱ̅ϣⲃ̅ ⲛⲁϥ ⲟⲛ· Ⲧⲁϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲁ ϫⲥ̅ ⲛ̅ ⲉⲓⲱⲧ
ⲙⲏ ⲙ̅ⲡⲉ ⲛⲁⲓ [ⲧⲏⲣⲟⲩ ϣⲱ]ⲡⲉ· ⲛⲧ[ⲉ] ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ
ⲧ[ⲏⲣⲟⲩ ⲡⲣⲟⲥ]ⲕⲩⲛⲏ ⲛⲁⲕ· [ϣⲁⲧ ⲙ̅ ⲡⲉⲟⲩⲁ ⲛ̅]ⲟⲩⲱⲧ·
Fol. 12 a ⲙⲛ̅ ⲧϥ̅ⲧⲁⲝⲓⲥ· ⲁϥ[ⲟⲩ]ⲱϣⲃ̅ ϫⲉ ⲁϩⲉ | ⲁ ⲡⲁ ϫⲥ̅ ⲧⲣⲉ
ⲕ̅ⲁ̅ ⲛ̅ⲕⲁ ⲛⲓⲙ ϩⲩⲡⲟⲧ[ⲁⲥ]ⲥⲉ ⲛⲁⲓ ϩⲁ ⲑⲏ ⲣⲱ ⲉ ⲧⲣⲉϥⲕⲁⲁⲧ
ϩⲙ̅ ⲡⲧⲣⲉ ϥⲕⲁⲁⲧ ϩⲙ̅ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⁘—ϯⲛⲁⲧⲟⲗⲙⲁ ⲛ̅-
ⲧⲁϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲁⲩⲱ ⲁϩⲣⲟⲕ ⲙⲛ̅ ⲡⲉⲓ ϣⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲙ
ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ϫⲟⲥⲉ ⲛ̅ϩⲟⲩⲟ ⲉ ⲣⲟⲕ· Ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉⲓⲛⲉ ⲁⲩⲱ
ⲑⲉⲓⲕⲱⲛ ⲧⲏⲣⲥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲡⲉϫⲁϥ· ⲛ̅ϭⲓ ⲁⲇⲁⲙ·
ϫⲉ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲱ̅ ⲡⲁ ϣⲏⲣⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲧⲁⲙⲟⲕ
ⲉ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ⲡⲟⲟⲩ· Ⲉⲡⲓ ⲇⲏ ϯⲛⲟⲉⲓ
ⲛϩⲟⲩⲟ ⲉ ⲣⲟⲕ ⲁⲩⲱ ϯ ⲙ̅ⲙⲁⲩ ⲉⲣⲉ ⲛⲁⲓ ⲛⲁϣⲱⲡⲉ ⁘—Ⲡ̅
ⲡⲉⲟⲩⲟⲉⲓϣ ⲟⲩⲛ ⲛ̅ⲧⲁ ⲡ[ⲁ] ϫⲥ̅ ⲁⲩⲱ ⲡⲁ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲡⲁ
ⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲧⲁⲙⲓ̈ⲟⲓ· ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̅ ⲧⲉϥϩⲓⲕⲱⲛ·
ⲁϥⲕⲟⲥⲙⲉⲓ ⲙ̅ⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϥⲉ ⲉ ϩⲟⲩⲛ ϩⲙ̅ ⲡⲁ

Oriental 6781. ⲛ̅ϭⲓ ⲁ̅ⲇⲁⲙ ϫⲉ ⲁ̅ϩⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲁ ϣⲏⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁⲓ̈
ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲙ̅ⲙⲟϥ Ϯⲛ̅ⲁⲟⲩⲱϣⲃ̅ ⲛⲁϥ ⲟⲛ ϫⲉ ⲡⲁ
ϫⲟⲉⲓⲥ ⲛ̅ ⲉⲓⲱⲧ ⲙⲏ ⲙ̅ⲡⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ· ⲛ̅ⲧⲉ ⲛ̅-
ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲕ· ϣⲁⲧ ⲙ̅ ⲡⲉⲟⲩⲁ̅ ⲛ
Fol. 2 b ⲟⲩⲱⲧ ⲙⲛ̅ ⲧⲉϥⲧⲁⲝⲓⲥ· ⲁϥⲟⲩⲱϣⲃ̅ | ϫⲉ ⲉϩⲉ ⲁ ⲡⲁ ϫⲟⲉⲓⲥ
ⲓ̅ⲥ̅ ⲧⲣⲉ ⲛ̅ⲕⲁ ⲛⲓⲙ ϩⲩⲡⲟⲧⲁⲥⲉ (*sic*) ⲛⲁⲓ ϩⲁ ⲑⲏ ⲉ ⲧⲣⲉⲩⲕⲁⲁⲧ
ϩⲙ̅ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ :—ϯⲛⲁⲧⲟⲗⲙⲁ ⲛ̅ⲧⲁϫⲟⲟⲥ· ⲛⲁϥ ϫⲉ
ⲁϩⲣⲟⲕ ⲙⲛ̅ ⲡⲉⲓ ϣⲁ̅ ⲙ̅ⲡⲟⲟⲩ ⲉ̅ⲙ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ϫⲟⲥⲉ ⲉ
ⲣⲟⲕ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉⲓⲛⲉ ⲁⲩⲱ ⲑⲓⲕⲱⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ
ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲁ̅ⲇⲁⲙ ϫⲉ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲡⲁ ϣⲏⲣⲉ· ⲁⲛⲟⲕ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲡⲧⲁⲉⲓⲟ̅ ⲙ̅ ⲡⲉⲓ ϣⲁ̅ ⲙ̅ⲡⲟⲟⲩ ⲉⲡⲉⲓ ⲇⲏ
ϯⲛⲟⲓ ⲛ̅ϩⲟⲩⲟ̅ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ϯ ⲙ̅ⲙⲁⲩ ⲉⲣⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲛⲁϣⲱⲡⲉ· ⲙ̅ ⲡⲉⲟⲩⲟ̅ⲉⲓϣ ⲛ̅ⲧⲁ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲁ ⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲡⲁ ⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲧⲁⲙⲓ̈ⲟⲓ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̅
ⲧⲉϥϩⲓⲕⲱⲛ· ⲁϥⲕⲟⲥⲙⲉⲓ ⲙ̅ⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϥⲉ ⲉ
ϩⲟⲩⲛ ⲛ̅ ϩⲣⲁⲓ ⲛ̅ ⲟⲩⲡⲛⲟ̅ⲏ̅· ⲛ̅ ⲱⲛϩ̅· ⲁϥⲑⲙ̅ⲥⲟⲓ ϩⲓϫⲛ̅

ро ⲛ отпнон ⲛ ωнⲝ· ауѳⲓⲥоⲩ ⲉхⲛ отѳронос Oriental 7021.
ⲉⲩⲣⲁⲉоот ⲉ ⲡⲉⲙⲓⲧо ⲉ ⲃоⲗ· ауоⲩⲉрсарⲉ ⲙⲡ-
тахⲓс тнроⲩ ⲛⲓⲙⲡнⲧⲉ ⲣⲛ ⲧⲉⲝⲟⲩсⲓа ⲉ ⲙⲉ ⲉⲩⲭ-
ⲱ ⲙⲙос ⲭⲉ ⲁⲙⲏⲓⲧⲛ ⲛⲧⲉⲧⲛⲟⲩⲱⲙⲧ ⲉ ⲡⲣⲱⲃ ⲛ ⲛⲁⲓⲭ
ⲛа ⲉⲓⲛⲉ ⲙⲛ ⲧа ⲣⲓкⲱⲛ· ⲛⲧⲙⲙⲁⲩ ⲭⲉ[illegible]ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲩо ⲉ ⲡротоⲡⲗⲁсⲙа· ⲉⲧⲉ сатанаⲏⲗ пе ⲡⲁⲓ |
[ⲉ]тоⲩⲙоотⲉ ⲉ роⲩ ⲭⲉ ⲡⲁⲓаⲃоⲗос· [ⲉ]ⲩо ⲛ арх- Fol. 12 b
аⲅⲅⲉⲗос ⲣⲱⲙⲉ ⁘ лоιпон [ⲛ] тере поⲩерсарⲉ [к]ⲃ
ⲉⲓ ⲉ ⲃоⲗ ⲣⲛ ⲣⲱⲙⲉ ⲉ ⲡноⲩⲧⲉ ауⲉⲓ ⲙⲡⲥⲓ ⲙⲓхаⲏⲗ
парχаⲅⲅⲉⲗос ⲟⲩа ⲉ ⲃоⲗ ⲣⲙ ⲡсаⲱⲧⲉ ⲛарχаⲅ-
ⲅⲉⲗос ⲙⲙ ⲧⲛⲧахⲓс ауⲉⲓ ауоⲩⲱⲱⲧ ⲉ ⲡноⲩⲧⲉ ⲛ
ⲱорⲡ ⲡⲉⲛⲣⲣо ⲓⲥ ⲡⲉхⲣⲥ· ⲙⲡⲥⲱс ауоⲩⲱⲱⲧ ⲛⲁⲓ
ауоⲩⲱⲱⲃ ⲉⲧⲁⲩ ⲙⲙос ⲭⲉ тⲛоⲩⲱⲱⲧ ⲛⲁⲕ ⲡноⲩⲧⲉ
ⲡⲁⲙⲓоⲩрⲅос ⲉ ⲡтⲛⲣⲣ ауⲱ тⲛоⲩⲱⲱⲧ ⲉ ⲡⲣⲱⲃ ⲛ
ⲛⲉⲕⲥⲓⲝ· ⲡⲉⲕⲉⲓⲙⲉ ⲙⲛ ⲧⲉкрⲓкⲱⲛ тнрⲥ ⁘—ⲙⲡⲥⲱс
ауⲉⲓ ⲣⲱⲙⲉ ⲛⲥⲓ ⲅаⲃрⲓⲏⲗ· парχаⲅⲅⲉⲗос ⲙⲛ
ⲧⲉⲩⲧахⲓс· ауⲡроскⲩⲛⲓ ⲣⲱоⲩ ⲙⲫⲉ ⲉ ⲙⲓхаⲏⲗ·

отѳронос ⲛ ⲉоот ⲉ ⲡⲉⲙⲓⲧо ⲉ ⲃоⲗ· ауоⲩⲉрсарⲉ Oriental
ⲛⲉⲛтахⲓс тнроⲩ ⲛⲓⲙⲡнⲧⲉ ⲣⲛ ⲧⲉⲝⲟⲩсⲓа ⲉ ⲙⲉ ⲉⲩⲭ- 6781.
ⲱ ⲙⲙос ⲭⲉ ⲁⲙⲏⲓⲧⲛ ⲛⲧⲉⲧⲛⲟⲩⲱⲙⲧ ⲉ ⲡⲣⲱⲃ ⲛ
ⲛⲁⲓⲭ ⲛа ⲉⲓⲛⲉ ⲙⲛ ⲧа ⲣⲓкⲱⲛ ⲛⲉⲙⲙⲁⲩ ⲣⲱⲙⲉ
ⲛⲥⲓ ⲙⲁⲥⲧⲏⲙⲁ ⲉⲩо ⲉ ⲡротωⲡⲗⲁсⲙа· ⲛⲁⲓ ⲧⲉлоⲩ
ⲉтоⲩⲙоотⲉ ⲉ роⲩ ⲭⲉ ⲡⲁⲓаⲃоⲗос· ⲉⲩо ⲣⲱⲙⲉ
ⲛ арχаⲅⲅⲉⲗос:—лоιпон ⲛ тере поⲩерсарⲉ ⲉⲓ ⲉ
ⲃоⲗ ⲣⲛ ⲣⲱⲙⲉ ⲉ ⲡⲉⲓωт· ауⲉⲓ ⲙⲡⲥⲓ ⲙⲓхаⲏⲗ поⲩⲁ
ⲉ ⲃоⲗ ⲣⲙ ⲡсаⲱⲧⲉ ⲉⲡаⲅⲅⲉⲗос· ⲙⲙ ⲧⲉⲩⲧахⲓс тнрⲥ
ауоⲩⲱⲱⲧ ⲉ ⲡноⲩⲧⲉ ⲡⲉⲛⲣⲣо· ⲙⲡⲥⲱс ауоⲩⲱⲱⲧ
ⲛⲁⲓ ⲣⲱⲧ· ⲉⲧⲁⲩ ⲙⲙос ⲭⲉ тⲛоⲩⲱⲱⲧ ⲛⲁⲕ ⲡноⲩⲧⲉ
ⲡⲁⲙⲓоⲩрⲅос· ауⲱ тⲛоⲩⲱ|ⲱⲧ ⲉ ⲡⲉⲛт акⲧаⲙⲓоⲥ Fol. 3 a
ката ⲡⲉⲕⲉⲓⲙⲉ ⲙⲛ ⲧⲉкрⲓкⲱⲛ:—Ⲡⲙⲡⲥⲱс ауⲉⲓ ⲛⲥⲓ
ⲅаⲃрⲓⲏⲗ ⲙⲛ ⲧⲉⲩⲧахⲓс тнрⲥ ауоⲩⲱⲱⲧ ⲛⲁⲓ ⲣⲱ ⲙⲫⲉ
ⲉ ⲙⲓхаⲏⲗ· ⲣⲱⲙⲁⲓⲱⲥ ⲛⲧⲁⲥⲙⲁ тнроⲩ ⲛⲓⲙⲡнⲧⲉ

Oriental 7021. ϩωλοϫος ⲛ̀ταⲕⲁⲁ ⲧⲏⲣⲟⲩ ⲛ̀ ⲙ̀ⲡⲛⲩⲉ· ⲙ̀ⲙⲏ ⲛⲉⲩⲧⲁϫⲓⲥ
ⲛⲉⲩⲟⲣⲁⲓⲙⲟⲛ· ⲉ ⲡⲣⲁⲉ ⲁⲉ ⲡⲉϫⲁϥ· ⲛ̀ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ·
ⲙ̀ ⲙⲁⲥⲧⲏⲙⲁ ⲉⲧⲉ ⲡⲉⲭⲣⲱⲗ· ⲡⲉ ⲡⲓⲱⲥⲧⲉ· ⲁⲉ ⲁⲙⲟⲩ
ϩⲱⲟⲕ ⲛ̀ⲧⲉ ⲟⲩⲱϣⲧ̀ ⲙ̀ ⲡⲣⲱϧ ⲛ̀ ⲛⲁⲥⲓϫ· ⲛ̀ⲧⲁⲓⲧⲁⲙⲓⲟϥ
ⲕⲁⲧⲁ ⲡⲁ ⲉⲓⲙⲉ [ⲙ̀ⲙⲏ ⲧ]ⲁ ϩⲉⲓⲕⲱⲛ ⲛ̀ⲑⲟⲉ ⲛ̀ ⲛⲉⲕⲱⲱⲃⲛⲣ·
Fol. 13 a [ⲛⲉ] ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲧⲏⲣⲟⲩ· ⲁϥⲟⲩⲱϣⲃ̀ ϩⲙ̀ ⲟⲩⲛ̀ | ⲱⲟⲩ· ⲛ̀ⲥⲓ
ⲥⲁⲧⲁⲛⲁⲗ· ⲁⲉ ⲉ[illegible] ⲙ̀ⲙⲏ ⲗⲁⲁⲩ· ⲛ̀ⲧⲁϫⲓⲥ· ϩⲁ
ⲣⲁⲧⲏ [ⲉϥ]ϧⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̀ⲥⲁⲃⲗⲗⲁⲕ ⲙ̀ⲙⲁ[ⲧⲉ]· ⲗⲧⲱ
ⲙ̀ⲙⲏⲥⲱⲥ· ⲁⲛⲟⲕ ⲡⲉ ϩⲙ̀ ⲡⲉⲟⲟⲩ· ⲁⲧⲱ ⲁⲛⲟⲕ ⲟⲩⲡⲣⲟ-
ⲧⲟⲡⲗⲁⲥⲙⲁ· ⲉⲓⲉ ⲉⲓⲙⲁⲉⲓ ⲛ̀ⲧⲁⲟⲩⲱϣⲧ̀ ⲛ̀ ⲟⲩⲕⲁϩ·
ⲛ̀ⲛⲉ ⲥⲱⲟⲩⲡⲉ ⲉ [ⲧⲣ]ⲁⲟⲩⲱϣⲧ̀· ⲙ̀ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲛ̀ⲧⲟϥ
ⲡⲉⲧ ⲛⲁⲟⲩⲱϣⲧ̀ ⲛⲁⲓ ⲁⲉ ⲧⲓⲟ ⲛ̀ ϣⲟⲣⲡ̀ ⲉ ⲣⲟϥ· ⲡⲉϫⲁϥ
ⲛⲁϥ ⲟⲛ ⲛ̀ⲥⲓ ⲡⲛⲁⲛⲧ ⲛ̀ ⲛⲟⲩⲧⲉ· ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̀
ⲛ̀ⲥⲱⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕϧⲟⲉⲓⲥ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲙ[ⲓ]ⲟⲩⲣ-
ⲅⲟⲥ· ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ· ⲙ̀ⲙⲏ ⲟⲩⲱϣⲧ̀ ⲙ̀ ⲡⲣⲱϧ ⲛ̀ ⲛⲁⲥⲓϫ·
ⲡⲉϫⲁϥ· ⲛ̀ⲥⲓ ⲙⲁⲥⲧⲏⲙⲁ· ⲁⲉ ⲛ̀ⲛⲉ ⲥⲱⲟⲩⲡⲉ ⲙ̀ⲙⲟⲓ
ⲟⲩⲁⲉ ⲁⲛⲟⲕ ⲟⲩⲁⲉ ⲧⲁ ⲗⲉⲩⲥⲱⲙ ⲧⲏⲣⲥ̄· ⲛ̀ⲛⲉ ⲥⲱⲟⲩⲡⲉ ⲉ

Oriental 6781. ⲕⲁⲧⲁ ⲧⲁϫⲓⲥ ⲙ̀ⲙⲏ ⲛⲉⲧⲟⲣⲁⲓⲙⲟⲛ· Ⲉ ⲡⲣⲁⲏ ⲛ̀ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲡⲉϫⲁϥ ⲛ̀ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ ⲙ̀ ⲙⲁⲥⲧⲏⲙⲁ ⲉ̀ⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲓⲱⲥⲧⲉ· ⲁⲉ ⲁ̀ⲙⲟⲩ ϩⲱⲟⲕ ⲛ̀ⲧⲉ ⲟⲩⲱ̀ⲱⲧ̀ ⲙ̀ ⲡⲣⲱϧ ⲛ̀
ⲛⲁⲥⲓϫ· ⲛⲁ ⲉⲓⲙⲉ ⲙ̀ⲙⲏ ⲧⲁ ϩⲉⲓⲕⲱⲛ· ⲛ̀ⲑⲟⲉ ⲛ̀ ⲛⲉⲕⲱⲱⲃⲛⲣ
ⲧⲏⲣⲟⲩ· ⲁϥⲟⲩⲱϣⲃ̀ ϩⲙ̀ ⲟⲩⲛ̀ⲣⲟⲩ· ⲛ̀ⲥⲓ ⲥⲁⲧⲁⲛⲁⲗ
ⲡⲉϫⲁϥ ⲙ̀ ⲡⲭⲟⲉⲓⲥ· ⲁⲉ ⲉⲱϫⲉ ⲙ̀ⲙⲏ ⲗⲁⲁⲩ ⲛ̀ⲧⲁϫⲓⲥ
ϩⲁ ⲣⲁⲧⲏ· ⲉϥϧⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̀ⲥⲁⲃⲗⲗⲁⲓ ⲙ̀ⲙⲁⲧⲉ ⲁⲧⲱ
ⲙ̀ⲙⲏⲥⲱⲙ ⲁ̀ⲛⲟⲕ ⲡⲉ ϩⲙ̀ ⲡⲉⲟⲟⲩ· ⲁⲉ ⲁ̀ⲛ̄ⲟ ⲟⲩⲡⲣⲟⲧⲟ-
ⲡⲗⲁⲥⲙⲁ· ⲉⲓⲙⲁⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̀ⲧⲁⲟⲩⲱ̀ⲱⲧ̀ ⲛ̀ ⲟⲩⲕⲁϩ· ⲛ̀-
ⲛⲉ ⲥⲱⲟⲩⲡⲉ ⲙ̀ⲙⲟⲓ ⲉ ⲧⲣⲁⲟⲩⲱ̀ⲱⲧ̀ ⲙ̀ ⲡⲁⲓ· ⲗⲗⲁ ⲛ̀ⲧⲟϥ
ⲡⲉⲧ ⲛⲁⲟⲩⲱ̀ⲱⲧ̀ ⲛⲁⲓ· ⲁⲉ ☩ⲟ ⲛ̀ ϣⲟⲣⲡ̀ ⲉ̀ ⲣⲟϥ· ⲡⲉϫⲁϥ
ⲛ̀ⲥⲓ ⲡⲛⲁⲛⲧ ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̀ ⲛ̀ⲥⲱⲓ· ⲁⲛⲟⲕ ⲡⲉ
ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲙⲓⲟⲩⲣⲅⲟⲥ· ⲁⲙⲟⲩ ⲧⲉ-
ⲛⲟⲩ ⲙ̀ⲙⲏ ⲟⲩⲱϣⲧ̀ ⲙ̀ ⲡⲣⲱϧ ⲛ̀ ⲛⲁⲥⲓϫ:—Ⲡⲉϫⲁϥ ⲛ̀ⲥⲓ
ⲙⲁⲥⲧⲏⲙⲁ ⲁⲉ ⲛ̀ⲛⲉ ⲥⲱⲟⲩⲡⲉ ⲙ̀ⲙⲟⲓ· ⲟⲩⲁⲉ ⲁ̀ⲛⲟⲕ· ⲟⲩⲁⲉ
ⲧⲁ ⲗⲉⲩⲥⲱⲙ ⲧⲏⲣⲥ̄ ⲉ ⲧⲣⲉⲡⲟⲩⲱϣⲧ̀ ⲙ̀ ⲡⲉⲧ ⲥⲟⲃⲕ̀ ⲉ ⲣⲟⲛ·

тренотшщт̄ ⲙ̄ пет соⲩⲛ̄ є рон· каι сар· анон Oriental 7021.
ρεппнетⲙⲁ· паї ⲇе отнаρ пе· ⲛ̄тⲛ̄наотшщт̄ ан
нач· пехач нач он· ⲛ̄сι пноутє· ⲙ̄ ⲡⲙеρ
щоⲙⲡ̄ ⲛ̄соп ⲍе па протоплаⲥⲙа· ⲙⲛ̄ ⲛ̄ анок
ан· пент аікаⲑіста ⲙ̄ⲙоок паї ⲛ̄ архістратн-
тос ρа рат аітре ⲛаⲁⲥⲩелос | [ρ]потассе нак є Fol. 13 b
па[ι] ⲙⲁ· тенот [ⲍе] кнастасіаζе ⲛ̄ та ⲙⲡ̄теро· [ⲕⲁ]
[т]енот кнаотшнϩ̄ є вол ρⲛ̄ от[ⲙ]ⲛ̄татсшт̄ⲙ̄ є
тресщωпе [е]ⲥⲙнн є вол ⲛ̄ⲥа енеϩ·: тенот ⲛ̄ат
сабе ⲛ̄ⲣⲙ̄ρал є тре ттшотн ехⲛ̄ нетⲭісоотє :—
тенот кстⲙⲁне ⲛ̄ отⲙⲛ̄татсшт̄ⲙ̄ ѡ̄ ⲙастнⲙа·
ⲙⲛ̄ ⲛ̄тк̄ па ρⲙ̄ρал ан· ⲙⲛ̄ анок ан пе пекⲭс̄·
ⲙⲛ̄ ⲙⲡ̄таι ехоотсіа ⲙ̄ⲙаат є ноⲭк̄ є вол ρа па
ρо· аⲩѡ ечι ⲛ̄ тоотк̄ ⲙ̄ пекноⲥ ⲛ̄ еоот :—паι
ете ⲙⲛ̄ отоп ρⲛ̄ та ⲙⲡ̄теро тнрⲥ̄ щнщ нⲙ̄ⲙач
ει ⲙⲛ̄ теι анок ⲙⲛ̄ па еιωт ⲙⲛ̄ пеппа ет отаав·
сωтⲙ̄ тенот ⲛ̄сωι· ⲁⲙоот нⲝ̄ отωщт̄ ⲙ̄ па плас-

каї сар Анон ρεппа паι ⲇе отнаρ пе ⲛ̄ ϯна- Oriental 6781.
отшщт̄ нач ан· пехач он нач ⲙ̄ ⲡⲙеρ сⲡ̄ снат
ⲙⲛ̄ ⲡⲙеρ щоⲙⲡ̄ ⲛ̄соп ⲍе па протоплаⲥⲙа ⲙⲛ̄ ⲛ̄
анок ан пент аікаⲑіста ⲙ̄ⲙоок ⲛ̄ архістра-
тнкос | ρа рат аітре ⲛаⲁⲥⲩелос ⲉⲩпотасе ρа ратⲛ̄· Fol. 3 b
Тенот ⲥе екнастасіаζе ⲛ̄ та ⲙⲡ̄теро̄· тенот ек- ⲓⲏ
наотшнϩ̄ є вол ⲛ̄ отⲙⲛ̄татсшт̄ⲙ̄· є тресщωпе
есⲙнн є вол ⲛ̄ⲥа ⲉ̄неϩ· Тенот екнатсабе ⲛ̄ⲣⲙ̄ρал
є ттшотн ехⲛ̄ нетⲭісоотⲉ̄· тенот екнастⲙⲁне
ⲛ̄ отⲙⲛ̄татсшт̄ⲙ̄ ѡ̄ ⲙастнⲙа· ⲙⲛ̄ ⲛ̄ток па ρⲙ̄-
ρал ан· ⲙⲛ̄ анок ан пе пекⲭоеіс· ⲙⲛ̄ ⲙⲡ̄таι
ⲉⲭоотсіа ⲙ̄ⲙаат є ноⲭк̄ є вол ρа па ро аⲩѡ ечι
ⲛ̄ тоотк̄ ⲙ̄ па ноⲥ енеоот· паι тенот ете ⲙⲛ̄
отоп ρⲛ̄ та ⲙⲡ̄терō тнрⲥ̄ щнщ нⲙ̄ⲙач· ει ⲙⲛ̄
теι анок ⲙⲛ̄ па еιωт ⲙⲛ̄ пеппа ⲉ̄т отаав сωтⲙ̄
ⲛ̄сωι нⲝ̄ отωщт̄ ⲙ̄ па плаⲥⲙа· Пехач ⲛ̄сι

Oriental 7021. ⲙⲁ· ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲣⲉϥϣⲟⲩϣⲟⲩ ⲛ̄ ⲣϥ̄ⲫⲑⲟⲛⲉⲓ ⲛ̄
ⲛⲁϩⲣⲛ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣϥ̄ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁϥ· ϫⲉ ⲛ̄ⲛⲉ
ⲥϣⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉϩ· ⲉ ⲧⲣⲁ ⲟⲩⲱϣⲧ̄ ⲛ̄ ϫⲥ̄ ⲥⲛⲁⲩ·
ⲁⲛⲟⲕ ⲙⲛ̄ ⲧⲁ ⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄ ⁘ ⲧⲏⲣⲥ̄ (*sic*) ⲙⲁⲗⲓⲥⲧⲁ· ⲙⲛ̄
ⲡⲉⲧ ⲟ ⲛ̄ ⲛⲟϭ ⲉ ⲣⲟⲓ· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲛ̄ⲧⲟⲕ· ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ
Fol. 14 *a* ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉ· ⲁⲩⲱ ⲉⲓϣⲁⲛⲣ̄ ϩⲛⲁⲓ ϯⲛⲁⲣⲱϣⲉ | ϩⲱ·
ⲕⲉ̄ ⲙⲛ̄ ⲧⲁ ⲧⲁⲝⲓⲥ ⲉ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ ⲙⲁⲩⲁⲁⲧ· ⲛ̄ⲛⲉⲉ ⲥϣⲱⲡⲉ
ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲃⲕ̄ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲁϥϭⲱⲛⲧ̄ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄
ⲭⲉⲓⲣⲟⲩⲃⲉⲓⲛ ⲁϥⲣⲁϩⲧϥ̄ ⲁϥⲁⲁϥ ⲛ̄ϭⲱⲃ ⁘ Ⲁϥⲕⲉⲗⲉⲩⲉ
ⲛ̄ϭⲓ ⲙⲓⲭⲁⲏⲗ ⲉ ⲃⲟϣϥ̄ ⲙ̄ ⲡⲉϥϩⲱⲕ ⲙⲛ̄ ⲧⲉϥϭⲣⲏⲡⲉ ⲙⲛ̄
ⲡⲉϥϩⲣⲁⲃⲇⲟⲥ ⲉⲧ ⲟ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲙⲛ̄ ⲡⲉϥⲙⲟϫⲕϥ̄ ⲛ̄
ⲥⲁⲡⲡⲓⲣⲟⲛ· ⲁϥϥⲓ ⲙ̄ⲙⲁⲩ ϩⲓϫⲱϥ ⲙ̄ ⲡⲉϥ[ⲉ]ⲟⲟⲩ ⲧⲏⲣϥ̄·
ⲁϥϯ ⲛⲁϥ ⲛ̄ ⲟⲩϩⲣⲁⲃⲇⲟⲥ ⲛ̄ ⲕⲁⲕⲉ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁϥ
ⲧⲏⲣⲟⲩ ⲁϥⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧϥ̄ⲙⲛ̄ⲧⲉⲣⲟ· ⲁⲩⲱ ⲁ
ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲣⲉ ⲛ̄ ϩⲱⲃ ⲛⲓⲙ· ⲛ̄ⲧⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲙ̄ⲙⲟⲟⲩ ⲛⲁϥ ⲁϥⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ ⲁϥⲟⲩⲱϣϥ̄ ⲛ̄

Oriental 6781. ⲡϣⲟⲩϣⲟ ⲛ̄ ⲣⲉϥⲫⲑⲟⲛⲉⲓ ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣϥ̄
ϩⲩⲡⲟⲧⲁⲥⲉ ⲛⲁϥ ϫⲉ ⲛ̄ⲛⲉ ⲥϣⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉϩ̄ ⲉ ⲧⲣⲁ ⲟⲩ-
ⲱϣⲧ̄ ⲛ̄ ϫⲟⲉⲓⲥ ⲥⲛⲁⲩ· ⲁⲛⲟⲕ ⲙⲛ̄ ⲧⲁ ⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄·
Ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲙⲛ̄ ⲡⲉ ⲡⲉⲧ ⲟ ⲛ̄ ⲛⲟϭ ⲉ ⲣⲟⲓ ⲉⲓ ⲙⲏ ⲧⲉⲓ
ⲛ̄ⲧⲟⲕ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉ ⲁⲩⲱ ⲉⲓϣⲁⲛⲣ̄ ϩⲛⲁⲓ
ϯⲛⲁⲣⲱϣⲉ ϩⲱ· ⲙⲛ̄ ⲧⲁ ⲧⲁⲝⲓⲥ ⲉ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ ⲧⲏⲣⲥ̄
ⲙⲁⲩⲁⲁⲧ:—ⲛ̄ⲛⲉ ⲥϣⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲃⲕ̄
ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϭⲱⲛⲧ̄ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲧ-
ϭⲱⲛⲧ̄· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲭⲉⲣⲟⲩⲃⲓⲛ ⲁϥⲣⲁϩⲧϥ̄
ⲁϥⲁⲁϥ ⲛ̄ϭⲱⲃ· ⲁϥⲕⲉⲗⲉⲉⲩⲉ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲁϥⲟⲩⲟ̄ϣϥ̄
ⲙ̄ ⲡϩⲱⲕ ⲙⲛ̄ ⲧⲉϭⲣⲏⲡⲉ· ⲙⲛ̄ ⲡⲉϩⲣⲁⲃⲇⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ
ⲙⲛ̄ ⲡⲙⲟϫϩϥ̄ ⲛ̄ ⲥⲁⲡⲡⲓⲣⲟⲛ· ⲁϥϥⲓ ϩⲓϫⲱϥ ⲙ̄ ⲡⲉⲟⲟⲩ
Fol. 4 *a* ⲧⲏⲣϥ̄ | ⲁϥϯ ⲛⲁϥ ⲛ̄ ⲟⲩϩⲃⲣ̄ ⲛ̄ ⲕⲁⲕⲉ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁϥ
ⲓⲑ̄ ⲧⲏⲣⲟⲩ ⲁϥⲛⲟϫϥ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲉⲣⲟ̄· ⲁⲩⲱ Ⲁ
ⲙⲓⲭⲁⲏⲗ̄ ⲉⲓⲣⲉ ⲛ̄ϩⲱⲃ ⲛⲓⲙ ⲛ̄ⲧⲁⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲟⲟⲩ

тҁсош· ачноҳ ϥ ѥоλ ϩ̅ тпе ⲙ̅ нет нⲙ̅ⲙау тнрот· а пноутє пасавос· моутє є михаηλ ϩ̅ⲙ̅ птр̅наү є пеуотрот є роти є пеуплассиа· ауш тҁⲙ̅пτр̅раш· пеχє пχ̅с̅ нау· ϩ̅ⲙ̅ тиннτє ⲛ̅ ⲛ̅таξіс тнрот ⲛ̅ ⲙ̅пнτє жє миха[нλ] пє тсош нλ· ρωⲙϥ пє пноутє·: ⲁⲙоу· Пехау па епєстрат҃ос єт отааβ михаηλ· ⲁⲙоу пєн|т ач- Fol. 14 b
ⲙ̅ⲛ̅ⲥ̅
ⲙⲛ̅ⲥ̅ ачхро:—ⲁⲙоу ша рої ѡ̅ михаηλ прєҁіакономі є потєрсаρнє ⲛ̅ пеур̅ро· єіс ρнτє гар аєⲓⲙ̅ⲙє є пекотѡⲙ̅ є роти є рої· ⲙ̅ⲙ̅ па плассиа тнр̅ҁ· анок ρωт ⲟⲩ ϯнасоотⲧ̅ⲙ̅ ⲛ̅ па отѡⲙ̅ є роти є рок· ауш аготѡⲛ ⲛ̅ тектапро ѡ̅ михаηλ· ⲙ̅ⲛ̅ⲥ̅ ⲭⲓ нак ⲛ̅ наⲙ̅ⲡτѡанρτнϥ· тнрот ρраі ⲛ̅ ρнтк̅· жє кас єкнаσѡ єксопсⲧ̅ ⲙ̅ⲙоі ⲛ̅нат ⲛ̅ⲙ̅ⲙ· єхⲙ̅ па єⲓⲙ̅ⲙє ⲙ̅ⲙ̅ та ρ̈ікѡⲛ·

нау· ачⲁⲙⲁρτє ⲛ̅ псатанас ачβѡⲡ̅ⲥ̅ ⲛ̅ тҁсош Oriental 6781.
ачноҳ ϥ ѥоλ ϩ̅ тпе ⲙ̅ нет нⲙ̅ⲙау тнрот ачноҳ ϥ ѥоλ ⲛ̅ тҁⲙ̅пτєро· ⲁ̅ пноутє пасавос моутє є михаηλ ϩ̅ⲙ̅ птрєунат є пеуотрот ϩ̅ роти ϩ̅ пеуплассиа· ауш тҁⲙ̅пτрєунⲓⲙ̅ⲙє єхⲙ̅ пеуχоеіс· пехау Нау ϩ̅ⲙ̅ тиннτє ⲛ̅ нетаξіс тнрот ⲛ̅ ⲙ̅пнτє жє михаηλ єτє пеуотѡϩ̅ⲙ̅ пе[1] тсош нλ ρωⲙϥ пє пноутє ⲁⲙоу пехау па ⲉ̅пї̅тропос єт отааβ михаηλ· ⲁⲙоу пент ачⲙ̅ⲙє ачхро:—Ⲁⲙоу ша роі ѡ̅ михаηλ прєҁіакономі є потєрсаρнє ⲛ̅ пеур̅ро· Єіс ρнτє аєⲓⲙ̅ⲙє є пекотѡⲙ̅ є роти є роі ⲙ̅ⲙ̅ па плассиа тнр̅ҁ· анок ρωт ϯнасоотⲧ̅ⲙ̅ ⲛ̅ па отѡⲙ̅ є роти є рок· ауотѡⲛ Ⲛ тектапро ѡ̅ михаηλ ⲭⲓ нак ⲛ̅ наⲙ̅ⲡτѡанρτнϥ тнрот є ρраі є ρнтк̅· жє кас єкнаσѡ єксопсⲧ̅ ⲙ̅ⲙоі ⲛ̅нат ⲙ̅ⲙ̅ⲙ· єхⲙ̅ па єⲓⲙ̅ⲙє ⲙ̅ⲙ̅ та

[1] On the margin is written михаηλ пє тсош ⲛ̅ пноутє.

Oriental 7021. ⲁⲛⲟⲕ ϩⲱ ⲛ̄ⲧⲁⲛⲁ ⲛⲁⲩ· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲙⲁⲥⲧⲏⲙⲁ·
ⲛⲁϯ ⲧⲱⲛ ⲙⲛ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲉϥⲟⲩⲱϣ ⲉⲛⲟϫⲟⲩ ⲛ̄ⲥⲁ
ⲃⲟⲗ ⲙ̄ⲙⲟⲓ̈ ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲓⲛⲟϫϥ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ·
ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲧⲁⲛϩⲟⲩⲧⲕ̄ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ϫⲉ ⲕⲁⲥ
ⲉⲕⲉⲧⲟⲩϫⲟⲟⲩ ⲉ ⲛϥ̄ⲡⲁϣ· ⲁⲩⲱ ⲛⲅ̄ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲓ
ϩⲁ ⲣⲟⲟⲩ· ⲉⲩϣⲁⲛϣⲱϥⲧ̄ ϫⲉ ⲁⲛⲅ̄ ⲟⲩϣⲁⲛϩⲧⲏϥ ⲁⲛⲟⲕ·
ⲉⲓⲥ ϩⲏⲏⲧⲉ Ⲱ̄ ⲙⲓⲭⲁⲏⲗ· ϯⲧⲁϩⲟ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧⲕ̄ ⲙ̄-
ⲡⲟⲟⲩ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁϯⲅⲟⲥ ⲛ̄ ⲛ̄ⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̄
Fol. 15 a ⲙ̄ⲡⲏⲩⲉ· ⲁⲩⲱ ⲛ̄ⲥⲁⲃⲗ̄ⲗⲁⲓ· | ⲙⲛ̄ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄
ⲕ̄ⲍ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲡⲉⲧ ⲟ ⲛ̄ⲛⲟϭ ϩⲛ̄ ⲛ̄ⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄
ⲙ̄ⲡⲏⲩⲉ ⲛ̄ⲧⲕ̄ϩⲉ ⲱ̄ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙⲓⲭⲁⲏⲗ·
Ⲁⲙⲟⲩ ⲛⲅ̄ ⲁϩⲉ ⲣⲁⲧⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟⲓ ⲛⲅ̄ ϣⲱⲡⲉ
ⲉⲕⲧⲏⲕ ⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ· ⲛ̄ ⲟⲩⲉ̊ⲓϣ ⲛⲓⲙ ⲉⲕⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲛ̄ ⲛ̄ϭⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ ⲉⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ ϩⲛ̄ ϩⲱⲃ
ⲛⲓⲙ· Ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲟ ⲛ̄ ⲛ̄ⲧⲁⲝⲓⲥ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲉ ϣⲙ̄ϣⲉ ⲛⲁⲕ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⁘

Oriental 6781. ϩⲓⲕⲱⲛ· Ⲁⲛⲟⲕ ϩⲱ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ
ϫⲉ ⲙⲁⲥⲧⲏⲙⲁ ⲛⲁϯ ⲧⲱⲛ ⲙⲛ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⲉϥⲟⲩⲱ̄ϣ ⲉ
ⲉ̄ ⲧⲣⲁⲛⲟϫⲟⲩ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲛ̄ⲑⲉ ⲛⲧⲁⲓⲛⲟϫϥ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ̄· ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲧⲛ̄ϩⲟⲩⲧⲕ̄ ⲉ ⲡⲁ
ⲡⲗⲁⲥⲙⲁ ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲧⲟⲩϫⲟⲟⲩ ⲉ ⲛⲉϥⲡⲁϣ· ⲁⲩⲱ ⲛⲅ̄
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲓ ϩⲁ ⲣⲟⲟⲩ· ⲉⲩϣⲁⲛϣⲱϥⲧ̄ ⲛ̄ⲧⲁⲕⲱ
Fol. 4 b ⲛⲁⲩ ⲉ ⲃⲟⲗ | ϫⲉ ⲁⲛⲅ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄ ϣⲛ̄ϩⲧⲏϥ· ⲉⲓⲥ ϩⲏⲏⲧ[ⲉ]
ⲕ̄ ⲱ̄ ⲙⲓⲭⲁⲏⲗ̄ ϯⲧⲁϩⲟ̄ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧⲕ̄ ⲙ̄ⲡⲟⲟⲩ ⲉϫⲛ̄ ⲛ̄-
ⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ̄· ⲁⲩⲱ ⲛ̄ⲥⲁⲃⲗ̄ⲗⲁⲓ ⲙⲛ̄
ⲡⲁ ⲉⲓⲱ̄ⲧ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲛ̄ ⲡⲉⲧⲟ ⲛ̄ ⲛⲟϭ ⲉ
ⲣⲟⲕ ϩⲛ̄ ⲛ̄ⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲙ̄ⲡⲏⲩ̄ⲉ̄· ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ⲁⲙⲟⲩ ⲛⲅ̄ ⲁϩⲉ ⲣⲁⲧⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟⲓ
ⲛⲅ̄ ϣⲱⲡⲉ ⲉⲕⲧⲏⲕ ⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ ⲛ ⲟⲩⲟ̄ⲉⲓϣ ⲛⲓⲙ ⲉⲕ-
ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̄ ⲛ̄ϭⲟⲙ ⲧⲏⲣⲟⲩ ⲛⲙ̄ⲡⲏⲩⲏ· ⲉⲩⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲕ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ· ⲱ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲉ
ⲛ̄ⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ⲉ ϣⲙ̄ϣⲉ ⲛⲁⲓ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ Ⲙⲓⲭⲁⲏⲗ̄

Ⲙⲓⲭⲁⲏⲗ ⲡϣⲟⲩϣⲟⲩ ⲁⲩⲱ ⲡⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ· Oriental 7021.
ⲁⲙⲟⲩ ⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ⲧⲕ̄ⲁⲡⲉ ⲧⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲏⲧ
ⲁⲕⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲛ̄ϩⲏⲧⲥ̄ ⲧⲁϯ ⲉ ϫⲱⲥ ⲙ̄
ⲡⲓ̈ ⲛⲟϭ ⲛ̄ ⲕⲗⲟⲙ· ⲡⲁⲓ ⲛ̄ⲧⲁⲓϥⲓⲧϥ̄ ϩⲓϫⲛ̄ ⲧⲁⲡⲉ ⲙ̄
ⲡϫⲁϫⲉ·: Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲕ̄ϭⲓϫ ⲛⲅ̄ ϫⲓ ⲛⲁⲕ ⲙ̄
ⲡⲉϩⲣⲁⲃⲇⲟⲥ ⲛⲅ̄ ϣⲱⲡⲉ ⲛⲅ̄ ϣⲱⲡⲉ (*sic*) ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁ-
ⲧⲏⲅⲟⲥ ⲉ ⲡⲙⲁ ⲙ̄ ⲡⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙ̄ ⲡϣⲓⲡⲉ· Ⲱ̄
ⲙⲓⲭⲁⲏⲗ ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕϭⲓϫ ⲛ̄ ϩⲃⲟⲩⲣ ⲛⲅ̄
ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̄ϩⲟⲡⲗⲟⲛ· ⲛⲅ̄ ⲥⲃ̄ⲧⲱⲧⲕ̄ ⲉ ⲙⲓϣⲉ|
ⲙⲛ̄ ⲛ̄ϫⲁϫⲉ ⲡⲉⲕⲣ̄ⲣⲟ·:· ⲱ̄ ⲙⲓ̈ⲭⲁⲏⲗ ϫⲓ̈ ⲛⲁⲕ ⲙ̄ ⲡⲙⲟϫⲕϥ̄ Fol. 15 *b*
ⲛ̄ⲥⲁⲡⲡⲓⲣⲟⲛ ⲉϫⲛ̄ ⲧⲉⲕϯⲡⲉ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧ ϯ ⲟⲩⲃⲉ ⲕ̄ⲏ̄
ⲡⲉⲕϫⲥ̄ ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉϭⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ· ⲁⲩ-
ⲟⲩⲱⲛ ⲛ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ· ⲱ̄ ⲡⲁ ⲗⲩⲧⲟⲩⲣⲅⲟⲥ ϫⲓ ⲛⲁⲕ
ⲛ̄ ⲟⲩϭⲟⲙ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲕ̄ϣⲁϫⲉ ⲛⲁⲣ̄ ⲑⲉ ⲙ̄ ⲡⲉϩⲣⲟⲟⲩ
ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲉϥϣⲁϫⲉ· ⲁⲙⲟⲩ ⲫⲟⲣⲉⲓ̈ ⲙ̄ ⲡⲁ ⲉⲟⲟⲩ ⲱ̄

ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϣⲟⲩϣⲟⲩ· ⲁⲩⲱ ⲡⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ̄· Oriental 6781.
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉⲕⲁⲡⲏ ⲧⲁⲓ̈ ⲛ̄ⲧⲁⲕⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲏⲧ
ⲁⲕⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⲛϩⲏⲧⲥ̄ ⲛ̄ⲧⲁϯ ⲉ ϫⲱⲥ ⲙ̄ ⲡⲉⲓ
ⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ ⲛⲧⲁⲓ̈ϥⲓ̈ⲧϥ̄ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡϫⲁⲥⲓϩⲏⲧ· ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕϭⲓϫ ⲛⲅ̄ ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉϩⲣⲁⲃⲇⲟⲥ ⲛ̄
ⲟⲩⲟⲉⲓⲛ· ⲛⲅ̄ ϣⲱⲡⲉ ⲛ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉ ⲡⲙⲁ ⲙ̄
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲙ̄ ⲡϣⲓⲡⲉ Ⲱ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕϭⲓϫ ⲛⲅ̄ ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉϩⲣⲁⲃⲇⲟⲥ ⲛⲅ̄
ϣⲱⲡⲉ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉ ⲡⲙⲁ ⲙ̄ ⲡⲕⲁⲧⲏⲕⲟⲣⲟⲥ·
ⲙ̄ ⲡϣⲓⲡⲉ· ⲱ̄ ⲙⲓ̈ⲭⲁⲏⲗ̄ Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕϭⲓϫ
ⲛ̄ϩⲃⲟⲩⲣ· ⲛⲅ̄ ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ϩⲟⲡⲗⲟⲛ· ⲛⲅ̄
ⲥⲃ̄ⲧⲱⲧⲕ̄ ⲉ ⲙⲓϣⲉ ⲙⲛ̄ ⲛ̄ϫⲁϫⲉ ⲙ̄ ⲡⲉⲕⲣⲣ̄ⲟ̄· Ⲱ̄ ⲙⲓⲭⲁⲏⲗ
ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲙⲟϫϩϥ̄ ⲛ̄ ⲥⲁⲡⲡⲓ̈ⲣⲟⲛ ⲛⲅ̄ ⲙⲟⲣϥ̄· ⲉ̄ϫⲛ̄
ⲧⲉⲕϯⲡⲉ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧⲛⲁϯ ⲟⲩⲃⲉ ⲉ ⲡⲉⲕϫⲟⲉⲓⲥ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉϭⲱ|ⲧⲛ̄ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ: Ⲁⲩⲟⲩⲱⲛ Fol. 5 *a*
ⲛ̄ ⲧⲉⲕⲧⲁⲡⲣ̄ⲟ̄ ⲱ̄ ⲡⲁ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ· ϫⲓ ⲛⲁⲕ ⲛ̄ ⲟⲩϭⲟⲙ· ⲕ̄ⲁ̄
ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉⲕϣⲁϫⲉ ⲛⲁⲣ̄ⲑⲉ ⲙ̄ ⲡⲉϩⲣⲟⲟⲩ ⲛ̄ ⲟⲩ-
ⲙⲏⲏϣⲉ· ⲉϥϣⲁϫⲉ· Ⲁⲙⲟⲩ ⲫⲱⲣⲉⲓ ⲙ̄ ⲡⲁ ⲉⲟⲟⲩ ⲱ̄

Oriental 7021. ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲧⲁⲗⲉ ⲟⲧⲟⲛ ⲛⲓⲓ ⲉ ✝ ⲉⲟⲟⲩ ⲛⲁⲓ· Ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲉⲓⲓⲉ ⲉ ⲡⲉⲕⲟⲧⲱⲩ ⲧⲏⲣϥ ⲱ ⲙⲓⲭⲁⲏⲗ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲛ̅ⲧ̅ⲙ̅ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲓ ⲉ ⲡⲃⲓⲟⲥ ⲧⲏⲣϥ ⲛ̅ ⲧⲁ ϩⲓⲕⲱⲛ :—Ⲉⲓⲥ ⲁⲗⲗⲁ ⲧⲉⲛⲟⲩ ⲕⲛⲁⲛⲁⲩ ⲉ ⲣⲟϥ ⲙ̅ⲙⲁⲩ· ⲙⲁⲧⲁⲁϥ· ⲉⲙⲡ̅ ⲕⲉ ⲟⲩⲁ ⲕⲁⲧⲁ ⲣⲟϥ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲟⲩⲙⲁⲉⲓⲛ· ⲁⲓⲕⲁⲁϥ ϩⲙ̅ ⲡⲉϥⲥⲡⲓ̈ⲣ ⲉⲩⲛⲁϣⲱⲡⲉ ⲉⲩⲉⲓⲙⲉ ⲙ̅ⲙⲟϥ :—Ⲉⲡⲉⲓ ⲁⲛ ⲁ̈ⲓϫⲟⲟⲥ ⲱ ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲛⲁⲛⲟⲩ ⲡⲣⲱⲙⲉ ⲁⲛ ⲉ ⲧⲣϥⲥⲱ ⲙⲁⲧⲁⲁϥ· ⲁⲗⲗⲁ ⲙⲁⲣⲛ̅ⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛ̅ ⲟⲩⲃⲟⲏⲑⲟⲥ ⲕⲁⲧⲁ ⲣⲟϥ :· ⲱ ⲙ̅ⲓ̈ⲭⲁⲏⲗ ⲡⲃⲟⲏⲑⲟⲥ ⲉⲥⲟ ⲛ̅ ⲟⲩⲁ ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲙ̅ⲙⲁϥ· ϫⲓⲙ ⲡⲛⲁⲩ ⲛ̅ⲧⲁⲓⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ·

Fol. 16 a ⲕⲑ ⲁⲗⲗⲁ ⲙ̅ⲡⲁⲧ ⲉⲩⲉⲓ̈ | ⲛⲉ ⲙ̅ⲙⲟⲥ ⲉ ⲣⲁⲧⲣ̅ϥ :—Ⅲ ⲙ̅ⲓ̈ⲭⲁⲏⲗ ⲉⲛⲉ ⲛⲧⲁⲓⲧⲁⲙⲓⲟ ⲛ̅ ⲁⲗⲗⲁ ⲉ ⲧⲣⲉϥⲥⲱ ⲙⲁⲧⲁⲁϥ ⲉⲓⲉ ⲟⲩⲧⲉ ⲧⲉϫⲣⲓⲁ ⲉ ⲧⲣⲁⲧⲱⲥⲉ ⲙ̅ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ :·—Ⅲ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛ̅ ⲥⲁ ⲡⲉⲥⲛⲧ ⲙ̅ ⲡⲁ ⲟⲣⲟⲛⲟⲥ· ✝ⲛⲁⲧⲣⲉϥⲥⲱⲣⲥ̅ ⲉ ⲃⲟⲗ

Oriental 6781. ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲧⲥⲁⲃⲉ ⲟⲧⲟⲛ ⲛⲓⲓ ⲉ ✝ ⲉⲟⲟⲩ ⲛⲁⲓ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲉⲓⲓⲉ ⲉ ⲡⲉⲕⲟⲧⲱⲱⲉ (*sic*) ⲧⲏⲣϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲛ̅ⲧ̅ⲙ̅ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲓ ⲉ ⲡⲃⲓⲟⲥ ⲧⲏⲣϥ ⲛ̅ ⲧⲁ ϩⲓⲕⲱⲛ· ⲉⲓⲥ ⲁⲗⲗⲁ ⲧⲉⲛⲟⲩ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟϥ ⲙ̅ⲙⲁⲩ· ⲙⲁⲧⲁⲁϥ· ⲉⲙⲡ̅ ⲕⲉ ⲟⲩⲁ̅ ⲕⲁⲧⲁ ⲣⲟϥ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲟⲩⲙⲁⲉⲓⲛ ⲁⲓⲕⲁⲁϥ ϩⲙ̅ ⲡⲉϥⲥⲡⲓ̈ⲣ· ⲉⲩⲛⲁϣⲱⲡⲉ ⲙ̅ⲙⲟϥ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲟⲧⲱ Ⲉⲓϫⲱ ⲙ̅ⲙⲟⲥ ⲱ ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲛⲁⲛⲟⲩ ⲡⲣⲱⲙⲉ ⲁⲛ ⲉ ⲧⲣⲉϥⲥⲱ ⲙⲁⲧⲁⲁϥ· ⲁⲗⲗⲁ ⲙⲁⲣⲛ̅ⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛ̅ ⲟⲩⲃⲟⲏⲑⲟⲥ ⲕⲁⲧⲁ ⲣⲟϥ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲧⲃⲟⲏⲑⲟⲥ ⲛ̅ ⲁⲗⲗⲁ· ⲱ ⲛ̅ ⲟⲩⲁ̅ ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲙ̅ⲙⲁϥ· ϫⲓⲙ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁⲓⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ· Ⲁⲗⲗⲁ ⲙ̅ⲡⲁⲧⲉ ⲉⲓⲛⲉ ⲙ̅ⲙⲟⲥ ϣⲁ ⲣⲟϥ· ⲱ ⲙⲓⲭⲁⲏⲗ· Ⲉⲛⲉ ⲛⲧⲁⲓⲧⲁⲙⲓⲟ ⲛ̅ ⲁⲗⲗⲁ ⲉ ⲧⲣⲉϥⲥⲱ ⲙⲁⲧⲁⲁϥ· ⲟⲩⲧⲉ ⲧⲉϫⲣⲓⲁ ⲉ ⲧⲣⲁⲧⲱⲱⲥⲉ ⲛ̅ ⲟⲩⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲱ ⲙⲓⲭⲁⲏⲗ· Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲧ ⲥⲁ ⲡⲉⲥⲛⲧ ⲙ̅ ⲡⲁ ⲟⲣⲟⲛⲟⲥ· ✝ⲛⲁⲧⲣⲉϥⲥⲱⲣⲥ̅ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲓⲙⲉ ⲛ̅

ⲣⲙ̅ ⲡⲉⲓⲛⲉ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ⲣⲓⲕⲱⲛ ⁘—Ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϩ̅ ⲛ̅ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ ⲧⲁ ⲙ̅ⲡ̅ⲧⲉⲣⲟ· ⲭⲉ ⲕⲁⲥ ⲉⲕⲛⲁϣⲱⲡⲉ ⲉⲕϯⲁⲕⲱⲛⲉⲓ ⲣⲙ̅ ⲟⲩⲙ̅ⲡ̅ϯϣⲁⲣⲝⲏⲥ· ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⁘—ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣϥ̅ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲛⲁⲥⲟⲩⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⁘· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲓ-ⲥⲧⲣⲁⲧⲏⲗⲁⲥ ⲛ̅ ⲧⲁ ⲙ̅ⲡ̅ⲧⲉⲣⲟ· ⲙⲓ̈ⲭⲁⲏⲗ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁⲣⲭⲱⲛ· ⲛ̅ ⲛⲁ ⲧⲡⲉ ⲙ̅ⲡ̅ ⲛⲁ ⲡⲕⲁϩ· Ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲉϥϯ ⲛⲟⲩϣⲉ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁϩ· ⁘—ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲡⲣⲟⲥⲉⲛⲉⲕⲉⲓ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ϩⲁ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣϥ̅ ⲛ̅ ⲛ̅ⲑⲩⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲟⲩⲛ̅ ϩⲉⲛⲛⲟⲥ ⲛ̅ⲣⲱϩ̅ ⲛⲁϣⲱⲡⲉ ⲉ ϧⲟⲗ ϩⲓ ⲛ̅ⲑⲩⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲛ̅ⲧⲟⲕ ⲱ̅ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲟⲩ ⲛ̅ⲧⲁⲕⲱ ⲛⲁⲧ ⲉ ϧⲟⲗ· ⲛ̅ⲑⲩⲣⲉ ⲙ̅ ⲡⲛⲉⲩⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗ· | ⲛⲁϫⲓ ⲟⲩⲁ ⲉ ⲣⲟⲓ ϩⲓⲧⲛ̅ Fol. 16 b ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̅ⲙⲟⲟⲩ· ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲧ ⲉ ϧⲟⲗ ϩⲓⲧⲛ̅ ⲛⲉⲕⲥⲟⲡⲥⲡ̅ ⲱ̅ ⲙⲓ̈ⲭⲁⲏⲗ ⁘—Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ̅ ⲧⲉⲣⲉ ⲡϫ̅ⲥ ϫⲟⲟⲩ· ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ· ⲁϥⲥⲟⲟⲩⲧⲛ̅ ⲉ ϧⲟⲗ ⲛ̅

ⲁⲅⲅⲉⲗ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ⲣⲓⲕⲱⲛ· Ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϩ̅ ⲛ̅ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ ⲧⲁ ⲙ̅ⲡ̅ⲧⲉⲣⲟ· ⲉ ⲧⲣⲉⲕϣⲱⲡⲉ ⲉⲕϯⲁⲕⲱⲛⲉⲓ· ⲣⲙ̅ ⲟⲩⲙ̅ⲡ̅ϯϣⲁⲣⲝⲏⲥ· ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲛⲁⲥⲟⲩⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅· | ⲱ̅ ⲙⲓⲭⲁⲏⲗ Fol. 5 b ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲥ· ⲛ̅ ⲧⲥⲟⲙ ⲙ̅ⲙⲡⲛ̅ⲧ̅ⲉ· ⲕⲃ̅ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ· ⲛ̅ ⲛⲁ ⲙ̅ⲙⲡⲛ̅ⲧ̅ⲉ ⲙ̅ⲡ̅ ⲛⲁ ⲡⲕⲁϩ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉϥϯ ⲛⲟⲩϣⲉ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁϩ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧⲟⲕ ⲡⲉⲧⲛⲁⲡⲣⲟⲥⲉⲛⲉϥⲕⲉ ⲛ̅ ⲧⲁ ⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲁ ⲡⲛⲉⲩⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲟⲩⲛ̅ ϩⲉⲛⲛⲟⲥ ⲛ̅ⲣⲱϩ̅ ⲛ̅ⲧ̅ⲉ ⲛⲁϣⲱⲡⲉ ⲉ ϧⲟⲗ ϩⲓ ⲛ̅ⲑⲩⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗ· ⲛ̅ⲧⲟⲕ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲟⲩ ⲛ̅ⲧⲁⲕⲱ ⲛⲁⲧ ⲉ ϧⲟⲗ· ⲛ̅ⲑⲩⲣⲉ ⲙ̅ ⲡⲛⲉⲩⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗ ⲛⲁϫⲓⲟⲩⲁ ⲉ ⲣⲟⲓ ⲉ ϧⲟⲗ ϩⲓⲧⲛ̅ ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̅ⲙⲟⲟⲩ· ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲧ ⲉ ϧⲟⲗ ϩⲓⲧⲛ̅ ⲛⲉⲕⲥⲟⲡⲥⲡ̅ ⲱ̅ ⲙⲓⲭⲁⲏⲗ· Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ̅ ⲧⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ·

Oriental 7021.

Oriental 6781.

Oriental 7021. тєүсіх· ауѳ є хωч ⲙ пєстєфанос ауаау ⲛ
арχаггєλос ауκω ρι хωч ⲛⲛⲟⲩⲧє ⲛєфраєіс ⲙ
ⲡⲧⲣⲟс ⲛ тєтрίас єт отааѣ· єре пєіⲛє ⲛ тєүρікωⲛ ρіхⲛ
пєсфраєіс хє кас єре парχаггєλос
ⲙιχαⲏλ наσω єүпараκалєі ⲙ пιоⲩτє ⲛ отоєіщ
ⲛιⲙ єхⲛ тєүρікωⲛ єтє аⲛок пе· є тβє паі ρω
ⲛтаіει є паρістоⲛ· ⲙ ⲙιχαⲏλ аⲛок пєтⲛєιωт
аааⲙ· аβєλ паікаіос пⲛⲩρе коті ⲛ ат ноβє ⁘—
ϯсопсⲛ ⲙⲙок ρωωк ρⲙ пєі ноσ ⲛ ⲩа ⲙⲡоот єтє
пⲛа пе ⲙ парχаггєλос єт отааѣ· ⲙιχαⲏλ ⁘—
єіраⲩе пєхас ⲛⲥі аβєλ· хе пєт ⲛр ⲩа нас
ⲙⲡоот ⲛточ пєт сопсⲛ ра па єιωт ⲙⲛ та ⲙаат
ауκω нат є βол ⲛ тєүпараβасіс· аⲩω ⲛточ пⲛⲧ
ауϫі ⲛ наⲁωрон є ρраі ⲩа пιоⲩτє ⲩаⲛт ⲧⲫі
Fol. 17 a ⲛ таѳтсіа ⲛ тоот· ⲙⲡе ϥϯ ρтⲛϥ є[illegible]е нт[illegible]
ⲗⲁ ρⲛ отсоотⲛ· є тβє п[аі] аіраⲩе | ⲙⲡоот ⁘—сєѳ

Oriental 6781. ауσоотⲛ є βол ⲛ тєүσіх· ауѳ є хωч ⲙ пєсте-
фанос ауаау ⲛ арχаггєλос· ауκω ρι хωч
ⲛ ⲩоⲩⲛⲧ ⲛсфраϊс ⲙ пτⲣпос ⲛ тетрίас єт
отааѣ· єре пєіⲛє ⲛ тєүρікωⲛ· ρіхⲛ пєсфраєіс·
хє кас єре парχаггєλос наσω єүσопсⲛ ⲙ
пιоⲩτє ⲛ отβєіщ ⲛιⲙ єхⲛ тєүρікωⲛ Є тβє паі
ρω ⲛтаєі є пει ⲩа· єтє паρістоⲛ ⲙ ⲙιχαⲏλ
ⲙⲡоот· аⲛок пе ааⲁⲙ пек єιωт· Λβєλ пⲛⲩре
коті ⲛ ат ноβє ϯсопсⲛ ⲙⲙок єкєтаⲁоі ρωωк є
пєкраⲩе ⲙⲡоот ρⲙ пⲛа ⲙ ⲙιχαⲏλ· єіраⲩе
пєхас хе пєтⲛр ⲩа нас ⲙⲡоот ⲛточ пⲛⲧ ауσопсⲛ ⲙ пιоⲩτє ра па єιωт ⲙⲛ та ⲙаат ⲩаⲛт
отκω нат є βол ⲛ тєүпараβасіс ⲛтаⲩаас· аⲩω
Fol. 6 a ⲛточ пєнт ауϫі ⲛ наⲁωрон є ρраі ⲩа пιоⲩτє·
ⲕⲁ ⲩаⲛт єфхі ⲛ наѳтсіа ⲛ тоот· ⲙⲡе ϥϯ ρтⲛϥ єна
па сон хе ⲙⲡ єⲫⲛтоⲩ ρⲙ отсоотⲛ є тβє паі

ϯnaϩ e ρok ϩωωk ⲙⲡooϩ ekτeλhλ ϩⲙ̅ ⲡⲙa ⲙ̅ Oriental 7021.
παρχaγγeλoc eτ oγaaϩ ⲙιχahλ· eιτeλhλ
neϩaϩ ⲛ̅ⲥι cho epeι ah ⲛ̅ τepe kaeιⲙ ⲙoγoγτ ⲛ̅
aβeλ na con· a ⲡnoγτe χapιze ⲙ̅ⲙoι ⲛ̅ na-
eιooτe· λγω ⲙ̅ⲡe τa ⲙaaγ ⲥⲡ̅ epωτe e τc̅ⲕo
ⲙ̅ⲙoï· e βoλ ϩe acoγωϩⲛ̅ ϩïτⲛ̅ τλγⲡn ⲛ̅ aβeλ
na con· aλλa a παρχaγγeλoc eτ oγaaϩ ⲙιχahλ
ϯ ϩρe ⲙⲙa naï ⲛ̅ ⲡⲛ̅koⲛ̅ e βoλ ϩⲛ̅ ⲙⲡnγe· e τβe
naι ϯϩraⲩe ⲙ̅ⲡooγ·:—Cnωχ ⲡaïkaιoc· neⲛτa
ⲡnoγτe ⲡooⲕⲩ̅ e βoλ· aϩoⲣok ϩωωk ϩⲙ̅ neι ⲛoc
ⲛ̅ ⲩⲁ ⲛ̅ raⲩe ⲙ̅ⲡooγ eτe ⲡⲙa ⲡe ⲙ̅ παρχaγ-
γeλoc eτ oγaaϩ· ⲙιχahλ· eιraⲩe neϩaϩ ⲛ̅ⲥι
ⲡaïkaιoc· epeι ah anok eτ cραι ⲛ̅ ⲛⲛoβe ⲙⲛ̅
naⲛoⲙïa· ⲙⲛ̅ ⲛaγaθoⲛ· ⲙ̅ ⲡkocⲙoc τhⲣⲩ̅ ϩⲛ̅
naⲥιϫ· ⲙⲙⲁ ⲙⲙoï ⲙιχahλ παρχaγγeλoc eτ
oγaaϩ neτ ϫï ⲙⲙooγ e ϩoγn ⲩⲁ ⲡnoγτe· eⲩϯ
naγ ⲛ̅ ⲛaγaθoⲛ ⲛⲛoβe ϩωωⲥ· eγcoⲡcⲛ̅ ⲙⲙoⲥ e

ϯraⲩe ⲙ̅ⲡooγ· Cnω ϯnaϩ e ρok ⲙ̅ⲡooγ ekτe- Oriental 6781.
λhλ ϩⲙ̅ ⲡⲩⲁ ⲙ̅ παρχaγγeλoc eτ oγaaϩ ⲙιχahλ·
eιτeλhλ neϩaϩ epeι ah ⲛ̅ τepe kaeιⲙ ⲙoγoγτ
ⲛ̅ aβeλ na con· ⲁ̅ ⲡnoγτe χapιze ⲙ̅ⲙoι ⲛ̅ na-
eιoτe· aγω ⲙ̅ⲡe τa ⲙaaγ ⲥⲡ̅ eιρωτe e τc̅ⲕo
ⲙ̅ⲙoι· e βoλ ϩe acⲱϩⲛ̅ ϩïτⲛ̅ τλγⲡe ⲛ̅ aβeλ na
con· aλλa παρχaγγeλoc ⲙιχahλ̅ ⲛ̅τoϥ eτ ⲁⲓa-
koneι naι e τa ϩρe· ⲙ̅ ⲡⲛ̅koⲛ e βoλ ϩⲛ̅ ⲙⲡnγe·
e τβe naι ϯϩraⲩe ⲙ̅ⲡooγ· ⲱ̅ cnωχ ⲡaïkaιoc neⲛτa
ⲡnoγτe ⲡoβ̅neϥ e βoλ· aϩoⲣok ϩωωk ϩⲙ̅ neι ⲩⲁ̅
eⲙ̅ⲡooγ ekraⲩe· eιraⲩe neϩaϩ· epeι ah anok
eτ cραι· ⲛ̅ ⲛⲛoβe· ⲙⲛ̅ ⲛaγaθoⲛ ⲙ̅ ⲡkocⲙoc τhⲣⲩ̅
ϩⲛ̅ naⲥιϫ ⲙⲙⲁ eⲙⲙoι· ⲙιχahλ Παρχaγγeλoc
eτ oγaaϩ neτ ϫι ⲙⲙooγ e ϩoγn ⲩⲁ ⲡnoγτe eⲩϯ
naϥ ⲛ̅ ⲛaγaθoⲛ ⲛⲛoβe ϩωoⲩ eγcoⲡcⲛ̅ ⲙ̅ ⲡnoγτe

Oriental 7021. ⲧⲃⲏⲏⲧⲟⲩ ⲛ̄ϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁ ⲡⲁ ⲅⲉⲛⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ:—ⲙⲁⲑⲟⲩⲥⲁⲗⲁ ⲡϩⲗ̄ⲗⲟ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ·
ⲡⲉⲛⲧ ⲁϥⲁⲓⲁⲓ ⲕⲁⲗⲱⲥ ϩⲛ̄ ⲛ̄ϥϩⲟⲟⲩ· ⲁⲣⲁ ⲟⲩϩⲱⲱϥ
ⲡⲉ ⲡⲉⲕⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲁⲕⲟⲩⲃⲁϣ·|
Fol. 17 b ⲧⲱⲛⲟⲩ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ⲡⲟⲟⲩ:—ⲡⲉϫⲁϥ
ⲗ̄ⲃ̄ ⲛ̄ϭⲓ ⲙⲁⲑⲟⲩⲥⲁⲗⲁ· ϫⲉ ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲟⲩ ϯⲛⲁⲣⲁϣⲉ ⲁⲛ·
ⲁⲛⲟⲕ ⲡⲉ ⲡⲙⲉϩ ϣⲙⲟⲩⲛ ϫⲓⲛ ⲁⲇⲁⲙ· ⲁ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ϫⲓ ⲙ̄ ⲡⲁ ⲧⲱⲃϩ̄ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ·
ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲁϩⲉ· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲡⲁ
ⲁϩⲉ ⲙⲛ̄ ⲛⲁⲣⲙ̄ⲡⲟⲟⲩⲉ· ⲟⲩⲱⲧⲃ̄ ⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲇⲁⲙ·
ⲙ̄ ⲙⲁⲁⲃ ϣⲓⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·
ⲛⲱϩⲉ ⲡⲇⲓⲕⲁⲓⲟⲥ· ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲉⲕⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·
ⲥⲱⲧⲙ̄ ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲛⲱϩⲉ· ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ⲛ̄ ϯⲛⲁⲣⲁϣⲉ
ⲁⲛ· ⲁⲩⲱ ⲛ̄ⲧⲁⲧⲉⲗⲏⲗ· ⲉⲡⲉⲓ ⲇⲏ ⲁ ⲡⲛⲟⲩⲧⲉ ϭⲱⲛⲧ̄
ⲉϥⲉⲧ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲁϥⲧⲁⲁⲧ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲕⲓⲃⲱⲇⲟⲥ·
ⲙⲛ̄ ⲧⲁ ⲥϩⲓ̈ⲙⲉ ⲙⲛ̄ ⲛⲁϣⲏⲣⲉ· ⲙⲛ̄ ⲛⲉⲧ ⲕⲓⲙ ⲧⲏⲣⲟⲩ
ϩⲓ̄ϫⲙ̄ ⲡⲕⲁϩ· ⲁϥϣⲧⲁⲙ ⲉ ⲣⲱⲛ ⲙ̄ ⲡⲣⲟ ⲛ̄ ⲧⲕⲟⲓⲃⲱⲇⲟⲥ·

Oriental 6781. ⲉ ⲧⲃⲏⲏⲧⲟⲩ ϣⲁⲛⲧ ⲉϥϣⲛ̄ϩⲧⲏϥ ⲛ̄ϥⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲙⲁⲑⲟⲩⲥⲁⲗⲁ ⲡϩⲗ̄ⲗⲟ ⲛ̄ⲇⲓ-
ⲕⲁⲓⲟⲥ· ⲡⲉⲛⲧ ⲁϥⲁⲓⲁⲓ ⲕⲁⲗⲱⲥ ϩⲛ̄ ⲛⲉϥϩⲟⲟⲩ· ⲁⲣⲁ ⲟⲩⲱ̄
ϩⲱⲱϥ ⲡⲉ ⲡⲉⲕⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ϫⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲁⲕⲟⲩⲃⲁϣ
ⲧⲱⲛⲟⲩ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϫⲁϥ
ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲛ̄ ϯⲛⲁⲣⲁϣⲉ̄ ⲁⲛ ⲁⲛⲟⲕ ⲡⲉ ⲡⲙⲉϩ ϣⲙⲟⲩⲛ
Fol. 6 b ϫⲓⲛ ⲁⲇⲁⲙ· ⲁ̄ ⲡⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ϫⲓ ⲙ̄ ⲡⲁ
ⲕ̄ⲇ̄ ⲧⲱⲃϩ̄ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲛ̄ ⲟⲩⲛⲟϭ
ⲉ̄ⲛⲁϩⲉ· ϩⲱⲥ ⲇⲉ ⲛⲧⲉ ⲡⲁ ⲱⲛϩ̄ ⲙⲛ̄ ⲛⲁⲣⲙ̄ⲡⲟⲟⲩⲉ̄ ⲟⲩⲱ-
ⲧⲃⲉ· ⲉ ⲛⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁ̄ⲇⲁⲙ· ϣⲓⲥ ⲛ̄ϣⲉ̄ ⲙⲁⲁⲃ ϣⲓⲧⲉ
ⲛ̄ⲣⲟⲙⲡⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ:—ⲱ̄ ⲛⲱϩⲉ ⲡⲇⲓ-
ⲕⲁⲓⲟⲥ ⲁⲣⲁ ⲕⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ⲛⲁϣ ⲛ̄ⲛϩⲉ ⲛ̄ ϯⲛⲁⲣⲁϣⲉ ⲁⲛ· ⲉⲡⲉⲓ
ⲇⲏ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϭⲱⲛⲧ̄ ⲉϥⲉⲧ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲃⲟⲗ ⲁϥⲧⲁⲁⲧ
ⲉ ϩⲟⲩⲛ ⲉⲩⲕⲓⲃⲱⲧⲟⲥ ⲙⲛ̄ ⲧⲁ ⲥϩⲓⲙⲉ ⲙⲛ̄ ⲛⲁϣⲏⲣⲉ ⲙⲛ̄
ⲛⲉⲧ ⲕⲓⲙ ⲧⲏⲣⲟⲩ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲁϥϣⲧⲁ̄ⲙ ⲉ ⲣⲱⲛ ⲙ̄

ⲁⲛⲕⲁⲧⲁϩⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲟⲩⲱⲛ ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϩ· Oriental 7021.
ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲛ ⲛ̄ϩⲙⲉ ⲛ̄ϩⲟⲟⲩ· ⲙⲛ̄ ϩⲙⲉ ⲛ̄ ⲟⲩϣⲏ·
ⲙ̄ⲡⲉ ⲛⲛⲁⲩ ⲉ ⲣⲏ ⲟⲩⲇⲉ ⲟⲟϩ· ⲟⲩⲇⲉ ⲥⲓⲟⲩ· Ⲁⲗⲗⲁ
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣ̄ ϩⲙ̄ⲙⲉ ⲙ̄ⲙⲟⲛ·
ⲙⲛ̄ ⲧⲕⲟⲓⲃⲱⲇⲟⲥ· ⲁϥϭⲱ ⲉϥⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲁⲛⲧⲉ
ⲡⲙⲟⲟⲩ ⲥⲃⲟⲕ ⲛϥ̄ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲡⲡⲉⲧ ϣⲟⲩⲟⲟⲩ
ⲛ̄ⲧⲁⲟⲩϫⲁⲓ ⲙⲛ̄ ⲛⲉⲧ | ⲛⲙ̄ⲙⲁⲓ̈ ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣⲁϣⲉ Fol. 18 a
ⲙ̄ⲡⲟⲟⲩ ⁘—Ⲁⲃⲣⲁϩⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲣⲁ ⲁⲕⲣⲁϣⲉ ⲗ̄ⲅ̄
ϩⲱⲱⲕ ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⲉⲡⲉⲓ
ⲇⲏ· ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲟⲣⲡ̄ ⲛ̄ ⲣⲱⲙⲉ· ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲗ
ϭⲟⲓⲗⲉ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲡⲁ ϫⲥ̄· ⲙⲛ̄ ⲛϥ̄ⲕⲉ ϣⲃⲏⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲡⲥⲡ̄ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲉ ϫⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁⲁⲕ ⲡⲁ ϣⲏⲣⲉ· Ⲁⲩⲱ
ⲉϣⲱⲡⲉ ⲣⲱ ϯⲙ̄ⲡϣⲁ· ⲁⲓⲟⲩⲱⲙ ⲛⲙ̄ⲙⲁϥ ⲛ̄ϩⲟⲩⲛ ϩⲁ
ⲡϣⲏⲛ ⲙ̄ ⲙⲁⲃⲣⲏ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⁘—

ⲡⲣⲟ̄ ⲛ̄ ⲧⲕⲓⲃⲱⲇⲟⲥ ⲁⲛⲕⲁⲧⲁϩⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ Oriental 6781.
ⲟⲩⲱⲛ ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲛ· ⲛ̄ ϩⲙ̄ⲉ ⲛ̄ϩⲟⲟⲩ ⲙⲛ̄ ϩⲙ̄ⲉ ⲛ̄ⲟⲩϣⲏ
ⲙ̄ⲡⲉ ⲛⲛⲁⲩ ⲉ ⲣⲏ· ⲟⲩⲇⲉ ⲟⲟϩ ⲟⲩⲇⲉ ⲥⲓⲟⲩ· ⲁⲗⲗⲁ
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁϥⲣ̄ ϩⲙ̄ⲙⲉ ⲙ̄-
ⲙⲟⲛ ⲙⲛ̄ ⲧⲕⲓⲃⲱⲇⲟⲥ· ⲁϥϭⲱ ⲉϥⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ϣⲁⲛⲧⲉ ⲡⲙⲟⲟⲩ ⲥⲃⲟⲕ· ⲛϥ̄ϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲡⲉⲧ
ϣⲟⲩⲱⲟⲩ ⲛ̄ⲧⲁⲟⲩϫⲁⲓ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲃⲣⲁϩⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲣⲁ
ⲕ̄ⲣⲁϣⲉ ϩⲱⲱⲕ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡϣⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄ ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·
ⲉⲡⲉⲓ ⲇⲏ ⲁⲛⲟⲕ ⲡⲉ ⲡϣⲟⲣⲡ̄ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲗ
ϭⲟⲓⲗⲉ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲙⲛ̄ ⲡⲉϥⲕⲉϣⲃⲏⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· Ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲗ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲉ ϫⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁ̄ⲁ̄ⲕ ⲡⲁ ϣⲏⲣⲉ· ⲁⲩⲱ ⲉϣⲱⲡⲉ
ⲣⲱ· ϯⲙ̄ⲡϣⲁ· ⲁⲓⲟⲩⲱⲙ ⲛⲙ̄ⲙⲁϥ ⲛ̄ ϩⲟⲩⲛ | ϩⲁ ⲡϣⲏⲛ Fol. 7 a
ⲙ̄ ⲙⲁⲃⲣ̄ⲏ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲕ̄ⲉ̄

Oriental 7021. ϊⲥⲁⲁⲕ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲉⲣⲏⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ
ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ϣⲏⲡ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅·
ⲁϩⲣⲟⲕ ϩⲱⲱⲕ ⲉⲕⲥⲧⲟⲗⲓⲍⲉ· ⲛ̅ϯϩⲉ ⲧⲏⲣⲥ̅· ϩⲙ̅ ⲡϣⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲥⲧⲟⲗⲓⲍⲉ·
ⲡⲉϫⲁϥ ϫⲉ ⲁⲛⲅ̅ ⲟⲩϣⲏⲣⲉ ⲛ̅ ⲟⲩⲱⲧ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̅ ⲧⲁ
ⲙⲁⲁⲩ ⲁⲩⲱ ⲟⲩⲁϭⲣⲏⲛ ⲧⲉ ⲧⲁ ⲙⲁⲁⲩ· ⲉⲙⲛ̅ⲧⲁⲩ ϣⲏⲣⲉ
ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁⲓ̈ ⲟⲩⲇⲉ ⲛ̅ⲥⲉⲛⲁϫⲡⲟ ⲁⲛ· ⲙⲛ̅ⲛ̅ⲥⲱⲓ· ⲁ ⲡⲁ
ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁϭⲓϫ· ⲙⲛ̅ ⲛⲁⲟⲩⲣⲏⲏⲧⲉ· ⲁϥⲧⲁⲗⲟⲓ
ⲉϫⲛ̅ ⲟⲩⲱⲛⲉ ϩⲓϫⲛ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ϫⲁⲓⲉ· ⲁⲓⲛⲁⲩ ϩⲛ̅ ⲛⲁⲃⲁⲗ
ⲉ ⲧϭⲟⲣⲧⲉ ϩⲛ̅ ⲧϭⲓϫ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ· ϫⲉ ⲉϥⲛⲁⲕⲱ-
ⲛⲥ̅ ⲙ̅ⲙⲟⲓ· ⲁϥⲉⲓ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̅ ⲧϭⲟⲣⲧⲉ ϩⲛ̅ ⲧϭⲓϫ ⲙ̅ ⲡⲁ
Fol. 18b ⲉⲓⲱⲧ ⲁϥϯ ⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ· ⲉ ⲡⲧⲁⲗⲟ | ⲉ ϩⲣⲁⲓ·
ⲗ̅ⲇ̅ ⲁ ⲧⲁ ⲑⲩⲥⲓⲁ ϣⲱⲡⲉ ⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ
ⲙ̅ⲡⲟⲟⲩ:—Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ· ⲡⲉⲛⲧ ⲁϥϭⲙ̅ϭⲟⲙ
ⲙⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̅ ⲇⲩⲛⲁⲧⲟⲥ· ⲙⲛ̅ ⲛ̅ⲣⲱⲙⲉ· ⲁⲣⲁ
ⲕⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ϩⲱⲱⲕ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⲉ ⲡⲉϩⲟⲩⲟ

Oriental 6781. ⲓⲉⲥⲁⲁⲕ ⲡⲉⲣⲏⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲧⲉⲑⲩⲥⲓⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲧϣⲏⲡ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅· ⲁϩⲣⲟⲕ ϩⲱⲱⲕ ⲉⲕⲥⲧⲟ-
ⲗⲓⲍⲉ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲧⲏⲣⲥ̅ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅ ⲉⲓⲥⲧⲟⲗⲓⲍⲉ ⲡⲉϫⲁϥ ϫⲉ ⲁⲛⲅ̅ ⲟⲩϣⲏⲣⲉ
ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲧⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̅ ⲧⲁ ⲙⲁⲁⲩ: ⲉⲙⲛ̅ⲧⲁⲩ ϣⲏⲣⲉ
ⲙ̅ⲙⲁⲩ ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁⲓ̅ ⲟⲩⲇⲉ ⲛ̅ⲥⲉⲛⲁϫⲡⲟ ⲁⲛ ⲙⲛ̅ⲛ̅ⲥⲱⲓ·
ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁϭⲓϫ ⲙⲛ̅ ⲛⲁⲟⲩⲣⲏⲏⲧⲉ· ⲁϥⲧⲁ-
ⲗⲟⲓ ⲉϫⲛ̅ ϩⲉⲛⲱ̅ⲛⲉ ϩⲛ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ϫⲁⲓⲉ̅· ⲁⲓⲛⲁⲩ ϩⲛ̅
ⲛⲁⲃⲁⲗ· ⲉ ⲧϭⲟⲣⲧⲉ ϩⲛ̅ ⲧϭⲓϫ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ϫⲉ ϥⲛⲁ-
ⲕⲱⲛⲥ̅ ⲙ̅ⲙⲟⲓ· ⲁϥϯ ⲉⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ ⲛ̅ϭⲓ̈ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲁϥⲁ̅ⲙⲁϩⲧⲉ ⲛ̅ ⲧϭⲟⲣⲧⲉ ⲉⲧ ϩⲛ̅
ⲧϭⲓϫ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ϫⲉ ϥⲛⲁⲕⲱⲛⲥ̅ ⲙ̅ⲙⲟⲓ· Ⲁ ⲧⲁⲑⲩ-
ⲥⲓⲁ ϣⲱⲡⲉ ⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ·
Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ ⲡⲉⲛⲧ ⲁϥϭⲙ̅ϭⲟⲙ ⲙⲛ̅ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲛ̅ ⲇⲩⲛⲁⲧⲟⲥ ϩⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲁⲣⲁ ϩⲱⲱⲕ ⲕⲣⲁϣⲉ ⲙ̅-

ⲉⲡⲉⲓ ⲇⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲏ̄ⲥⲁⲩ ⲡⲁ ⲥⲟⲛ· ⲇⲓⲱⲕⲉⲓ̈ ⲛ̄ⲥⲱⲓ̈ ⲉ Oriental 7021.
ⲙⲟⲟⲩⲧ· ⲁⲓⲃⲱⲕ ⲉ ⲧⲙⲉⲥⲟⲡⲟⲇⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ ⲉ ⲣⲁⲧϥ̄
ⲛ̄ ⲗⲁⲃⲁⲛ· ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲓ̈· ⲁϥⲡⲱⲣϫ̄
ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟⲓ ⲙⲛ̄ ⲛⲁϣⲏⲣⲉ· ⲙⲛ̄
ⲛⲁϩⲓ̈ⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲏ̄ⲗ̄ ϫⲓ ⲣⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄-
ϩⲏⲧ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲱ̄ ⲓⲱⲥⲏⲫ ⲡⲇⲓⲕⲁⲓⲟⲥ·
ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲛⲧ ⲁⲩⲕⲱϩ ⲉ ⲣⲟϥ ⲉⲕⲣ̄ ⲟⲩ· ϩⲱⲱⲕ ⲙ̄ ⲡⲉⲓ
ⲙⲁ ⲙ̄ⲡⲟⲟⲩ· ⲉⲕⲣⲁϣⲉ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲓ̈ⲱⲥⲏⲫ ⲡⲇⲓⲕⲁⲓⲟⲥ· ϫⲉ
ⲁⲗⲏⲑⲱⲥ ϯⲙ̄ⲡϣⲁ ⲛ̄ ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲛⲁⲥⲏⲛⲩ ⲕⲱϩ ⲉ ⲣⲟⲓ ⲁⲩⲧⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲉⲩⲕⲁϩ ⲛ̄ ϣⲙ̄ⲙⲟ·
ⲁⲓϣⲱⲡⲉ ⲛ̄ ⲉⲃⲓⲏⲛ· ⲛ̄ ⲧⲁⲗⲁⲓⲡⲟⲣⲟⲥ· ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ ϩⲛ̄
ⲟⲩⲛⲟϭ ⲛ̄ ⲑⲗⲓⲯⲓⲥ· ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ ⲉⲓ
ϣⲁ ⲣⲟⲓ ⲁϥⲛⲁϩⲙⲧ̄ ⲁϥⲁⲁⲧ ⲛ̄ ⲣ̄ⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ ⁘—Ⲙⲱⲩⲥⲏⲥ ⲙⲛ̄ ⲁⲁⲣⲱⲛ· ⲙⲛ̄ ⲓⲏⲥⲟⲩ | ⲛ̄ Fol. 19a
ⲛⲁⲩⲏ· ⲁϩⲣⲱⲧⲛ̄ ⲛ̄ϩⲱⲧ ⲧⲏⲩⲧⲛ̄ ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲣⲁϣⲉ ⲗ̄ⲉ̄
ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉϫⲁⲩ ⲛ̄ϭⲓ

ⲡⲟⲟⲩ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲇⲏ ⲛ̄ ⲧⲉⲣⲉ Oriental 6781.
ⲓⲉⲥⲁⲩ ⲡⲁ ⲥⲟⲛ ⲇⲓⲱ̄ⲕⲉⲓ ⲛ̄ⲥⲱⲓ ⲉ̄ ⲙⲟⲟⲩⲧ ⲁⲓⲃⲱⲕ ⲉ ϩⲣⲁⲓ
ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ̄· ⲉ ⲣⲁⲧϥ̄ ⲛ̄ ⲗⲁⲃⲁⲛ·
ⲙⲓⲭⲁⲏⲗ̄ ⲡⲉⲛⲧ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲓ ⲁϥⲡⲱⲣϫ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲁ ⲃⲉⲕⲉ· ϩⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟⲓ· ⲙⲛ̄ ⲛⲁϣⲏⲣⲉ
ⲙⲛ̄ ⲛⲁϩⲓⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲏ̄ⲗ̄· ϫⲓ ⲣⲁⲛ ⲉ ⲃⲟⲗ
ⲛ̄ϩⲏⲧ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲱ̄ ⲓⲱⲥⲏⲫ ⲡⲇⲓ-
ⲕⲁⲓⲟⲥ ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲛⲧ ⲁⲩⲕⲱϩ ⲉ ⲣⲟϥ ⲉ̄ ⲧⲃⲉ ⲟⲩϩⲱⲱⲕ· ⲙ̄-
ⲡⲟⲟⲩ ⲉⲕⲣⲁϣⲉ· ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲓⲱⲥⲏⲫ | ϫⲉ ⲁ̄ⲗⲏⲑⲱⲥ Fol. 7b
ϯⲙ̄ⲡϣⲁ̄ ⲛ̄ ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲛ ⲧⲉⲣⲉ ⲛⲁⲥⲏⲛⲩ ⲕⲱϩ ⲕ̄ⲉ̄
ⲉ ⲣⲟⲓ ⲁⲩⲧⲁⲁⲧ ⲉ ⲃⲟⲗ ⲉⲩⲕⲁϩ ⲛ̄ ϣⲙ̄ⲙⲟ· ⲁⲓϣⲱⲡⲉ ⲛ̄ ⲉ-
ⲃⲓⲏⲛ ⲛ̄ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ· ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲑⲗⲓⲯⲓⲥ̄·
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ϣⲁ ⲣⲟⲓ ⲁϥⲛⲁϩⲙⲉⲧ ⲁϥⲁⲁⲧ ⲛ̄ ⲣ̄ⲣ̄ⲟ̄·
ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ: Ⲙⲱⲩⲥⲏⲥ ⲙⲛ̄ ⲁⲁⲣⲱⲛ
ⲙⲛ̄ ⲓⲏ̄ⲩ̄ ⲛ̄ ⲛⲁⲩⲏ̄· ⲁϩⲣⲱⲧⲛ̄ ϩⲱⲧ ⲧⲏⲩⲧⲛ̄ ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ
ⲛ̄ ϣⲁ̄ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄·

Oriental 7021. нет отаав· же пюн ρω пе пща ауω тπраще· же мιχанλ пент ауноощ нππан· мп̄ пλλаос· ауω ауσωтп̄ н̄ непхахе ауχї моеιт ρнтп̄ е роτи е пκаρ ιῑ перит е тβе паι тπраще ιῑпоот· Гедеюн ϯнаτ е рок екраще ιῑпоот ρωюк ριῑ паριстон· ιῑ мїχанλ· ϯраще ρωωт пехаς ιῑпоот· епеι ан мїχанλ· пент ауеι ща рої· ауπаρτ̄ ρп̄ тецσоп· ауβюк аупатассе ππαϯραπ· ауоτχаι н̄σι па λаос· е тβе паι ϯраще ιῑпоот:—Ш маюше мп̄ анна тецсρиме· отнир пе петπраще ιῑпоот· пехаτ н̄σι некрітнс же Єпеι ан· анок ρенаσрнк жιк тππнτкої ιῑ пещире щопе нан· анσω п̄щλнλ ентале просфора е ρраї· ιῑ пноτте· етр̄ пιееτе нан· а пноτте ϯ нан н̄ самψюн патнатос ауω пеп ке щире ρωюς раще нππан ιῑпоот· Даτеιλ пеιωτ

Oriental 6781. пехаτ н̄σι нет отаав же пюн ρω пе праще· же мιχанλ пент ауноощ нππан мп̄ пєλλаос· ауω ауσωтп̄ нπенхахе ауχι моеιт· ρнтп̄ е роτи е пκаρ ιῑ перит· е тβе паι ρω тπраще ιῑпоот· геδеюн ϯнаτ е рок ρωюк ιῑпоот екраще ριῑ паριстон ιῑ мїχанλ· ϯраще тωнот пехаς епеι ан мιχанλ пент ауеι ща рої· ауπаρτ̄ ρп̄ тецσоп аιβюк аιпатассе ιῑ ππαϯραπ· ауоτχаι н̄σї плаос е тβе паι ϯраще ιῑпоот Ш маюше· мп̄ анна тецсρиме· отнир пе петπраще ιῑпоот пехаτ н̄σι некрітнс же аλнθюс тπраще ιῑпоот· епеι ан· анок ρенаσрнк жιк тππнτкої ιῑ пещире· щопе нан· анσω епщλнλ ентало отсια е ρраї ιῑ пноτте етр̄ пιееτе нан а пноτте ϯ нан н̄ самψюн патнатос ауω пеп ке щире ρωюς раще нππан ιῑпоо ааеа пеιωτ ιῑ

ⲙ̅ ⲡⲉⲭⲥ̅· ⲕⲁⲧⲁ ⲥⲁⲣⲝ̅ ⲁⲩⲱ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ· ϯⲛⲁⲩ Oriental 7021.
ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲉⲕϭⲛ̅ϭⲛ̅ ϩⲛ̅ ⲧⲕ̅ⲕⲓⲑⲁⲣⲁ· ⲙ̅ ⲡⲛ̅ⲓ̅ⲕⲟⲛ
ⲙ̅ⲙⲏⲧ ⲛ̅ⲕⲁⲡ ϩⲙ̅ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̅ⲧⲁ ⲙⲓ̈ⲭⲁⲏⲗ | ⲕⲁⲗⲉⲓ Fol. 19 b
ⲙ̅ⲙⲟⲓ̈ ⲉ ⲣⲟϥ ⲙ̅ⲡⲟⲟⲩ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲁⲩⲱ ϯⲥⲧⲟ- ⲗ̅ⲥ̅
ⲗⲓⲍⲉ ⁘ ⲉⲡⲉⲓ ⲇⲏ ⲉⲣⲉ ⲛⲉϩⲣⲏⲧⲟⲛ· ⲛ̅ ⲛ̅ϣⲁϫⲉ ⲧⲏⲣⲟⲩ·
ⲙ̅ ⲡϫⲥ̅ ⲙⲛ̅ ⲛⲉϥⲗⲟⲅⲟⲥ ϩⲓϫⲛ̅ ⲛⲉⲡⲗⲁⲝ ⲙ̅ ⲡⲁ ϩⲏⲧ·
ⲁⲩⲱ ⲡⲉⲧ ⲧⲟⲟⲙⲉ ϩⲱⲱϥ ⲉ ⲡⲉⲓ ϣⲁ ⲡⲉ ⲡⲁⲓ· ϫⲉ ϣⲁⲣⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡϫⲥ̅ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅· ⲁⲩⲱ
ϣⲁϥⲛⲁϩⲙⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⁘—Ⲥⲟⲗⲟ-
ⲙⲱⲛ ⲡⲥⲟⲫⲟⲥ· ⲉⲓⲉ ⲛⲅ̅ ⲣⲁϣⲉ ⲁⲛ ⲛ̅ⲧⲟⲕ ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅
ⲡⲣⲁϣⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ
ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲥⲟⲗⲟⲙⲱⲛ·[1] ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲇⲏ
ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉⲛⲧ ⲁϥⲁⲁϩⲉ ⲣⲁⲧϥ̅
ⲛⲙ̅ⲙⲁⲓ ϫⲓⲛ ⲧⲁ ⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ̈· ⲁϥⲧⲣⲉ ⲟⲩⲉⲓⲣⲏⲛⲏ ϣⲱⲡⲉ
ϩⲛ̅ ⲛⲁϩⲟⲟⲩ· ⲁϥϥⲓ ⲙ̅ ⲡⲁ ⲧⲱⲃϩ̅ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ·
ⲁⲓⲕⲱⲧ ⲙ̅ ⲡⲉϥⲏⲓ :—Ⲉⲍⲉⲕⲓⲁⲥ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲇⲓ̈ⲕⲁⲓⲟⲥ·
ⲕⲣⲁϣⲉ ϩⲱⲱⲕ ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲏⲥⲧⲣⲁϯⲅⲟⲥ

ⲡⲉⲭ̅ⲥ̅ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̅ ⲁⲩⲱ ⲡⲣⲣ̅ⲟ̅ ⲛ̅ⲣⲙ̅ⲣⲁϣ ϯⲛⲁⲩ ⲉ ⲣⲟⲕ Oriental 6781.
ⲙ̅ⲡⲟⲟⲩ ⲉⲕϭⲛ̅ϭⲛ̅ | ⲛ̅ ⲧⲉⲕϭⲓⲑⲁⲣⲁ ⲙ̅ⲙⲏⲧ ⲛ̅ⲕⲁⲡ ϩⲙ̅ Fol. 8 a
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲇⲁⲩⲇ̅ ϫⲉ ⲥⲉ ⲕ̅ⲍ̅
ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· ⲁⲩⲱ ϯⲥⲧⲟⲗⲓⲍⲉ· ⲉⲡⲉⲓ ⲇⲏ ⲉⲣⲉ ⲛⲉ-
ϩⲣⲏⲧⲱⲛ ⲛ̅ ⲛ̅ϣⲁ̅ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲙⲛ̅ ⲛⲉϥⲗⲓⲧⲟⲩⲣ-
ⲅⲟⲥ ⲥⲏϩ ϩⲛ̅ ⲛⲉⲡⲗⲁⲝ ⲙ̅ ⲡⲁ ϩⲏⲧ· Ⲁⲩⲱ ⲡⲉⲧ ⲧⲟⲙⲉ
ϩⲱⲱϥ ⲉ ⲡⲉⲓ ϣⲁ ⲙ̅ⲡⲟⲟⲩ ⲡⲉ ⲡⲁⲓ· ϫⲉ ϣⲁⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅· ⲁⲩⲱ ϣⲁϥⲛⲁϩ-
ⲙⲟⲩ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲥⲟⲫⲟⲥ ⲥⲱⲗⲟⲙⲱⲛ
ⲁⲣⲁ ϩⲱⲱⲕ ⲕ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ·
ⲉⲡⲉⲓ ⲇⲏ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁϩⲉ ⲉⲣⲁⲧϥ̅ ⲛⲙ̅ⲙⲁⲓ ϫⲓⲛ
ⲧⲁ ⲙⲛ̅ⲧ̅ⲕⲟⲩⲓ ⲁϥⲧⲣⲉ ⲟⲩⲉⲓⲣⲏⲛⲏ ϣⲱⲡⲉ ϩⲛ̅ ⲛⲁϩⲟⲟⲩ·
ⲁⲩⲱ ⲁϥϥⲓ ⲙ̅ ⲡⲁ ⲧⲱⲃϩ̅ ⲉ ϩⲣⲁⲓ· ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲓⲕⲱⲧ
ⲙ̅ ⲡⲉϥⲏⲓ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲉⲍⲉⲕⲓⲁⲥ ⲡⲣⲣ̅ⲟ̅
ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲣⲁ ⲛⲅ̅ⲣⲁϣⲉ ⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲙ̅ ⲡϣⲁ ⲙ̅

[1] This member is repeated in the MS.

Oriental 7021. ⲙⲓ̈ⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ· ⲉⲡⲉⲓ ⲇⲏ ⲙ̅ ⲡⲛⲁⲩ
ⲛ̅ⲧⲁ ⲛ̅ⲁⲥⲥⲩⲣⲓⲟⲥ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ̈· ⲙⲛ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲙⲓ̈ⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ·
ⲛ̅ⲧⲉⲩϣⲉ ⲉⲩⲉⲓⲣⲉ ⲙ̅ ⲙⲛ̅ⲧϣⲙⲏⲛ ⲛ̅ⲧⲃⲁ ⲟⲩϭⲁⲥ ⲛ̅ⲣⲱⲙⲉ·
ⲁⲓ̈ⲟⲩϫⲁⲓ̈ ⲙⲛ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⁘—
Ⲱ̅ ⲏⲥⲁⲓ̈ⲁⲥ ⲡⲛⲟϭ ⲙ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲟⲩ[ϩⲱⲱⲕ ⲡⲉ]
Fol. 20 a ⲡⲉⲕⲣⲁϣⲉ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ | ⲙⲓⲭⲁⲏⲗ·
λ̅ζ̅ ⲡⲁⲓ̈ ⲡⲉ ⲡⲣⲁϣⲉ· ⲡⲉϫⲁϥ ϫⲉ ⲛ̅ ⲛⲟϭⲛⲉϭ ⲧⲏⲣⲟⲩ ⲙⲛ̅
ⲛⲉⲓ̈ⲥⲱϣ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ϩⲓⲧⲛ̅ ⲙⲁⲛⲁⲥⲥⲏ· ⲙⲛ̅ ⲛⲉⲧ
ⲛⲙ̅ⲙⲁϥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁⲁϩⲉ ⲣⲁⲧϥ̅ ⲛⲙ̅ⲙⲁⲓ·
ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲡⲉⲛⲧ ⲁϥϯ ϭⲟⲙ ⲛⲁⲓ̈ ϣⲁⲛⲧ ⲟⲩⲁⲥⲧ̅ ϩⲛ̅
ⲧⲁ ⲙⲏⲏⲧⲉ ϩⲛ̅ ⲟⲩⲗⲉⲛⲑⲏⲛ ⲛ̅ ϣⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ
ⲙ̅ⲡⲟⲟⲩ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘—Ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲉⲣⲉⲙⲓ̈ⲁⲥ
ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙⲛ̅ ⲡⲉⲕⲛⲟϭ ⲛ̅ ϩⲏⲃⲥ̅ ⲛ̅ ⲟⲩⲟⲉⲓⲛ
ⲉⲕⲣⲁϣⲉ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ
ϯⲣⲁϣⲉ ⲧⲱⲛⲟⲩ· ⲡⲉϫⲁϥ ⲉⲡⲉⲓ ⲇⲏ ⲁⲓ̈ⲣ̅ ⲥϣ̅ϥⲉ ⲛ̅ⲣⲟⲙⲡⲉ

Oriental 6781. ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ̅· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁϣⲉ ⲙ̅-
ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲇⲏ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁ ⲛⲁⲥⲥⲩⲣⲓⲟⲥ ⲕⲱⲧⲉ ⲉ
ⲣⲟⲓ ⲁⲛⲟⲕ ⲙⲛ̅ ⲡⲁ ⲗⲁⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲧⲉⲩϣⲏ· ⲉⲩⲉⲓⲣⲉ
ⲙ̅ ⲙⲛ̅ⲧϣⲙⲏⲛ ⲛ̅ⲧⲃⲁ̅ ⲟⲩϭⲁⲥ ⲛ̅ⲣⲱⲙⲉ ⲁⲓⲟⲩϫⲁⲓ ϩⲱ ⲙⲛ̅
ⲡⲁ ⲗⲁⲟⲥ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟ̅ⲩ ⲱ̅ ⲏ̅ⲥⲁⲓⲁⲥ ⲡⲛⲟϭ
ⲙ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲣⲁ ⲟⲩϩⲱⲱⲕ ⲡⲉ ⲡⲉⲕⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ·
ϩⲙ̅ ⲡϣⲁ̅ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲓ ⲡⲉ ⲡⲁ ⲣⲁϣⲉ ⲡⲉϫⲁϥ ϫⲉ ⲛⲉⲓ
ⲛⲟϭⲛⲉϭ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ⲙⲛ̅ ⲛⲉⲓ ⲥⲱϣ· ϩⲓⲧⲛ̅
ⲙⲁⲛⲁⲥⲥⲉ ⲡⲣ̅ⲣ̅ⲟ̅ ⲙⲛ̅ ⲛⲉⲧ ⲛⲙ̅ⲙⲁϥ· ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭ-
Fol. 8 b ⲁⲅⲅⲉⲗⲟⲥ | ⲡⲉⲛⲧ ⲁϥⲁ̅ϩⲉ ⲣⲁⲧϥ̅ ⲛⲙ̅ⲙⲁⲓ· ⲁϥϯ ϭⲟⲙ
κ̅ⲏ̅ ⲛⲁⲓ ϣⲁⲛⲧ ⲟⲩⲁⲥⲧ̅ ⲉ ⲧⲁ ⲙⲏⲏⲧⲉ· ⲛ̅ ⲟⲩⲗⲁⲛⲑⲏⲛ ⲛ̅
ϣⲉ̅ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ
ⲓ̅ⲉ̅ⲣⲏⲙⲓⲁⲥ· ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙⲛ̅ ⲡⲉⲕⲛⲟϭ ⲛ̅
ϩⲏⲃⲥ̅ ⲛ̅ ⲟⲩⲟ̅ⲉⲓⲛ ⲉⲕⲣⲁϣⲉ ϩⲙ̅ ⲡϣⲁ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ̅· ⲧⲓⲣⲁϣⲉ ⲧⲱⲛⲟⲩ ⲡⲉϫⲁϥ ⲉⲡⲉⲓ ⲇⲏ ⲁⲓⲣ̅ ⲥϣ̅ϥⲉ

ⲉⲓϣⲟⲟⲡ ϩⲛ̄ ⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ· ⲙⲛ̄ ⲡⲁ ⲗⲁⲟⲥ· ⲁ ⲡⲁⲣⲭ- Oriental 7021.
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲉⲧ
ⲟⲛϩ̄ ϣⲁ ⲛⲓⲉⲛⲉϩ· ⲁϥϯ ⲛ̄ ⲟⲩⲛⲁ· ⲉ ⲡϩⲏⲧ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ·
ⲛ̄ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ· ⲁⲩⲕⲁⲁⲛ ⲉ ⲃⲟⲗ· ⲁⲓⲕⲧⲟⲓ ⲛ̄ ⲕⲉ ⲥⲟⲡ
ⲉ ⲑⲓⲉⲗⲏⲙ̄· ⲙⲛ̄ ⲡⲁ ⲗⲁⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ ⁘—Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲙⲟⲩ ⲛⲅ̄ ⲧⲁⲙⲟⲛ
ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲕϫⲓ ϥⲟϭⲥ̄ ⲙ̄ⲡⲟⲟⲩ ϩⲁ ⲡⲣⲁϣⲉ ⲙ̄ ⲡϣⲁ
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ· ϩⲛ̄ ⲟⲩ-
ⲡⲁⲣϩⲏⲥⲓⲁ· Ⲉⲓⲥⲕⲩⲣⲧⲁ ⲡⲉϫⲁϥ ⲁⲩⲱ ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ
ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲉⲓⲛⲉ ⲛ̄
ⲟⲩⲕⲉⲫⲁⲗⲓ̈ⲥ ⲛⲁⲓ̈ ⲛ̄ϫⲱⲱⲙⲉ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲓ̈
ⲁⲓⲟⲩⲟⲙⲥ̄· ⲁ ⲛⲉⲡⲣⲟⲫⲓϯⲁ ϭⲱⲗⲡ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ· | ⲉ Fol. 20 b
ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⁘—Ⲁⲛⲁⲛⲓⲁⲥ· Ⲁⲍⲁⲣⲓⲁⲥ· ⲗ̄ⲏ̄
Ⲙⲓⲥⲁⲏⲗ· ⲁⲣⲏⲩ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁⲩ
ⲛ̄ϭⲓ ⲡϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲁⲅⲓⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲛ̄ⲣⲁϣⲉ ⲁⲩⲱ
ⲧⲛ̄ⲧⲉⲗⲏⲗ· ϫⲉ ⲡⲉⲧ ⲛ̄ⲣ̄ ϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ

ⲛ̄ⲣⲟⲙⲡⲉ ⲉⲓϣⲟⲟⲡ ϩⲛ̄ ⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ· ⲙⲛ̄ ⲡⲁ ⲗⲁⲟⲥ Oriental 6781.
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲉⲧ
ⲟⲛϩ̄ ϣⲁ ⲛⲓⲉ̄ⲛⲉϩ ⲁϥϯ ⲛ ⲟⲩⲛⲁ ⲉ ⲡϩⲏⲧ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ ⲛ̄
ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ· ⲁⲩⲕⲁⲁⲛ ⲉ ⲃⲟⲗ ⲁⲛⲕⲧⲟⲛ ⲉ ⲑⲓⲉⲗⲏⲙ̄·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲉⲍⲉⲕⲓⲏⲗ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲁⲙⲟⲩ ⲛⲅ̄ ⲧⲁⲙⲟⲛ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕϫⲓ ϥⲟϭⲥ̄ ⲙ̄ⲡⲟⲟⲩ
ϩⲁ ⲡⲣⲁϣⲉ· ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ϩⲛ̄ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲉⲓⲥⲕⲓⲣⲧⲁ ⲡⲉϫⲁϥ· ⲁⲩⲱ
ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲉⲓⲛⲉ ⲛⲁⲓ
ⲛ̄ ⲟⲩⲕⲉⲫⲁⲗⲏⲥ ⲛ̄ ϫⲱⲱⲙⲉ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲓ ⲁⲓⲟⲩ-
ⲟⲙⲥ̄· ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲓⲁ ϭⲱⲗⲡ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲛⲁⲛⲓⲁⲥ ⲁⲍⲁⲣⲓⲁⲥ ⲙⲓⲥⲁⲏⲗ· ⲁⲣⲏⲩ
ⲧⲉⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡϣⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲥⲉ ⲡⲉϫⲁⲩ ⲛ̄ϭⲓ ⲡϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲁⲅⲓⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲛ̄ⲣⲁϣⲉ ⲁⲩⲱ ⲧⲛ̄ⲧⲉⲗⲏⲗ· ϫⲉ ⲡⲉⲧ ⲛ̄ⲣ̄ ϣⲁ̄

Oriental 7021. ⲁϥⲉⲓ· ⲉ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲧⲉϩⲣⲱ ⲛ̄ ⲥⲁⲧⲉ· ⲉⲧ ⲙⲟⲩϩ
ⲁϥⲟϣⲙⲥ̄ ϩⲁⲣⲟⲛ· ⲁϥⲧⲣⲉ ⲡⲣ̄ⲣⲟ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ·
ⲁ ⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲉⲡⲉⲓ ⲇⲏ ⲧⲛ̄ⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ· ϯⲙⲉⲉⲩⲉ ϫⲉ ⲉⲕⲣⲁϣⲉ
ⲛ̄ϩⲟⲩⲟ· ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲇⲁⲛⲓⲏⲗ· ϫⲉ ⲁⲩⲱ ⲁϣ ⲡⲉ
ⲡⲉⲕⲣⲁϣⲉ· Ⲉⲡⲉⲓ ⲇⲏ· ⲛ̄ ⲟⲩⲥⲟⲡ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ· ⲟⲩⲇⲉ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ· ⲛ̄ⲧⲁⲓⲛⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲱⲛ ⲙ̄
ⲙⲉ· ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟϫⲧ̄ ⲉ ⲡϣⲏⲓ ⲛ̄ⲙ̄ⲙⲟⲩⲓ·
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉⲛⲧ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲛ·
ⲁϥϣⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ· ⲛ̄ⲙ̄ⲙⲟⲩⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ· ⲡⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ· ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ·
ⲉⲛⲣⲁϣⲉ ⲡⲉϫⲁⲩ ϫⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϩⲏⲃⲉ ⲛ̄ⲧⲁϥ-
ϣⲱⲡⲉ ⲛⲁⲛ· ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩⲥϯⲟⲩ̄ ⲙ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄·
Fol. 21 *a* ⲁⲩⲱ ⲉⲛϩⲏⲡ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ ⲛ̄ⲓⲟⲩⲇⲁⲓ̈· ⲁ ⲙⲁⲣⲓ̈ⲁ | ⲧⲡⲁⲣ-
ⲗ̄ⲑ̄ ⲑⲉⲛⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟⲛ ϫⲉ ⲁⲓⲃⲱⲕ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ ⲉ ⲛⲁⲩ

Oriental 6781. ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ ⲁϥⲉⲓ ⲉ ⲧⲙⲏⲏⲧⲉ· ⲛ̄ ⲧⲉϩⲣⲱ ⲛ̄
ⲥⲁⲧⲉ ⲉⲧ ⲙⲟⲩϩ· ⲁϥⲟ̄ϩⲙⲉ̄ⲥ̄ ϩⲁⲣⲟⲛ· ⲁϥⲧⲣⲉ ⲡⲣ̄ⲣⲟ ⲡⲓ̈ⲥ-
ⲧⲉⲩⲉ̄· ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁ̄ ⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ:—ⲇⲁⲛⲓⲏⲗ̄ ⲡⲣⲱⲙⲉ· ⲛ̄ |
Fol. 9 *a* ϣⲟⲩⲁϣϥ̄· ⲁ̄ⲣⲁ ⲕ̄ⲣⲁϣⲉ ϩⲱⲱⲕ ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ
ⲗ̄ⲑ̄ (*sic*) ⲛ̄ ϣⲁ̄· ⲧⲓⲙⲉⲉⲩⲉ̄ ϫⲉ ⲕ̄ⲣⲁϣⲉ ⲛ̄ϩⲟⲩⲟ̄ ⲡⲉϫⲁϥ ⲛ̄ϭⲓ
ⲇⲁⲛⲓⲏⲗ̄ ϫⲉ ⲁⲩⲱ ⲁϣ ⲡⲉ ⲡⲕⲉⲣⲁϣⲉ (*sic*)· ⲉⲧ ϣⲏϣ ⲙⲛ̄
ⲡⲁ ⲣⲁϣⲉ· ⲉⲡⲉⲓ ⲇⲏ ⲛ̄ ⲟⲩⲥⲟⲡ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ· ⲟⲩⲇⲉ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ ⲛ̄ⲧⲁⲓⲛⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲁⲣⲭⲱⲛ ⲙ̄
ⲙⲉ· ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟϫⲧ̄ ⲉ ⲡϣⲏⲓ ⲛⲙ̄ⲙⲟⲩⲓ·
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲉⲛⲧ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲓ ⲁϥϣ-
ⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛⲙ̄ⲙⲟⲩⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄-
ⲡⲟⲟⲩ· Ⲡⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ·
ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ̄ ⲙ̄ⲡⲟⲟⲩ· ⲉⲛⲣⲁϣⲉ ⲡⲉϫⲁⲩ ϫⲉ
ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϩⲏⲃⲉ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲛⲁⲛ· ⲙ̄ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁⲩⲥ̄ϯⲟⲩ̄ ⲙ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲩⲱ ⲉⲛϩⲏⲡ ⲉ ⲧⲃⲉ
ⲑⲟⲧⲉ ⲛ̄ ⲛⲓⲟⲩⲇⲁⲓ ⲁ ⲙⲁⲣⲓⲁ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟⲛ

ⲉ ⲡⲧⲁⲫⲟⲥ· ⲛ̄ϣⲟⲣⲡ̄ ⲛ̄ ⲧⲕⲩⲣⲓⲁⲕⲏ ⲁⲛϩⲉ ⲉ ⲡⲁⲣⲭⲁⲅ- Oriental 7021.
ⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁϥⲥⲕⲟⲣⲕⲣ̄ ⲙ̄ ⲡⲱⲱⲛⲉ (*sic*)
ⲁϥϩⲙⲟⲟⲥ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲁϥϯ ⲛⲁⲛ ⲙ̄ ⲡϣⲙ̄
ⲛⲟⲩϥⲉ ϫⲉ ⲁ ⲡϫⲥ̄ ⲧⲱⲟⲩⲛ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·
Ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲏⲃ ⲙⲛ̄ ⲓⲱϩⲁⲛⲛⲏⲥ·
ⲡⲉϥϣⲏⲣⲉ ⲣⲁϣⲉ ϩⲱⲟⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲧⲛ̄ⲣⲁϣⲉ ⲡⲉϫⲁⲩ ⲛ̄ϭⲓ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉⲡⲉⲓ ⲇⲏ ⲛ̄ⲧⲁϥⲧⲱϣ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϥ
ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ· ⲁⲛⲟⲕ ϩⲱ ⲉⲓϣⲟⲟⲡ ⲛⲁϥ ⲛ̄ ⲟⲩⲏⲏⲃ·
ⲁⲩⲱ ⲡⲁ ϣⲏⲣⲉ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡϣⲏⲣⲉ ⲡⲉ ⲛ̄ ⲉⲗⲩⲥⲁⲃⲉⲧ·
ⲧⲥⲩⲛⲅⲉⲛⲏⲥ ⲙ̄ ⲙⲁⲣⲓⲁ· ⲧⲙⲁⲁⲩ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲁ ⲥⲩⲛⲅⲉⲛⲏⲥ
ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ :—Ⲥⲧⲉⲫⲁⲛⲟⲥ
ⲡⲁⲣⲭⲏⲇⲓ̈ⲁⲕⲟⲛⲟⲥ· ⲁⲩⲱ ⲡⲉⲡⲣⲟⲧⲟⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲣⲁ
ⲕⲣⲁϣⲉ ϩⲱⲱⲕ· ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲥⲉ ⲡⲉϫⲁϥ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲁ ⲣⲁϣⲉ· ⲉⲡⲉⲓ
ⲇⲏ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩϩⲓ ⲱⲱⲛⲉ (*sic*) ⲉ ⲣⲟⲓ ⲁⲓϥⲓ̈ ⲉⲓⲁⲧ ⲉ ϩⲣⲁⲓ

ϫⲉ ⲁⲓⲃⲱⲕ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ ⲉ ⲛⲁⲩ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ̄ϣⲱⲣⲡ̄· Oriental 6781.
ⲛ̄ ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲁⲛϩⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓ-
ⲭⲁⲏⲗ̄· ⲁϥⲥⲕⲟⲣⲕⲣ̄ ⲙ̄ ⲡⲱⲛⲉ ⲁϥϩⲙⲟⲟⲥ ⲉ̄ ϩⲣⲁⲓ ⲉ ϫⲱϥ·
ⲁⲩⲱ ⲁϥϯ ⲛⲁⲛ ⲙ̄ ⲡϣ̄ⲙⲛ̄ⲟⲩϥⲉ ϫⲉ ⲁ̄ ⲡϫⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲍⲁⲭⲁⲣⲓⲁⲥ
ⲡⲟⲩⲏⲏⲃ· ⲙⲛ̄ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉϥϣⲏⲣⲉ· ⲥⲉⲣⲁϣⲉ ϩⲱⲟⲩ
ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲥⲉ
ⲡⲉϫⲁⲩ ⲧⲛ̄ⲣⲁϣⲉ ⲛ̄ϭⲓ ⲛⲉⲧⲟⲩⲁⲁⲃ· ⲉⲡⲉⲓ ⲇⲏ ⲛ̄ⲧⲁϥⲧⲱϣ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϥ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ· ⲁⲛⲟⲕ ϩⲱ
ⲉⲓϣⲟⲟⲡ ⲛⲁϥ ⲛ̄ ⲟⲩⲏⲏⲃ Ⲁⲩⲱ ⲡⲁ ϣⲏⲣⲉ ⲓⲱϩⲁⲛⲛⲏⲥ
ⲡϣⲏⲣⲉ ⲡⲉ ⲛ̄ ⲉⲗⲉⲥⲁⲃⲉⲧ | ⲧⲥⲩⲅⲅⲉⲛⲏⲥ ⲧⲉ ⲙ̄ ⲙⲁⲣⲓⲁ Fol. 9 *b*
ⲧⲙⲁⲁⲩ ⲛ ⲓ̄ⲥ̄ ⲡⲁ ⲥⲩⲅⲅⲉⲛⲏⲥ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲗ̄
ⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲁⲣⲭⲏⲇⲓⲁⲕⲟⲛⲟⲥ· ⲁⲩⲱ
ⲡⲁⲣⲭⲏⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲣⲁ ⲕ̄ⲣⲁϣⲉ ϩⲱⲱⲕ ⲙ̄ⲡⲟⲟⲩ·
ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲥⲉ ⲡⲉϫⲁϥ
ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲁ ⲣⲁϣⲉ· ⲉⲡⲉⲓ ⲇⲏ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩϩⲓ ⲱⲛⲉ

Oriental 7021. ⲁⲓⲛⲁⲩ ⲉ ⲙ̅ⲡⲏⲩⲉ ⲉⲩⲟⲩⲱⲛ ⲁⲓⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓ̈ⲭⲁⲏⲗ· ⲙⲛ̅ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲓ̈
ⲁⲩⲱ ⲁⲓⲛⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉϥⲁϩⲉ ⲣⲁⲧϥ̅ ⲛ̅ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲓⲱⲧ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲙ̅ⲙⲁⲣⲧⲩⲣⲟⲥ
Fol. 21 b ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ ⲁⲣⲁ ⲧⲉⲧⲛ̅ⲣⲁϣⲉ ϩⲙ̅ ⲡϣⲁ | ⲙ̅
ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙ̅ⲡⲟⲟⲩ· ⲥⲉ ⲡⲉϫⲁⲩ ⲛ̅ϭⲓ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ
ⲁⲗⲏⲑⲱⲥ ⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲇⲏ ⲑⲗⲓⲯⲓⲥ ⲛⲓⲙ
ⲛ̅ⲧⲁⲩⲧⲁϩⲟⲛ· ϩⲓ ⲃⲁⲥⲁⲛⲟⲥ· ⲛⲓⲙ· ⲛ̅ⲧⲁⲩⲁⲁⲩ ⲛⲁⲛ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥϯ ϭⲟⲙ ⲛⲁⲛ· ⲁⲛϥⲓ
ϩⲁ ⲣⲟⲟⲩ ϣⲁⲛⲧ ⲛ̅ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲛⲁⲅⲱⲛ· ⲁⲩⲱ
ⲁⲛϫⲓ ⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ⲧⲁⲓ̈ⲟ ⲉ ⲧⲃⲏⲏⲧϥ̅· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⁘ Ⲛ̅ⲧⲁⲝⲓ̈ⲥ ⲧⲏⲣⲟⲩ ⲛ̅ ⲙ̅ⲡⲏⲩⲉ ⲣⲁϣⲉ
ϩⲱⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲛⲙ̅ⲙⲁⲛ ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁⲩ ⲡⲱⲛ ⲣⲱ ⲡⲉ ⲡⲣⲁϣⲉ
ⲧⲏⲣϥ̅· ⲉⲡⲉⲓ ⲇⲏ ⲙ̅ⲡⲟⲟⲩ ⲛ̅ⲧⲁ ⲡⲉⲛⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ
ⲕⲁⲧⲁⲣⲅⲉⲓ ⲙ̅ ⲡϫⲁⲥⲓϩⲏⲧ ⲁϥⲧⲁϩⲟ ⲛⲁⲛ ⲉ ⲣⲁⲧϥ̅ ⲙ̅
ⲡⲉⲧ ⲑⲃ̅ⲃⲓⲏⲩ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ

Oriental 6781. ⲉ ⲣⲟⲓ· ⲁⲓϥⲓⲁⲁⲧ ⲉ ϩⲣⲁⲓ ⲁⲓⲛⲁⲩ ⲙ̅ⲡⲏⲩ̅ⲉ̅ ⲁⲩⲟⲩⲱⲛ ⲁⲓⲛⲁⲩ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅ ⲙⲛ̅ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲉⲩⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲓ· ⲁⲩⲱ ⲁⲓⲛⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉϥⲁϩⲉ ⲣⲁⲧϥ̅ ⲛ̅ⲥⲁ
ⲟⲩⲛⲁⲙ ⲙ̅ ⲡⲉⲓⲱ̅ⲧ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲣⲁ ⲉ ⲧⲉⲧⲛ̅ⲣⲁϣⲉ ϩⲙ̅
ⲡϣⲁ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙ̅ⲡⲟⲟⲩ· ⲥⲉ ⲡⲉϫⲁⲩ ⲛ̅ϭⲓ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ· ⲉⲡⲉⲓ̈ ⲇⲏ
ⲑⲗⲓⲯⲓⲥ ⲛⲓⲙ ⲛ̅ⲧⲁⲩⲧⲁϩⲟⲛ· ϩⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲛⲓⲙ ⲛ̅ⲧⲁⲩ-
ⲧⲁⲁⲩ ⲛⲁⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥϯ ϭⲟⲙ
ⲛⲁⲛ ⲁⲛϥⲓ ϩⲁ ⲣⲟⲟⲩ· ϣⲁⲛⲧ ⲛ̅ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲛⲁ̅ⲅⲱⲛ
ⲁⲩⲱ ⲁⲛϫⲓ ⲛ̅ ϩⲉⲛⲧⲁⲉⲓⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ·
Ⲛ̅ⲧⲁⲝⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲙ̅ⲡⲏⲩⲉ ⲣⲁϣⲉ ϩⲱⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲛⲙ̅-
ⲙⲁⲛ ϩⲙ̅ ⲡϣⲁ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ
ⲥⲉ ⲡⲉϫⲁⲩ ⲡⲱⲛ ⲣⲱ ⲡⲉ ⲡⲣⲁϣⲉ ⲧⲏⲣϥ̅ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁ
ⲡⲉⲛⲇⲓⲙⲓⲟⲩⲣⲅⲟⲥ ⲕⲁⲧⲁⲣⲅⲉⲓ ⲙ̅ ⲡϫⲁⲥⲓϩⲏⲧ ⲁϥⲧⲁϩⲟ ⲛⲁⲛ
ⲉ ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲉⲧ ⲑⲃ̅ⲃⲓⲏⲩ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ

ⲙⲓⲭⲁⲏⲗ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ :—Ⲁⲗⲏⲑⲱⲥ Oriental 7021.
ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ
ⲙⲡⲟⲟⲩ ⲉⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲙⲁⲧⲉ
ⲁⲛ· ⲁⲗⲗⲁ ϩⲛ̄ ⲧⲕⲉ ⲡⲉ ⲟⲛ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲛ̄ⲁⲕⲣⲟⲁ-
ⲧⲏⲥ ⲙ̄ⲙⲁⲓ ⲥⲃⲱ· ⲙⲁⲣⲉⲛⲥⲡⲟⲩⲇⲁⲍⲉ ϩⲱⲱⲛ ⲉ ⲧⲣⲉ ⲩϩⲉ
ⲉ ⲣⲟⲛ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ϫⲉ
ⲕⲁⲥ ⲉⲛⲛⲁⲟⲩⲱⲙ· ϩⲱⲱⲛ· ϩⲛ̄ ⲧⲁϣⲏ ⲛ̄ ⲛ̄ⲁⲅⲁⲑⲟⲛ ⲉⲧ
ⲕⲏ ⲛⲁⲛ ⲉ ϩⲣⲁⲓ̈ ϩⲁ ⲣⲱⲛ· ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ·
ⲛ̄ⲧ ⲁⲛⲧⲁⲩⲉ ⲛⲉⲩⲣⲁⲛ· ⲙⲉϣ[ⲁⲕ] ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ̄ⲧⲛ̄-
ⲧⲟⲗⲙⲁ· ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲛ ⲙ̄ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏ-
[ⲅⲟⲥ]· ⲛ̄ⲧⲛ̄ⲫⲟⲣⲉⲓ ⲁ[ⲛ] | ⲕⲁⲗⲱⲥ· ⲁⲗⲗⲁ ⲛ̄ⲧⲛ̄ⲃⲱⲕ Fol. 22 a
ϩⲛ̄ ϩⲉⲛϩⲃ̄ⲥⲱ ⲉⲩⲗⲁⲁⲙ· ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉϩ ⲛ̄ ⲙ̄ⲁ̄
ϭⲟϫⲃ̄· ⲛⲅ̄ ϩⲉ ⲉ ⲣⲟⲛ ϩⲛ̄ ⲟⲩϣⲓⲡⲉ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ⲛⲉⲧ
ⲫⲟⲣⲉⲓ ⲉⲩⲥⲱⲕ ⲉ ⲣⲟⲟⲩ· ⲛ̄ ⲛⲉⲩⲥⲧⲟⲗⲏ· ⲁⲩⲱ ⲉⲩⲃⲱⲱⲣⲉⲓ̈
ⲙ̄ⲙⲟⲛ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲛⲉⲛϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ· ⲛ̄ⲥⲉ-
ⲧⲱⲗⲙ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲛ· ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲉⲓ ϩⲩⲡⲟⲯⲓⲁ· ⲛ̄
ⲧⲉⲓ ⲙⲓⲛⲉ ⲛ̄ⲥⲉϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥⲉⲛⲟϫⲛ̄ ⲉ ⲃⲟⲗ· Ⲡⲁⲛⲧⲱⲥ

ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⲁⲗⲏⲑⲱⲥ Oriental 6781.
ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲧⲁⲉⲓ̄ⲟ̄ ⲙ̄ ⲡⲉⲓ ϣⲁ ⲙ̄ⲡⲟⲟⲩ |
ⲉ̄ⲧ ⲡⲟⲣϣ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲙⲁⲧⲉ ⲁⲛ ⲁⲗⲗⲁ ϩⲛ̄ Fol. 10 a
ⲧⲕⲉ ⲡⲉ ⲟⲛ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲛ̄ⲁⲕⲣⲟⲁ̄ⲧⲏⲥ ⲙ̄ⲙⲁⲓ ⲥⲃⲱ· ⲗ̄ⲁ̄
ⲙⲁⲣⲛ̄ⲥⲡⲟⲩⲇⲁⲥⲉ ϩⲱⲱⲛ ⲉ ⲧⲣⲉⲩϩⲉ ⲉ ⲣⲟⲛ ϩⲙ̄ ⲡϣⲁ
ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ϫⲉ ⲕⲁⲥ ⲛ̄ⲛⲁⲟⲩⲱⲙ ϩⲱⲱⲛ· ϩⲛ̄ ⲧⲁϣⲏ ⲛ̄
ⲛ̄ⲁⲅⲁⲑⲱⲛ ⲉⲧ ⲕⲏ ⲛⲁⲛ ⲉ ϩⲣⲁⲓ· ϩⲁ ⲣⲱⲛ· ⲙⲛ̄ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲛ̄ⲧ ⲁⲛⲧⲁⲩⲉ̄ ⲛⲉⲩⲣⲁⲛ· ⲙⲉϣⲁⲕ Ⲛⲁⲙⲉ-
ⲣⲁⲧⲉ ⲛⲧⲛ̄ⲧⲟⲗⲙⲁ ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲛ ⲙ̄ ⲡⲁⲣⲭⲏ-
ⲥⲧⲣⲁⲧ[ⲏ]ⲕⲟⲥ ⲛ̄ⲧⲛ̄ⲫⲱⲣⲉⲓ ⲁⲛ ⲕⲁⲗⲱⲥ· ⲁⲗⲗⲁ ⲛ̄ⲧⲛ̄ⲃⲱⲕ
ϩⲛ̄ ϩⲉⲛϩⲃ̄ⲥⲱ ⲉⲩⲗⲁⲁ̄ⲙ· ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉϩ ⲛ̄
ϭⲱϫⲃ̄ ⲛⲅ̄ ϩⲉ ⲉ ⲣⲟⲛ ϩⲛ̄ ⲟⲩϣⲓ̈ⲡⲉ ⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ⲛⲉⲧ
ⲫⲱⲣⲉⲓ· ⲉⲩⲥⲱⲕ ⲉ ⲣⲟⲟⲩ· ⲛ̄ ⲛⲉⲩⲥⲧⲟⲗⲏ· ⲁⲩⲱ ⲉⲩⲃⲱⲱⲣⲉ
ⲙ̄ⲙⲟⲛ· ϫⲉ ⲛⲛⲉ ⲛϩⲱⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲛ̄ⲥⲉⲧⲱⲗⲙ̄
ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲛ· ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ Ⲧⲉⲓ ϩⲩⲡⲟⲯⲓⲁ ⲛ̄ ⲧⲉⲓ
ⲙⲓⲛⲉ ⲛ̄ⲥⲉⲛⲟϫⲛ̄ ⲉ ⲃⲟⲗ ⲡⲁⲛⲧⲱⲥ ⲅⲁⲣ ⲛⲁⲓ ⲛⲉ ⲛ̄ϣⲁϫⲉ

Oriental 7021. ⲛⲁⲓ ⲛⲉ ⲛ̄ϣⲁϫⲉ ⲛ̄ϫⲡⲓⲟ ⲉⲧ ⲟⲩⲛⲁⲧⲁⲁⲩ ⲛⲁⲛ· ⲛ̄ϭⲓ ⲛⲉⲧ
ⲫⲟⲣⲉⲓ̈ ⲕⲁⲗⲱⲥ· ϫⲉ ⲱ̄ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ ⲁⲧ ϩⲏⲧ ⲉⲓⲉ ⲛ̄ⲧⲉⲧⲛ̄-
ϣⲓⲡⲉ ⲁⲛ ⲛ̄ ⲧⲉⲓ ϩⲉ· Ⲁⲩⲱ ⲕⲁⲛ ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲡⲉ ⲁⲛ· ⲉⲓⲉ
ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ϩⲟⲧⲉ ⲁⲛ· ϩⲏⲧϥ̄ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ ⲙⲉ ⲡⲉⲭ̄ⲥ̄ ⲙⲛ̄
ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ̄
ⲁⲛ· ϫⲉ ⲧⲁ ⲛⲓⲙ ⲧⲉ ϯ ⲁⲩⲗⲏ· ⲁⲩⲱ ϫⲉ ⲡⲁ ⲛⲓⲙ ⲡⲉ
ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ· ⲉϣϫⲉ ⲙ̄ⲙⲟⲛ ⲛⲁ ⲡⲣ̄ⲣⲟ ⲛⲉ· ⲙⲛ̄
ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲉⲥⲧⲣⲁⲧⲏ-
ⲅⲟⲥ ⲉⲧ ϭⲱⲧⲡ̄ ⲛ̄ ⲙ̄ⲡⲟⲗⲩⲙⲟⲥ ϩⲓⲑⲏ ⲙ̄ ⲡⲉϥϫⲥ̄ ⲉϥϯ
ⲛ̄ⲛⲉⲓ ⲧⲁⲓⲟ ⲧⲏⲣⲟⲩ ⲛⲁϥ· ⲉ ⲧⲃⲉ ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ ⁘—
Ⲁⲗⲏⲑⲱⲥ ϯⲑⲁⲩⲙⲁⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄ ϫⲉ ⲉⲧⲉⲧⲛ̄ⲑⲁⲣⲉⲓ ⲛ̄ ⲟⲩ·
ⲁⲧⲉⲧⲛ̄ⲉⲓ ⲉ ϩⲟⲩⲛ ϣⲁ ⲧⲁⲩⲗⲏ· ⲉⲧ ϩⲓ̈ ϩⲟⲩⲛ ⲕⲁⲓ
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ̄ ⲕⲉ ⲙⲉⲗⲟⲥ ϭⲟⲗⲡ̄ ⲉ ⲃⲟⲗ· ⲙⲏ
ⲙ̄ⲡⲉ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙ̄ⲡⲣ ⲉⲓ ⲉ
Fol. 22 b ϩⲟⲩⲛ· ⲉ ⲡⲁ ⲙⲁ | ⲛ̄ ϣⲉⲗⲉⲉⲧ ⲉⲙⲛ̄ ϩⲃ̄ⲥⲱ ⲙ̄ ⲙⲁ ⲛ̄
ⲙ̄ⲃ̄ ϣⲉⲗⲉⲉⲧ ⲧⲱ ϩⲓ̈ⲱⲱⲕ· Ⲏ ⲙ̄ⲡⲉ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲉ ⲧⲃⲉ
ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁϥⲧⲟⲗⲙⲁ ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ

Oriental 6781. ⲉⲧ ⲟⲩⲛⲁϫⲟⲟⲩ ⲛⲁⲛ ⲛ̄ϭⲓ ⲛⲉⲧ ⲫⲱⲣⲉⲓ ⲕⲁⲗⲱⲥ· ϫⲉ ⲱ̄
ⲛ̄ⲣⲱⲙⲉ ⲛ̄ ⲁⲧ ⲑⲏⲧ· ⲉⲓⲉ̄ ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲡⲉ ⲁⲛ ⲛ̄ ⲧⲉⲓ ϩⲉ·
ⲁⲩⲱ ⲕⲁⲛ ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲡⲉ ⲁⲛ ⲉⲓⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ϩⲟⲧⲉ ⲁⲛ ϩⲏⲧϥ̄
ⲙ̄ ⲡⲣ̄ⲣ̄ⲟ ⲙ̄ ⲙⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙⲛ̄ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲛ̄ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ̄ ⲁⲛ ϫⲉ ⲧⲁ ⲛⲓⲙ ⲧⲉ
ⲧⲉⲓ ⲁⲩⲗⲏ· ⲁⲩⲱ ϫⲉ ⲡⲁ ⲛⲓⲙ ⲡⲉ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ· ⲉϣϫⲉ
ⲙ̄ⲙⲟⲛ ⲛⲁ ⲡⲣ̄ⲣ̄ⲟ ⲙⲛ̄ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉⲧ ϭⲱⲧⲡ̄ ⲛ ⲙ̄ⲡⲟⲗⲩⲙⲟⲥ
ϩⲓⲑⲏ̄ ⲙ̄ ⲡⲉϥϫⲟⲉⲓⲥ ⲉϥϯ ⲛ̄ⲛⲉⲓ ⲧⲁⲓⲟ ⲧⲏⲣⲟⲩ ⲛⲁϥ· ⲉ
ⲧⲃⲉ ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲁⲗⲏⲑⲱⲥ ϯⲑⲁⲩⲙⲁⲍⲉ ⲙ̄ⲙⲱⲧⲛ̄
Fol. 10 b ϫⲉ ⲉ̄ⲧⲉⲧⲛ̄ⲑⲁⲣⲉ ⲉ ⲟⲩ | ⲁⲧⲉⲧⲛ̄ⲉⲓ ⲉ̄ ϩⲟⲩⲛ ϣⲁ ⲧⲁⲩⲗⲏ ⲉⲧ
ⲗ̄ⲃ̄ ϩⲓ ϩⲟⲩⲛ· ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ̄ ⲕⲉ ⲙⲉⲗⲟⲥ ϭⲟⲗⲡ̄
ⲉ ⲃⲟⲗ· ⲙⲏ ⲙ̄ⲡⲉ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲙ̄ⲡⲉⲣ ⲉⲓ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲁ ⲙⲁ ⲛ̄ ϣⲉⲗⲉⲉⲧ ⲉⲙⲛ̄ ϩⲃ̄ⲥⲱ ⲙ̄
ⲙⲁ ⲛ̄ ϣⲉⲗⲉⲉⲧ ⲧⲟ ϩⲓⲱⲱⲕ· ⲏ ⲙ̄ⲡⲉ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ
ⲉ ⲧⲃⲉ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁϥⲧⲟⲗⲙⲁ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ϩⲛ̄

ecλaaш · n̄oe n̄twτn̄ · atetn̄eïше xe n̄τa oτщωπe Oriental 7021.
n̄ιноq · eqcнq xe aqτpeqиорq̄ e нq̄sιx · иn̄
нecoτpнnτe · aqнoxq̄ e пκaκe eτ pi вoλ eqна-
щωπe n̄ιшaτ n̄sι prше aτω nsapsep n̄noвpe ·
тenoτ se ω̄ нecннτ тωoτn̄ anaχωpei нτn̄ e
тaτλn̄ eτ pi вoλ · eποτe · ш̄ про n̄ oτκoï̈ xe
κac · epщan̄ penxc̄ n̄pро ei e poτn̄ · иn̄ пecнoc
n̄ apχaггeλoc eτ oτaaв · n̄τn̄cn̄cωnq̄ apнτ нq̄p
пна нn̄ιшaи n̄ oτκoï̈ прос θe ш̄ пκecепе eτ щет
иn̄τна · epш̄ про n̄ тaτλn̄ · oτнaнτ гap пe
пapχaггeλoc eтeτn̄щanp̄ щa нaч нq̄нaκa тнτn̄
aи · exn̄ λaaτ · aλλa тоτxe тнτn̄ n̄ca вoλ ·
иn̄p̄ κaaτ epe e poи · pш̄ пei κoτxb̄(?) pn̄ тиннτe ·
ш̄ пeï щa n̄noоτ · xe n̄ne нвωκ pш̄ npice n̄ nκooτe ·
Eic pннτe aiтaλωτn̄ atetn̄cωτш̄ ω̄ нaнepaτe e
нexπo n̄τa нaï чï pa pooτ · κaï иaλicτa n̄pшe
[illegible]н · [и]ai eτ щaxe n̄ιшaτ aτω nnoττe

---

oτpвcω eclaaш n̄oe n̄twτn̄ · aτetn̄eïше xe n̄τa ω̄- Oriental 6781.
щωπe (*sic*) n̄ιноq · eqcнq xe aqτpeqиорq̄ e нeqsιx иn̄
нecoτpнnτe aqнoxq̄ e пκaκe eτ pi вoλ qнaщωπe
n̄ιшaτ n̄sι prше aτω nsapsq̄ pn̄noвpe · тenoτ se
ω̄ нecннτ anaχωpei нτn̄ e тaτλn̄ eτ pi вoλ ·
eποτe ш̄ про n̄ oτκoï̈ · xe κac epe penxoeic
npро ei e poτn̄ иn̄ пecнoc n̄ apχaггeλoc eτ
oτaaв n̄tetn̄cn̄cωnq̄ apнτ нq̄p пна нn̄ιшaнτn̄ n̄
oτκoï̈ · прос пκecепе n̄нet щет иn̄τна · pш̄
про n̄ тaτλn̄ · oτнaнτ гap пe парχaггeλoc
eтeτn̄p̄ щa нaч · нq̄нaκa тнτn̄ aи exn̄ λaaτ ·
'aλλa тоτxe тнτn̄ · иn̄p̄ κaaτ epe e pωτn̄ pш̄ пei
σωxb̄ · pn̄ тиннτe · ш̄ пei щa n̄noоτ · xe n̄ne н-
вωκ pш̄ npice n̄ nκooτe · eic pннτe aiтaλωτn̄
atetn̄cωτш̄ ω̄ нaнepaτe e нexπō нтaнaiщωπe
eтчi pa pooτ · кai иaλicτa penpωше ne кai

Oriental 7021. ⲁⲛ ⲡⲉ·| ⲁⲗⲗⲁ ⲙⲉϣⲁⲕ ⲛ̄ⲧⲉ ⲟⲩⲁ ϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲁϣ
ⲛⲉ ⲛⲉⲓ ϩⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲙ· ⲏ̄ ⲛⲉⲓ ⲕⲟⲩϫⲃ̄ ⲛ̄ⲧⲉ ⲡⲥⲱⲙⲁ·
Fol. 23 a ⲙⲏ ⲟⲩⲛ̄ ϫⲓ ϩⲟ ϩⲁϩⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲏ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲙⲅ̄ ⲟⲩⲉϣ ⲛ̄ ⲣⲙ̄ⲙⲁⲟ· ⲡⲁⲣⲁ ⲛ̄ϩⲏⲕⲉ· Ⲙⲏϯ ⲟⲩⲉϣ ⲫⲟⲣⲉⲓ̈
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲏ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉϣ ϫⲉⲓ ⲥⲱϣ· ⲙ̄ⲙⲟⲛ ⲛ̄
ⲧⲉⲓ̈ ϩⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ̄ⲛⲉ ⲥϣⲱⲡⲉ ⲉ ⲧⲣⲉ
ⲛϫⲟⲟⲥ ϫⲉ ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ϫⲓ ϩⲟ· ⲏ̄ ϫⲉ ⲉϥⲟⲩⲉϣ
ⲡⲣⲙ̄ⲙⲁⲟ ⲡⲁⲣⲁ ⲡϩⲏⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲱⲧⲛ̄
ⲉ ⲡⲉⲫⲟⲣⲓⲥⲙⲁ· ⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲙ·
ⲉⲕϣⲁⲛⲉⲓ ⲉ ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲧⲱϩⲥ̄ ⲛ̄
ⲧⲕ̄ⲁⲡⲉ ⲛⲅ̄ ⲉⲓⲱ ⲙ̄ ⲡⲉⲕϩⲟ· ⲛⲅ̄ ⲛⲟⲩϫⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲕ
ⲛ̄ ⲑⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲕⲛⲁⲣ̄ ϣⲁⲩ ⲕⲁⲗⲱⲥ· Ⲉⲩϣⲁⲛⲕⲁⲗⲉⲓ̈
ⲙ̄ⲙⲟⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄
ⲡⲉⲕϩⲏⲧ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲕ ⲛ̄ⲕⲁⲕⲓⲁ ⲛⲓⲙ· ⲛⲅ̄ ⲛⲟⲩϫⲉ
ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲕ ⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲁⲩⲱ ⲧⲉⲕϩⲃ̄ⲥⲱ
ⲛⲁϣⲱⲡⲉ ⲉⲥⲡⲣⲓⲱⲟⲩ ⲁⲩⲱ ⲛⲅ̄ ⲣⲁϣⲉ ⲁⲩⲱ ⲛⲅ̄ⲣ̄ ϣⲁⲩ
ⲕⲁⲗⲱⲥ· ⲉⲕϣⲁⲛⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲉ

Oriental 6781. ⲛ̄ⲧⲉⲩϩⲉ ⲉⲧ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ:—
ⲁⲗⲗⲁ ⲙⲉϣⲁⲕ ⲛ̄ⲧⲉ ⲟⲩⲁ̄ ϫⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ⲟⲩ ⲛⲉ ⲛⲉⲓ
ϩⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲙ ⲏ̄ ⲟⲩ ⲛⲉ ⲛⲉⲓ ϭⲟⲣϫⲉ ⲛ̄ⲧⲉ ⲡⲥⲱⲙⲁ·
Fol. 11 a ⲙⲏ̄ ⲟⲩⲛ̄ ϫⲓ | ϩⲟ ϩⲁϩⲧⲏⲛ ⲡⲛⲟⲩⲧⲉ ⲏ̄ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲗⲅ̄ ⲟⲩⲉϣ ⲡⲣⲙ̄ⲙⲁⲟ̄ ⲡⲁⲣⲁ ⲡϩⲏⲕⲉ ⲙⲏⲧⲉⲓ ⲟⲩⲉϣ ⲫⲱⲣⲉⲓ
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲏ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉϣ ϫⲓ ⲥⲱϣ· ⲙ̄ⲙⲟⲛ
ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲛ̄ⲛⲉ ⲥϣⲱⲡⲉ ⲉ ⲧⲣⲉ
ⲛϫⲟⲟⲥ· ϫⲉ ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ϫⲓ ϩⲟ· ⲛ̄ ⲟⲩⲉϣ ⲡⲣⲙ̄ⲙⲁⲟ̄
ⲡⲁⲣⲁ ⲡϩⲏⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲱⲧⲛ̄ ⲉ ⲡⲉⲫⲟ-
ⲣⲓⲥⲙⲁ ⲉ̄ⲧ ⲛⲁⲛⲟⲩϥ ⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲙ ⲉⲕϣⲁⲛⲉⲓ ⲉ
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲧⲱϩⲥ̄ ⲛ̄ ⲧⲉⲕⲁ̄ⲡⲉ ⲛⲅ̄ ⲉⲓⲟ̄ ⲙ
ⲡⲉⲕϩⲟ̄ ⲛⲅ̄ ⲛⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲕ ⲛ̄ ⲑⲩⲡⲟⲕⲣⲏⲥⲓⲥ·
ⲁⲩⲱ ⲕⲛⲁⲣ̄ ϣⲁⲩ ⲕⲁⲗⲱⲥ· ⲉⲩϣⲁⲛⲛⲕⲁⲗⲉ ⲙ̄ⲙⲟⲕ ⲉ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉⲕϩⲏⲧ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲕⲁⲕⲓⲁ ⲛⲓⲙ ⲙⲛ̄ ⲕⲁⲧⲁⲗⲁⲗⲁⲓⲁ ⲛⲓⲙ Ⲁⲩⲱ ⲧⲉⲕϩⲃ̄ⲥⲱ
ⲛⲁϣⲱ[ⲡ]ⲉ ⲥⲡⲣⲓⲱⲟⲩ· ⲁⲩⲱ ⲛⲅ̄ⲣ̄ ϣⲁ ⲕⲁⲗⲱⲥ· ⲉⲕϣⲁⲛ-

Oriental 7021.

паі пе пні ⲙ̅ ⲙ̅ⲡⲁⲣⲭⲁⲛⲅ· каак ка ⲣⲏ ⲙ̅ тпорпа ⲙ̅ⲙ̅ паѳос пⲙⲙ ⲙ̅ ⲭⲱⲣⲉ ⲙ̅ⲙ· ✝ ⲣⲓⲱⲱк ⲙ̅ ✝рнпн· ⲙ̅ⲡ птⲃⲃо· ⲙ̅ⲡ таік[аіо]сунн· ауω кнавωк е ⲣоγн е таγλн ⲣⲙ̅ оγраще· ⲛ̅ⲧ̅ ⲣ̅ ща ⲙ̅ⲡ парχаггелос ет оγаав ⲙ̅ⲡⲁⲣⲭⲁⲛⲅ· ⲉⲧⲥⲁпкалеї | ⲙ̅ⲙок е тщелеет ⲙ̅ⲙ Fol. 23 b
ⲙ̅ ⲡⲣⲣо· ⲙ̅ⲡ пеⲩпоⲥ ⲙ̅ стратнлатнс· ⲙаре пекⲙⲙⲧна· ⲙ̅ⲡ пекасапн· оγωп нак ⲙ̅ про ⲙ̅ пиⲧⲙⲫωп· ауω пет екпаγаат кнаре е роот ⲙ̅ ⲙнт ⲙ̅ кωⲃ· ⲣⲓⲭⲙ̅ тектрапеζа ⲣарωк· екщаноγωщ е ✝ еоот ⲙ̅ парχнстратнгос ⲙ̅ ⲡⲣⲣо ⲙⲓχаⲛⲅ· ⲙаре пехнра ει е ⲃол ⲣⲙ̅ⲧ̅ ⲙ̅ⲡ ⲡорфанос· ере пеⲧро роогт ере пеⲧсωⲙа· роогт· ⲉⲧⲣⲟⲃ̅ⲥ̅ ⲙ̅ оγⲣⲃⲥω ката текгоⲙ· ауω ✝хω ⲙ̅ⲙос· пак ⲉ пекаωрок пащωпе ⲙ̅ оγнос ⲙ̅ пⲙⲙто е ⲃол ⲙ̅ пиоγте ⲙ̅ⲡ парχаггелос ет оγаав ⲙⲓⲭⲁⲛⲅ· Екщаноγωщ е ⲃωк е парістон· ⲙ̅ ⲙⲓχаⲛⲅ· екроогт·

Oriental 6781.

ⲃωк е ⲣоγн е текклнсіа ⲙ̅ пиоγте ете пні пе ⲙ̅ ⲙⲓχаⲛⲅ· каак ка ⲣⲏ ⲙ̅ тпорпа· ⲙ̅ⲡ паѳос пⲙⲙ· ⲙ̅ⲡ ⲭⲱⲣⲉ пⲙⲙ· ✝ ⲣⲓⲱⲱк ⲙ̅ ✝рнпн ⲙ̅ⲡ птⲃⲃо ⲙ̅ⲡ таікаіωстнн· ауω кнавωк е ⲣоγн е таγλн ⲣⲙ̅ оγраще· ⲛ̅ⲧ̅ ⲣ̅ ща ⲙ̅ⲡ парχаггелос· ет оγаав ⲙⲓχаⲛⲅ ⲉⲧⲥⲁпкалеі ⲙⲙок е тщелеет ⲙ̅ ⲡⲣⲣо ⲙ̅ⲡ пеⲩпоⲥ ⲙ̅ стратнлатнс· ⲙаре пекⲙⲙⲧна ⲙ̅ⲡ пекасапн оγωп нак ⲙ̅ про ⲙ̅ пиⲧⲙⲫωп· ауω пет екпаγаат кнаре е роот ⲙ̅ ⲙнт ⲙ̅кωⲃ ⲣⲓⲭⲙ̅ тектрапеζа (*sic*) ⲣа рωк· екщаноγⲱще е ті еоот ⲙ̅ парχнстратнкос ⲙ̅ ⲡⲣⲣо ⲙⲓχаⲛⲅ· ⲙаре пехнраі е ⲃол ⲣⲙ̅ⲧ̅ ⲙ̅ⲡ ⲡорфанос· ере пеⲧророогт· ере пеⲧсωⲙа ⲣоⲃ̅ⲥ̅· | ⲙ̅ оγⲣⲃⲥω ката текгоⲙ· Fol. 11 b
ауω ✝хω ⲙⲙос пак ⲉ пекаωрок пащωпе ⲙ̅ оγнос ⲙⲙⲡ[то] е ⲃол ⲙ̅ пиоγте ⲙ̅ⲡ парχаггелос ⲙⲓχаⲛⲅ Екщаноγⲱще е ⲃωк е парістон ⲙ̅ ⲙⲓχаⲛⲅ екроогт· еⲓ̅ⲉ̅ щⲡ ⲣⲉⲛⲧⲙⲙⲟ̅ е рок· ⲣⲙ̅

Oriental 7021. ⲉⲓⲉ ϣⲡ̅ ϩⲉⲛϣⲙ̅ⲙⲟ ⲉ ⲣⲟⲕ· ϩⲙ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛⲅ̅ⲣ̅ ⲛⲁ ⲛⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ ⲛϥ̅ϫⲓⲧⲕ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁⲩⲗⲏ·
ⲙ̅ ⲡⲉϥⲣ̅ⲣⲟ· ϩⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⁘ Ⲉⲣϣⲁⲛ ⲟⲩⲣⲱⲙⲉ
ⲥⲡ̅ⲥⲱⲡⲕ̅ ⲉϥⲁⲓⲧⲉⲓ̈ ⲙ̅ⲙⲟⲕ ϩⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲛ̅
ⲟⲩⲗⲁⲁⲩ· ⲙ̅ⲡⲣ̅ ϫⲛⲁⲁⲩ ⲉ ϯⲛⲁϥ· ϯϫⲱ ⲙ̅ⲙⲟⲥ·
ⲛⲁⲕ ⲡⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲡⲉⲧ ⲕ̅ⲛⲁⲧⲁⲁϥ· ⲙ̅ ⲡⲣⲱⲙⲉ·
ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁϫⲓⲧⲉϥ ϩⲛ̅ ⲛⲉϥϭⲓϫ ⲛⲉϥⲡⲣⲟⲥⲉⲛⲉⲅⲕⲏ
ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲕ· ⲁⲩⲱ ⲉϥⲛⲁⲧⲟⲟⲃⲟⲩ
Fol. 24 a ⲛⲁⲕ ⲙⲛ̅ ⲡⲉⲩⲕⲱⲃ | ϩⲓϫⲙ̅ ⲡⲕⲁϩ ϩⲛ̅ ϩⲱⲃ ⲛⲓⲙ· ⲁⲩⲱ
ⲙ̅ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲁ ⲛⲁⲕ ϩⲛ̅ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ· ϫⲉ ϥⲥⲏϩ ϫⲉ
ⲡⲛⲁ ϣⲁϥϣⲟⲩϣⲟⲩ ⲙ̅ⲙⲟϥ ϩⲓϫⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲛ
ϫⲉ ⲛⲁ ⲧⲁⲣⲟⲩ ⲛⲁ ⲛⲏⲧⲛ̅· Ⲉⲕϣⲁⲛⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲕⲣ̅
ϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ ⲟⲩⲥⲟⲡ
ⲕⲁⲧⲁ ⲉⲃⲟⲧ ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲙ̅
ⲡⲉϥⲧⲁϩⲟ ⲉ ⲣⲁⲧϥ̅· ⲁⲩⲱ ⲉⲕⲉⲓⲣⲉ ⲙ̅ ⲡⲙⲉⲉⲩⲉ· ⲛ̅ ⲧϥ̅-
ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ̅ ⲟⲩⲁⲅⲁⲡⲏ· ⲙⲛ̅ ⲟⲩⲇⲓ̈ⲁⲕⲟⲛⲓⲁ· ⲡⲣⲟⲥ

Oriental 6781. ⲡϣⲁ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅ ⲛⲅ̅ⲣ̅ ⲡⲛⲁ ⲛⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ̅
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ· ⲛϥ̅ϫⲓⲧⲕ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁⲩⲗⲏ
ⲙ̅ ⲡⲉϥⲣ̅ⲣⲟ ϩⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲉⲣϣⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲥⲡ̅ⲥⲱⲡⲕ̅
ⲉϥⲁⲓⲧⲉ ⲙ̅ⲙⲟⲕ ⲛ̅ ⲟⲩⲗⲁⲁⲩ ϩⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅ ⲙ̅ⲡⲣ̅
ϫⲛⲁⲩ ⲉ ⲧⲓ ⲛⲁϥ· ϯϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ ⲡⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲡⲉⲧ
ⲉⲕⲛⲁⲧⲁⲁϥ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲙⲓⲭⲁⲏⲗ̅ ⲡⲉⲧ ⲛⲁϫⲓⲧϥ̅ ϩⲛ̅-
ⲛⲉϥϭⲓϫ ⲛϥ̅ⲡⲣⲟⲥⲉⲛⲉⲅⲕⲉ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲕ
ⲁⲩⲱ ϥ̅ⲛⲁⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ⲙⲛ̅ ⲡⲉⲩⲕⲱⲃ ϩⲓϫⲙ̅ ⲡⲕⲁϩ ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲁ̅ ⲛⲁⲕ ϩⲛ̅ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ̅· ϫⲉ ϥ̅ⲥⲏϩ ϫⲉ
ⲡⲛⲁ ϣⲁϥϣⲟⲩ ⲙ̅ⲙⲟϥ ϩⲓϫⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ϫⲉ ⲛⲁ
ⲧⲁⲣⲟⲩ ⲛⲁ ⲛⲏⲧⲛ̅:—ⲉⲕϣⲁⲛⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲕⲣ̅ ϣⲁ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅ ⲛ̅ ⲟⲩⲥⲟⲡ ⲕⲁⲧⲁ ⲉⲃⲟⲧ
ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ· ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉϥⲧⲁϩⲟ
ⲉ ⲣⲁⲧϥ̅ ⲛⲅ̅ ⲕⲱ ⲉⲕⲉⲓⲣⲉ ⲙ̅ ⲡⲣⲟⲟⲩϣ ⲛ̅ ⲧⲉϥⲡⲣⲟⲥⲫⲟⲣⲁ
ⲙⲛ̅ ⲟⲩⲇⲓⲁ̅ⲕⲟⲛⲉⲓⲁ ⲡⲣⲟⲥ ⲧⲉⲕϭⲟⲙ:—ϥⲛⲁϭⲱ· ϩⲱⲱϥ

тєкѕоѵ:—ϥнасѡ ϩѡѡϥ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉϥ- Oriental 7021.
ⲥⲟⲡⲥⲏ ⲙ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲛ̄ϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ
ⲛ̄ ⲧⲉⲭⲣⲓⲁ ⲧⲏⲣⲥ̄ ⲡⲣⲟⲥ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ·
ⲁⲗⲗⲁ ⲁⲣⲏⲩ ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϩⲟⲟⲥ· ⲛⲁⲓ ⲇⲉ ⲉϣⲱⲡⲉ
ϩⲱⲗⲟⲥ ϣⲁⲓϯ ⲁⲥⲁⲡⲏ· ⲫⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲓⲉ ϯⲛⲁⲧⲁⲁⲩ·
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲇⲉ ⲉⲓⲉⲧⲁⲗⲉ
ⲟⲩⲥⲓⲁ ⲛⲁϥ ⲉ ϩⲣⲁⲓ· ⲙⲛ̄ ⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⁘ ⲙⲛ̄ ⲡϣⲏⲣⲉ· ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲁⲛⲟⲕ ⲇⲉ ϩⲱⲟⲩ ϯⲛⲁⲟⲩⲱϣⲃ̄ ⲛⲁⲕ ⲇⲉ ⲕⲁⲗⲱⲥ· ⲡⲓⲥⲧⲟⲥ
ⲛⲁⲓⲉ· ⲡⲉⲧ ⲉⲣⲉ ⲧⲉϥⲡⲓⲥⲧⲓⲥ ⲥⲟⲩⲧⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥⲭ̄ⲥ̄·
ⲁⲗⲗⲁ ϩⲱⲧⲉ ⲛ̄ⲧⲁⲧⲁⲗⲟⲕ· ⲙⲛ ⲟⲩⲣⲣⲟ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲗⲗⲁⲣⲧⲉ ⲉⲭⲛ̄ ⲧⲉ(?)ϫⲱⲣⲁ· ⲉⲣⲉ ⲟⲩⲁϣⲛ ⲛ̄ⲧⲁϫⲓⲥ ϩⲁ
ⲣⲁⲧϥ̄· ⲁⲩⲱ ⲉ ϧⲟⲗ ϩⲓ̄ ⲛⲉⲓ ⲧⲁϫⲓⲥ ⲕⲛⲁϩⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥ-
ϫⲟⲥⲉ ⲡⲁⲣⲁ ⲙⲉ ⲟⲩ[ⲁ] ⲉⲓⲉ· ⲉⲣⲉ ⲡⲣⲣⲟ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ Fol. 24 b
ⲧⲏⲣⲟⲩ· ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲇⲉ ⲛ̄ⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲛⲁϥ ⲛ̄ ⲙⲙⲉ
ⲟⲩⲙⲉⲛⲧϣⲃ̄ⲛⲣ· ⲙⲛ̄ ⲟⲩⲁ ϩⲓ̄ ⲛⲉⲓ ⲧⲁϫⲓⲥ· ⲛ̄ ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ·
ⲛ̄ϥ̄ϯ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲧⲁⲓⲟ· ⲙⲛ̄ ϩⲉⲛϫⲣⲏⲙⲁ· ⲙⲛ ⲉⲧϯ

ⲛⲓⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲓⲥⲟⲡⲥⲏ ⲙ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ Oriental 6781.
ϩⲁ ⲣⲟⲕ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙⲓⲙ ⲛ̄ⲛ̄ϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ ⲧⲉⲕⲭⲣⲓⲁ
ⲧⲏⲣⲥ̄ ⲡⲁⲣⲁ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ ⲁⲗⲗⲁ ϩⲁⲣⲏⲩ ⲱ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲕⲛⲁϩⲟⲟⲥ ⲛⲁⲓ ⲇⲉ ⲉϣⲱⲡⲉ ϣⲁⲓϯ ⲁ̄ⲥⲁⲡⲏ
ⲫⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲓⲛⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲇⲉ ⲉⲓⲉⲧⲁⲗⲉ|ⲧⲁ ⲟⲩⲥⲓⲁ ⲉ ϩⲣⲁⲓ ⲛⲁϥ ⲙⲛ̄ Fol. 12 a
ⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲙⲉ
ⲙⲛ̄ ⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲛⲟⲕ ⲇⲉ ϩⲱⲟⲩ ϯⲛⲁⲟⲩⲱϣⲃ̄
ⲛⲁⲕ ⲇⲉ ⲕⲁⲗⲱⲥ ⲡⲡⲓⲥⲧⲟⲥ ϧⲛ̄ ⲟⲩⲙⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲉϥ-
ⲡⲓⲥϯⲥ ⲥⲟⲩⲧⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϥϫⲟⲉⲓⲥ :—ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄
ⲛ̄ⲧⲁⲧⲁⲗⲟⲕ ⲣⲱⲙⲉ ⲙⲙⲉ· ⲙⲛ̄ ⲟⲩⲣⲣⲟ ⲁⲛ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲗⲗⲁⲣⲧⲉ ⲉⲭⲛ̄ ⲛⲉϫⲱⲣⲁ ⲉⲣⲉ ⲟⲩⲁϣⲛ ⲛ̄ⲧⲁϫⲓⲥ ϩⲁ ⲣⲁⲧϥ̄·
ⲁⲩⲱ ⲉ ϧⲟⲗ ϩⲓ̄ ⲛⲉⲓ ⲧⲁϫⲓⲥ ⲕⲛⲁϩⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥϫⲟⲥⲉ ⲉ ⲛⲉ
ⲟⲩⲉⲓ ⲉⲣⲉ ⲡⲣⲣⲟ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲥϣⲁⲛϣⲱⲡⲉ
ⲇⲉ ⲛⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲛⲁϥ ⲛ̄ ⲟⲩⲙⲉⲛⲧϣⲃ̄ⲛⲣ· ⲙⲛ̄ ⲟⲩⲁ̄
ϩⲓ̄ ⲛⲉⲓ ⲧⲁϫⲓⲥ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲛ̄ϥ̄ϯ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲧⲁⲓⲟ

Oriental 7021. ⲙ̅ⲙⲟⲟⲩ ⲛⲁϥ ϩⲁ ⲧⲉϥⲧⲁⲝⲓⲥ· ⲉⲧϥ̅ ⲛ̅ϩⲏⲧⲥ̅ ⲙ̅ⲙⲟⲛ ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ· ⲛⲁϥ ⲉⲩⲥⲟⲟⲩⲛ· ϫⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲉϥⲧⲁⲝⲓⲥ· ⲁⲩⲱ ϥϩⲏⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲣⲟ ⲛ̅ⲛⲁⲩ ⲛⲓ̈ⲙ· ⲁⲩⲱ ⲟⲩⲛ̅ϭⲟⲙ ⲙ̅ⲙⲟϥ ⲉ ⲧⲟⲩϫⲟϥ ⲛ̅ϩⲱⲃ ⲛⲓ̈ⲙ ⲙⲛ̅ ⲕⲓ̈ⲛⲇⲩⲛⲟⲥ ⲛⲓ̈ⲙ ⲉϥⲣ̅ ⲡⲕⲉ ⲥⲩⲛϩⲓ̈ⲥⲧⲁ ⲙ̅ⲙⲟϥ· ⲙ̅ ⲡⲣ̅ⲣⲟ ϩⲱⲥ ⲣⲱⲙⲉ ⲛ̅ ϣⲁⲩ· ϩⲱⲥ ⲧⲉ ⲛ̅ⲧⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲓ̈ ϩⲙⲟⲧ ⲉ ⲃⲟⲗ· Ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ϩⲱⲱϥ ⲛ̅ⲣⲱⲙⲉ ⲛⲓ̈ⲙ ⲉⲧ ϯ ⲁⲅⲁⲡⲏ· ϩⲓ̈ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲙⲓ̈ⲭⲁⲏⲗ ϣⲁⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲓ ⲛ̅ ⲧⲟⲟⲧⲟⲩ· ⲛ̅ ⲛⲉⲩⲑⲩⲥⲓⲁ· ⲙⲛ̅ ⲛⲉⲩⲁⲅⲁⲡⲏ ⲛϥ̅ⲧⲁⲁⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲥϯ[ⲛⲟⲩ]ϥⲉ ⲛϥ̅ϫⲓ ⲕⲉⲗⲉⲩⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲟⲩ· ⲛϥ̅ⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ̅ ⲟⲩⲁϣⲏ ⲛ̅ⲁⲅⲁⲑⲟⲛ· ⲁⲩⲱ ⲛϥ̅ϫⲓⲧⲟⲩ ⲛ̅ϩⲙⲟⲧ ⲛ̅ⲛⲁϩⲣⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲥⲉⲣ̅ ⲃⲟⲗ ⲛ̅ ⲕⲟⲗⲁⲥⲓⲥ ϣⲁ ⲉⲛⲉϩ· Ⲡⲗⲏⲛ ⲉϣϫⲉ ⲧⲉⲧⲛ̅ⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ ϫⲉ ⲛ̅ⲉⲧⲉ ϣⲁⲣⲉ ⲛ̅ⲣⲱⲙⲉ ⲧⲁⲁⲩ ⲛ̅ⲁⲅⲁⲡⲏ ϩⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ

Oriental 6781. ⲙⲛ̅ ϩⲉⲛⲭⲣⲏⲙⲁ· ⲙⲏ̅ ⲉⲩϯ ⲙ̅ⲙⲟⲟⲩ ⲛⲁϥ ϩⲛ̅ ⲧⲉϥⲧⲁⲝⲓⲥ ⲉⲧⲉϥ ⲛ̅ϩⲏⲧⲥ̅· ⲙ̅ⲙⲟⲛ ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁϥ ⲉⲩⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲉϥⲧⲁⲝⲓⲥ· ⲁⲩⲱ ϥ̅ϩⲏⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲣ̅ⲟ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ⲟⲩⲛ̅ϭⲟⲙ ⲙ̅ⲙⲟϥ ⲉ ⲧⲟⲩϫⲟϥ ϩⲛ̅ ϩⲱⲃ ⲛⲓⲙ ⲛ̅ⲕⲩⲛⲇⲩⲛⲟⲥ ⲉϥⲣ̅ ⲡⲕⲉ ⲥⲩ̅ⲛ̅ϩⲓⲥⲧⲁ ⲙ̅ⲙⲟϥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ϩⲱⲥ ⲣⲱⲙⲉ ⲛ̅ϣⲁⲩ· ϩⲱⲥ ⲇⲉ ⲛ̅ⲧⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲓ ϩⲙⲟⲧ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅:—Ⲧⲁⲓ ϩⲱⲱϥ ⲧⲉ ⲑⲉ ⲛ̅ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ϯ ⲁⲅⲁⲡⲏ ϩⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅ ϣⲁⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϫⲓ ⲛ̅ ⲧⲟⲟⲧⲟⲩ ⲛ̅ ⲛⲉⲩⲑⲩⲥⲓⲁ· ⲙⲛ̅ ⲛⲉⲩⲁⲅⲁⲡⲏ ⲛϥ̅ⲧⲁⲁⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ⲥⲧⲉ ⲛⲟⲩϥⲉ ⲛϥ̅ϫⲓ ⲕⲉⲗⲉⲩⲥⲓⲥ ⲛ̅ ⲧⲟⲟ̅ⲧϥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲟⲩ· ⲛϥ̅ⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ̅ ⲟⲩⲁ̅ϣⲏ ⲛ̅ⲁⲅⲁⲑⲟⲛ ⲁⲩⲱ ⲛϥ̅ϫⲓⲧⲟⲩ ⲛ̅ϩⲙⲟⲧ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲥⲉⲣ̅ ⲃⲟⲗ ⲛ̅ ⲕⲟⲗⲁⲥⲓⲥ ϣⲁ ⲉⲛⲉϩ· |

Fol. 12 b ⲡⲗⲏⲛ ⲉϣϫⲉ ⲧⲉⲧⲛ̅ⲟⲩⲱϣⲉ ⲉ̅ ⲉⲓⲙⲉ ϫⲉ ⲛⲉⲧⲉ ϣⲁⲣⲉ ⲛ̅-
ⲗ̅ⲋ̅ ⲣⲱⲙⲉ ⲛⲁⲧⲁⲁⲩ ⲛ̅ⲁⲅⲁⲡⲏ· ϩⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅

ⲙⲓⲭⲁⲏⲗ [ⲉϣ]ⲁϥⲇⲓⲁⲕⲱⲛⲉⲓ̈ | ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲩ ϫⲓⲛ ⲉⲩϩⲛ̄ Oriental 7021.
ⲡⲕⲟⲥⲙⲟⲥ· Ⲥⲱⲧⲙ̄ ϭⲉ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̄ ϣⲟⲩ
ⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄ⲙⲟϥ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲁⲣⲭ- Fol. 25 a
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲛⲉⲩⲟⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲙ̄ⲍ
ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲙ̄ⲙⲁⲓ̈ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲙ̄ⲙⲁⲓ̈ ⲁⲅⲁⲡⲏ·
ϣⲟⲟⲡ ϩⲛ̄ ϩⲉⲛⲥⲩⲛⲫⲟⲣⲓⲁ ⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩ-
ⲥϩⲓⲙⲉ ⲛ̄ ϩⲁⲕ ⲁⲩⲱ ⲛ̄ ⲥⲉⲙⲛⲏ ⁘—ⲁⲩⲱ ⲧⲁⲓ ϩⲱⲱⲥ ⲟⲛ
ⲉⲛⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲛⲁ ⲙⲛ̄ ⲧⲁⲅⲁⲡⲏ ⲕⲁⲧⲁ ⲑⲉ ⲙ̄
ⲡⲉⲥ ⲕⲉ ϩⲁⲓ̈· ⲛⲁⲓ ⲇⲉ ⲛⲉⲟⲩⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲛⲟϭ
ⲙ̄ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲡⲣⲁⲛ ⲇⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲉ ⲇⲟⲣⲟ-
ⲑⲉⲟⲥ· ⲁⲩⲱ ⲡⲣⲁⲛ ⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲡⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ϫⲓⲛ
ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲁⲩϩⲟⲧⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲩⲟ ⲛ̄ⲕⲟⲩⲓ̈
ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲛⲉⲩⲛ̄ⲧⲏⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲩⲥⲓⲁ· ⲉⲥⲧⲏϣ
ⲕⲁⲗⲱⲥ· ⲛ̄ⲧⲁⲥϣⲱϫⲡ̄ ⲛⲁⲩ ϩⲁ ⲛⲉⲩⲉⲓⲟⲟⲧⲉ· ⲙⲛ̄ ϩⲉⲛⲉ-
ⲥⲟⲟⲩ· ⲙⲛ̄ ϩⲉⲛⲉϩⲁⲟⲩ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲡⲉ ⲛ̄ ⲭⲣⲓⲁ· ⲛ̄ⲧⲉ
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲛⲉⲓ ⲣⲱⲙⲉ ⲇⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲛⲉⲩⲟⲩⲛⲧⲁⲩ

ϣⲁϥⲇⲓⲁ̄ⲕⲟⲛⲉⲓ ⲙ̄ⲙⲟⲟ (*sic*) ⲛⲁⲩ ϫⲓⲛ ⲉⲩϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· Oriental 6781.
ⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̄ ϣⲟⲩ ⲣ̄ ϣⲡⲏⲣⲉ ⲙ̄-
ⲙⲟϥ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲛⲉⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ·
ⲙ̄ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙ̄ⲙⲁⲓ ⲁ̄ⲅⲁⲡⲏ ⲉϥϣⲟⲟⲡ ϩⲛ̄ ⲛⲉⲛ-
ⲥⲩ̄ⲛ̄ϩⲟⲣⲓⲁ̄ ⲉⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲥϩⲓⲙⲉ ⲛ̄ ϩⲁⲕ· ⲁⲩⲱ
ⲛ̄ ⲥⲙ̄ⲛⲏ· ⲁⲩⲱ ⲧⲁⲓ ϩⲱⲱⲥ ⲉⲛⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲛⲁ
ⲙⲛ̄ ⲧⲁⲅⲁⲡⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ ⲙ̄ ⲡⲉⲥϩⲁⲓ· ⲛⲁⲓ ⲇⲉ ⲛⲉⲩⲛ̄-
ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ⲡⲣⲁⲛ ⲇⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲡⲉ ⲇⲱⲣⲱⲑⲉⲟⲥ ⲁⲩⲱ ⲡⲣⲁⲛ ⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲡⲉ ⲑⲉⲱⲡⲓⲥⲧⲏ·
ϫⲓⲛ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲁⲩϩⲟⲧⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉⲩⲟ̄
ⲛ̄ ⲕⲟⲩⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲛⲉⲩⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲩⲥⲓⲁ
ⲉⲥⲧⲏϣ ⲕⲁⲗⲱⲥ ⲛ̄ⲧⲁⲥϣⲱϫⲡ̄ ⲛⲁⲩ ϩⲁ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲛⲉⲩ-
ϣⲱⲡ ⲛⲁⲩ ⲛ̄ϭⲓ ϩⲉⲛⲧⲃ̄ⲛⲟⲟⲩⲉ ⲉⲛⲁϣⲱⲟⲩ ⲙⲛ̄ ⲟⲩⲁ̄ϣⲏ
ⲛ̄ⲭⲣⲏⲙⲁ· ⲕⲁⲧⲁ ⲧⲉ ⲭⲣⲓⲁ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· Ⲛⲉⲓ

Oriental 7021. ⲙ̅ⲙⲁⲩ ⲛ̅ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ· ⲉⲛⲁⲛⲟⲩⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲛ̅ⲧ̅-
ⲥⲛⲟⲟⲩⲥ· ⲉⲩϣⲁⲛⲡⲟⲟϩ ⲇⲉ ⲉ ⲥⲟⲩ ⲙⲛ̅ⲧ̅ⲥⲛⲟⲟⲩⲥ· ⲕⲁⲧⲁ
ⲉⲃⲟⲧ· ϣⲟⲩⲧⲁⲥⲥⲉ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ϩⲉⲛ ⲥⲟⲩ ⲙⲛ̅ⲧⲟⲩⲉ
Fol. 25 b ⲉ ϩⲧⲟⲟⲩⲉ ⲛ̅ ⲥⲟⲩ | ⲙⲛ̅ⲧ̅ⲥⲛⲟⲟⲩⲥ· ⲛ̅ϣⲱⲣⲡ̅ ⲙⲉⲛ ϣⲁⲩⲧⲛ̅-
ⲙⲏ̅ ⲛⲟⲟⲩ ⲛ̅ ⲧⲁⲡⲁⲣⲭⲏ· ⲙⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϩⲛ̅ ⲟⲩⲟⲩⲣⲟⲧ ⁘—
Ⲡⲛ̅ⲛ̅ⲥⲱⲥ ϣⲁⲩⲕⲱⲛⲥ̅ ⲛ̅ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̅ⲥⲉⲥⲙⲓⲛⲉ ⲛ̅ ⲭⲁⲗⲕⲓⲟⲛ
ⲛ̅ⲁϥ ϩⲓ̈ ⲗⲁⲭⲁⲛⲟⲛ· ⲛ̅ⲥⲉⲧⲱⲕ ⲛ̅ ϩⲉⲛⲟⲉⲓⲕ ⲉ ⲡϩⲱⲃ· ⲛ̅
ⲧⲉⲭⲣⲓⲁ· ⲉⲩϣⲁⲛⲟⲩⲱ ⲇⲉ ⲉⲩϫⲓ̈ ϩⲛ̅ ⲙ̅ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ· ϣⲁⲩⲧⲉϩⲙ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ϣⲁⲁⲧ ⲉⲧⲟⲩⲛⲁϩⲉ
ⲉ ⲣⲟⲟⲩ ⲛ̅ⲥⲉⲛ̅ⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲩⲏⲓ̈· ⲙⲛ̅ ⲛ̅ⲃ̅ⲗ̅ⲗⲉ ⲙⲛ̅
ⲛ̅ϭⲁⲗⲉ ⲙⲛ̅ ⲛⲉⲭⲏⲣⲁ· ⲙⲛ̅ ⲛ̅ⲟⲣⲫⲁⲛⲟⲥ· ⲙⲛ̅ ⲛ̅ϣⲙ̅ⲙⲟ·
ⲙⲛ̅ ⲛⲉⲧ ⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟⲟⲩ ⲛ̅ⲥⲉⲛ̅ⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲩⲏⲓ·
ⲛ̅ⲥⲉⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ ⲛ̅ⲥⲉⲇⲓⲁⲕⲱⲛⲉⲓ̈ ⲛⲁⲩ
ϣⲁⲛⲧ ⲟⲩⲱ ⲉⲩⲟⲩⲱⲙ· ⲁⲩⲱ ⲛ̅ⲥⲉϯ ⲛⲁⲩ ⲛ̅ ⲟⲩⲏⲣⲡ̅ ⲉⲛⲁ-
ϣⲱϥ· ⲉⲩϣⲁⲛⲛⲁⲩ ⲇⲉ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ· ϣⲁⲩⲧⲱϩⲥ̅ ⲛ̅

Oriental 6781. ⲣⲱⲙⲉ ⲇⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲙⲛ̅ ⲑⲉⲱ̅ⲡⲓⲥⲧⲏ
ⲧⲉϥⲥϩⲓⲙⲉ ⲛⲉⲩⲛ̅ⲧⲁⲁⲩ ⲙ̅ⲙⲁⲩ ⲛ̅ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲩϣⲁⲛⲡⲱϩ
ⲉ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ ⲉⲃⲟⲧ· ϣⲁⲩⲧⲁⲥⲥⲉ ⲛ̅ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ· ϩⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲟⲩⲉ̅· ⲉ ϩⲧⲟⲟⲩⲉ ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧ-
Fol. 13 a ⲥⲛⲟⲟⲩⲥ· ⲛ̅ ϣⲱⲣⲡ̅ ⲙⲛ̅ ϣⲁⲩⲧⲛ̅ⲛⲟⲟⲩ ⲛ̅ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲛ̅
ⲗ̅ⲍ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲡⲧⲟⲡⲟⲥ | ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϩⲛ̅ ⲟⲩ-
ⲟⲩⲣⲟⲧ· ⲙⲛ̅ⲛ̅ⲥⲱⲥ ϣⲁⲩⲕⲱⲛⲥ̅ ⲛ̅ ⲟⲩⲉⲥⲟⲟⲩ· ⲛ̅ⲥⲉⲥⲙⲓⲛⲉ
ⲛ̅ ϩⲉⲛⲭⲁⲗⲕⲓⲟⲛ ⲛⲁⲁϥ· ϩⲓ ⲗⲁⲭⲁⲛⲟⲛ ⲛ̅ⲥⲉⲧⲱⲕ ⲛ̅ ϩⲉⲛ-
ⲟⲉⲓⲕ ⲉ̅ ⲡϩⲱⲃ ⲛ̅ ⲧⲉⲭⲣⲓⲁ· ⲉⲩϣⲁⲛϫⲓ ⲇⲉ ϩⲛ̅ ⲙ̅ⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ϣⲁⲩⲧⲉϩⲙ̅ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϣⲁⲁⲧ
ⲉⲧⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̅ ⲛ̅ⲃ̅ⲗ̅ⲗⲉ· ⲙⲛ̅ ⲛ̅ϭⲁⲗⲉ· ⲙⲛ̅
ⲛⲉⲭⲏⲣⲁ ⲙⲛ̅ ⲛ̅ⲟⲣⲫⲁⲛⲟⲥ ⲙⲛ̅ ⲛ̅ϣⲙ̅ⲙⲟ· ⲙⲛ̅ ⲛⲉⲧ
ⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟⲟⲩ ⲛ̅ⲥⲉⲛ̅ⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲩⲏⲓ ⲛ̅ⲥⲉⲁ̅ϩⲉ
ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ ⲛ̅ⲥⲉⲇⲓⲁ̅ⲕⲟⲛⲉⲓ ⲛⲁⲩ ϣⲁⲛⲧ
ⲟⲩⲱ̅ ⲉⲩⲟⲩⲱⲙ· ⲁⲩⲱ ⲛ̅ⲥⲉϯ ⲛⲁⲩ ⲛ̅ⲟⲩⲏⲣⲡ̅ ⲉ̅ⲛⲁϣⲱϥ

тетапе· ⲛ̄ оуне⳯ ⲛ̄сеⲑпоот е ⲃол· ⳯ⲙ̄ оуаɯе ехѡ ⲙ̄ⲙос ⲁⲉ ⲃѡк ⳯ⲙ̄ оуеірнин несиⲧ ⲙ̄ ⲙеріт· аⲡ̄ⲡ̄ⲡⲱа ⲥар ⲛ̄ оуноⲩ ⲛ̄ ⳯ⲙоⲩ· атеⲧⲛ̄еі ⲱа роⲓ̈ ⲙ̄ⲡоот· Наі ⲁⲉ неⲧеіре ⲙ̄ⲙоот ката сот ⲙ̄ⲡ̄тсноотс· ⳯ⲱс те ⲛ̄ⲧе тетс✝ ноуⲯе ⲙ̄ⲙ̄ тетаⲥапн ⲃѡк ⲱа пноуте· | ⳯раі ⳯ⲙ̄ ⲙ̄ⲡнуе ере ⲣѡⲙе ⲛⲓⲙ ✝ еоот ⲙ̄ пеⲧоеіѡ тнр̄ⲩ̄ е ⲧⲃе тетⲙ̄ⲡ̄тсѡⲧⲛ̄· ⲁⲧѡ неⲧⲣѡп ⲛ̄ неⲧареⲧн· ⲣⲓ оⲩсоп· ⲛ̄сеɯⲓⲛе ⲁⲛ ⲛ̄ⲥа ⲗⲁⲁⲩ ⲛ̄ еоот е па ⲣѡⲙе пе ⲁⲗⲗⲁ ере тет⳯елпіс тнр̄ⲥ̄ ɯооп ⳯ⲙ̄ пноуте· ⲙ̄ⲙ̄ парха-ггелос ⲙіхаⲏⲗ· асɯѡпе ⲁⲉ ⲙ̄ⲡⲛ̄ⲥа оуноⲩ ⲛ̄ оуоеіѡ ⲉⲧⲙⲛⲛ̄ⲓ е ⲃол· ⲛ̄ теі ⲣⲉ· а пноуте келеуе· а ⲧапаⲃасїс ɯѡпе· е ⲧⲙ̄ тре ⲡⲙоот ⲉⲓ ⲉⲭⲙ̄ пкаⲣ ⲉⲧⲣаⲓⲉуⲥіс ⲛ̄ ⲛ̄ⲱнре ⲛ̄ ⲣⲣѡⲙе е ⲧⲃе неⲧⲛоⲃе· ⲗоіпоп асⲭаⲗⲁⲣⲧе ⲙ̄ⲙоⲩ· ⲛ̄ɯоⲙⲧе ⲛ̄ⲣоⲙⲡе ⲛ̄ⲥа неⲧерⲛ̄· ⳯ⲱс те ⲛ̄ⲧе пкаⲣ ⲛ̄ ⲕⲛⲓⲙе

Oriental 7021.

Fol. 26 a

Сѡɯаннаⲩ ⲁⲉ е ⲉⲓ е ⲃол ɯаⲩⲧѡⲣ̄ⲥ̄ ⲛ̄ тетаⲡе ⲛ̄ оуне⳯ ⲛ̄сеⲑпоот е ⲃол ⳯ⲙ̄ оуаɯе ехѡ ⲙ̄ⲙоⲥ ⲁⲉ ⲃѡк ⳯ⲙ̄ оуеірнин несиⲧ ⲙ̄ⲙеріт· аⲡ̄ⲡ̄ⲡⲱа ⲥар ⲛ̄ оуноⲩ ⲛ̄ ⳯ⲙоⲩ· атеⲧⲛ̄еі ⲱа роⲓ̈ ⲙ̄ⲡоот· Наі ⲁⲉ неⲧеіре ⲙ̄ⲙоот ката сот ⲙ̄ⲡ̄тсноотс ⳯ⲱс ⲁⲉ ⲛ̄ⲧе пеⲧсте ноуⲯе ⲙ̄ⲙ̄ тетаⲥапн ⲃѡк ⲱа пноуте е ⳯раі ⲙ̄ⲡнⲩ̄е· ере оуоⲛ ⲛⲓⲙ ⲧі еоот нат ⲙ̄ пеⲧоⲩоеіѡ тнр̄ⲩ̄ е ⲧⲃе тетⲙ̄ⲡ̄тсѡⲧⲛ̄· ⲁⲧѡ неⲧⲣѡп ⲛ̄ тетареⲧⲛ̄· ⲣⲓ оⲩсоп неⲧɯⲓⲛе ⲁⲛ ⲛ̄ⲥа ⲗⲁⲁⲩ ⲛ̄ еоот· е па ⲣѡⲙе пе· ⲁⲗⲗⲁ ере тет⳯елпіс тнр̄ⲥ̄ ɯооп ⳯ⲙ̄ пноуте· ⲙ̄ⲙ̄ парха-ггелос ⲙіхаⲏⲗ Асɯѡпе ⲁⲉ ⲙ̄ⲡⲛ̄ⲥа оуноⲩ ⲛ̄ оуоеіѡ ⲉⲧⲙⲛⲛ̄ⲓ е ⲃол· ⲛ̄ теі ⲣⲉ а пноуте келеуе· а ⲧапаⲃасіс ɯѡпе· е ⲧⲙ̄ тре ⲡⲙоот ⲉⲓ ⲉⲭⲙ̄ пкаⲣ ⲉⲧⲣаⲓⲉуⲥіс ⲛ̄ ⲛ̄ⲱнре ⲛ̄ ⲣⲣѡⲙе е ⲧⲃе неⲧⲛоⲃе· ⲗоіпоп асⲭаⲗⲁⲣⲧе ⲙ̄ⲙоⲩ ⲛ̄ɯоⲙⲧе ⲛ̄ⲣоⲙⲡе | ⲛ̄ⲥа неⲧерⲛ̄· ⳯ⲱс ⲁⲉ ⲛ̄ⲧе пкаⲣ ⲛ̄ⲕⲛⲓⲙе ɯѡпе ⳯ⲙ̄

Oriental 6781.

Fol. 13 b

Oriental 7021. ⲩⲱⲡⲉ ⲫⲏ ⲟⲩⲟⲥ ⲏ ⲩⲧⲟⲣⲧⲣ̄ · ⲙⲛ̄ ⲛⲉⲧ ⲫⲓ ϫⲱϥ · ⲛⲥⲉⲣ̄ ⲡⲱⲃⲱ̄ ⲙ̄ ⲡⲥⲓ ⲫⲏ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲫⲁⲣ ⲛ̄ⲣⲱⲙⲉ ⲫⲓ ⲧⲃ̄ⲓⲏ · ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲉ ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ ⲉϩⲙ̄ ⲡⲕⲁⲣ ⲛ̄ⲩⲟⲩⲉ ⲛ̄ⲣⲟⲙⲡⲉ ⲛ̄ⲥⲁ ⲛⲉⲧⲉⲣⲛⲟ · ⲡⲉⲓ ⲣⲱⲙⲉ ϫⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟⲩ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲧⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ϫⲉ ⲙ̄ⲡⲣ̄ ⲱϫⲛ̄ ⲛ̄ ⲧⲉⲕⲁⲅⲁⲡⲏ · ⲙⲛ̄ ⲧⲛ̄ⲡⲣⲟⲥⲫⲟⲣⲁ · ⲫⲏ ⲛⲉⲛⲥⲓϫ ⲛ̄ ⲛⲉⲕⲣⲙ̄ⲣⲁⲗ · ⲉⲧⲱⲟⲟⲛ ϫⲉ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲁⲣⲁⲣϫⲉⲓ ⲛ̄ⲱⲱⲱⲧ ϩⲱⲟⲧ

Fol. 26 b ⲁⲩⲱ ⲁⲩⲱⲟⲩ | ⲛⲥⲓ ⲫⲁⲣ ⲫⲏ ⲛⲉⲧⲧⲃ̄ⲛⲟⲟⲩⲉ · ⲫⲁⲡⲗⲱⲥ

ⲛ̄ ⲁⲩϫⲉⲕ ⲣⲱⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲣⲁⲣϫⲉⲓ ⲉ ⲧⲙⲉⲣ ⲱⲟⲩⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ · ⲉⲧ ⲛ̄ⲧⲁⲩ · ⲱϫⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ · ⲁⲩⲱ ⲁ ⲛⲉⲧⲉⲥⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲟⲩ · ⲡⲁⲣⲁ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ · ⲡⲣⲱⲙⲉ ϫⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ · ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ · ⲡⲉϩⲁϥ ⲛ̄ ⲧⲫ̄ⲥⲣⲓⲙⲉ ϫⲉ ⲧⲁ ⲥⲱⲙⲉ · ⲧⲱⲟⲧⲛ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲁⲟⲡⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲫⲓ ⲡⲣⲟⲟⲩⲱ ⲛ̄ ⲧⲉ-

---

Oriental 6781. ⲟⲩⲟⲥ ⲏ ⲩⲧⲟⲣⲧⲣ̄ · ⲙⲛ̄ ⲛⲉⲧ ⲫⲓ ϫⲱϥ ⲛⲥⲉⲣ̄ ⲡⲱⲃⲱ̄ ⲙ̄ ⲡⲥⲉⲓ ⲫⲏ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲫⲁⲣ ⲛ̄ⲣⲱⲙⲉ ⲫⲓ ⲧⲃ̄ⲓⲏ · ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲉ ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ ⲉϩⲙ̄ ⲡⲕⲁⲣ ⲛ̄ⲩⲟⲩⲉ ⲛ̄ⲣⲟⲙⲡⲉ ⲛ̄ⲥⲁ ⲛⲉⲧⲉⲣⲛⲟ · ⲡⲉⲣⲱⲙⲉ ϫⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟⲩ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲧⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ϫⲉ ⲙ̄ⲡⲣ̄ ⲱϫⲛ̄ ⲛ̄ ⲧⲉⲕⲁⲅⲁⲡⲏ ⲙⲛ̄ ⲧⲛ̄ⲡⲣⲟⲥⲫⲟⲣⲁ ⲫⲏ ⲛⲉⲛⲥⲓϫ ⲁⲛⲟⲛ ⲛⲉⲕⲣⲙ̄ⲣⲁⲗ · ⲉⲧⲱⲟⲟⲛ ⲛ̄ ⲧⲉⲓ ⲣⲉ · ⲁⲣⲁⲣϫⲉⲓ ⲛ̄-ⲱⲱⲱⲧ ϩⲱⲟⲧ ⲁⲩⲱ ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲫⲁⲣ ⲫⲏ ⲛⲉⲧⲧⲃ̄ⲛⲟⲟⲩⲉ · ⲫⲁⲡⲗⲱⲥ · ⲁⲩϫⲉⲕ ⲣⲱⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲣⲁⲣϫⲉⲓ ⲉ ⲧⲙⲉⲣ ⲱⲟⲩⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ ⲉⲧ ⲛ̄ⲧⲁⲩⲱ̄ⲱϫⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ · ⲁⲩⲱ ⲁ ⲛⲉⲧⲉⲥⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲟⲩ ⲡⲁⲣⲁ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ · Ⲡⲣⲱⲙⲉ ϫⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ · ⲡⲉϩⲁϥ ⲛ̄ ⲧⲫ̄ⲥⲣⲓⲙⲉ ϫⲉ ⲧⲁ ⲥⲱⲙⲉ ⲧⲱⲟⲧⲛ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲁⲟⲡⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲫⲓ ⲡⲣⲟⲟⲩⲱ

ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲛ̄ⲧⲛ̄ⲕⲱⲛⲥ̄ ⲙ̄ ⲡⲓ ⲉⲥⲟⲟⲩ ⲛ̄ⲧⲛ̄ⲣ̄ ⲡϣⲁ· ⲙ̄ Oriental 7021.
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ· ⲁⲩⲱ ⲛ̄ϣⲁⲛⲙⲟⲩ
ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲛϣⲁⲛⲱⲛϩ̄ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ·
Ⲛ̄ⲧⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ϥⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡϫⲥ̄ ⲡⲁ
ⲥⲟⲛ· ϫⲉ ⲡⲉⲓ ⲣⲟⲟⲩϣ ⲡⲁⲓ̈ ⲉⲛⲱⲭⲗⲉⲓ ⲛⲁⲓ̈ ⲉⲓⲥ ⲕⲉ ϩⲟⲟⲩ
ⲥⲛⲁⲩ· ⲁⲗⲗⲁ ⲙ̄ⲡ ⲓϭⲛ̄ ⲑⲉ ⲛ̄ ϫⲛⲟⲩⲕ· ⲁⲛⲁⲩ ⲉ ⲡⲉⲛⲧ
ⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ· ⲁⲓⲣⲁϣⲉ ⲧⲱⲛⲟⲩ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲙ̄-
ⲡⲉ ⲕⲣ̄ⲡⲱⲃϣ̄ ⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲣⲓⲣⲉ ⲡⲁ ⲥⲟⲛ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲕϫⲟⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ ϣⲱⲣⲡ̄ ⲛ̄ ⲥⲟⲩ
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ· ⲙ̄ ⲡⲁⲟⲡⲉ· ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲉⲩ-
ϣⲙ̄ϣⲉ ⲧⲏⲣϥ̄ ⲙ̄ⲡ ⲟⲩⲉⲓ ⲉ ⲡⲁϩⲟⲩ ⲛ̄ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲡⲉ-
ⲟⲩⲟⲉⲓϣ ⲙ̄ ⲡϩⲉⲛⲟⲩϥⲉ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ [ϣⲱϫ]ⲡ̄ ⲛⲁⲩ ⲉ
ⲡⲁϩⲟⲩ· ⲛ̄ⲥⲁ ⲛ̄ⲕⲟ[ⲩⲓ̈ ⲛ̄]ⲟⲉⲓⲕ· ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ | ⲛ̄ ⲏⲣⲡ̄ Fol. 27 a
ⲙ̄ⲙⲁⲧⲉ· ϣⲁ ϩⲣⲁⲓ̈ ⲉ ⲛⲉⲩ ⲕⲉ ϩⲃ̄ⲥⲱ ⲧⲏⲣⲟⲩ ϣⲁ ⲛⲉⲧ ⲛ̄ⲁ̄
ⲟⲩⲥⲩⲛⲁⲅⲉ ⲛ̄ϩⲏⲧⲟⲩ· Ⲁⲩⲱ ϩⲛ̄ ⲛⲁⲓ̈ ⲛⲉⲩϣⲡ̄ ϩⲙⲟⲧ
ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡϫⲥ̄ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟ̈ⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲱ ⲉⲩϣⲗⲏⲗ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̄

ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̄ⲧⲛ̄ⲕⲱⲛⲥ̄ ⲙ̄ ⲡⲉⲓ ⲉⲥⲟⲟⲩ ⲛ̄ⲧⲛ̄ⲣ̄ ⲡϣⲁ Oriental 6781.
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲁⲩⲱ ⲉⲛϣⲁⲛ-
ⲙⲟⲩ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲛϣⲁⲛⲱⲛϩ̄ ⲁ̄ⲛⲟⲛ ⲛⲁ
ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ϥ̄ⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡϫⲥ̄ ⲡⲁ
ⲥⲟⲛ· ϫⲉ ⲡⲉⲓ ⲣⲟⲟⲩϣ ⲡⲁⲓ ⲉⲛⲱⲭⲗⲉⲓ ⲛⲁⲓ ⲉⲓⲥ ⲕⲉ ϩⲱⲃ
ⲥⲛⲁⲩ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲓϭⲛ̄ ⲑⲉ ⲛ̄ ϫⲛⲟⲩⲕ ⲁⲛⲁⲩ ⲉ ⲡⲉⲛⲧ
ⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ· ⲁⲓⲣⲁϣⲉ ⲧⲱⲛⲟⲩ ⲙ̄ⲡⲟⲟⲩ ϫⲉ ⲙ̄ⲡⲉ
ⲕⲣ̄ ⲡⲱⲃϣ̄ ⲛ̄ ⲧⲉ|ⲑⲩⲥⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲣⲓⲣⲉ ⲡⲁ ⲥⲟⲛ Fol. 14 a
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ ϣⲱⲣⲡ̄ ⲛ̄ ⲥⲟⲩ ⲗ̄ⲑ̄
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲁⲟ̄ⲡⲉ· ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲩϣⲙ̄ϣⲉ
ⲧⲏⲣϥ̄ ⲙ̄ⲡ ⲟⲩⲉⲓ ⲉ ⲡⲁϩⲟⲩ ⲛ̄ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲡⲉⲟⲩⲟ̄ⲉⲓϣ ⲙ̄
ⲡϩⲉⲛⲟⲩϥⲉ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ϣⲱϫⲡ̄ ⲛⲁⲩ ⲉ ⲡⲁϩⲟⲩ
ⲛ̄ⲥⲁ ϩⲉⲛⲕⲟⲩⲓ ⲉⲛ̄ⲟ̄ⲉⲓⲕ· ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲛ̄ ⲏⲣⲡ̄ ⲙ̄ⲙⲁⲧⲉ
ϣⲁ ϩⲣⲁⲓ ⲉ̄ ⲛⲉⲩ ⲕⲉ ϩⲃ̄ⲥⲱ ⲧⲏⲣⲟⲩ· ϣⲁ ⲛⲉⲧ ⲟⲩⲥⲩⲛⲁⲅⲉ
ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲩⲱ ϩⲛ̄ ⲛⲁⲓ ⲛⲉⲩϣⲡ̄ ϩⲙⲟⲧ ⲛ̄ⲧⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄ ⲁⲩⲱ ⲉⲩ-

Oriental 7021. пєдоот мй тєтщн · рӣ ρєнрнєіоотє · єтхω нос · же парχасєλос єт отааѣ мιχанλ паракалєі н̄ пноутє є χωк · нєqотωк нак н̄ тєqсιх н̄ сλот же кас н̄не сωхн̄ н̄тоотн̄ н̄сι θєλпіс н̄ тєqаєαпн мй тєqθтсіа · таі єт н̄ϯ нос рӣ пєqран · ѡ мιχанλ пноς н̄ αρχасєλос єт отааѣ · н̄ток пєт соотн н̄ пєноητ мй тн̄προqаіρєсіс є qотн є рок · аτω же мн̄таι λаат н̄ простасіа · нλак (*sic*) н̄савβλλак · єко нак н̄ простатнс хιн тн̄мн̄ткоϊ ща тєноτ · єкпрєсвєтє qа рок н̄ наqрн̄ пноутє пєнрро · Тєноτ же тн̄паракалєі нок пєнсаι роотщ єт наноτч мїχанλ · єщωпє qолос · пєі ноς н̄ мкаq н̄ qнτ · сєєт є рок · рӣ тн̄ран мй пєі єтноτкн · н̄тансмн̄тоτ нλλак · мй пноутє є тн̄ отωсϥ · н̄ тєкθтсіа · мй тєкаєαпн · Єіє маре тєкмн̄таєаθос

Oriental 6781. щλнλ єтєлоτ є пноутє · н̄ пєдоот мй тєтщн рӣ ρєнрнєіоотє · єтхω нос же парχасєλос єт отааѣ мιχанλ паракалєі н̄ пноутє є qраι є χωк · нєqотωк нак н̄тєqсιх н̄ сλот же кас н̄пєсωхн̄ н̄тωтн̄ н̄сι θєλпіс н̄ тєqаєαпн · мй тєqθтсіа таі ет̄ н̄ϯ нос рӣ пєqран · ѡ мιχанλ пноς н̄ αρχасєλос єт отааѣ · н̄ток пєт соотн н̄ пєноητ мй тн̄προqрєсіс є qотн є рок · аτω же мн̄т н̄ λаат н̄ простасіа нλаτ н̄савβλλак · єкѡ нак н̄ простатнс хιн тн̄мн̄ткоϊ ща тєноτ · єкпрєсвєтє̄ qа рок н̄ наqрн̄ пноутє пєнрро Тєноτ же тн̄паракалєі нок пєнсаι роотщ єт наноτч мιχанλ · єщωпє qолωс пєі ноς н̄ мкаq н̄ qнτ сєєт є рок рӣ тєнqан̄ · мнн̄са нєсн̄ноτкн · н̄тансмн̄тоτ нλλак мй пноутє · є̄ тн̄ отωсϥ н̄ тєкθтсіа мй тєкаєαпн єіє маре тєкмн̄таєаθос

Oriental 7021. Fol. 27 b

єї є ϩоун· є тρικ[ων τ]нρ̄с̄ ⲙ̅ⲙ̅ пноυτε· єιρε ⲙ̅ⲙ̅ⲁⲛ ⲙ̅ⲙ̅ пєι ноς ⲛ̄ ⲁⲥⲁ|ϑεον· ⲛⲧ̄ⲡ παρακαλεї ⲙ̅ⲙ̅ пноυτε пр̄ро ⲛ̄ нр̄рωоυ· є тⲃннтⲛ̄· нⲧ̄р̄ пна· ⲙ̅ⲙ̅ⲁⲛ· нⲧ̄ⲡоοпєн є вол ϩⲙ̅ пєι вιос ката ϑє ϩωоυ ⲛ̄ неⲛєιоοτε тнроυ· єιс ϩнητε ⲥαρ ⲱ̄ пєнпростатнс· кнаυ є пєпⲱⲃⲃιω ⲛ̄тαϥшωпе ⲙ̅ⲙ̅оп· аλλа ⲛ̄та наї тнроυ ϣωпе ⲙ̅ⲙ̅оп· ⲛ̄ тωⲃⲃιω ⲛ̄ неппοвε· аτω наноυс ⲛ̄тⲙ̅ⲙ̅оυс ⲛ̄роυо є рос ⲛ̄тнр̄пωⲃϣ̄ ⲛ̄тєкѳоτсια· ⲙ̅ⲙ̅ текпросфора· ⲉ̀ ϣаре тⲙ̅ⲡτρнκε ⲥαρ ⲣ̄ ϩⲁϩ ⲛ̄рωⲙ єϥроυо· аτω ϣастре нет ⲛ̄рнтⲉ̄· арна ⲙ̅ пран ⲙ̅ пент ⲁϥταⲙιоυо· ⲉⲁⲭⲛ̄ роте·:—Тенου ον тⲙ̅пαρⲧ̄ ⲙ̅ пекⲙ̅ⲧо є вол· ⲱ̄ пархнстратнгос· ет ⲟⲩⲁⲁϥ ⲙ̅ⲙ̅ⲓхаηλ· ⲙ̅ⲙ̅пр̄ ⲟⲩϣⲏ̄ є рои· аноυ пекⲙ̅ⲙ̅ⲁⲗ· тⲙ̅соου ⲥαρ ⲉ̀ ϩнητε є ϩоун є пр̄ро ⲛ̄ наτ ⲙⲙ̅· аτω коτⲙⲛⲧ̄ є вол· ⲁⲛ· ⲛ̄ нет епєιкалєι ⲙ̅ⲙ̅оκ· аλλа ϩнητε

Oriental 6781. Fol. 14 b

ⲉ̄ ϩоун є тρικωн тнрс̄ ⲙ̅ⲙ̅ пноυτε· ⲉ̄ єιρε | ⲙ̅ⲙ̅ⲁⲛ ⲙ̅ⲙ̅ пєι ноς ⲛ̄ ⲁⲥⲁϑεον· ⲛⲧ̄ⲡ παρακαλει ⲙ̅ⲙ̅ пноυτε пр̄ро ⲛ̄ нєрр̄ωоυ ⲉ̄ тⲃннтⲛ̄ нⲧ̄р̄ пна ⲙ̅ⲙ̅ⲁⲛ нⲧ̄ⲡоοпєн є вол ϩⲙ̅ пєι вιос· ката ϑє ϩωоυ ⲛ̄ неⲛєιоτε тнроυ· Єιс ϩнητε ⲥαρ ⲱ̄ пенпростатнс ⲛⲁⲩ є пєпⲱⲃⲃιω ⲛ̄тαϥшωпе ⲙ̅ⲙ̅оп ⲛ̄ тωⲃⲃιω ⲛ̄ неппοвε· аτω наноυс нан є трєⲙⲙоυ ⲛ̄роυо̄ є рос є трєⲛϣⲛ̄ϩ ϩⲓ̄ ⲟⲩⲁⲣϣωϣ ⲛ̄тнр̄ пωⲃϣ̄ ⲛ̄тєкѳоτсια ⲙ̅ⲙ̅ текпросфора· ⲉ̀ ϣаре тⲙ̅ⲡτρнκε ⲥαρ ⲣ̄ ϩⲁϩ ⲛ̄роοτε єϥроυо аτω ϣастре нет ⲛ̄рнтⲉ̄ арна ⲙ̅ пран ⲙ̅ пент ⲁϥταⲙιоυо· ⲉⲁⲭⲛ̄ роте· Тенου ον тⲙ̅пαρⲧ̄ ⲙ̅ пекⲙ̅ⲧо є вол· ⲱ̄ пархнстратнкос ет ⲟⲩⲁⲁϥ ⲙⲙ̅ⲓхаηλ ⲙ̅ⲙ̅пр̄ ⲟⲩϣⲏ̄ є рои аноυ пекⲙ̅ⲙ̅ⲁⲗ· тⲙ̅соου ⲥαρ· ⲉ̀ ϩнητε ⲉ̄ ϩоун є пр̄ро ⲛ̄ наτ ⲙⲙ̅· аτω коτⲙⲛⲧ̄· ⲁⲛ є вол ⲛ̄ нет епєιкалєι ⲙ̅ⲙ̅оκ· аλλа ϩнητε є ϩоун ⲉ̄ роοτ ката пет снⲩ· ⲉ̀ ϣаре

Oriental 7021. ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ϣⲁⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ·
ⲙ̅ ⲡϫ̅ⲥ̅ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅· ⲁⲩⲱ ϣⲁϥⲛⲁϩ-
ⲙⲟⲩ· ϣⲁϥϫⲟⲟⲥ ⲟⲛ ϩⲛ̅ ⲕⲉⲙⲁ· ϫⲉ ϣⲁϥⲛⲁ· ⲁⲩⲱ
ⲛ̅ϥ̅ϯ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣϥ̅· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲟⲩⲛ ⲱ̅ ⲡⲉⲡⲣⲉⲥ-
ⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲕⲛⲁⲩ ⲉ ⲡⲉⲛϣⲱⲱⲧ ⲧⲏⲣϥ̅ ϩⲓ ϫⲱⲛ· |
Fol. 28a ⲛ̅ⲅ̅ Ⲗⲩⲱ ⲙⲛ̅ⲧⲁⲛ ⲗⲁⲁⲩ ⲛ̅ϣⲁϫⲉ· ⲙ̅ⲙⲁⲩ ⲉ ⲧⲣⲛ̅ϫⲟⲟϥ ⲉⲓ
ⲙⲏ ⲧⲉⲓ̈ ⲉ ⲡⲁⲓ̈ ⲙ̅ⲙⲁⲧⲉ· ϫⲉ ⲁⲛⲣ̅ ϩⲏⲕⲉ ⲉⲙⲁⲧⲉ· ⲃⲟⲏⲑⲉⲓ
ⲉ ⲣⲟⲛ· ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲏⲣ̅ ⲛⲅ̅ ⲥⲁⲁⲧⲛ̅ ⲉ ⲧⲃⲉ ⲡⲉⲟⲟⲩ
ⲙ̅ ⲡⲉⲕⲣⲁⲛ· ⲁⲩⲱ ⲟⲛ ⲧⲛ̅ϫⲱ ⲙ̅ ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ· ϩⲛ̅ ⲟⲩϣⲡ̅
ϩⲙⲟⲧ ϫⲉ ⲡϫ̅ⲥ̅ ⲡⲉⲛⲧ ⲁϥⲧⲁⲁⲩ ⲡϫ̅ⲥ̅ ⲡⲉⲛⲧ ⲁϥϥⲓⲧⲟⲩ· ⲑⲉ
ⲉⲧⲉ ⲣⲁ ⲛⲁϥ ⲙ̅ ⲡϫ̅ⲥ̅ ⲧⲛ̅ⲧ ⲁⲥϣⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡϫ̅ⲥ̅
ϣⲱⲡⲉ ⲉϥⲥⲙⲁⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· Ⲛⲁⲓ̈ ⲇⲉ ⲉⲣⲉ
ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲉⲩⲙⲏⲛ ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲟⲩⲥⲟⲡⲥⲡ̅
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈-
ⲭⲁⲏⲗ ϫⲓⲛ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟⲡⲉ ϣⲁ ⲡⲛⲁⲩ ⲛ̅
ϫⲡ̅ ⲯⲓⲧⲉ ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱⲣ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ
ⲡⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ·

Oriental 6781. ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲁⲩⲱ
ϣⲁϥⲛⲁϩⲙⲟⲩ· ϣⲁϥϫⲟⲟⲥ ⲟⲛ ϩⲛ̅ ⲕⲉ ⲙⲁ ϫⲉ ϣⲁϥⲛ̅ⲁ̅ⲉ
ⲁⲩⲱ ϣⲁϥⲧⲓ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣϥ̅· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲟⲛ ⲱ̅ ⲡⲉⲛ-
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲕ̅ⲛⲁⲩ ⲉ ⲡⲉⲛϣⲱⲱⲧ ⲧⲏⲣϥ̅
ⲉⲧ ϩⲓ ϫⲱⲛ· ⲁⲩⲱ ⲙⲛ̅ⲧⲁⲛ ⲗⲁⲁⲩ ⲛ̅ ϣⲁϫⲉ ⲉ ϫⲱ ⲉⲓ
ⲙⲏ ⲧⲉⲓ ⲉ ⲡⲁⲓ ⲙ̅ⲙⲁⲧⲉ ϫⲉ ⲁⲛⲣ̅ ϩⲏⲕⲉ ⲉⲙⲁⲧⲉ ⲃⲟⲏ̅ⲑⲉⲓ ⲉ
ⲣⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ· ⲛⲅ̅ ⲥⲁⲁⲧⲛ̅ ⲉ ⲧⲃⲉ ⲡⲉⲟⲟⲩ ⲙ̅
ⲡⲉⲕⲣⲁⲛ ⲁⲩⲱ ⲧⲛ̅ⲛⲁϫⲱ ⲟⲛ ⲙ̅ ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ̅· ϩⲛ̅ ⲟⲩϣⲡ̅
ϩⲙⲟⲧ· ϫⲉ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲧ ⲁϥⲧⲁⲁⲩ ⲛ̅ⲧⲟϥ ⲟⲛ ⲡⲉⲛⲧ ⲁϥ-
ϥⲓⲧⲟⲩ· ⲑⲉ ⲉⲧ ⲣ̅ⲁ̅ ⲛⲁϥ ⲧⲉⲛⲧ ⲁⲥϣⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̅
ⲡϫ̅ⲥ̅ ϣⲱⲡⲉ ϥ̅ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· Ⲛⲁⲓ ⲇⲉ
Fol. 15a ⲙ̅ⲁ̅ ⲉⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ϫⲱ | ⲙⲙⲟⲟⲩ· ⲉⲩⲙⲏⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩ-
ⲥⲟⲡⲥⲡ̅· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ̅· ϫⲓⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟ̅ⲡⲉ· ϣⲁ ⲡⲛⲁⲩ
ⲛ̅ ϫⲡ̅ ⲯⲓⲧⲉ· ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱ̅ⲣ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲛⲟϭ ⲛ̅ ϣⲁ̅ ⲉⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅

Oriental 7021.

Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ϣⲱⲡⲉ ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲥⲁⲣ ϣⲱⲡⲉ ⲉ
ⲧⲣⲉ ⲧⲁⲥⲥⲉ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ϫⲓⲙ ⲣⲟⲩⲉ ⲛ̄ ⲥⲟⲩ
ⲙⲛ̄ⲧⲟⲩⲉ· ⲧⲁⲣⲟⲧⲥⲙⲛ̄ⲧⲥ̄ ⲛⲁⲩ ⲛ̄ ϣⲱⲣⲡ̄ ⲙ̄ ⲡⲛⲁ
ⲕⲁⲧⲁ ⲡⲉⲧⲉⲟⲩⲥ· ⲁϥ† ⲡⲉϥⲟⲩⲟⲓ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ· ⲛⲁⲙⲉ· ⲉ ⲧⲉϥⲥⲣⲓⲙⲉ· ⲡⲉϫⲁϥ
ⲛⲁⲥ ⲫ̄ ⲟⲩⲟⲃⲃⲓⲟ· ⲙⲙ̄ ⲟⲩⲱⲗⲥ̄ ⲛ̄ ⲣⲏⲧ· ϫⲉ ⲧⲁ ⲥⲱⲙⲉ·
ⲉⲣ̄ⲣⲙⲟⲟⲥ ⲉⲣⲣ̄ ⲟⲩ ⲙⲛ̄ †ⲥⲟⲟⲩⲛ ϫⲉ ⲁⲩ ⲛ̄ ϣⲁ ⲛⲉ
ⲣⲁⲥⲧⲉ· ⲙⲛ̄ ⲧⲁ ⲥⲱⲙⲉ ⲁⲣⲣ̄ ⲡⲱⲃⲯ̄ ⲛ̄ ⲧⲡ̄ⲥⲧⲓⲛⲟⲉⲓⲁ
ⲉⲛⲁⲛⲟⲩⲥ· ⲁ ⲡ̄ⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ | ⲗⲟ ⲫⲙ̄ ⲡⲟⲩⲣⲏⲧ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲡⲱⲣ Fol. 28 b
ⲧⲁ ⲥⲱⲙⲉ ⲙ̄ⲡⲣ̄ ⲉⲓⲁ ⲧⲟⲟⲧⲉ· ⲛ̄ⲥⲁ ⲧⲉⲛⲍⲉⲗⲡⲓⲥ· ⲟⲩⲛ̄ϣ- ⲛ̄ⲥⲁ
ⲥⲟⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲫⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̄ ⲫⲱⲟⲩ ⲛ̄ϣⲁϫⲉ
ⲛ̄ⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲉⲓ ⲙⲁⲕⲁⲣⲓⲁ ⲛ̄ ⲥⲣⲙⲙⲉ ⲉⲧ ⲥ̄ⲧⲁⲩⲟ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲡⲉⲥⲣⲁⲓ ⲫ̄ ⲟⲩⲉⲡⲓⲥⲧⲏⲙⲏ (*sic*) ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ ⲕⲁⲗⲱⲥ
ⲉⲗⲱⲛⲥ ⲡⲁ ϫⲥ̄ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ ⲣⲟⲩⲙ· ⲧⲉⲛⲟⲩ·
ⲙⲙ̄ ⲡⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲙ̄ⲙⲛ̄ⲧⲣ̄ⲙⲙⲁⲟ· ⲉⲧⲉ ⲡⲣⲁϣⲉ ⲡⲉ ⲛ̄

Oriental 6781.

Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ϣⲱⲡⲉ ⲛⲉ ⲇ̄ ⲡⲛⲁⲩ ⲥⲁⲣ ϣⲱⲡⲉ ⲉ
ⲧⲣⲉ ⲧⲁⲥⲥⲉ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ϫⲓⲙ ⲣⲟⲩⲉ ⲛ̄ ⲥⲟⲩ ⲙⲛ̄-
ⲧⲟⲩⲉ· ⲧⲁⲣⲟⲧⲥⲙⲛ̄ⲧⲥ̄ ⲛⲁⲩ ⲛ̄ ϣⲱⲣⲡ̄ ⲙ̄ ⲡⲛⲁ ⲕⲁⲧⲁ
ⲡⲉⲧⲉⲟⲩⲥ· ⲁϥ† ⲡⲉϥⲟⲩⲟⲓ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲛⲁⲙⲉ ⲉ ⲧⲉⲥⲥⲣⲓⲙⲉ: ⲡⲉϫⲁϥ ⲛⲁⲥ ⲫ̄
ⲟⲩⲟⲃⲃⲓⲱ ⲙⲙ̄ ⲟⲩⲱⲗⲥ̄ ⲛ̄ ⲣⲏⲧ ϫⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲣⲣⲙⲟⲟⲥ
ⲉⲣⲣ̄ ⲟⲩ ⲙⲛ̄ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲁⲩ ⲛ̄ ϣⲁ ⲣⲁⲥⲧⲉ· ⲙⲛ̄ ⲧⲁ
ⲥⲱⲙⲉ ⲁⲣⲣ̄ ⲡⲱⲃⲯ̄ ⲛ̄ ⲧⲟⲩⲥⲧⲓⲛⲟⲉⲓⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲙⲛ̄ ⲁ
ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲗⲟ ⲫⲙ̄ ⲡⲟⲩⲣⲏⲧ ⲙ̄ⲡ-
ⲟⲟⲩ· ⲙ̄ⲡⲱⲣ ⲧⲁ ⲥⲱⲙⲉ ⲙ̄ⲡⲣ̄ ⲉⲓⲁ ⲧⲟⲟⲧⲉ ⲛ̄ⲥⲁ ⲧⲉⲛⲍⲉⲗ-
ⲡⲓⲥ· ⲟⲩⲛ̄ϣⲥⲟⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲫⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̄ ⲫⲱⲟⲩ
ⲛ̄ϣⲁϫⲉ ⲛ̄ⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲉⲙⲁⲕⲁⲣⲓⲁ ⲛ̄ ⲥⲣⲙⲙⲉ ⲉⲧ ⲥ̄ⲧⲁⲩⲟ
ⲙⲙ̄ⲙⲟⲟⲩ ⲉ ⲡⲉⲥⲣⲁⲓ ⲫ̄ ⲟⲩⲉⲡⲓⲥⲧⲏⲙⲓⲁ· Ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ
ⲕⲁⲗⲱⲥ ⲏⲗⲱⲉⲥ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ
ⲣⲟⲩⲙ ⲡⲁ ϫⲥ̄ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ̄ ⲣⲟⲩⲙ ⲧⲉⲛⲟⲩ
ⲙⲙ̄ ⲡⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲙ̄ⲙⲛ̄ⲧⲣ̄ⲙⲙⲁⲟ̄· ⲉⲧⲉ ⲡⲣⲁϣⲉ ⲡⲉ ⲛ̄

Oriental 7021. ⲧⲡ̄ⲯⲩⲭⲏ ϩⲓ ⲟⲩⲥⲟⲛ· Ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲡⲁ ⲥⲟⲛ· ⲁⲓⲛ ⲙ̄ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲁⲡ̄ ⲟⲩⲉⲓⲉ ⲙ̄ⲡⲟⲟⲩ ϣⲁⲛⲧ ⲉⲕⲉⲓ ⲛⲁⲓ ⲉ ⲣⲟⲩⲏ ⲧⲉⲛⲟⲩ· ⲙ̄ⲡⲉ ⲟⲩⲡⲩⲥⲏ ⲛ̄ ⲣⲙ̄ⲙⲓⲏ· ⲗⲟ ϩⲓⲁⲡ̄ ⲛⲁⲃⲁⲗ· ⲉⲩⲥⲱⲕ ⲉⲣⲉ ⲟⲩⲕⲱϩⲧ̄ ⲟⲩⲱⲙ· ⲛ̄ⲥⲁ ⲡⲁ ⲥⲁ ⲛ̄ ⲣⲟⲩⲏ ⲉ ⲧⲃⲉ ⲡⲣ̄ ⲙ̄ⲙⲉⲩⲉ (sic) ⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲁⲩⲱ ⲡⲉⲛⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̄ ⲡⲁ ⲥⲟⲛ· ⲁⲛⲁⲩ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲛ̄ⲛⲁⲁϥ· ⲁⲉ ⲛ̄ⲛⲉ ⲧⲛ̄ⲟⲩⲥⲓⲁ· ϫⲉⲛⲁ· ⲛ̄ ⲧⲟⲟⲧⲛ̄· ⲛ̄ⲧⲛ̄ϯ ⲟⲥⲉ ⲙ̄ ⲡⲕⲉⲧ ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲧⲉϥ (sic)· ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲛⲥⲁϩ· ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲡⲉⲙⲧ ⲁϥⲁⲣⲭⲉⲓ ⲉⲧⲣⲱⲃ ⲉⲛⲁⲛⲟⲩϥ ⲙⲁⲣⲉϥϫⲟⲕⲉϥ ⲉ ⲃⲟⲗ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲓⲥ̄ ⲡⲉϫ̄ⲥ̄· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲥⲁⲣ ⲙⲁⲣⲡ̄ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲛⲁⲓⲧⲏⲙⲁ· ⲡⲉ[ϫⲁϥ
Fol. 29a ⲛⲁⲥ] ⲛ̄ⲥⲓ ⲡⲉⲥⲭⲁⲓ· ⲁⲉ ⲟⲩ ⲡⲉⲧ ϣⲟⲟⲡ ⲛⲁⲛ ⲧⲁ ⲥⲱ|ⲛⲉ·
ⲛ̄ⲉ ⲁⲉ ⲕⲁⲥ ⲉⲛⲛⲁⲉⲓⲙⲉ ⲁⲉ ⲩⲛⲁⲣⲱϣⲉ ⲉ ⲧⲛ̄ϫⲣⲓⲁ· ⲁⲓⲛ ⲙ̄ⲙⲟⲛ· ⲡⲉϫⲁⲥ ⲛⲁϥ ⲁⲉ ⲡⲁ ⲥⲟⲛ· ⲟⲩⲛ̄ ⲣⲉⲛⲕⲟⲩⲓ ⲛ̄ⲕⲗⲁⲥⲓⲁ ϣⲟⲟϫⲛ̄ ⲛⲁⲛ· ⲛ̄ⲁⲡϣⲓ ⲛ̄ⲕⲱ ⲣⲁ ⲣⲱⲟⲩ· ⲛ̄ ⲛⲉⲥ-

---

Oriental 6781. ⲧⲡ̄ⲯⲩⲭⲏ ϩⲓ ⲟⲩⲥⲟⲛ· ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲡⲁ ⲥⲟⲛ ⲁⲓⲛ ⲙ̄ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲁⲡ̄ ⲟⲩⲉⲓⲉ ⲙ̄ⲡⲟⲟⲩ ϣⲁⲛⲧ ⲉⲕⲉⲓ ⲛⲁⲓ ⲉ ⲣⲟⲩⲏ ⲧⲉⲛⲟⲩ· ⲙ̄ⲡⲉ ⲟⲩⲡⲩⲥⲉ ⲛ ⲣⲙ̄ⲙⲓⲏ̄ ⲗⲟ ϩⲓⲁⲡ̄ ⲛⲁⲃⲁⲗ· ⲉⲩⲥⲱⲕ· ⲉⲣⲉ ⲟⲩⲕⲱϩⲧ̄ ⲟⲩⲱⲙ ⲛ̄ⲥⲁ ⲡⲁ ⲥⲁ ⲛ̄ ⲣⲟⲩⲏ ⲉ ⲧⲃⲉ ⲡⲉⲣ ⲡ-
ⲙⲉⲉⲧⲉ ⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲛⲡⲣⲟⲥ-|
Fol. 15b ⲧⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲉⲛⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲧⲉⲛⲟⲩ ⲁ ⲉ
ⲙⲃ ⲱ̄ ⲡⲁ ⲥⲟⲛ ⲁⲙⲟⲩ ⲁⲛⲁⲩ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲛ̄ⲛⲁⲁϥ ⲁⲉ ⲛ̄ⲛⲉ ⲧⲛ̄-
ⲟⲩⲥⲓⲁ̄ ϫⲉⲛⲁ̄ ⲛ̄ ⲧⲟⲟⲧⲛ̄ ⲛ̄ⲧⲛ̄ϯ ⲟⲥⲉ ⲙ̄ ⲡⲕⲉⲧ· ⲉⲧⲉ ⲟⲩⲛ̄-
ⲧⲁⲧⲉϥ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲥⲱⲧⲙ̄ ⲉ ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲡⲉⲙⲧ ⲁϥⲁⲣⲭⲉⲓ ⲉⲧⲣⲱⲃ[ⲉ]ⲛⲁⲛⲟⲩϥ·
ⲙⲁⲣⲉϥϫⲟⲕⲉϥ ⲉ ⲃⲟⲗ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲣⲣⲟⲩⲥⲓⲁ̄ ⲙ̄
ⲡⲉⲛϫ̄ⲥ̄ ⲓⲥ̄· ⲡⲉϫ̄ⲥ̄· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲛⲁⲣⲭⲉⲓ ⲙⲁⲣⲡ̄ ϫⲱⲕ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲛⲁⲓⲧⲏⲙⲁ· ⲡⲉϫⲁϥ ⲛⲁⲥ ⲛ̄ⲥⲓ ⲡⲉⲥⲭⲁⲓ ⲁⲉ ⲟⲩ
ⲡⲉⲧ ϣⲱϫⲛ̄ ⲛⲁⲛ ⲧⲁ ⲥⲱⲛⲉ· ⲁⲉ ⲕⲁⲥ ⲛ̄ⲛⲁⲉⲓⲙⲉ ⲁⲉ
ⲩⲛⲁⲣⲱϣⲉ ⲉ ⲧⲉⲛϫⲣⲓⲁ̄ ⲁⲓⲛ ⲙ̄ⲙⲟⲛ· ⲡⲉϫⲁⲥ ⲛⲁϥ
ⲁⲉ ⲡⲁ ⲥⲟⲛ· ⲟⲩⲛ̄ ⲣⲉⲛⲕⲟⲩⲓ ⲛ̄ⲕⲗⲁⲥⲓⲁ ⲛ̄ⲟⲉⲓⲕ ϣⲟⲟϫⲛ̄

ⲛⲏⲩ ⲛ̄ⲥⲉⲱⲙ· ⲁⲩⲱ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ ⲛⲉϩ· ϩⲙ̄ ⲡⲗⲁⲕⲱⲛ Oriental 7021.
ϣⲁϥⲣⲱϣⲉ ⲉ ⲣⲟⲛ ⲟⲛ· ⲉ ⲧⲥⲩⲛⲁⲝⲓⲥ ⲙⲛ̄ ⲧⲁⲡⲉ ⲛ̄
ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲛ̄ ⲟⲉⲓⲕ ϣⲟⲟⲡ ⲟⲩⲇⲉ ⲥⲟⲩⲟ· Ⲡⲉϫⲁϥ
ϩⲱⲱϥ ⲛ̄ϭⲓ ⲡⲉⲥϩⲁⲓ̈ ϫⲉ ϩⲛ̄ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲛⲉ· ⲉϣϫⲉ ⲛⲁⲓ
ϣⲟⲟⲡ ⲁⲛ ⲉⲓⲉ ⲙⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲛ ⲉ ⲕⲟⲛⲥϥ̄· ⲁⲗⲗⲁ
ⲡⲟⲩⲱϣ ⲙ̄ ⲡϫ̄ⲥ̄ ⲙⲁⲣϥ̄ϣⲱⲡⲉ· ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ
ϫⲛⲟⲛ ⲉ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲧⲛ̄ϭⲟⲙ· ⲁⲩⲱ ⲛⲁⲛⲟⲩⲥ ⲉ ⲧⲣⲛ̄ϯ
ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲛ̄ϩⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉⲛⲧⲛ̄ ⲧⲙ̄ ϯ ϩⲱⲗⲟⲥ ⲉ ⲡⲧⲏⲣϥ̄·
ⲡⲗⲏⲛ ⲡⲉⲛⲧ ⲁϥⲉⲓ̈ ⲉ ⲡⲁ ϩⲏⲧ ϯⲛⲁⲁϥ· ⲁⲩⲱ ϯⲛⲁϫⲟⲟϥ
ⲉⲣⲟ· Ⲉⲓⲥ ⲟⲩϣⲧⲏⲛ· ⲛ̄ ⲥⲩⲛⲁⲅⲉ ⲁⲥϣⲱϫⲡ̄ ⲛⲁⲛ ⲉ
ⲡⲟⲩⲟⲩⲁ· ϯⲛⲁⲧⲱⲟⲩⲛ ⲛ̄ⲧⲁϥⲓ ⲧⲱⲓ ⲛ̄ ϣⲟⲣⲡ̄· ⲛ̄ⲧⲁⲧⲁⲁⲥ
ϩⲁ ⲡⲉⲛⲥⲟⲩⲟ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲩⲱ ⲙⲟⲩⲓⲥ ⲛ̄ ⲧⲉⲥ-
ϯⲙⲏ ⲣⲱϣⲉ ⲉ ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ
ⲧⲱⲛⲟⲩ· ⲉⲛϣⲁⲛⲡⲱϩ ϩⲱⲱϥ· ⲉⲧⲱ· ϯⲛⲁⲃⲱⲕ ⲛ̄ⲧⲁⲛⲁⲩ
ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲱϣ ⲛⲁⲛ ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ· ⲛ̄ⲧⲁⲧⲁⲁⲥ ϩⲁ
ⲣⲟϥ· ⲛ̄ⲧⲛ̄ⲕⲟⲛⲥϥ̄ ⲉ ⲡϣⲁ· ⲁⲩⲱ ⲉⲛϣⲁⲛⲣ̄ ⲡϣⲁ ⲙ̄

ⲛⲁⲛ ⲛⲁⲡϣⲓ ⲛ̄ⲕⲱ ϩⲁ ⲣⲱⲟⲩ ⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲛ̄ⲥⲉⲟⲩⲱⲙ· Oriental 6781.
ⲁⲩⲱ ⲟⲩⲕⲟⲩⲓ ⲛ̄ ⲛⲉϩ ϩⲙ̄ ⲡⲗⲁⲕⲱⲛ ϣⲁϥⲣⲱϣⲉ ⲉ ⲣⲟⲛ·
ϩⲛ̄ ⲧⲥⲩⲛⲁⲝⲓⲥ ⲙⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲛ̄ ⲟ̄ⲉⲓⲕ
ϣⲟⲟⲡ· ⲟⲩⲇⲉ ⲥⲟⲩⲟ̄· ⲡⲉϫⲁϥ ϩⲱⲱϥ ⲛ̄ϭⲓ ⲡⲉⲥϩⲁⲓ ϫⲉ
ϩⲛ̄ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲛⲉ· ⲉϣϫⲉ ⲛⲁⲓϣⲟⲟⲡ· ⲉⲓⲉ̄ ⲙⲛ̄ ⲟⲩⲉ̄-
ⲥⲟⲟⲩ ϣⲟⲟⲡ ⲛⲁⲛ· ⲛ̄ⲧⲛ̄ⲕⲟⲛⲥϥ̄· ⲁⲗⲗⲁ ⲡⲟⲩⲱ̄ϣ ⲉⲙ̄
ⲡϫⲟⲉⲓⲥ ⲙⲁⲣⲉϥϣⲱⲡⲉ· ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϫⲛⲟⲛ
ⲉ ⲗⲁⲁⲩ· ⲡⲁⲣⲁ ⲧⲉⲛϭⲟⲙ· ⲁⲩⲱ ⲛⲁⲛⲟⲩⲥ ⲉ ⲧⲣⲉⲛⲧⲓ
ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲛ̄ϩⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉ̄ ⲧⲙ̄ ⲧⲣⲉⲛⲧⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ
ⲛ̄ϩⲟⲩⲟ ⲉ̄ ⲣⲟⲥ ⲉ ⲧⲙ̄ ⲧⲣⲉⲛⲧⲓ ⲉ̄ ⲡⲧⲏⲣϥ̄· Ⲡⲗⲏⲛ ⲡⲉⲛⲧ
ⲁϥⲉⲓ ⲉ ⲡⲁ ϩⲏⲧ ⲧⲓⲛⲁⲁϥ· ⲁⲩⲱ ϯⲛⲁϫⲟⲟϥ ⲉⲣ̄ⲟ̄·
ⲉⲓⲥ ⲟⲩϣⲧⲏⲛ ⲛ̄ ⲥⲩⲛⲁⲅⲉ· ⲁⲥϣⲱϫⲡ̄ ⲛⲁⲛ ⲉ ⲡⲟⲩⲁ̄·
ⲧⲓⲛⲁⲧⲱⲟⲩⲛ ⲧⲁϥⲓ ⲧⲱⲓ ⲛ̄ ϣⲟⲣⲡ̄ ⲧⲁⲧⲁⲁⲥ ϩⲁ ⲡⲉⲥⲟⲩⲟ̄ ⲛ̄
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲩⲱ ⲙⲟⲩⲓⲥ ⲛ̄ⲧⲉ ⲧⲉⲥⲧⲓⲙⲏ ⲣⲱϣⲉ ⲉ
ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ ⲧⲱⲛⲟⲩ· ⲉⲛϣⲁⲛⲡⲱϩ |
ⲉⲧⲱ· ⲛ̄ⲧⲁⲃⲱⲕ ⲧⲁⲛⲁⲩ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲱϣ ⲛⲁⲛ· Fol. 16 *a*
ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲧⲁⲧⲁⲁⲥ ϩⲁ ⲣⲟϥ· ⲛ̄ⲧⲛ̄ⲕⲟⲛⲥϥ̄ ⲉ ⲡϣⲁ̄· ⲁⲩⲱ ⲙⲅ̄

Oriental 7021. Fol. 29 b ⲛ̅ⲥ̅

ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ⲣⲁⲥⲧⲉ ⲕⲁⲗⲱⲥ· ϫⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϥ-
ⲛⲟϭ | ⲛ̅ϣⲁ· ⲉⲛϣⲁⲛϭⲓⲛⲉ ⲟⲛ ⲧⲛ̅ⲛⲁⲟⲩⲙ· ⲛ̅ⲧⲛ̅ ⲧⲙ̅
ϭⲓⲛⲉ ⲡⲧⲱϣ ⲙ̅ ⲡϫ̅ⲥ̅ ⲡⲉ· ⲡⲉϫⲁⲥ ⲛ̅ϭⲓ ⲧⲉⲥϩⲓ̈ⲙⲉ· ⲛ̅
ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ̅ ⲣⲉϥϯⲥⲃⲱ· ϫⲉ ⲡⲁ ϫ̅ⲥ̅ ⲛ̅ ⲥⲟⲛ· ⲟⲩ
ⲙⲟⲛⲟⲛ ϫⲉ ⲧⲁ ϣⲧⲏⲛ· ⲙⲛ̅ ⲧⲱⲕ ⲙ̅ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ϯⲛⲁϯ
ⲛ̅ ⲧⲁ ⲯⲩⲭⲏ ϩⲁ ⲧⲉⲑⲩⲥⲓⲁ· ⲙ̅ ⲡⲁ ϫ̅ⲥ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁⲥ ⲛ̅ϭⲓ ⲡⲉⲥϩⲁⲓ̈· ϫⲉ ⲕⲁⲗⲱⲥ ⲧⲁ ⲥⲱⲛⲉ· ⲟⲩ-
ⲡⲣⲟϩⲁⲓ̈ⲣⲉⲥⲓⲥ· ⲉⲛⲁⲛⲟⲩⲥ· ⲧⲛ̅ⲧ ⲁⲣⲟⲩⲟⲛϩⲥ̅ ⲉ ⲃⲟⲗ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲁ
ⲡⲣⲱⲙⲉ ϫⲓ ⲛ̅ ⲧⲉϥϣⲧⲏⲛ· ⲁϥⲧⲁⲁⲥ ⲁϥϫⲓ ⲙ̅ ⲡⲉⲥⲟⲩⲟ·
ⲁϥⲧⲁⲁϥ ⲙ̅ ⲡⲁⲙⲣⲏ· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϥⲏⲓ ⲉϥⲣⲁϣⲉ ⲉ
ⲣⲁⲧⲥ̅ ⲛ̅ ⲧⲉϥⲥϩⲓⲙⲉ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ
ⲁϥⲥⲟⲟⲩⲧⲛ̅ ⲛⲁⲛ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲗⲟⲓⲡⲟⲛ· ⲛ̅ ⲧⲉⲣ ⲟⲩ-
ⲡⲱϩ ⲉ ϩⲧⲟⲟⲩⲉ ⲛ̅ ϣⲱⲣⲡ̅ ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ· ⲛ̅ ⲁⲑⲱⲣ·
ⲁⲥϯ· ⲡⲉⲥⲟⲩⲟⲓ̈ ⲉ ⲣⲟϥ· ⲛ̅ϭⲓ ⲧⲉⲥϩⲓ̈ⲙⲉ· ⲛ̅ ϣⲁⲩ ⲉⲥϫⲱ
ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲁ ⲥⲟⲛ· ⲙⲁ ⲧⲁ ϣⲧⲏⲛ· ⲛⲅ̅ ⲃⲱⲕ· ⲛⲅ̅
ⲧⲁⲁⲥ ⲁⲛⲁⲩ ϫⲉ ⲕⲛⲁϩⲉ ⲉ ⲡⲉⲥⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲉⲛⲛⲁⲥⲙⲛ̅

Oriental 6781.

ⲉⲛϣⲁⲛⲣ̅ ⲡϣⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ⲣⲁⲥⲧⲉ ⲕⲁⲗⲱⲥ· ϫⲉ
ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲛⲟϭ ⲛ̅ϣⲁ̅· ⲉⲛϣⲁⲛϭⲓⲛⲉ ⲟⲛ ⲧⲛ̅ⲛⲁⲟⲩⲱⲙ· ⲛ̅
ⲧⲙ̅ ϭⲓⲛⲉ ⲟⲛ ⲡⲧⲱϣ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲡⲉ· Ⲡⲉϫⲁⲥ ⲛ̅ϭⲓ ⲧⲉⲥϩⲓⲙⲉ
ⲛ̅ ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ̅ ⲣⲉϥϯⲥⲃⲱ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̅ ⲥⲟⲛ ⲟⲩ ⲙⲟⲛⲟⲛ
ϫⲉ ⲧⲁ ϣⲧⲏⲛ ⲙⲛ̅ ⲧⲱⲕ ⲙ̅ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲧⲓⲛⲁϯ ⲛ̅ ⲧⲁ ⲯⲩ-
ⲭⲏ ϩⲁ ⲧⲉⲑⲩⲥⲓⲁ ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁⲥ ⲛ̅ϭⲓ ⲡⲉⲥϩⲁⲓ ϫⲉ ⲕⲁⲗⲱⲥ ⲧⲁ ⲥⲱⲛⲉ ⲟⲩⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ
ⲉⲛⲁⲛⲟⲩⲥ ⲧⲛ̅ⲧ ⲁⲣⲟⲩⲟⲛϩⲥ̅ ⲉ ⲃⲟⲗ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅· ⲗⲟⲓⲡⲟⲛ ⲁ̅ ⲡⲣⲱⲙⲉ
[ϫⲓ] ⲛ̅ ⲧⲉϥϣⲧⲏⲛ· ⲁϥⲧⲁⲁⲥ ⲁϥϫⲓ ⲙ̅ ⲡⲉⲥⲟⲩⲟ̅· ⲁϥⲧⲁⲁϥ
ⲙ̅ ⲡⲁⲙⲣⲏ̅· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϥⲏⲓ ⲉϥⲣⲁϣⲉ· ⲉ ⲣⲁⲧⲥ̅ ⲛ̅ ⲧⲉϥ-
ⲥϩⲓⲙⲉ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲟⲟⲩⲧⲛ ⲛ̅
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲗⲟⲓⲡⲟⲛ ⲛ̅ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ϩⲧⲟⲟⲩ̅ⲉ̅ ⲛ̅
ϣⲱⲣⲡ̅ ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱ̅ⲣ· ⲁⲥϯ ⲡⲉⲥⲟⲩⲟⲓ
ⲉ ⲣⲟϥ ⲛ̅ϭⲓ ⲧⲉⲥϩⲓⲙⲉ ⲛ̅ ϣⲁⲩ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡⲁ ⲥⲟⲛ
ϫⲓ ⲛⲁⲕ ⲛ̅ ⲧⲁ ϣⲧⲏⲛ ⲛⲅ̅ ⲃⲱⲕ· ⲁ̅ⲛⲁⲩ ϫⲉ ⲕⲛⲁϩⲉ ⲉ ⲡⲉ-

ⲛⲉϩⲃⲏⲩⲉ ⲛ̄ ⲧⲥⲩⲛⲁⲝⲓⲥ ⲙⲛ̄ ⲛⲉⲥⲛⲏⲩ· ⲉⲧ ⲛⲏⲩ ⲉ ϫⲱⲛ· Oriental 7021.
ⲛ̄ⲧⲟϥ ⲇⲉ ⲉϥⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ ⲉ ⲧⲉⲥⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ· ⲧⲏⲣⲥ̄·
ⲡⲉϫⲁϥ ⲛⲁⲥ· ϫⲉ ⲧⲁ ⲥⲱⲛⲉ· ⲉⲓϣⲁⲛϥⲓ ⲛ̄ ⲧⲟⲩϣⲧⲏⲛ·
ⲉⲣⲛⲁⲥⲩⲛⲁⲅⲉ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ϩⲙ̄ ⲡⲉⲓ | ⲛⲟϭ ⲛ̄ ϣⲁ ⲙ̄- Fol. 30 a
ⲡⲟⲟⲩ· ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲣ ⲁⲛⲅ̄ ⲟⲩϩⲟⲟⲩⲧ ϣⲁⲓⲃⲱⲕ ⲉ ⲙⲁ ⲛ̄ⲍ̄
ⲛⲓⲙ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲧⲉⲥϩⲓⲙⲉ ⲇⲉ ⲛ̄ⲧⲟⲥ ϣϣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲕⲉⲡⲁⲍⲉ
ⲙ̄ⲙⲟⲥ· ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ· ⲙⲁⲗⲓⲥⲧⲁ ⲛ̄ϩⲟⲩⲟ ϩⲛ̄ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ· ⲛ̄ⲧⲟⲥ ⲇⲉ ⲁⲥϥⲓ ϩⲣⲁⲥ ⲉ ⲃⲟⲗ· ⲁⲥⲣⲓⲙⲉ ⲉⲥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲡⲁ ⲥⲟⲛ· ⲟⲩ ⲡⲉ ⲡⲁⲓ̈ ⲉⲧ ⲉⲕϫⲱ
ⲙ̄ⲙⲟϥ ⲛⲁⲓ ⲙ̄ⲡⲟⲟⲩ· ⲙⲏ ⲛ̄ⲧⲁⲣ̄ ϣⲙ̄ⲙⲟ ⲉ ⲣⲟⲕ ⲙ̄-
ⲡⲟⲟⲩ· ⲙⲏ ⲛ̄ⲧⲁⲛⲡⲱϣ ⲙ̄ⲡⲟⲟⲩ ⲁⲛⲣ̄ ⲥⲛⲁⲩ ⲁⲛⲣ̄-
ⲥⲛⲁⲩ (*sic*)· ⲙⲏ ⲛ̄ ⲁⲛⲟⲕ ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲛⲙ̄ⲙⲁⲕ·
ⲙⲏ ⲙⲛ̄ⲧⲁⲓ ⲙⲉⲣⲓⲥ ⲛⲙ̄ⲙⲁⲕ· ⲁⲛⲟⲕ ϩⲛ̄ ⲛⲉⲑⲩⲥⲓⲁ·
ⲙⲏ ⲉⲕⲛⲁϩⲟⲩⲣⲱⲧ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁ ⲙⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ· ⲙ̄ⲡⲱⲣ ⲡⲁ ⲥⲟⲛ·
ⲙ̄ⲡⲣ̄ ⲙⲉⲉⲩⲉ ϩⲙ̄ ⲡⲉⲕϩⲏⲧ ⲉ ⲡⲁⲓ̈ ϫⲉ ⲁⲓⲕⲱ ⲧⲁ ⲡⲣⲟϩⲁⲓ-
ⲣⲉⲥⲓⲥ· ⲛ̄ⲥⲱⲓ̈ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ·

ⲥⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲛ̄ⲛⲁⲥⲙⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲛ̄ ⲧⲥⲩⲛⲁⲝⲓⲥ· ⲙⲛ̄ Oriental 6781.
ⲛⲉⲥⲛⲏⲩ· ⲉⲧ ⲛⲏⲩ ⲉ ϫⲱⲛ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲉϥⲟⲩⲱ̄ϣⲉ ⲉ̄ ⲉⲓⲙⲉ
ⲉ ⲧⲉⲥⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ ⲧⲏⲣⲥ̄· ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲧⲁ ⲥⲱⲛⲉ·
ⲉⲓϣⲁⲛϥⲓ ⲛ̄ ⲧⲟⲩϣⲧⲏⲛ· ⲉ̄ⲣⲁⲥⲩⲛⲁⲅⲉ ⲛ̄ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ·
ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲁⲛⲅ̄ ⲟⲩϩⲟⲟⲩⲧ·
ϣⲁⲓ̈ⲃⲱⲕ ⲉ̄ ⲙⲁ ⲛⲓⲙ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲧⲉⲥϩⲓⲙⲉ ⲇⲉ ⲛ̄ⲧⲟⲥ ϣ̄ϣⲉ
ⲉ ⲣⲟⲥ ⲉⲥⲕⲉⲡⲁⲍⲉ | ⲙ̄ⲙⲟⲥ ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ ⲙⲁⲗⲓⲥⲧⲁ Fol. 16 b
ⲛ̄ϩⲟⲩⲟ̄ ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̄· ⲛ̄ⲧⲟⲥ ⲇⲉ ⲁⲥϥⲓ ϩⲣⲁⲥ ⲉ ⲃⲟⲗ ⲙⲇ̄
ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲙⲏ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲡⲁ ⲥⲟⲛ·
ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲉ̄ⲧ ⲉⲕϫⲱ ⲙ̄ⲙⲟϥ ⲙ̄ⲡⲟⲟⲩ· ⲙⲏ ⲛⲧⲁⲣ̄
ϣⲙ̄ⲙⲟ ⲉ ⲣⲟⲕ ⲙ̄ⲡⲟⲟ̄ⲩ· ⲙⲏ̄ ⲛⲧⲁⲛⲡⲱϣ ⲁⲛⲣ̄ ⲥⲛⲁⲩ·
ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲛⲙ̄ⲙⲁⲕ· ⲙⲏ̄ ⲙⲛ̄ⲧⲁⲓ
ⲙⲉⲣⲓⲥ ⲛⲙ̄ⲙⲁⲕ ⲁⲛⲟⲕ ϩⲛ̄ ⲛⲉⲕⲑⲩⲥⲓⲁ̄· ⲙⲏ ⲉⲕⲛⲁϩⲟⲩⲣⲱⲧ
ⲙ̄ ⲡⲁ ⲙⲉⲉⲩⲉ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲙ̄ⲡⲱⲣ ⲡⲁ ⲥⲟⲛ ⲙ̄ⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲉ ⲡⲁⲓ ϩⲙ̄
ⲡⲉⲕϩⲏⲧ· ϫⲉ ⲁⲓⲕⲱ ⲧⲁ ⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ ⲛ̄ⲥⲱⲓ ⲉ̄ ϩⲟⲩⲛ ⲉ

Oriental 7021. ϩⲱⲗⲟⲥ ⲣⲱ ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲟⲩⲱ ⲉϥⲧⲁⲙⲟ ⲙ̅ⲙⲟⲛ ϫⲉ
ⲙⲛ̅ ϩⲟⲟⲩⲧ ⲙⲛ̅ ⲥϩⲓⲙⲉ ϩⲙ̅ ⲡⲉⲭ̅ⲥ̅· Ⲛⲁⲓ ⲇⲉ ⲉⲥϫⲱ ⲙ̅-
ⲙⲟⲟⲩ ⲉⲥⲣⲓⲙⲉ· ⲁ ⲧⲉϥⲯⲩⲭⲏ ϣⲧⲟⲣⲧⲣ̅ ⲉ ϫⲱⲥ· ⲙⲁⲗ-
ⲗⲟⲛ ⲇⲉ ⲁϥⲣⲁϣⲉ ⲛ̅ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲧⲉⲥⲛⲟϭ ⲙ̅
ⲡⲓⲥϯⲥ ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟⲧⲥ̅· ⲛ̅ ⲧⲉϣⲧⲏⲛ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ
ϥⲓ ⲡⲣⲟⲟⲩϣ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ̅ ⲧⲁⲡⲁⲣⲭⲏ· ⲙⲛ̅
ⲡⲛⲉϩ ⲧⲛ̅ⲛⲟⲟⲩⲥⲟⲩ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̅
ⲧⲉⲧⲣⲁⲡⲉⲍⲁ· ⲙⲛ̅ ⲛ̅ⲟⲉⲓ̈ⲕ· ϥⲓ ⲡⲣⲟⲟⲩϣ ⲙ̅ ⲡⲗⲁⲭⲁⲛⲟⲛ
Fol. 30 b ϣⲁⲛⲧ ⲁⲕⲧⲟⲓ̈ ϩⲙ̅ ⲡⲟⲩⲱϣ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· | ⲙ̅ ⲡⲛⲟⲩⲧⲉ (*sic*)
ⲡⲏ̅ ⲙⲛ̅ ⲡⲉⲥⲟⲟⲩ· ⲁϥⲉⲓ̈ ⲇⲉ ⲉ ⲃⲟⲗ· ⲉϥⲙⲟⲟϣⲉ ⲉϥⲥⲟⲡⲥⲡ̅
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧⲛ̅ ⲛⲁϥ
ⲛ̅ ⲛⲉϥϩⲓⲟⲟⲩⲉ· Ⲉϥⲙⲟⲟϣⲉ ⲇⲉ ⲁϥⲉⲓ ⲉϫⲛ̅ ⲟⲩⲙⲟⲟⲛⲉ-
ⲥⲟⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲉϣⲃⲏⲣ· ⲡⲉϫⲉ
ⲡⲣⲱⲙⲉ ⲛⲁϥ· ϫⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧ ⲧⲁⲓⲏⲩ·
ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̅ϭⲓ ⲡⲣⲱⲙⲉ ⲙ̅ ⲡⲓⲥⲧⲟⲥ· ϫⲉ ⲁⲣⲁ ϣⲁⲓϭⲛ̅
ⲟⲩⲉⲥⲟⲟⲩ· ⲛ̅ ⲧⲟⲟⲧⲕ̅ ⲙ̅ⲡⲟⲟⲩ· ⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ⲣⲱⲙⲉ ⲛ̅ⲧⲁϥⲉⲓ
ϣⲁ ⲣⲟⲛ· ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲡϣⲱⲥ ϫⲉ ⲕⲟⲩⲱϣ ϩⲁ ⲟⲩⲏⲣ ⲛ̅

Oriental 6781. ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ Ϩⲟⲗⲱⲥ ⲣⲱ ⲁ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲟⲟⲥ ⲉϥⲧⲁⲙⲱ ⲙ̅ⲙⲟⲛ ϫⲉ ⲙⲛ̅ ϩⲟⲟⲩⲧ
ϩⲓ ⲥϩⲓⲙⲉ ϩⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲛⲁⲓ ⲇⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲉⲥⲣⲓⲙⲉ·
ⲁ ⲧⲉϥⲯⲩⲭⲏ ϣⲧⲟⲣⲧⲣ̅ ⲉ ϫⲱⲥ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁϥⲣⲁϣⲉ
ⲛ̅ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲧⲉⲥⲛⲟϭ ⲙ̅ ⲡⲓⲥⲧⲓⲥ· ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟⲧⲥ̅
ⲛ̅ ⲧⲉϣⲧⲏⲛ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϥⲓ̈ ⲡⲣⲟⲟⲩϣ· ⲛ̅ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲙⲛ̅ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲛ̅ ⲡⲛⲉϩ ⲧⲛ̅ⲛⲟⲟⲩⲥⲟⲩ ⲉ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ̅· ⲁⲩⲱ ⲕⲱ ⲉ̅ ϩⲣⲁⲓ ⲛ̅ ⲧⲉⲧⲣⲁⲡⲓⲍⲁ ⲙⲛ̅ ⲛⲟⲉⲓⲕ· ϥⲓ
ⲡⲣⲟⲟⲩϣ ⲙ̅ ⲡⲗⲁⲭⲁⲛⲟⲛ ϣⲁⲛⲧ ⲉⲓⲕⲧⲟⲓ ϩⲙ̅ ⲡⲟⲩⲱϣ
ⲉⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲉⲥⲟⲟⲩ· ⲁϥⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ ⲉϥⲙⲟⲟϣⲉ
ⲉϥⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧⲛ̅
ⲛ̅ ⲛⲉϥϩⲓⲟⲟⲩⲉ· ⲉϥⲙⲟⲟϣⲉ ⲇⲉ ⲁϥⲉⲓ ⲉϫⲛ̅ ⲟⲩⲙⲁⲛ̅ⲉⲥⲟⲟⲩ·
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲉϣⲃⲏⲣ· Ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ
ϫⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧⲁⲉⲓⲏⲩ̅· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̅ϭⲓ
Fol. 17 a ⲡⲣⲱⲙⲉ ⲙ̅ ⲡⲓⲥⲧⲟⲥ ϫⲉ ⲁⲣⲁ ϣⲁⲓϭⲛ̅ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̅ ⲧⲟⲟⲧⲕ̅
ⲙⲉ̅ ⲙ̅ⲡⲟⲟⲩ ⲉ ⲡⲓ ⲛⲟϭ ⲛ̅ⲣⲱⲙⲉ ⲛ̅ⲧⲁϥⲉⲓ ϣⲁ ⲣⲟⲛ | ⲡⲉϫⲁϥ

ϯⲙⲏ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ ϫⲉ ⲉⲓⲟⲩⲱϣ ϩⲁ ⲟⲩⲧⲉⲣⲙⲏ- Oriental 7021.
ⲥⲓⲟⲛ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛ̄ ϣⲱⲥ ⲛⲁϥ· ϫⲉ ⲁⲩⲉⲓⲥ ⲧϯⲙⲏ
ⲛ̄ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉϣ-
ⲧⲏⲛ· ⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲙⲱ ⲧⲉϣⲧⲏⲛ·
ⲉⲧⲁ ⲧⲁ ⲥϩⲓⲙⲉ ⲧⲉ ⲕⲁⲁⲥ ⲛⲁⲕ ⲛ̄ ⲧⲟⲟⲧⲕ̄ ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲟⲟⲩ·
ⲉⲓϣⲁⲛⲧⲙ̄ⲧⲁⲁϥ ⲛⲁⲕ· ϯⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ·
Ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡϣⲱⲥ ϫⲉ ⲁⲩⲱ ⲉⲓⲣ̄ ⲟⲩ ⲛ̄ ⲧⲁⲓ̈· ⲙⲛ̄
ⲗⲁⲁⲩ ϩⲙ̄ ⲡⲁ ⲏⲓ̈ ⲉⲓ ⲙⲏ ⲧⲉⲓ̈ ⲥⲟⲣⲧ̄· ϩⲓ̈ ϩⲃ̄ⲥⲱ ⲛ̄ ϯⲛⲁϫⲓⲧⲥ̄
ⲁⲛ⁘ Ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓ̈ⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣⲉ ⲡϣⲱⲥ ⲧⲉⲥⲧⲟϥ ⲉ ⲃⲟⲗ·
ⲙⲛ̄ ⲧⲉϣⲧⲏⲛ· ⲁϥⲕⲟⲧϥ̄ ⲉ ⲧϥ̄ϩⲓⲏ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲙ̄ⲕⲁϩ ⲛ̄
ϩⲏⲧ ⲙⲛ̄ ϩⲉⲛⲣⲙ̄ⲉⲓⲟⲟⲩⲉ· ⲉⲩⲟϣ· ⲉϯ ⲇⲉ ⲉϥⲙⲟⲟϣⲉ
ⲉϥⲟⲕⲙ̄· ⲁⲩⲱ ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩ ⲡⲉⲧ ϥ̄ⲛⲁⲁϥ·
ⲏ ⲉϥⲛⲁ|ϫⲟⲟⲥ ϫⲉ ⲟⲩ· ⲛ̄ ⲧϥ̄ⲥϩⲓⲙⲉ· ⲛ̄ⲧⲉⲩⲛⲟ̅ⲩ ⲁϥϭⲱϣⲧ̄ Fol. 31 a
ϩⲓ ϩⲏ ⲙ̄ⲙⲟϥ ⲁϥⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ⲑ
ⲉϥⲧⲁⲗⲏⲩ ⲉϫⲛ̄ ⲟⲩϩⲧⲟ· ⲛ̄ ⲟⲩⲱⲃϣ̄ ⲉϥⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄
ⲟⲩⲛⲟϭ ⲛ̄ ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ· ⲁϥⲣ̄ ϩⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̄ϭⲓ

ⲛ̄ϭⲓ̈ ⲡϣⲱⲥ ϫⲉ̄ ⲕ̄ⲟⲩⲱ̄ϣ ⲉ ϩⲁ ⲟⲩⲏⲣ ⲛ̄ⲧⲓⲙⲏ· ⲡⲉϫⲉ Oriental 6781.
ⲡⲣⲱⲙⲉ ⲛⲁϥ ϫⲉ ⲉⲓⲟⲩⲱ̄ϣ ⲉ ϩⲁ ⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟⲛ· ⲡⲉϫⲉ
ⲡϣⲱⲥ ⲛⲁϥ ϫⲉ ⲁⲩⲉⲓⲥ ⲧⲓⲙⲏ ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲣⲱⲙⲉ
ⲇⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ ⲛ̄ ⲧⲉϣⲧⲏⲛ ⲛ̄ ⲧⲉⲥϩⲓⲙⲉ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲥ ϫⲉ ϫⲓ ⲧⲉϣⲧⲏⲛ ⲛⲁⲕ ⲉⲧⲁ ⲧⲁ ⲥϩⲓⲙⲉ ⲧⲉ· ⲕⲁⲁⲥ
ⲛⲁⲕ ϩⲁ ϩⲧⲏⲕ ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲟⲟⲩ· ⲁⲩⲱ ⲙ̄ ⲡϩⲟⲩⲛ
ⲛ̄ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲟⲟⲩ· ⲉⲓϣⲁⲛⲧⲙ ⲛ̄ⲧϥ̄ ⲛⲁⲕ ⲧⲓⲁⲡⲟⲧⲁⲥⲥⲉ
ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ̈ ⲡϣⲱⲥ ϫⲉ ⲁⲩⲱ ⲉⲓⲣ̄ ⲟⲩ
ⲛ̄ ⲧⲁⲓ· ⲙⲛ̄ ⲗⲁⲁⲩ ϩⲙ̄ ⲡⲁ ⲏⲓ ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲉⲥⲟⲣⲧ̄· ϩⲓ
ϩⲃ̄ⲥⲱ ⲛ̄ ϯⲛⲁϫⲓⲧⲥ̄ ⲁⲛ· ⲡⲣⲱⲙⲉ ⲇⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣⲉ
ⲡϣⲱⲥ ⲧⲥ̄ⲧⲟϥ ⲉ ⲃⲟⲗ ⲙⲛ̄ ⲧϣⲧⲏⲛ ⲁϥⲕⲟⲧϥ̄ ⲉ ⲃⲟⲗ ⲉ ⲧⲉϥ-
ϩⲓⲏ̄ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲙ̄ⲕⲁϩ ⲛ̄ ϩⲏⲧ ⲙⲛ̄ ϩⲉⲛⲣ̄ⲙⲉⲓⲟⲟⲩⲉ ⲉⲩⲟϣ
ⲉⲧⲓ ⲇⲉ ⲉϥⲙⲟⲟϣⲉ ⲉϥⲟⲕⲙ̄· ⲁⲩⲱ ⲉϥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ϫⲉ
ⲟⲩ ⲡⲉⲧ ⲉϥⲛⲁⲁⲁϥ· ⲏ̄ ⲉϥⲛⲁϫⲟⲟⲥ ⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ϫⲉ ⲟⲩ :—
Ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϭⲱϣⲧ̄ ϩⲓ ϩⲏ ⲙ̄ⲙⲟϥ· ⲁϥⲛⲁⲩ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉϥⲧⲁⲗⲏⲩ ⲉϫⲛ̄ ⲟⲩϩⲧⲟ ⲛ̄ ⲟⲩⲱⲃϣ̄·
ⲉϥⲱ̄ ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩⲛⲟϭ ⲉⲛ ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ· ⲁϥⲣ̄

Oriental 7021. ⲡⲣⲱⲙⲉ· ⲁⲩⲥⲟⲛⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲥⲁ ⲙ̄ ⲡⲃⲟⲗ· ⲛ̄ ⲧⲉⲣⲓⲛ· ⲯⲁⲛⲧ ⲉ̄ⲡⲁⲣⲁⲥⲉ· ⲁⲧⲱ ⲛ̄ ⲧⲉ[ⲣⲉ] ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲱⲣ ⲉ ⲣⲟⲩ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ· ⲁⲩⲥⲉⲕ ⲡⲉϫⲁⲗⲓⲛⲟⲥ ⲙ̄ ⲡⲉⲕⲣⲧⲟ ⲁⲩⲁⲣⲉ ⲣⲁⲧ̄ⲩ ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ· ϫⲉ ϫⲁⲓⲣⲉ· ⲁⲱⲣⲟⲫⲉⲟⲥ· ⲉⲕⲛⲁ ⲉ ⲧⲱⲛ· ⲉⲕⲙⲟⲟⲩⲉ ⲙⲁⲣⲁⲁⲕ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲫ̄ⲛ̄ ⲟⲩⲥⲧⲱⲧ ϫⲉ ⲕⲩⲣⲓ ϫⲁⲓⲣⲉ· ⲡⲁ ϫⲥ̄ ⲡⲁⲣⲭⲱⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· Ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲣⲁ ⲉⲥⲟⲛⲟ̄ⲥ ⲛ̄ⲥⲓ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲕⲥⲣⲓⲙⲉ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ ⲉⲣⲉ ⲡⲉⲕⲣⲟ ⲡⲁⲣ̄ⲧ ⲉ ⲡⲉⲥⲏⲧ ⲣⲁ ⲡⲱⲓⲡⲉ· ϫⲉ ⲥⲉ ⲥⲟⲛⲟ̄ⲥ ⲛ̄ⲥⲓ ⲧⲉⲕⲣⲙ̄ⲣⲁⲗ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ ⲛⲁⲩ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲧⲁⲗⲏⲧ ⲉ ⲣⲟⲕ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ· ⲉⲫⲁⲓⲁⲧⲣⲉⲡⲉⲓ ϫⲉ ⲟⲩⲱⲧⲛ· ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ· ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲧⲱ ⲉⲕⲣ̄ ⲟⲩ ⲛ̄ ⲧⲁⲓ ⲙ̄ ⲡⲉⲓ ⲙⲁ·

Fol. 31 b ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ̄ ⲣⲱⲙⲉ ⲙⲛ̄ⲧ ⲉ ϫⲱⲓ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ⲡⲉ ⲓⲣⲉ | ⲉ ⲧⲁ ⲭⲣⲓⲁ ⲧⲏⲣⲥ̄· ⲟⲩⲁⲉ ⲙ̄ⲡ̄

Oriental 6781. ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲁⲩⲥⲟⲛⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲥⲁ ⲙ̄ ⲡⲃⲟⲗ ⲛ̄ ⲧⲉⲣⲓⲛ· ⲯⲁⲛⲧ ⲉⲫⲡⲁⲣⲁⲥⲉ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲱⲣ ⲱⲁ ⲣⲟⲩ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ· ⲁⲩⲥⲉⲕ ⲡⲉϫⲁⲗⲓⲛⲟⲥ ⲙ̄ ⲡⲉⲣⲧⲟ· ⲁⲩⲁⲣⲉ ⲣⲁⲧ̄ⲩ· ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ ϫⲉ ϫⲁⲓⲣⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲉⲕⲛⲁ ⲉ ⲧⲱⲛ ⲉⲕⲙⲟⲟⲩⲉ ⲙⲁⲣⲁⲁⲕ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲧⲟⲧⲣⲟⲑⲉⲟⲥ· ⲫ̄ⲛ̄ ⲟⲩⲥⲧⲱⲧ ϫⲉ ⲕⲩⲣⲓ ϫⲁⲓⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ

Fol. 17 b ⲙⲓϫⲁⲏⲗ ⲡⲉ|ϫⲉ ⲁⲣⲁ ⲉⲥⲟⲛⲟ̄ⲥ ⲛ̄ⲥⲓ ⲑⲉⲟ̄ⲡⲓⲥⲧⲏ ⲧⲉⲕⲥⲣⲓⲙⲉ ⲙⲛ̄ⲧ ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ ⲉⲣⲉ ⲡⲉⲕⲣⲟ ⲡⲁⲣ̄ⲧ ⲉ ⲡⲉⲥⲏⲧ ⲣⲁ ⲡⲱⲓⲡⲉ ϫⲉ ⲥⲉ· ⲥⲟⲛⲟ̄ⲥ ⲛ̄ⲥⲓ ⲧⲉⲕⲣⲙ̄ⲣⲁⲗ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ ⲛⲁⲩ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲧⲁⲗⲏⲧ ⲉ ⲣⲟⲕ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ· ⲉⲫⲁⲓⲁⲧⲣⲉⲡⲉ ϫⲉ ⲟⲩⲱⲧⲛ ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲧⲱ ⲉⲕⲣ̄ ⲟⲩ ⲛ̄ ⲧⲁⲓ ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲛⲁⲩ ϫⲉ ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ̄ ⲣⲱⲙⲉ ⲙⲛ̄ⲧ ⲉ ϫⲱⲓ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲡ ⲓⲣⲉ ⲉ ⲧⲁ ⲭⲣⲓⲁ ⲧⲏⲣⲥ̄· ⲟⲩⲁⲉ ⲙ̄ⲡ̄

ⲛⲟⲩⲃ ⲛ̄ ⲧⲟⲟⲧ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲁⲓⲣⲟⲥ ⲛ̄ϩⲓⲥⲉ ⲛ̄ⲧⲁⲛⲁⲓ ⲉ Oriental 7021.
ⲣⲟϥ· ⲁⲓⲛ̄ⲧⲥ̄ ⲉ ⲧⲣⲁ ⲧⲁⲁⲥ ϩⲁ ⲟⲩⲉⲥⲟⲟⲩ· ⲙ̄ⲡ ⲟⲩϫⲓⲧⲥ̄
ⲛ̄ ⲧⲟⲟⲧ· ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲓⲛⲁⲣ̄ ⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣ-
ⲭⲱⲛ· ⲉⲧⲉ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲉⲓ̈ϣⲡ̄ ⲧⲱⲣⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ
ⲛ̄ⲧⲁϫⲓⲧϥ̄ ⲛⲁⲕ ⲕⲛⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ·
Ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲇⲱⲣⲟⲑⲉⲟⲥ· ϫⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ϫ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡⲙ̄ⲡϣⲁ· ⲛⲅ̄ ⲉⲓ ⲉ ϩⲟⲩⲛ ϩⲁ ⲧⲁ ⲟⲩⲉϩⲥⲟⲓ̈·
ⲡⲉϫⲉ ⲙⲓ̈ⲭⲁⲏⲗ· ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟϣⲉ
ⲛⲙ̄ⲙⲁϥ· ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ̈ ϫⲉ ⲙⲟⲟϣⲉ ⲙⲛ̄
ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲛⲅ̄ ⲃⲱⲕ ϩⲁϩⲧⲙ̄ ⲡⲓ ϣⲱⲥ· ⲁϫⲓⲥ ⲛⲁϥ ϫⲉ
ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁϥⲡⲁⲣⲁⲅⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄ ϫⲉ
ⲧⲛ̄ⲛⲟⲟⲩ ⲉⲥⲟⲟⲩ ⲛⲁⲓ ϩⲁ ⲟⲩⲧⲉⲣⲙⲏⲥⲓ̈ⲟⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ϣⲡ̄ ⲧⲱⲱⲣⲉ ⲙ̄ⲙⲟϥ· ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁⲕ· ϣⲁ
ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁϥⲃⲱⲕ ⲇⲉ ⲛ̄ϭⲓ ⲡⲙⲁⲧⲟⲓ̈
ϣⲁ ⲡϣⲱⲥ· ⲉϥⲙⲟⲟϣⲉ ⲙⲛ̄ ⲇⲱⲣⲟⲑⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ· ⲁⲩⲉⲓⲛⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ·

ⲛⲟⲩⲃ ⲛ̄ ⲧⲟⲟⲧ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲉⲣⲟⲥ ⲛ̄ ϩⲓⲥⲉ ⲛ̄ⲧⲁⲛⲉⲓ ⲉ ⲣⲟϥ· Oriental 6781.
ⲁⲓⲛ̄ⲧⲥ̄ ⲉ̄ ⲧⲣⲁ ⲧⲁⲁⲥ ϩⲁ ⲟⲩⲉ̄ⲥⲟⲟⲩ ⲙ̄ⲡ ⲟⲩϫⲓⲧⲥ̄ ⲛ̄ ⲧⲟⲟⲧ
ⲛ̄ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲓⲛⲁⲣ̄ ⲟⲩ Ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ
ⲙⲓⲭⲁⲏⲗ̄ [ⲡⲉ]· ϫⲉ ⲉⲓϣⲁⲛϣⲡ̄ ⲧⲱⲱⲣⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲛ̄ⲧⲁ-
ϫⲓⲧϥ̄ ⲛⲁⲕ· ⲕⲛⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲇⲟⲣⲟⲑⲉⲟⲥ ϫⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ϫ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡⲙ̄ⲡϣⲁ̄ ⲛⲅ̄ ⲉⲓ ⲉ ϩⲟⲩⲛ ϩⲁ ⲧⲁ ⲟⲩⲉϩⲥⲟⲓ̄· Ⲡⲉϫⲉ
ⲙⲓⲭⲁⲏⲗ̄ ⲛ̄ ⲟⲩⲁ̄ ⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ·
ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ ϫⲉ ⲙⲟⲟϣⲉ ⲙⲛ̄ ⲇⲱⲣⲟⲑⲉⲟⲥ·
ⲛⲅ̄ ⲃⲱⲕ ϩⲁϩⲧⲏⲛ ⲡⲉⲓ ϣⲱⲥ ⲁ̄ϫⲓⲥ ⲛⲁϥ· ϫⲉ ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁϥⲡⲁⲣⲁⲅⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄· ϫⲉ ⲧⲛ̄-
ⲛⲟⲟⲩ ⲛⲁⲓ ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ϩⲁ ⲟⲩⲧⲏⲣⲙⲏⲥⲓⲟⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ϣⲡ̄ⲧⲱⲣⲉ ⲙ̄ⲙⲟϥ ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ⲧⲉϥⲁ̄ⲥⲟⲩ ⲛⲁⲕ ϣⲁ
ⲡⲛⲁⲩ· ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁϥⲃⲱⲕ ⲇⲉ ⲛϭⲓ ⲡⲙⲁⲧⲟⲓ·
ϣⲁ ⲡϣⲱⲥ ⲉϥⲙⲟⲟϣⲉ ⲙⲛ̄ ⲇⲱⲣⲟⲑⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ ⲁⲩⲉⲓⲛⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ

Oriental 7021. ϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲉⲓⲥ ⲡⲉⲥⲟⲟⲩ ⲁϥⲥⲟⲃⲧⲉ ⲧⲉⲭⲣⲓⲁ ⲙ̄ ⲡⲛⲟϭ
ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕⲕⲁⲗⲉⲓ̈ ⲙ̄ⲙⲟϥ· ⲁⲛⲁⲩ ϩⲱⲱϥ ϫⲉ ⲕⲛⲁϩⲉ
Fol. 32 a ⲉⲩϣⲏ ⲙⲛ̄ ⲧⲃ̄ⲧ ⲛⲁⲓ̈ ⲉ ⲧⲁ ⲭⲣⲓⲁ· ⲉⲡⲓ̈ ⲛ̄ϯⲟⲩⲉⲙ ⲉⲥⲟⲟⲩ
ⲍⲁ ⲁⲛ· ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲛⲁϥ | ϫⲉ ϩⲁⲙⲟⲓ̈ ⲉⲓ̈ⲛⲁϩⲉ· ⲉ
ⲣⲟϥ ⲡⲁ ⲉⲓ̈ⲱⲧ ⲁⲩⲱ ϯⲛⲁϫⲓⲧϥ̄ ⲉⲓⲣⲁϣⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ
ϫⲉ ⲁⲩⲱ ⲉⲕⲛⲁϯ ⲟⲩ ϩⲁ ⲣⲟϥ· ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ϫⲉ
ϯⲛⲁⲕⲱ ϩⲁϩⲧⲏϥ ⲛ̄ ⲧⲉϣⲧⲏⲛ· ⲛ̄ ⲧⲁ ⲥϩⲓⲙⲉ ϣⲁⲛ ϯⲧⲛ̄-
ⲛⲟⲟⲩ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁϥ· Ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ· ⲉⲧⲉ
ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲉϣ[ϫⲉ] ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲕⲁ ⲧⲉⲭⲧⲏⲛ (sic) ⲛⲁⲕ
ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲛ̄ⲛⲟⲟⲩ ϩⲁ ⲡⲁ ⲣⲁⲛ· ⲛ̄ⲧⲁϫⲓ̈ ⲙ̄ ⲡⲧⲃ̄ⲧ
ϣⲁⲛⲧ ⲉⲕⲧⲛ̄ⲛⲟⲟⲩ ⲧⲉϥⲁⲥⲟⲩ· ⲡⲁⲣⲭⲱⲛ ⲇⲉ ⲁϥⲙⲟⲩⲧⲉ
ⲉ ⲟⲩⲁ ϩⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ̈ ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ϫⲉ ⲙⲟⲟϣⲉ
ⲛⲅ̄ ⲃⲱⲕ ⲉⲡϫⲙ̄ (sic) ⲡⲓⲉⲣⲟ· ⲙⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲓ ⲟⲩⲱϩⲉ·
ⲁϫⲓⲥ ⲛⲁⲩ ϫⲉ ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁϥⲉⲓ ⲉϥⲡⲁⲣⲁⲅⲉ
ⲙ̄ⲙⲱⲧⲛ̄ ⲁϥϣⲁϫⲉ ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲧⲛ̄ⲛⲟⲟⲩ
ⲟⲩⲧⲃ̄ⲧ ⲛⲁⲓ̈ ⲉⲛⲁⲛⲟⲩϥ· ϩⲁ ⲟⲩⲧⲉⲣⲙⲓⲥⲓⲟⲛ· ⲁⲩⲱ ϯⲛⲁ-

Oriental 6781. ϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲉⲓⲥ ⲡⲉⲥⲟⲟⲩ ⲁϥⲥⲟⲟⲩⲧⲛ̄· ⲉ ⲧⲉⲭⲣⲓⲁ̄
ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟϥ· ⲁ̄ⲛⲁⲩ ϩⲱⲱϥ
Fol. 18 a ϫⲉ | ⲕⲛⲁϩⲉ ⲉⲩϣⲏ ⲙⲛ̄ ⲧⲃ̄ⲧ ⲛⲁⲓ ⲉ ⲧⲁ ⲭⲣⲓⲁ̄· ⲉⲡⲉⲓ ⲛ ⲧⲓ-
ⲙⲍ ⲟⲩⲉⲙ ⲁϥ ⲁⲛ· ⲡⲉϫⲉ ⲇⲟⲣⲟⲑⲉⲟⲥ ⲛⲁϥ ϫⲉ ϩⲁⲙⲟⲓ ⲉⲓⲛⲁϩⲉ
ⲉ ⲣⲟϥ ⲡⲁ ⲉⲓⲱ̄ⲧ· ⲁⲩⲱ ⲧⲓⲛⲁϫⲓⲧϥ̄ ⲉⲓⲣⲁϣⲉ· ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ ϫⲉ ⲁⲩⲱ ⲕⲛⲁⲧⲓ ⲟ̄ⲩ ϩⲁ ⲣⲟϥ· ⲡⲉϫⲉ
ⲇⲱⲣⲱⲑⲉⲟⲥ ⲛⲁϥ ϫⲉ ϯⲛⲁⲕⲱ ϩⲁϩⲧⲏϥ ⲛ̄ ⲧⲉϣⲧⲏⲛ ⲛ̄
ⲧⲁ ⲥϩⲓⲙⲉ· ϣⲁⲛⲧ ⲉⲓⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁϥ· ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲉϣϫⲉ ⲧⲁⲓ ⲧⲉ
ⲑⲉ ⲕⲁ ⲧⲉϣⲧⲏⲛ ⲛⲁⲕ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲛ̄ⲛⲟⲟⲩ ϩⲙ̄ ⲡⲁ
ⲣⲁⲛ· ⲛ̄ⲧⲁϫⲓ· ⲙ̄ ⲡⲧⲃ̄ⲧ· ϣⲁⲛⲧ ⲉⲕⲧⲛ̄ⲛⲟⲟⲩ· ⲧⲉϥ-
ⲁ̄ⲥⲟⲩ· ⲡⲁⲣⲭⲱⲛ ⲇⲉ ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲟⲩⲁ̄ ϩⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ ⲉⲧ
ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ϫⲉ ⲙⲟⲟϣⲉ ⲛⲅ̄ ⲃⲱⲕ ⲉϫⲙ̄ ⲡⲉⲓⲉⲣⲟ̄
ⲙⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉ̄ ⲛⲉⲓ ⲟⲩⲱ̄ϩⲉ· ⲁ̄ϫⲓⲥ ⲛⲁⲩ ϫⲉ ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ· ⲛ̄ⲧⲁϥⲉⲓ ⲉϥⲡⲁⲣⲁⲅⲉ ⲙ̄ⲙⲱⲧⲛ̄· ⲁϥϣⲁϫⲉ
ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲧⲛ̄ⲛⲟⲟⲩ ⲟⲩⲧⲃ̄ⲧ ⲛⲁⲓ ⲉⲛⲁⲛⲟⲩϥ
ϩⲁ ⲟⲩⲧⲏⲣⲙⲏⲥⲓⲟⲛ· Ⲁⲩⲱ ⲧⲓⲛⲁⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ⲧⲉϥⲧⲓⲙⲏ

тнноот тецѳнн· инт̄н· н тоотц̄ н ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ Oriental 7021.
поуоеї ⲙ̀ⲡⲛⲁⲩ ⲉ ⲙⲉⲉⲣⲉ ⲓ̄ⲏⲥ̄ⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲛ̄ⲥⲓ
ⲡⲛⲁⲧⲟⲩ· ⲙ̀ⲡⲉⲛⲥⲱⲧⲉ· ⲁⲩⲙⲁⲁⲩ ⲛ̄ⲧⲙⲁⲩ ⲉⲣⲁ ⲡⲣⲁⲛ
ⲉ ⲡⲁⲣⲭⲱⲛ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲭⲭⲟⲥ ⲛⲁⲩ· ⲁⲩⲱ ⲁⲛⲟⲩ-
ⲱⲣⲉ ☩ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲧⲃ̄ⲧ ⲉⲩⲟⲛⲟ̄· ⲉⲩⲣⲟⲟⲩⲧ·
ⲁⲩⲉⲓⲛⲉ ⲡⲓⲱⲟⲩ ⲙ̀ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲫ̄
ⲟⲩⲥⲉⲡⲏ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ· ⲉⲧⲉ ⲙ̀ⲓⲭⲁⲏⲗ ⲡⲉ·
ⲭⲉ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲕⲟⲧⲉⲙ ⲟⲩ ⲟⲛ· ⲙⲛ̄ ⲡⲛⲉ ⲡⲣⲱⲙ ⲣⲙ̄ⲙⲁⲩ·
ⲙⲛ̄ ⲡⲛⲉ ⲧⲉⲭⲣⲓⲁ ⲣⲙ̄ⲙⲁⲩ | ⲁⲣⲁ ⲁ ⲡⲣⲱⲙ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ Fol. 32 b
ⲥⲟⲃⲧⲉ·: ⲁⲛⲟⲧⲙⲱⲙⲉ ⲛ̄ⲥⲓ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲭⲉ ⲁⲣⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲫ̄
ⲁⲕⲉⲓⲣⲉ ⲛ̄ⲧⲙⲁⲓ ⲛ̄ ⲟⲩⲛⲟⲥ ⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲁ
ⲡⲉⲣⲟⲟⲩ ⲣⲱⲙⲉ ⲉ ⲣⲟⲩⲛ· ⲁⲩⲱ ⲁ ⲡⲉⲛⲥⲱⲧⲉ ⲣⲙ̄ⲙⲁⲩ
ⲕⲁⲗⲱⲥ· ⲟⲩⲛⲟⲥ ⲅⲁⲣ ⲛ̄ ⲣⲱⲧ ⲁⲕⲁⲁⲩ ⲙ̀ⲡⲉⲕⲙ̄ⲙⲁⲩ-
ⲣⲁⲗ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲭⲉ ⲙⲁⲣⲟⲛ ⲫ̄ ⲟⲩⲥⲉⲡⲏ· ⲁⲩⲉⲓ
ⲁⲉ ⲛ̄ ⲡⲉⲥⲟⲟⲩ· ⲙ̀ⲡⲧⲃ̄ⲧ· ⲁⲩⲃⲱⲕ· ⲛⲉⲥⲙⲟⲟⲩⲉ ⲁⲉ
ⲉⲥⲙⲟⲕⲙⲏⲕ ⲡⲱⲙ ⲛ̄ⲥⲓ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲧⲃⲉ ⲧⲁⲥⲟⲩ ⲛ̄
ⲡⲉⲥⲟⲟⲩ· ⲙ̀ⲡⲧⲃ̄ⲧ· ⲁⲩⲱ ⲭⲉ ⲉⲩⲛⲁⲣⲉ ⲧⲱⲛ ⲉ

ⲛⲁⲕ ⲛ̄ ⲧⲟⲟⲧⲫ̄ ⲛ̄ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲡⲟⲩⲱⲉⲓ· ⲙ̀ⲡⲛⲁⲩ ⲉ ⲙⲉⲉⲣⲉ Oriental 6781.
ⲓ̄ⲏⲥ̄ⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲛ̄ⲥⲓ ⲡⲛⲁⲧⲟⲓ ⲙ̀ⲡⲉⲛⲥⲱⲧⲉ ⲁⲩⲙⲁⲁⲩ
ⲛ̄ⲧⲙⲁⲩ ⲉⲣⲁ ⲡⲣⲁⲛ ⲉ ⲡⲁⲣⲭⲱⲛ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲭⲭⲟⲥ
ⲛⲁⲩ· ⲁⲩⲱ ⲁⲛⲟⲩⲱⲣⲉ ☩ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲧⲃ̄ⲧ ⲉⲩⲟⲛⲟ̄·
ⲉⲩⲣⲟⲟⲩⲧ ⲁⲩⲉⲓⲛⲉ ⲡⲓⲱⲟⲩ ⲙ̀ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲉ ⲫ̄ ⲟⲩⲥⲉⲡⲏ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲉ· ⲭⲉ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲕⲟⲧⲉⲙ ⲟⲩ ⲟⲛ· ⲙⲛ̄ ⲡⲛⲉ ⲡⲣⲱⲙ ⲣⲙ̄ⲙⲁⲩ·
ⲙⲛ̄ ⲡⲛⲉ ⲧⲉⲭⲣⲓⲁ ⲣⲙ̄ⲙⲁⲩ· ⲁⲣⲁ ⲁ ⲡⲣⲱⲙ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ
ⲥⲟⲟⲩⲧ· ⲁⲛⲟⲧⲙⲱⲙⲉ ⲛ̄ⲥⲓ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ ⲁⲣⲉ ⲡⲁ ⲭ̄ⲥ̄·
ⲁⲕⲉⲓⲣⲉ ⲛ̄ⲧⲙⲁⲓ ⲛ̄ ⲟⲩⲛⲟⲥ ⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲁ
ⲡⲉⲣⲟⲟⲩ ⲣⲱⲙⲉ ⲉ ⲣⲟⲩⲛ ⲁⲩⲱ ⲁ ⲡⲉⲛⲥⲱⲧⲉ ⲣⲙ̄ⲙⲁⲩ ⲕⲁⲗⲱⲥ·
ⲟⲩⲛⲟⲥ ⲅⲁⲣ ⲛ̄ ⲣⲱⲧ ⲁⲕⲁⲁⲩ ⲙ̀ⲡⲉⲕⲙ̄ⲙⲁⲩⲣⲁⲗ· ⲡⲉⲭⲉ | Fol. 18 b
ⲡⲁⲣⲭⲱⲛ ⲭⲉ ⲙⲁⲣⲟⲛ ⲫ̄ ⲟⲩⲥⲉⲡⲏ· ⲁⲩⲉⲓ ⲁⲉ ⲛ̄ ⲡⲉ-
ⲥⲟⲟⲩ ⲙ̀ⲡⲧⲃ̄ⲧ· ⲁⲩⲃⲱⲕ ⲉⲩⲙⲟⲟⲩⲉ ⲁⲉ ⲛⲉⲥⲙⲟⲕ-
ⲙⲏⲕ ⲡⲱⲙ ⲛ̄ⲥⲓ ⲁ̀ⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲃⲉ ⲧⲁⲥⲟⲩ ⲛ̄ ⲡⲉ-
ⲥⲟⲟⲩ ⲙ̀ⲡⲧⲃ̄ⲧ· ⲁⲩⲱ ⲭⲉ ⲉⲩⲛⲁⲣⲉ ⲉ ⲧⲉⲭⲣⲓⲁ ⲛ̄ ⲡⲁⲣ-

Oriental 7021. тєхріа · ⲙ̅ парχωн · ⲛ̅ⲣⲃ̅ⲥⲱ ⲛ̅ⲓ нр̅ⲏ̅ · н єⲩнаⲥ̅ⲏ̅ оєік тωн ката роⲩ · ⲣаⲡλωс нєре ⲣаⲣ ⲙ̅ⲙ̅ⲉⲉⲧє кωте є роⲩ · єⲩⲥопⲥ̅ⲏ̅ ⲙ̅ⲙ̅ пиоⲩⲧе · ⲣⲙ̅ⲙ̅ пєⲩⲣнт тнр̅ⲩ̅ єⲩхω ⲙ̅ⲙ̅ⲟⲥ · же парχаггєλос ⲙ̅ⲓχанλ па простатнс · аⲣе ратⲛ̅ ⲙ̅ⲙ̅ пєкⲣ̅ⲙ̅ⲣаλ ⲙ̅ⲡооⲩ · же єіре ⲛ̅ наⲓ тнроⲩ ⲣⲙ̅ⲙ̅ пєкран ⲙ̅ⲡооⲩ ⲙ̅ⲙ̅ па ⲭ̅ⲥ̅ · єⲩⲙ̅ⲙ̅ⲉⲧє ⲇе є наї нере парχаггєλос · соⲟⲩⲛ̅ ⲛ̅ ⲛ̅ⲧⲙⲛⲟⲩⲙ̅ · єⲩⲣорⲱ ⲛ̅ ⲟнт · Ⲡⲛ̅ⲛ̅ⲥа наⲓ аⲩтωⲣⲙ̅ⲙ̅ є про ⲙ̅ⲙ̅ пнї ⲛ̅ ⲁωроⲑєос · а ⲙ̅ⲓχанλ тωⲣⲙ̅ⲙ̅ є ⲟн ⲛ̅ ⲩорⲡ̅ · ⲁⲥнаⲩ є роⲩ єⲩстєфаноⲩ · ⲁⲥ-ⲙоощⲉ ⲇе є роⲩⲛ · ⲁсєі ⲇе наⲩ є ⲃоλ ⲛ̅ⲥⲓ тєсⲣⲙ̅ⲙ̅ⲉ ⲙ̅ⲙ̅ наї иоⲩⲧе · пєχас же каλωс єλⲟнс · па ⲭ̅ⲥ̅ парχωн · пєχє парχωн нас же χаіре ⲑєо-
Fol. 33a ⲡістн | єте пєсⲃ̅ⲱλ · пе тет пістеⲩє є пиоⲩⲧе · єⲣ̅ⲣ̅
ⲥ̅ⲗ̅ⲉ [ⲁ] ⲛ̅ ⲛєⲓ рооⲩ · ⲁсоⲧⲱⲙⲃ̅ єсχω ⲙ̅ⲙ̅ⲟⲥ · же каλωс акеї па ⲭ̅ⲥ̅ · тⲏ̅ⲧ̅ єоⲟⲩ ⲙ̅ⲙ̅ пиоⲩⲧе ⲙ̅ⲙ̅ пєкна · Ⲗⲙⲟⲩ є роⲩⲛ парχωн · ⲙ̅ⲡⲣ̅ аⲣе ратⲛ̅ ⲓ̈ пса

Oriental 6781. χωн тωн · ⲣⲃ̅ⲥⲱ ⲛ̅ⲓ нр̅ⲏ̅ · ⲛ̅ⲓ ⲟ̅ⲉⲓк ката роⲩ · ⲣаⲡλωс пєⲙⲙ̅ⲉⲉⲧє є ⲃоλ є наⲓ · пєⲩсопⲥ̅ⲏ̅ ⲙ̅ⲙ̅ пиоⲩⲧе ⲣⲙ̅ⲙ̅ пєⲩⲣнт тнр̅ⲩ̅ єⲩхω ⲙ̅ⲙ̅ⲟⲥ же парχаггєλос єт оⲩааⲃ ⲙ̅ⲓχанλ · па простатнс аⲣе ратⲛ̅ ⲙ̅ⲙ̅ пєкⲣ̅ⲙ̅ⲣаλ ⲙ̅ⲡооⲩ єксоⲟⲩⲛ̅ ⲥар па ⲭоєіс же єіре ⲛ̅ наⲓ тнроⲩ ⲣⲙ̅ⲙ̅ пекран ⲙ̅ⲙ̅ па пєкⲭоєіс · єⲩⲙ̅ⲙ̅ⲉⲉⲧє ⲇе є наⲓ нере парχаггєλос соⲟⲩⲛ̅ ⲛ̅ пєⲙⲙ̅ⲉⲉⲧє єⲩⲣорⲱ ⲛ̅ ⲟнт · ⲙ̅ⲡⲛ̅ⲥа наⲓ аⲩтωⲣⲙ̅ⲙ̅ є роⲩⲛ ⲣⲙ̅ⲙ̅ про ⲙ̅ⲙ̅ пнї ⲛ̅ ⲁωроⲑєос · а ⲙ̅ⲓχанλ тωⲣⲙ̅ⲙ̅ єⲟн ⲛ̅ⲡⲩорⲡ̅ · асєі наⲩ є ⲃоλ ⲛ̅ⲥⲓ тєсⲣⲙ̅ⲙ̅ⲉ ⲙ̅ⲙ̅ наⲓ иоⲩⲧе · пєχє ⲙ̅ⲓχанλ нас же χаіре ⲑєо-ⲡістн · єте пєсоⲩωⲣⲙ̅ⲙ̅ пе тет пістеⲩє є пиоⲩⲧе · єрⲣ̅ⲣ̅ оⲩ ⲛ̅ нєрооⲩ · ⲁсоⲧⲱⲙⲃ̅ єсχω ⲙ̅ⲙ̅ⲟⲥ же кⲩрⲓ̈ χаіре па ⲭоєіс парχωн каλωс акеі ⲡа рон ⲙ̅ⲡооⲩ · ⲗⲙⲟⲩ є роⲩⲛ па ⲭоєіс ⲙ̅ⲡⲣ̅ аⲣе єратⲛ̅ ⲣⲓ пса ⲛ̅ ⲃоλ · єсχω ⲇе ⲛ̅ⲛаⲓ єіс ⲁωроⲑєос

ⲛ̄ ⲃⲟⲗ· ⲉⲥϫⲱ ⲇⲉ ⲛ̄ ⲛⲁⲓ ⲉⲓⲥ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲁϥⲉⲓ̈ⲛⲉ ⲙ̄ Oriental
ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲛⲟϭ ⲛ̄ ⲧⲉⲃ̄ⲧ· ⲙⲛ̄ ⲧⲉϣⲧⲏⲛ· ⲁϥⲕⲁⲁⲩ 7021.
ϩⲓⲑⲏ ⲙ̄ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ⲧⲁⲕϫⲓ ⲛ̄ ⲛⲁⲓ̈ ⲧⲱⲛ
ⲡⲁ ⲥⲟⲛ· ϫⲉ ϯⲛⲁⲩ ⲉ ⲧⲉϣⲧⲏⲛ ⲛ̄ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̄ ⲧⲉⲥϩⲉ·
ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲥ· ϫⲉ ⲡⲁⲣⲭⲱⲛ ⲁϥϣⲡ̄ ⲧⲱⲱⲣⲉⲓ
ⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ϫⲉ ⲕⲁⲗⲱⲥ· ⲡⲁ ⲥⲟⲛ·
ⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲛ̄ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲛ
ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁϥ ⲧⲏⲣⲟⲩ· Ⲡⲁⲣⲭⲱⲛ ⲇⲉ
ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛ̄ⲛⲁⲃⲱⲕ ⲉ ⲧⲥⲩ-
ⲛⲁⲝⲓⲥ· ϫⲉ ⲡϣⲁ ⲡⲉ· ⲁⲩⲱ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ· ϭⲱ ⲛⲏⲧⲛ̄
ϩⲱⲱⲧⲏⲩⲧⲛ̄· ⲛ̄ⲧⲟⲕ ⲙⲛ̄ ⲧⲉⲕⲥϩⲓⲙⲉ· ⲉ ⲕⲉⲛⲥ̄ ⲡⲉⲥⲟⲟⲩ·
ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲙ̄ ⲡⲙⲁ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲧⲉⲃ̄ⲧ·
ⲙ̄ⲡⲣ̄ ϫⲱϩ ⲉ ⲣⲟϥ ϣⲁⲛⲧ ⲉⲓⲉⲓ· ⲛ̄ⲧⲁⲉⲡⲓ̈ⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ
ⲕⲁⲧⲁ ⲡⲁ ϩⲏⲧ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ϫⲉ ⲛ̄ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ-
ϫⲥ̄ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙⲁⲣⲉⲥϣⲱⲡⲉ· ⲁϥⲉⲓ̈ | ⲇⲉ ⲉ ⲃⲟⲗ Fol. 33 b
ϩⲓ̈ ⲧⲟⲟⲧⲟⲩ· ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲛⲓⲙ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲉⲩ- ⲝ̄ⲇ̄

ⲁϥⲉⲓⲛⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲛⲟϭ ⲛ̄ ⲧⲃ̄ⲧ ⲁϥⲕⲁⲁⲩ ϩⲓⲑⲏ Oriental
ⲙ̄ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲛ̄ⲧⲁⲕϩⲉ ⲉ ⲛⲁⲓ ⲧⲱⲛ ⲡⲁ ϫⲥ̄ 6781.
ⲛ̄ⲥⲟⲛ· ϫⲉ ϯⲛⲁⲩ ⲉ̄ ⲧⲁ ϣⲧⲏⲛ ⲛ̄ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̄ ⲕⲉ ⲥⲟⲡ·
ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ϫⲉ ⲡⲁⲣⲭⲱⲛ ⲡⲉⲛⲧ ⲁϥϣⲡ̄ ⲇⲱⲣⲉ·
ⲁϥⲧⲁⲁⲩ ⲛⲁⲓ· Ⲡⲉϫⲉ ⲑⲉⲱⲡⲓⲥⲧⲏ ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲛⲉ ⲛⲁⲛ ⲙ̄ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲧⲛ̄ⲣⲁϣⲉ ⲛⲙ̄ⲙⲁϥ ⲁⲩⲱ ⲧⲛ̄ⲛⲁϯ
ⲧⲁⲥⲟⲩ ⲛ̄ ⲛⲉⲛⲧ ⲁϥϫⲓⲧⲟⲩ ⲛⲁⲛ· | Ⲡⲁⲣⲭⲱⲛ ⲇⲉ ⲉⲧⲉ ⲙⲓ- Fol. 19 a
ⲭⲁⲏⲗ [ⲡⲉ]· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲉⲓⲛⲁⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲝⲓⲥ ϫⲉ ⲙ̄ⲑ̄
ⲡϣⲁ̄ ⲡⲉ· Ⲉⲡⲉⲓ ⲇⲏ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ϭⲱ ⲛⲁⲕ ⲛ̄ⲧⲟⲕ ⲙⲛ̄
ⲧⲉⲕⲥϩⲓⲙⲉ· ⲕⲱⲛⲥ̄ ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲙ̄ ⲡⲙⲁ
ⲡⲱⲣϣ̄ ⲕⲁⲗⲱⲥ· ⲁⲛⲁⲩ ⲉ ⲡⲧⲃ̄ⲧ ⲙ̄ⲡⲣ̄ ϫⲱϩ ⲉ ⲣⲟϥ ⲟⲩⲇⲉ
ⲙ̄ⲡⲣ̄ ⲁ̄ⲟⲩⲱⲛ ⲛ̄ ϩⲏⲧϥ̄ ϣⲁⲛⲧ ⲁⲉⲓ ⲉ̄ ϩⲟⲩⲛ ⲛ̄ⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ
ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ Ⲡⲉϫⲁⲩ ϫⲉ ⲛⲉⲛⲧⲁ
ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲛ ⲧⲛ̄ⲛⲁⲁⲁⲩ·
ⲁϥⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲡⲉ (*sic*) ϫⲉ

Oriental 7021. ⲙⲉⲉⲩⲉ ϫⲉ ⲟⲩⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲕⲁϩ ⲡⲉ· Ⲗⲟⲓⲡⲟⲛ· ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ϫⲉ ⲧⲁ ⲥⲱⲛⲉ· ⲉⲛⲛⲁⲣ̄ ⲟⲩ· ⲏ̄ ⲛⲁⲡⲱⲣϣ̄· ϩⲁ ⲡⲁⲣⲭⲱⲛ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ⲏ̄ ⲉⲛⲛⲁϭⲛ̄ ⲟⲉⲓⲕ ⲛ̄ ⲧⲱⲛ· ⲏ̄ ⲏⲣⲡ̄ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲙⲟⲓ ⲉⲛⲟⲩ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁϩⲟⲩ· ⲉⲣⲉ ⲧⲛ̄ϩⲏ̈ ⲧⲏϣ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ϫⲉ ⲡⲁ ⲥⲟⲛ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲛ ⲁⲛ ⲛ̄ⲥⲱϥ· ⲧⲱⲟⲩⲛ ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛⲥ̄ ⲡⲉⲥⲟⲟⲩ· ⲁⲩⲱ ⲧⲛ̄ⲛⲁⲣ̄ ⲡϩⲱⲃ· ⲙ̄ ⲡⲁⲓ ϩⲱⲱⲛ· ⲙ̄ ⲡⲥ̄ⲛⲁⲩ· ⲁⲩⲉⲓⲣⲉ ⲇⲉ ϩⲓ̈ ⲛⲁⲓ̈ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲛ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲛ̄ ⲡⲕⲟⲩⲓ ⲛ̄ ⲏⲣⲡ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲛ̄ⲛⲁⲩ ϫⲉ ϥⲛⲁⲣ̄ ϣⲁⲩ· ⲙ̄ ⲡⲁⲣⲭⲱⲛ ϫⲓⲛ ⲙ̄ⲙⲟⲛ· Ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲇⲉ ⲁⲩⲟⲩⲱⲛ ⲙ̄ ⲡⲣⲟ· ⲁⲩϩⲉ ⲉ ⲡⲉϩⲟ· ⲉϥⲙⲉϩ ⲛ̄ ⲏⲣⲡ̄ ϣⲁⲛⲧ ⲉϥⲡⲱϩ ⲉ ⲡⲣⲟ· ⲁⲩⲱ ⲁϥϣⲧⲟⲣⲧⲣ̄ ⲛ̄ϭⲓ ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲡⲉϫⲁϥ ⲛ̄ ⲧϥ̄ⲥϩⲓⲙⲉ· ϫⲉ ⲁ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲉⲛ ⲏⲣⲡ̄ ⲉ ϩⲟⲩⲛ· ϫⲓⲛⲧ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϫⲁⲥ ⲛⲁϥ ⲛ̄ϭⲓ ⲧⲉϥⲥϩⲓ̈ⲙⲉ· ϫⲉ ϥⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡϫⲥ̄· ϫⲉ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲉⲓⲛⲉ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲁⲡⲁⲣⲭⲏ ⲙ̄ⲡⲟⲟⲩ·

Oriental 6781. ⲙⲓⲭⲁⲏ̄ⲗ̄ ⲡⲉ ⲛⲉⲩⲙⲉⲉⲩⲉ̄ ⲡⲉ ϫⲉ ⲟⲩⲁⲣⲭⲱⲛ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲕⲁϩ:—Ⲗⲟⲓⲡⲟⲛ ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲱ̄ⲡⲓⲥⲧⲏ ϫⲉ ⲛ̄ⲛⲁⲣ̄ ⲟⲩ ⲏ̄ ⲛ̄ⲛⲁⲡⲱⲣϣ̄ ⲛ̄ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ ϩⲁ ⲡⲁⲣⲭⲱⲛ· ⲏ̄ ⲛ̄ⲛⲁϭⲛ̄ ⲟⲉⲓⲕ ⲧⲱⲛ ⲛ̄ⲧⲛ̄ⲕⲱ ϩⲁ ⲣⲱϥ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲙⲟⲓ· ⲛⲉ ⲛⲉϩⲟⲟⲩ· ⲙ̄ ⲡⲁϩⲟⲩ ⲛⲉⲉⲣⲉ ⲧⲉϩⲓⲏ̄ ⲧⲏϣ ⲡⲉ· ⲡⲉϫⲉ ⲑⲉⲱⲡⲓⲥⲧⲏ ϫⲉ ⲡⲁ ⲥⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲛ ⲛ̄ⲥⲱϥ ⲁⲛ· ⲧⲱⲟⲩⲛ ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛⲥ̄ ⲡⲉⲥⲟⲟⲩ· ⲁⲩⲱ ⲧⲛ̄ⲛⲁⲣ ⲡϩⲱⲃ ⲙ̄ ⲡⲏⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲉⲓⲣⲉ ⲇⲉ ϩⲓ ⲛⲁⲓ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲛ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲉⲓⲛⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲕⲟⲩⲓ ⲛ̄ ⲏⲣⲡ̄ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ϫⲉ ⲉϥⲣ̄ ϣⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲇⲉ ⲁⲩⲟⲩⲱⲛ ⲙ̄ ⲡⲣⲟ̄· ⲁⲩϩⲉ ⲉ ⲡⲁϩⲟ ⲉϥⲙⲉϩ ⲛ̄ ⲏⲣⲡ̄· ϣⲁⲛⲧ ⲉϥⲡⲱϩ ⲉ ⲡⲣⲟ̄· ⲁϥϣⲧⲟⲣⲧⲣ̄ ⲛ̄ϭⲓ ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲡⲉϫⲁϥ ⲛ̄ ⲑⲉⲱ̄ⲡⲓⲥⲧⲏ ϫⲉ ⲧⲁ ⲥⲱⲛⲉ ⲙⲏ ⲁ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ ⲏⲣⲡ̄ ⲉ ϩⲟⲩⲛ ϫⲓⲛ̄ⲧ ⲁⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ϥⲟⲛϩ̄ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ ⲡⲁ ⲥⲟⲛ ϫⲉ ϫⲓⲛ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲛⲉⲛ ⲧⲁⲡⲁⲣⲭⲏ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲏⲣⲡ̄· ⲛ̄

мн̄ λααγ н̄ доун н̄са отщашоγ н̄ нрн̄ н̄ отωт · ецотолс̄ е доун · пехас нас · же дрωщ н̄ дит · та сωпе щан|т н̄наγ е тран м̄ прωв · мн̄псωс · пехас нас · же марнвωк н̄тн̄еіне · м̄ пкоїї н̄ нер е вол е тве н̄сі н̄ отωи мн̄ техріа н̄ несніт · аγω аγвωк е доун м̄ песнаγ е пкелларікон · аγре е сащ̄ц̄ н̄анснн етмер н̄ нер етмер е драї е рωоγ · аγω денлакωн етмер · н̄тапанн мн̄ денащн н̄ коγлао етмер оγ м̄ніне н̄ тапанн · ді аγаθоп ніш · прос техріа м̄ пні · Н̄тоос де аγноς н̄ доте де е драї е хωоγ · мн̄псωс оγ аγвωк е доун е пні мн̄ петкоітоп · аγре е неγтннве етмер н̄роіте м̄ніне ніш · ет таінγ етеіне н̄ на тетмн̄тр̄м̄ао · н̄щорп̄ ⁘ Схедоп н̄сеχоос · же н̄тоос не ḋn̄ отм̄е · мн̄пса наі аγвωк е петма · ен ☩ оеік · аγре е роц етмер н̄оеік ецсотп̄ · ецотоβщ̄ н̄бе н̄ оγхіоп · аγω н̄тетноγ аγаісθане м̄ пермоγ м̄ пноγте н̄тач-

Oriental 7021. Fol. 34 a

доун н̄са отщашоγ н̄ отωт ецотолс̄ · | пехас нас же дрωщ н̄ дит та сωпе · щант н̄наγ е θан м̄ прωв мн̄псωс пехас нас же марнвωк н̄тн̄еіне м̄ пкоγї н̄ нер е вол · ē тве тсіноγωи мн̄ техріа н̄ пр̄нке · аγвωк де он е доун м̄ песнаγ ē пкелларікон · аγре е сащ̄ц̄е н̄аснн · етмер н̄ нер е драї е рωоγ · аγω ден кē ащн̄ н̄коλοβοн етмер м̄ніїне ніш н̄аγаθоп прос техріа м̄ пні · Н̄тоос де аγноς н̄ доте де е драї е хωоγ · мн̄псωс аγвωк е петкоітωп · аγре е неγтннве етмер н̄роіте · етеіне н̄ на тетмн̄тр̄м̄ао н̄ щорп̄ схедωп е хоос · же н̄тоос не ḋn̄ отм̄е · мн̄пса наі · аγвωк е петма и ка оеік аγре ē род етмер н̄оеік ецсотп̄ ецотоβщ̄ н̄бе н̄ оγхіωп · аγω н̄тетноγ аγаісθане ē пермоγ н̄тачтадооγ · аγ☩ еоо

Oriental 6781. Fol. 19 b

Oriental 7021. ϣⲱⲡⲉ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲉⲓⲧⲁ ⲡⲉϫⲉ ⲇⲱⲣⲟ-
ⲑⲉⲟⲥ· ⲛ̅ ⲑⲉⲟⲡⲓⲥⲧⲏ· ϫⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲥⲃ̅ⲧⲱⲧ ⲛ̅
ϩⲛ̅ϩⲱⲃ ⲛⲓⲙ· ⲙⲁⲣⲛ̅ ⲡⲱⲣϣ̅ ϩⲁ ⲡⲁⲣⲭⲱⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ
Fol. 34 b ϣⲱⲡⲉ ⲉ ⲧⲣ ⲛ̅ⲃⲱⲕ | ⲉ ⲧⲥⲩⲛⲁⲝⲓⲥ· ⲁⲩⲉⲓⲣⲉ ⲇⲉ ⲛ̅ϩⲱⲃ
ⲝ̅ⲥ̅ ⲛⲓⲙ· ⲁⲩⲡⲱⲣϣ̅ ⲙ̅ ⲡⲉⲩⲛⲟϭ ⲛ̅ⲁⲕⲟⲩⲃⲓⲧⲱⲛ ϩⲛ̅ ⲟⲩⲧⲓ̈ⲙⲏ·
ⲡⲣⲟⲥ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲁⲩⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̅
ⲛⲉⲧⲣⲁⲡⲉⲍⲁ ⲛ̅ ⲛⲉⲥⲛⲏⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲉⲑⲟⲥ· ⲁⲩⲗⲉⲩⲕⲟ-
ⲫⲟⲣⲉⲓ ⲙ̅ⲙⲟⲟⲩ ϩⲱⲟⲩ ⲕⲁⲗⲱⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲝⲓ̈ⲥ
ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ·
ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲥⲡⲟⲩⲇⲏ ⲙⲛ̅ ⲟⲩⲣⲁϣⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩ-
ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲡⲁϩⲧⲟⲩ ϩⲓ ⲟⲩⲥⲟⲡ
ϩⲓ̈ⲑⲏ ⲙ̅ ⲡϩⲓ̈ⲉⲣⲁϯⲟⲛ· ⲉϫⲙ̅ ⲡⲉⲩϩⲟ· ⲉⲩⲥⲟⲡⲥⲡ̅ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ϩⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ ϣⲡ̅ ϩⲙⲟⲧ· Ⲁⲩⲱ ⲉⲩⲉⲩⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ· ϩⲛ̅
ⲟⲩⲛⲟϭ ⲛ̅ ⲥⲡⲟⲩⲇⲏ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲧⲛ̅ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ̈
ⲛⲁⲕ ⲡⲁ ϫ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲩⲱ ⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲉⲕⲉⲓⲱⲧ
ⲛ̅ ⲁⲅⲁⲑⲟⲥ· ⲁⲩⲱ ⲧⲛ̅ϣⲡ̅ ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲉⲕⲛⲟϭ

Oriental 6781. ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ·
ⲉⲓⲧⲁ ⲡⲉϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲛ̅ ⲑⲉⲱ̅ⲡⲓⲥⲧⲏ̅ ⲧⲉϥⲥϩⲓⲙⲉ ϫⲉ ⲧⲁ
ⲥⲱⲙⲉ· ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲃ̅ⲧⲱⲧ ⲛ̅ ϩⲛ̅ϩⲱⲃ ⲛⲓⲙ· ⲙⲁⲣⲛ̅
ⲡⲱⲣϣ̅ ϩⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲡⲉⲓ ⲇⲏ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲛ̅ⲧⲛ̅-
ⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲝⲓⲥ· ⲁⲩⲉⲓⲣⲉ ⲇⲉ ϩⲓ ⲛⲁⲓ· ⲁⲩⲡⲱⲣϣ̅ ⲙ̅
ⲡⲁⲕⲟⲩⲃⲁⲧⲱⲛ ϩⲛ̅ ⲟⲩⲧⲓⲙⲏ ⲡⲣⲟⲥ ⲡⲧⲁⲉⲓⲟ̅ ⲙ̅ ⲡⲁⲣⲭⲱⲛ·
ⲁⲩⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̅ ⲛⲉⲧⲣⲁⲡⲓ̈ⲍⲁ ⲛ̅ ⲛⲉⲥⲛⲏⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲉ-
ⲑⲟⲥ· ⲁⲩⲗⲉⲩⲕⲱⲫⲱⲣⲉⲓ ⲙ̅ⲙⲟⲟⲩ ⲕⲁⲗⲱⲥ· ϩⲛ̅ ϩⲉⲛ-
ϩⲃ̅ⲥⲱ ⲉⲩⲡⲣⲓⲱⲟⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲣⲁϣⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩ-
ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ ⲁⲩⲡⲁϩⲧⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ |
Fol. 20 a ⲉϫⲙ̅ ⲡⲉⲩϩⲟ̅· ϩⲓⲑⲏ ⲙ̅ ⲡϩⲓⲉⲣⲁⲧⲓⲟⲛ· ⲁⲩⲱ ⲛⲉⲩⲥⲟⲡⲥⲡ̅
ⲛ̅ⲁ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ϣⲡ̅ ϩⲙⲟⲧ· ϫⲉ ⲧⲛ̅ⲉⲩⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲩⲱ ⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲙ̅
ⲡⲉⲕⲉⲓⲱ̅ⲧ ⲛ̅ ⲁⲅⲁⲑⲟⲥ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ

ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲙ̄ⲡⲉ ⲕϩⲟⲩ- Oriental
ⲣⲱⲛ· ⲙ̄ ⲡⲉⲕⲛⲁ· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲕⲟⲃϣⲕ̄ ⲉ ⲡⲉⲛⲥⲟⲡⲥⲡ̄· 7021.
ⲁⲗⲗⲁ ⲁⲕⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲛ· ⲛ̄ ⲛⲉⲕⲙⲛ̄ⲧϣⲁⲛϩⲏⲧ ϩⲛ̄
ⲟⲩϭⲉⲡⲏ· ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ̈ ⲁⲩⲥⲩⲛⲁⲅⲉ· ⲁⲩϫⲓ ⲛ̄
ϯⲣⲏⲛⲏ· ⲁⲩϭⲉⲡⲏ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ· ⲙ̄ ⲡⲉⲩⲏⲓ ϩⲁ
ϫⲱⲟⲩ ⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲉⲩⲡⲣⲟⲥ|ⲕⲁⲣⲧⲏⲣⲉⲓ̈ ϩⲁ ϫⲱϥ· ⲙ̄ Fol. 35 *a*
ⲡⲁⲣⲭⲱⲛ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲡⲟⲩⲇⲏ· Ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲉⲕ ⲝ̅ⲍ̅
ⲣⲱⲙⲉ ⲛⲓⲙ ⲉ ϩⲟⲩⲛ· ⲛ̄ϩⲟⲟⲩⲧ ϩⲓ ⲥϩⲓ̈ⲙⲉ· ϩⲓ ϣⲏⲣⲉ
ϣⲏⲙ· ϩⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲧⲁⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲙⲟⲩϩ· ⲛ̄ⲧⲟϥ ⲇⲉ
ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉϥⲥϩⲓ̈ⲙⲉ· ⲛⲉⲩⲙⲏⲣ ⲡⲉ
ⲉⲩⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉⲩⲇⲓ̈ⲁⲕⲟⲛⲉⲓ ⲉ ⲛⲉⲥⲛⲏⲩ ϩⲛ̄ ⲭⲣⲓ̈ⲁ ⲛⲓⲙ·
ⲉⲩⲇⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲛ̄ⲟⲩⲏⲣⲡ̄ ⲉⲛⲁϣⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲇⲉ
ϣⲟⲟⲡ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ· ⲉⲧⲉ
ⲡⲁⲣⲭⲱⲛ ⲡⲉ· ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄· ⲁⲩⲧⲱϩⲙ̄ ⲉ ⲡⲣⲟ
ⲙ̄ ⲡⲏⲓ̈· ⲁ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲁⲩϭⲉⲡⲏ· ⲁⲩⲉⲓ̈
ⲉ ⲃⲟⲗ ϩⲏⲧϥ̄ ⲉⲩⲣⲁϣⲉ· ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲏ ⲛⲁϥ· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲧⲉⲕ-

ⲧⲛ̄ϣⲡ̄ ϩⲙⲟⲧ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Oriental
ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲙ̄ⲡⲉ ⲕϩⲟⲩⲣⲱⲛ ⲙ̄ ⲡⲉⲕⲛⲁ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ 6781.
ⲕⲟⲃϣⲕ̄ ⲉ ⲛⲉⲛϭⲗⲓⲗ· ⲁⲗⲗⲁ ⲁⲕⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲛ ⲛ̄ ⲛⲉⲕ-
ⲙⲛ̄ⲧϣⲛ̄ϩⲧⲏϥ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ· ⲉⲓⲧⲁ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲩ-
ⲛⲁⲅⲉ ⲁⲩϫⲓ ⲛ̄ ϯⲣ̄ⲏⲛⲏ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ ⲙ̄ ⲡⲣ̄ⲟ̄ ⲙ̄
ⲡⲉⲩⲏⲓ ϩⲓⲑⲏ ⲛ̄ ⲛⲉⲧ ⲛⲏⲩ· ⲁⲩⲱ ⲁⲩⲡⲣⲟⲥⲇⲱⲕⲉⲓ ϩⲁⲑⲏ
ⲙ̄ ⲡⲗⲁⲟⲥ ⲙⲛ̄ ⲡⲁⲣⲭⲱⲛ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲡⲟⲩⲇⲏ·
Ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲱⲕ ⲣⲱⲙⲉ ⲉ ϩⲟⲩⲛ ϩⲓ ⲥϩⲓⲙⲉ ϩⲓ ϣⲏⲣⲉ
ϣⲏⲙ· ϩⲱⲥ ⲇⲉ ⲛ̄ⲧⲉ ⲧⲁⲩⲗⲏ ⲙ̄ ⲡⲏⲓ ⲙⲟⲩϩ· ⲛ̄ⲧⲟϥ ⲇⲉ
ϩⲱⲱϥ ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲙⲛ̄ ⲑⲉⲱ̄ⲡⲓⲥⲧⲏ ⲛⲉⲩⲙⲏⲣ ⲡⲉ ⲉⲩⲁ̄ϩⲉ
ⲣⲁⲧⲟⲩ· ⲉⲩⲇⲓⲁ̄ⲕⲟⲛⲉⲓ ⲛⲁⲩ ϩⲛ̄ ⲭⲣⲓⲁ ⲛⲓⲙ· ⲉⲩϯ ⲛⲁⲩ
ⲉⲛⲟⲩⲏⲣⲡ̄ ⲉⲛⲁϣⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲇⲉ ϣⲱⲡⲉ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉⲓⲥ
ⲡⲁⲣⲭⲱⲛ ⲁϥⲉⲓ ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲩⲧⲱϩⲙ̄ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲣ̄ⲟ̄ ⲙ̄ ⲡⲏⲓ· ⲇⲱⲣⲟⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲁⲩϭⲉⲡⲏ
ⲁⲩⲟⲩⲱⲛ ⲙ̄ ⲡⲣ̄ⲟ̄· ⲁⲩⲉⲓ ⲉ̄ ⲃⲟⲗ ϩⲏⲧϥ̄ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ·
ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ

Oriental 7021. ⲧⲁⲝⲓ̈ⲥ ⲧⲏⲣⲥ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲡⲁⲣⲭⲱⲛ· ⲁⲗⲏⲑⲱⲥ ⲧⲛ̄ⲣⲁϣⲉ
ⲧⲱⲛⲟⲩ· ϫⲉ ⲁⲛⲙ̄ⲡϣⲁ· ⲁⲕⲉⲓ ⲛⲁⲛ ϩⲛ̄ ⲟⲩϩⲟⲟⲩ ⲉϥ-
ⲧⲁⲓⲏⲩ· ⲛ̄ϩⲟⲩⲟ· ⲁⲩⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ· ⲣⲁϣⲉ
ⲛⲙ̄ⲙⲁⲕ· ⲁⲙⲟⲩ ⲉ ϩⲟⲩⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ·
ⲡϫ̄ⲥ̄ ⲛⲙ̄ⲙⲁⲕ:—Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲉⲧⲉ ⲡⲁⲣⲭⲱⲛ
ⲡⲉ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁⲩⲗⲏ ⲙ̄ ⲡⲏⲓ̈· ⲁϥϩⲉ ⲉ ⲣⲟⲥ
ⲉⲥⲙⲉϩ ⲛ̄ ϩⲟⲟⲩⲧ ϩⲓ̈ ⲥϩⲓ̈ⲙⲉ· ϩⲓ ϣⲏⲣⲉ ⲕⲟⲩⲓ̈ ⲙⲛ̄ ⲛ̄ⲛⲟϭ·
ⲁϥⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉϥ ⲟ ⲛ̄ ϣⲡⲏⲣⲉ· ⲡⲉϫⲁϥ ⲛ̄ ⲇⲱⲣⲟⲑⲉⲟⲥ·|
Fol. 35 b ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲧⲉϥⲥϩⲓ̈ⲙⲉ· ϫⲉ ⲛⲉⲛⲛⲏⲩ· ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲛⲉ
ⲍ̄ⲏ̄ ⲛⲉⲓ ⲁϣⲏ ⲛ̄ⲣⲱⲙⲉ· ⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲧⲏⲣⲥ̄·
ⲁⲣⲏⲩ ⲛ̄ⲧⲁ ⲧⲛ̄ⲟⲩⲉϩ ϩⲓ̈ⲥⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲧ· ϫⲉ ⲁⲓⲉⲓ ϣⲁ
ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· Ⲙⲏ ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲛ ⲉ ⲡϩⲟϫϩϫ̄ ⲉⲧ ϣⲟⲟⲡ·
ⲧⲉⲛⲟⲩ ⲙⲟⲅⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲡⲁⲓ̈ ϩⲛ̄ ⲛⲉⲓ ϩⲟⲟⲩ ⲉⲧ ⲉⲣⲉ ⲡϩⲉ-
ⲛⲟⲩϥⲉ ϣⲟⲟⲡ· ⲁⲩⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁⲩ ϫⲉ ⲡⲉⲛϫ̄ⲥ̄· ⲡⲁⲣ-
ⲭⲱⲛ· ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ⲙ̄ⲡⲉ ⲛⲟⲩⲉϩ ⲗⲁⲁⲩ ⲛ̄ ⲃⲁⲣⲟⲥ
ⲉ ⲣⲟⲛ· ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲁⲗⲗⲁ ⲡⲉϩⲙⲟⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲏⲡ
ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ

Oriental 6781. ϣⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲧⲉⲕⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ
ⲡⲁⲣⲭⲱⲛ· ⲁⲗⲏⲑⲱⲥ ⲧⲛ̄ⲣⲁϣⲉ ⲛⲙ̄ⲙⲁⲕ ⲧⲏⲣⲛ̄ ϫⲉ ⲁⲛ-
ⲙ̄ⲡϣⲁ· ⲉ ⲧⲣⲉⲕⲉⲓ ⲛⲁⲛ ϩⲛ̄ ⲟⲩϩⲟⲟⲩ ⲉϥⲧⲁⲉⲓⲏⲩ̄· ⲁⲩⲱ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ̄ ⲣⲁϣⲉ ⲛⲙ̄ⲙⲁⲕ· ⲁⲙⲟⲩ ⲉ
ϩⲟⲩⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ⲡϫⲟⲉⲓⲥ ⲛⲙ̄ⲙⲁⲕ· ⲡⲁⲣ-
Fol. 20 b ⲭⲱⲛ | ⲇⲉ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲛ̄ ⲧⲉⲣⲉ ϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ
ⲛ̄ⲃ̄ ⲧⲁⲩⲗⲏ· ⲁϥϩⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉϩ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲕⲟⲩⲓ ϩⲓ ⲛⲟϭ·
ⲁϥⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲧ ⲱ ⲛ̄ ϣⲡⲏⲣⲉ· ⲡⲉϫⲁϥ ⲛ̄ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄
ⲧⲉϥⲥϩⲓⲙⲉ· ϫⲉ ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲧⲉ ϯⲁϣⲏ ⲛ̄ⲣⲱⲙⲉ ⲉ̄ ϯⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲁⲣⲏⲩ ⲉⲧⲉⲧⲛ̄ⲟⲩⲉϣ ϩⲓⲥⲉ ⲉ̄ ⲣⲱⲧⲛ̄
ⲉ̄ ⲧⲃⲏⲏⲧ· ϫⲉ ⲛ̄ⲧⲁⲉⲓ ϣⲁ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ⲙⲏ̄ ⲛ̄ⲧⲉⲧⲛ̄-
ⲛⲁⲩ ⲁⲛ ⲉ̄ ⲡϩⲟϫϩⲉϫ· ⲉⲧ ϣⲟⲟⲡ ⲧⲉⲛⲟⲩ ⲙⲟⲅⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄
ⲛⲁⲓ ⲛ̄ ⲛⲉϩⲟⲟⲩ ⲙ̄ ⲡϩⲉⲛⲟⲩϥⲉ· ⲁⲩⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁⲩ ϫⲉ
ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉ ⲛⲟⲩⲉϩ
ⲗⲁⲁⲩ ⲛ̄ϩⲓⲥⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲁⲗⲗⲁ ⲡⲉϩⲙⲟⲧ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ϣⲏⲡ· ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ

ⲛ̄ϣⲙ̄ⲙⲟ ϩⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡⲟⲟⲩ· Oriental 7021.
ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛⲅⲉⲛⲟⲥ ⲛⲉ· ⲁⲩⲱ ⲥⲉⲏⲡ ⲉ ⲣⲟⲛ ⲧⲏⲣⲟⲩ ϩⲁ
ⲛⲉⲛⲉⲓⲟⲟⲧⲉ· ⲛⲁⲓ ⲇⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ ⲣⲁϣⲉ ⲉ ϩⲣⲁⲓ̈ ⲉϫⲛ̄ ⲧⲉⲩⲡⲣⲟϩⲁⲓ̈ⲣⲉⲥⲓⲥ
ⲧⲉ ϫⲏⲕ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲟⲛ· ϫⲉ ⲁ ⲡⲛⲁⲩ
ϣⲱⲡⲉ ⲛ̄ⲧⲁϫⲓ̄ ⲛ̄ ⲧⲁ ⲭⲣⲓⲁ· ⲙⲛ̄ ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ̈· ⲁⲩⲃⲱⲕ
ⲇⲉ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥⲃ̄ⲧⲱⲧϥ̄ ⲛⲁϥ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲇⲉ ⲉ
ⲡⲙⲁ ⲛ̄ ⲥⲱ· ⲁϥϩⲙⲟⲟⲥ ⲉϫⲛ̄ ⲟⲩⲑⲣⲟⲛⲟⲥ· ⲛ̄ϭⲓ ⲡⲁⲣ-
ⲭⲱⲛ· ⲁϥⲕⲉⲗⲉⲩⲉ ϫⲉ ⲁⲛⲓⲛⲉ ⲙ̄ ⲡⲧⲉⲃⲧ̄ ⲛⲁⲓ̄ ⲛ̄ⲧⲁ-
ⲉⲡⲓ̈ⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ̈· ⲁⲩϭⲉⲡⲏ ⲁⲩⲉⲓⲛⲉ ⲙ̄ⲙⲟϥ
ⲛⲁϥ· ⲡⲉϫⲁϥ | ⲛⲁϥ ϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲁⲩⲟⲩⲱⲛ ⲛ̄ ϩⲏⲧϥ̄· Fol. 36 a
ⲁⲩⲉⲓⲣⲉ ⲇⲉ ϩⲓ̈ ⲛⲁⲓ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ· ϫⲉ ⲁⲛⲓⲛⲉ ⲍ̄ⲑ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧϥ̄ⲕⲟⲓⲗⲓ̈ⲁ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲛ̄ⲧⲥ̄ ⲇⲉ ⲉ ⲃⲟⲗ· ⲛⲉ
ⲟⲩⲛⲟϭ ⲇⲉ ⲉⲙⲁⲧⲉ ⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ· ϫⲉ
ⲁⲩⲟⲩⲱⲛ ⲙ̄ⲙⲟⲥ· ⲁϥⲟⲩⲱⲛ ⲇⲉ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲇⲱⲣⲟⲑⲉⲟⲥ
ⲁϥϩⲉ· ⲉⲩⲛⲟϭ ⲙ̄ ⲡⲁⲛⲛⲓⲛ· ⲛ̄ ϩⲏⲧⲥ̄ ⲛ̄ ϩⲟⲩⲛ ⲙ̄ⲙⲟⲥ·
ⲉⲥⲧⲟⲟⲃⲉ ⲛ̄ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ· Ⲇⲱⲣⲟⲑⲉⲟⲥ· ⲇⲉ ⲁϥⲑⲁⲩⲙⲁⲍⲉ

ⲙⲓⲭⲁⲏⲗ̄ ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ϣⲙ̄ⲙⲟ ϩⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ Oriental 6781.
ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛⲅⲉⲛⲟⲥ ⲛⲉ·
ⲁⲩⲱ ⲥⲉⲏⲡ ⲉ ⲣⲟⲛ ϩⲁ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲛⲁⲓ ⲇⲉ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲟⲩ· ⲛⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄ ⲣⲁϣⲉ ⲉϫⲛ̄
ⲧⲉⲩⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ ⲉⲧ ϫⲏⲕ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ
ⲙⲁⲣⲟⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲉ ⲧⲣⲁϫⲓ ⲛ̄ ⲧⲁ ⲭⲣⲓⲁ̄ ⲙⲛ̄
ⲛⲉⲧ ⲛⲙ̄ⲙⲁⲓ· ⲁⲩⲃⲱⲕ ⲇⲉ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥⲃ̄ⲧⲱⲧϥ̄ ⲛⲁϥ·
ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲇⲉ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲙⲁ ⲛ̄ ⲥⲱ· ⲁϥϩⲙⲟⲟⲥ
ϩⲓϫⲛ̄ ⲟⲩⲑⲣⲟⲛⲟⲥ· ⲁϥⲕⲉⲗⲉⲩⲉ ϫⲉ ⲁ̄ⲛⲓⲛⲉ ⲛⲁⲓ ⲙ̄ ⲡⲧⲃ̄ⲧ·
ⲛ̄ⲧⲁⲉⲡⲉⲓⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ· ⲁⲩϭⲉⲡⲉ ⲁⲩⲉⲓⲛⲉ
ⲙ̄ⲙⲟϥ ⲛⲁϥ· Ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲡⲁ ⲥⲱⲧⲡ̄
ⲁⲩⲟⲩⲱⲛ ⲛ̄ ϩⲏⲧϥ̄· ⲁϥⲉⲓⲣⲉ ϩⲓ ⲛⲁⲓ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ
ϫⲉ ⲁⲛⲓⲛⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥⲕⲟⲓⲗⲓ̄ⲁ̄· ⲛ̄ ⲧⲉⲣⲉ ϥⲛ̄ⲧⲥ̄ ⲇⲉ ⲉ ⲃⲟⲗ
ⲛⲉ ⲟⲩⲛⲟϭ ⲉⲙⲁⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ ϫⲉ ⲁⲩⲟⲩⲱⲛ
ⲙ̄ⲙⲟⲥ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲁⲛⲟⲩⲱⲛ ⲇⲉ ⲙ̄ⲙⲟⲥ· ⲁⲩϩⲉ ⲉⲩⲛⲟϭ
ⲙ̄ ⲡⲁⲛⲛⲓⲛ ⲛ̄ ϩⲟⲩⲛ ⲛ̄ ϩⲏⲧϥ̄ ⲉⲥⲧⲟⲟⲃⲉ ⲛ̄ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ·

Oriental 7021. ехѡ пρωѣ · ечхω ⲙⲡⲟⲥ · ⲁⲉ ⲟⲩ ⲡⲉ ⲡⲉϊ ⲡⲁρχωⲛ · ⲛⲧ ⲁⲓⲉ ⲉ ρⲟϥ ⲛ̄ ⲣⲟⲩⲛ ⲛ̄ ⲧⲉⲓ ⲕⲟⲓⲗϊⲁ · ⲡⲉϫⲉ ⲡⲁρχωⲛ ⲛⲁϥ · ⲁⲉ ⲙⲁⲥⲙⲱⲡⲉ ⲛ̄ⲧⲉ ⲛ̄ⲛⲟⲥ ⲛ̄ⲧⲉⲃ̄ⲧ ⲱⲁⲓⲛ̄ ⲛ̄ρⲱⲃ ⲙⲡⲉ · ⲉⲧⲟⲩⲛⲁⲣⲉ ⲉ ρⲟⲟⲩ · ⲁⲟⲩⲱⲛ ⲙⲡⲟⲥ ⲧⲉⲱⲱⲥ (*sic*) ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲁⲉ ⲉρⲉ ⲟⲩ ⲛ̄ ⲣⲟⲩⲛ ⲙⲡⲟⲥ · Ⲁⲱρⲟⲃⲉⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ⲁⲉ ⲛⲁ ⲁ̄ⲥ̄ · ⲉⲓⲛⲁⲟⲩⲱⲛ ⲙⲡⲟⲥ ⲛ̄ ⲁⲱ ⲛ̄ ⲣⲉ · ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ · ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓϫ ⲛ̄ⲥⲓ ⲙⲓϫⲁⲏⲗ · ⲉⲧⲉ ⲡⲁρχωⲛ ⲡⲉ · ⲁϥϫⲓ ⲛ̄ ⲧⲡⲁⲛⲛⲓⲛ · ⲁϥⲟⲩⲱⲛ ⲙⲡⲟⲥ · ⲁϥⲣⲉ ⲉ ρⲟⲥ ⲉⲥⲙⲉϩ ⲛ̄ ⲛⲟⲩϧ · ⲉϥⲥⲟⲧⲛ̄ ⲁⲩⲟⲩⲱⲡ ⲁⲉ ⲛ̄ ⲛⲓⲟⲩϧ · ⲁⲩⲣⲉ ⲉ ρⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲛ̄ⲛⲩⲟⲗⲓⲛⲧ ⲛ̄ⲛⲩⲉ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲛ̄ⲁⲡⲉ · ⲙⲛ̄ⲛⲥⲱⲥ ⲛ̄ⲥⲁ ⲡⲉⲥⲛⲧ ⲙⲡⲟⲟⲩ · ⲧⲛⲟⲩ ⲁⲩⲣⲉ ⲉ ⲕⲉ ⲱⲟⲗⲓⲛⲧ ⲛ̄-
Fol. 36 *b* ⲧⲣⲉⲙⲥⲓⲟⲛ ⲟⲩⲁ ⲟⲩⲁ · ⲁⲩⲩⲓ ⲛ̄ ⲛ̄ⲑⲃⲁⲗ ⲉ ϩⲣⲁϊ ⲉ
ⲧⲡⲉ | ⲉⲩⲭω ⲙⲡⲟⲥ · ⲁⲉ ⲛ̄ⲧⲟⲕ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡ̄ⲭ̄ⲥ̄ · ⲁⲩⲱ
ⲟ̄ ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ · ⲁⲉ ⲙⲛ̄ ⲱϊ ⲱⲟⲟⲩ ⲛ̄ ⲛⲉⲧ ⲙⲉ ⲙⲡⲟⲕ · Ⲡⲁρχωⲛ ⲁⲉ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ · ⲁⲩⲱⲟⲩⲧⲉ ⲁⲉ ⲁⲱρⲟⲃⲉⲟⲥ ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲣϯⲙⲉ · ⲡⲉϫⲁϥ

Oriental 6781. ⲁⲱρⲟⲃⲉⲟⲥ ⲁⲉ | ⲁϥⲑⲁⲙⲁⲍⲉ ⲡⲉϫⲁϥ ⲁⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲛⲁ ⲭⲟⲉⲓⲥ ⲡⲁρχωⲛ ⲛ̄ⲧ ⲁⲓⲉ ⲉ ρⲟⲩ ⲛ̄ ⲧⲉⲣⲉ · ⲡⲉϫⲉ
Fol. 21 *a* ⲛ̄ⲧ̄ⲉ ⲡⲁρχωⲛ ⲁⲉ ⲙⲁⲥⲙⲱⲡⲉ ⲛ̄ⲧⲉ ⲛ̄ⲛⲟⲥ ⲛ̄ ⲧⲃ̄ⲧ ⲱⲁⲓⲛ̄ ⲛ̄ⲛⲉⲧ ⲟⲩⲛⲁⲣⲉ ⲉ ρⲟⲟⲩ · ⲁⲛⲟⲩⲱⲛ ⲙⲡⲟⲥ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲁⲉ ⲉρⲉ ⲟⲩ ⲛ̄ⲣⲛⲧⲥ̄ · Ⲁⲱρⲟⲃⲉⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲁⲉ ⲉⲓⲛⲁⲟⲩⲱⲛ ⲙⲡⲟⲥ ⲙⲛ̄ ⲁⲱ ⲛ̄ ⲣⲉ · ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ · ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓϫ ⲛ̄ⲥⲓ ⲡⲁρχωⲛ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ · ⲁⲩⲟⲩⲱⲛ ⲙⲡⲟⲥ ⲁⲩⲣⲉ ⲉ ρⲟⲥ ⲉⲥⲙⲉϩ ⲛ̄ ⲛⲟⲩϧ ⲉϥⲥⲟⲧⲛ̄ · ⲁϥⲱⲛ ⲁⲉ ⲛ̄ ⲛⲓⲟⲩϧ ⲁⲩⲣⲉ ⲉ ρⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲛ̄ⲛⲩⲟⲗⲓⲛⲧ ⲛ̄ⲛⲩⲉ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ ⲛ̄ⲁⲡⲉ · Ⲗⲧⲱ ⲛ̄ⲥⲁ ⲡⲉⲥⲛⲧ ⲙⲡⲟⲟⲩ ⲧⲛⲟⲩ · ⲁⲩⲣⲉ ⲉ ⲕⲉ ⲱⲟⲗⲓⲛⲧ ⲛ̄ⲧⲛⲣⲉⲙⲥⲓⲟⲛ ⲛ̄ ⲛⲟⲩϧ · ⲟⲩⲁ ⲟⲩⲁ · ⲁⲩⲩⲓ ⲛ̄ ⲛⲉϥⲑⲃⲁⲗ ⲉ ϩⲣⲁϊ ⲉ ⲧⲡⲉ · ⲉⲩⲭω ⲙⲡⲟⲥ ⲁⲉ ⲛ̄ⲧⲕ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭⲉⲓⲥ ⲁⲱⲱ ⲉⲣⲉ ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ ⲁⲱⲱ ⲙⲛ̄ ⲱϊ ⲱⲟⲟⲩ ⲛ̄ ⲛⲉⲧ ⲙⲉ ⲙⲡⲟⲕ · ⲡⲁρχωⲛ ⲁⲉ ⲉⲧⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉ · ⲁⲩⲱⲟⲩⲧⲉ ⲉ ⲁⲱρⲟⲃⲉⲟⲥ ⲙⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲣϯⲙⲉ · ⲡⲉϫⲁϥ ⲛⲁⲩ ⲁⲉ ⲛⲁⲥⲏⲛⲧ ⲣⲱⲟⲩ ⲉ ⲣⲟⲩⲛ

ⲛⲁⲩ ϫⲉ ϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ ⲛⲉⲥⲛⲏⲩ· Ⲟⲛⲧⲱⲥ ⲉϣϫⲉ Oriental 7021.
ⲛ̄ⲧⲱⲧⲛ̄ ϩⲉⲛⲣⲙ̄ⲣⲁϣ ⲟⲛ· ⲁⲩⲱ ⲁⲧⲛ̄ϫⲟ (*sic*) ⲛ̄ ϩⲉⲛⲁϣⲏ
ⲛ̄ⲁⲛϩⲟⲗⲟⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲏⲏⲧ· ⲛ̄ⲧⲁⲓⲉⲓ ϣⲁ ⲣⲱⲧⲛ̄·
ⲁⲗⲗⲁ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲉⲃⲧⲉ ⲧⲏⲩⲧⲛ̄ ⲁⲩⲱ ⲁⲓⲥⲟⲩⲛ̄
ⲛⲉⲓ ⲛⲟⲩⲃ· ⲙⲛ̄ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ· ⲁⲓϩⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲛⲁ ⲡⲁ
ϫ̄ⲥ̄ ⲡⲣ̄ⲣⲟ ⲛⲉ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲉ ⲡⲙⲁ ⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲓ ⲣⲱⲙⲉ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲥ ⲛⲙ̄ⲙⲁⲓ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲛⲁⲣⲱⲙⲉ· ⲉⲓⲥ
ϩⲏⲏⲧⲉ ϯⲛⲁⲭⲁⲣⲓⲍⲉ ⲛⲏⲧⲛ̄ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛ̄ϣⲉ ⲛ̄ϩⲟⲗⲟⲕⲟⲧ-
ϯⲛⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲉⲣⲙⲏⲥⲓⲟⲛ· ϥⲓⲧⲟⲩ ⲛⲏⲧⲛ̄·
ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲟⲩⲁ ⲙ̄ ⲡϣⲱⲥ· ⲟⲩⲁ ⲛ̄ ⲛ̄ⲟⲩⲱϩⲉ· ⲉ ⲡⲙⲁ ⲛ̄
ⲛ̄ⲧⲉⲃ̄ⲧ· ϫⲉ ⲁⲛⲟⲕ ⲁⲓϣⲡ̄ ⲧⲱⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲏⲧⲛ̄· ⲁⲩⲱ
ⲉⲓⲥ ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲁϥϣⲱⲡⲉ· ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ·
ⲡⲕⲉ ⲟⲩⲁ ⲇⲉ ϩⲱⲱϥ· ⲛⲅ̄ ϥⲓⲧϥ̄ ⲛⲅ̄ ⲧⲁⲁϥ ⲙ̄ ⲡⲣⲱⲙⲉ
[illegible]ⲕⲧⲁ ⲧⲉⲕϣⲧⲏⲛ [ⲛ̄ⲧ ⲁⲕⲧⲁⲁⲥ] ⲁⲕϫⲓ ⲙ̄ | ⲡⲉⲥⲟⲩⲟ· ⲛ̄ Fol. 37 *a*
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· Ⲇⲱⲣⲟⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲩ- ⲟ̄ⲁ̄
ⲡⲁϩⲧⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ
ⲡⲉⲛϫ̄ⲥ̄· ⲡⲁⲣⲭⲱⲛ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲛ· ⲁⲛⲟⲛ ⲛⲉⲕ-

ⲉ ⲣⲟⲓ· ⲟⲛⲧⲱⲥ ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄ ϩⲉⲛⲣⲙ̄ⲣⲁϣ ⲁⲩⲱ ⲁ̄ⲧⲉⲧⲛ̄ϫⲉ Oriental 6781.
ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲁⲛϩⲟⲗⲟⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲏⲏⲧ· ϫⲉ ⲛ̄ⲧⲁⲉⲓ
ϣⲁ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲃ̄ⲧⲉ ⲧⲏⲩⲧⲛ̄·
ⲁⲩⲱ ⲁⲓⲥⲟⲩⲛ ⲛⲉⲓ ⲛⲟⲩⲃ ⲙⲛ̄ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ· ⲁⲓϩⲉ ⲉ ⲣⲟⲟⲩ
ⲛⲁ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣ̄ⲣ̄ⲟ ⲛⲉ· ⲧⲉⲛⲟⲩ ⲇⲉ ⲉ ⲡⲙⲁ ⲛ̄ ⲧⲙⲛ̄-
ⲧ̄ⲙⲁⲓ ⲣⲱⲙⲉ· ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲥ ⲛⲙ̄ⲙⲁⲓ ⲙ̄ⲡⲟⲟⲩ ⲙⲛ̄
ⲛⲁⲣⲱⲙⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲏⲧⲛ̄ ⲙ̄ ⲡϣⲟⲙⲛ̄ⲧ
ⲛ̄ϣⲉ ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲏⲣⲙⲏ-
ⲥⲓⲟⲛ· ϥⲓⲧⲟⲩ ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲟⲩ̄ⲁ̄ ⲙ̄ ⲡϣⲱⲥ ⲉ ⲡⲙⲁ ⲙ̄
ⲡⲉⲥⲟⲟⲩ· ⲁⲩⲱ ⲟⲩ̄ⲁ̄ ⲙ̄ ⲡⲟⲩⲱ̄ϩⲉ ⲉ ⲡⲙⲁ ⲙ̄ ⲡⲧⲃ̄ⲧ·
ϫⲉ ⲁⲛⲟⲕ ⲁⲓϣⲡ̄ ⲧⲱⲱⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲛⲁⲩ
ⲙ̄ ⲙⲉⲉⲣⲉ ⲁϥϣⲱⲡⲉ | ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ̄ ⲁⲩⲱ ⲡⲕⲉ Fol. 21 *b*
ⲟⲩⲁ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲉⲧ ⲧⲉϣⲧⲏⲛ· ⲛ̄ⲧ ⲁⲕⲕⲁⲁⲥ ⲁⲕϫⲓ ⲙ̄ ⲡⲉⲥⲟⲩⲟ ⲛ̄ⲇ̄
ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· Ⲇⲱⲣⲟⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̄ ⲑⲉⲱ̄ⲡⲓⲥⲧⲏ ⲧⲉϥ-
ⲥϩⲓⲙⲉ· ⲁⲩⲡⲁϩⲧⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲟⲩ
ⲡⲉ ⲡⲁⲓ̈ ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲉⲧ ⲉⲕϫⲱ ⲙ̄ⲙⲟϥ ⲛⲁⲛ·

Oriental 7021. ϩⲙ̅ϩⲁⲗ· ⲙⲏ ⲛ̅ⲧⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ· ϫⲉ ⲉⲛⲉϫⲓ ⲗⲁⲁⲩ ⲛ̅ ⲧⲟⲟⲧⲕ̅· ⲙⲏ ⲛ̅ ⲟⲩⲭⲣⲉⲱⲥ· ⲉ ⲣⲟⲛ ⲁⲛ ⲡⲉ· ⲉ ϣⲱⲡ ⲉ ⲣⲟⲛ ⲛ̅ⲛⲟϭ ⲛⲓⲙ· ⲛ̅ⲧⲉ ⲧⲧⲁⲝⲓⲥ ⲙ̅ ⲡⲉⲛⲣ̅ⲣⲟ· ⲙⲏ ⲛⲅ̅ ⲟ ⲁⲛ ⲛ̅ ϫ̅ⲥ̅ ⲉ ⲡⲉⲛⲥⲱⲙⲁ· ⲉⲓⲣⲉ ⲛⲁⲕ ⲛ̅ⲑⲉ ⲉⲧ ⲕ̅ⲟⲩⲁϣⲥ̅· Ⲁⲩⲱ ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲉⲛⲛⲁϫⲓ ⲗⲁⲁⲩ ϩⲁ ⲧⲇⲱⲣⲉⲁ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲕⲥⲟⲟⲩⲛ̅ ϩⲱⲱⲕ ⲱ̅ ⲡⲉⲛϫ̅ⲥ̅· ϫⲉ ⲁϣ ⲛ̅ ϩⲟⲟⲩ ⲡⲉ ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲓ̈ ⲕⲟⲩⲓ̈ ⲛ̅ⲟⲉⲓⲕ ⲉⲛⲟⲩⲱⲙ ⲙ̅ⲙⲟϥ· ⲙ̅ⲡⲟⲟⲩ ⲙⲛ̅ ⲛⲉⲛⲥⲩⲅⲛⲅⲉⲛⲏⲥ (*sic*)· ⲙ̅ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ ⲡⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲙⲛ̅ ⲡⲉϥⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲛ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉϣϫⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ· ⲱ̅ ⲡⲉⲛϫ̅ⲥ̅· ⲧⲛ̅ⲛⲁϫⲓ ⲛ̅ ⲧⲉⲣⲙⲏⲥⲓ̅ⲟⲛ ⲙ̅ⲙⲁⲧⲉ· ⲛ̅ⲧⲛ̅ⲧⲁⲁⲩ ⲉ ⲡⲙⲁ ⲙ̅ ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̅ ⲡⲧⲉⲃ̅ⲧ̅· ⲁⲩⲱ ⲛ̅ⲧⲛ̅ⲥⲱⲧⲉ ⲛ̅ ⲧⲉϣⲧⲏⲛ· ⲛ̅ ⲧⲉⲡⲣⲟⲥ-ⲫⲟⲣⲁ· ⲡⲣⲟⲥ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ· ϫⲉ ϩⲛ̅ ⲟⲩⲙⲉ· ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲟⲩϫⲁⲓ̈ ⲙ̅ ⲡⲁ ϫ̅ⲥ̅
Fol. 37 *b* ⲡⲣ̅ⲣⲟ· ϫⲉ ⲧⲉⲧⲛⲁϫⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲁϫⲛ̅ (?) ⲕⲱ (?) | ⲉ
ⲟ̅ⲃ̅ ⲡⲁϩⲟⲩ· ⲁⲩⲱ ⲙⲏⲡⲱⲥ· ⲛ̅ⲧⲁ ⲧⲛ̅ⲣ̅ ϩⲟⲧⲉ· ϫⲉ ⲛ̅ⲛⲉ

Oriental 6781. ⲙⲏ ⲛ̅ⲧⲁⲕⲉⲓ ϣⲁ ⲛⲉⲕϩⲙ̅ϩⲁⲗ· ϫⲉ ⲛⲉϫⲓ ⲟⲩⲗⲁⲁⲩ ⲛ̅ ⲧⲟⲟⲧⲕ̅· ⲙⲏ ⲟⲩⲭⲣⲉⲱⲥ ⲁⲛ ⲡⲉ ⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉ ϣⲟⲟⲡ ⲉ ⲣⲟⲟⲩ ⲛ̅ ⲛ̅ⲧⲁⲝⲓⲥ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ̅· ⲙⲏ ⲛⲉⲕ ⲱ ⲁⲛ ⲛ̅ ϫⲟⲉⲓⲥ ⲉ̅ⲛⲉⲛ ⲕⲉ ⲥⲱⲙⲁ· ⲉ ⲧⲣⲉⲕⲉⲓⲣⲉ ⲛⲁⲛ ⲛ̅ⲑⲉ ⲉⲧ ⲉⲕⲟⲩⲁ̅ϣⲥ̅· ⲁⲩⲱ ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲛ̅ⲛⲁϫⲓ ⲟⲩⲗⲁⲁⲩ ϩⲁ ⲧⲱⲣⲉⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲕ̅ⲥⲟⲟⲩⲛ ϩⲱⲱⲕ ϫⲉ ⲁϣ ⲛ̅ ϩⲟⲟⲩ ⲡⲉ ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲉ ⲕⲟⲩⲓ ⲛ̅ⲟⲉⲓⲕ ⲉ̅ⲧ ⲛ̅ⲟⲩⲱⲙ ⲙ̅ⲙⲟϥ ⲙ̅-ⲡⲟⲟⲩ ⲙⲛ̅ ⲛⲉⲥⲛⲏⲩ ⲙ̅ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ ⲡⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲙⲛ̅ ⲡⲉϥⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲡⲁⲓ ⲉ̅ⲧ ⲛ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉϣϫⲉ ⲡⲉⲕⲟⲩⲱ̅ϣⲉ ⲡⲉ ⲡⲁⲓ ⲱ̅ ⲡⲉⲛϫⲟⲉⲓⲥ· ⲉⲓⲉ̅ ⲧⲛ̅ⲛⲁϫⲓ ⲡⲉⲓ ϣⲟⲙ̅ⲛ̅ⲧ̅ ⲛ̅ⲧⲏⲣ-ⲙⲏⲥⲓⲟⲛ· ⲙ̅ⲙⲁⲧⲉ ⲛ̅ⲧⲛ̅ⲧⲁⲁⲩ ⲉ ⲡⲙⲁ ⲉⲧⲁⲣⲟⲛ· ⲡⲣⲟⲥ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ϫⲉ ϩⲛ̅ ⲟⲩⲙⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲟⲩϫⲁⲓ ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣ̅ⲣ̅ⲟ̅· ϫⲉ ⲧⲉⲧⲛⲁϫⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲡⲉⲩⲕⲱⲃ· ⲙⲏⲡⲱⲥ ⲛ̅ⲧⲁ ⲧⲉⲧⲛ̅ⲣ̅ ϩⲟⲧⲉ ϫⲉ ⲛ̅ⲛⲉ ⲡⲣ̅ⲣ̅ⲟ̅ ⲥⲱⲧⲙ̅ ⲛϥ̅ⲁⲡⲉⲗⲉ ⲉ ⲣⲱⲧⲛ̅

пр̄ро · сωтⲙ̄ · нⲧ̀апⲧλн є ρωтⲛ̄ · анок пет напо- Oriental
лосιζе ρа ρωтⲛ̄ ⲙ̄ па ⲭ̄с пр̄ро · тарецϯ нтⲛ̄ ⲛ̄ρеп 7021.
ке нос ⲛ̄таιо · ατω ецωхе тетⲛ̄оτωщ · є тет
петⲛ̄ρнт · наї ⲙ̄ⲙаτе ан нетⲛ̄таро ⲙ̄ⲙоот є
ⲭιτоτ ⲛ̄ τоот · аλλа тⲙ̄нсе те таї · Аλλа
ρотан ецщанктοι є та полιс · ρⲙ̄ потωщ ⲙ̄
пноττе · ϯнатⲛ̄ноот · ⲛ̄са тнτⲛ̄ · ⲛ̄таплηрот ⲙ̄-
ⲙωтⲛ̄ · ⲙ̄ пкефалιон · ⲙ̄ⲛ̄ пнос ⲛ̄таιо є тⲓоτωщ
є таαϥ нтⲛ̄ ⁘ Δωροθεος · ⲁⲉ ⲙ̄ⲛ̄ τεϥсρⲙ̄ⲙе · θεο-
πιστη · ατλαοнеї ετсωтⲙ̄ є неї щаⲭе · ατω · пе-
хаτ ⲙ̄ парχωн · ⲁⲉ тⲛ̄сопсⲛ̄ ⲙ̄ⲙок пенⲭ̄с ⲙ̄ⲛ̄р̄
р̄ ρал ⲙ̄ⲙон · анок нⲧ̀ρⲙ̄ρал · ρⲙ̄ неι щаⲭе · анок
ϭар пенⲭ̄с · анок некρⲙ̄ρал · ατω кто є рок · ⲛ̄
ρенщаⲭе етⲛ̄ тре ⲛ̄ пенⲙетрон · ατω ере некρⲙ̄-
ρал наϩⲛ̄ χрнма тωн · є ϯ он ⲁⲉ ⲛ̄таχι ⲙнсе · ⲛ̄
ащ пн пероот ⲛ̄та пенⲭιсоотⲉ ει ератοτ · ⲁⲛⲁια- Fol. 38 a
кωнει наτ · ρⲙ̄ отⲙе нте пноττе ⲙ̄|пе ⲛ̄наτ ϭар є ⲟⲩ

анок пет наⲁ̄полοсιζе ρа ρωтⲛ̄ ⲙ̄ па ⲭоеιс пр̄ро · Oriental
ⲁⲉ тет наχιτοτ тнрот · ⲛ̄таτρецϯ нтⲛ̄ ⲛ̄ кε нос 6781.
ⲛ̄таειⲟ̄ · ατω ецωхе тетⲛ̄оτещ петⲛ̄ρнт ⲙοτⲙе ·
ⲛ̄наї ан ⲙ̄ⲙаτе нететⲛ̄таро · ⲙ̄ⲙоот ⲛ̄ τоот · аλλа
тⲙ̄ннсе те таї · ρотан ⲁⲉ ецщанктοι є та полιс
ρⲙ̄ потωще ⲙ̄ пноττе ϯнатⲛ̄ноот нтⲛ̄ · | ⲙ̄ Fol. 22 a
пкефалιон · ⲛ̄таτⲛ̄ноот ⲛ̄сωтⲛ̄ ⲛ̄таплηрот ⲙ̄- ⲛ̄ⲉ
ⲙωтⲛ̄ ⲛ̄таτι нтⲛ̄ ⲛ̄ ренкеταιⲟ̄ · Δωροθεος ⲁⲉ
ⲙ̄ⲛ̄ θεⲟ̄πιστη τεϥсρⲙ̄ⲙе · ατλαωнει · етсωтⲙ̄ ⲉ̄
наї · Пехаτ ⲙ̄ парχωн ⲁⲉ тⲛ̄сопсⲛ̄ ⲙ̄ⲙок ⲙ̄ⲛ̄р̄
р̄ ρал ⲙ̄ⲙон отⲙе ⲙ̄ⲛ̄р̄ ρила є рок ρⲙ̄ некщаⲭе ·
анок некρⲙ̄ρал · епει ан Ⲉтⲛ̄ тре ⲙ̄ пенⲙнтрон
ατω ере некρⲙ̄ρал наϩⲛ̄ χрнма тωн ραρтнк ·
ⲁⲉ наχι ⲙнсе · ⲛ̄ ащ пе пероот ⲛ̄такει ща рок ·
ει ⲙн теι ⲉ̄ поот ⲙ̄ⲙаτе · ⲁⲉ ⲛ̄наϥ отλаат нак ·
ρⲙ̄ отⲙе ϭар ⲛ̄τе пⲭ̄с ⲙ̄ⲛ̄е ⲛ̄наτ ϭар ⲉ̄ рок енеⲭ ·

Oriental 7021. рок енеq· є акеї є qотн є пенні· ⲛ̄ⲧ̄ⲛ̄соотн ан· ⲡ̄ⲓ̄ⲱⲕ qⲓ̄ⲁ̄ про· ει ⲙⲛ теї поот ⲡ̄ⲓ̄ⲁⲧє· ⲁⲧⲱ ⲛ̄ ⲁⲩ ⲛ̄ qє ⲱ̄ пенⲭ̄с ⲏ̄ⲭⲱ ⲡ̄ⲓ̄ⲱⲥ ⲛⲁⲓ· ⲭє акⲁⲓ ⲗⲁⲁⲩ ⲛ̄ тоотⲛ̄· ⲁqоⲩⲱⲩⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲱⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁ таⲗⲱⲧⲛ̄· ⲭє ⲛ̄ⲧⲁⲉⲓ є qотн є петⲛ̄ⲛⲓ· ⲛ̄ ⲁⲩ ⲛ̄ отоеⲓⲱ· ⲍⲓⲙ пеqоот ⲥⲁⲣ ⲛ̄ⲧⲁ нетⲛ̄ⲉⲓоотє· ⲙⲟⲩ· ⲁтетⲛ̄р ⲁⲧ тетⲛ̄оусⲓⲁ· ϯⲙⲛⲧ є qотн є петⲛ̄ⲛⲓ ⲛ̄ отсоп· ката ебоⲧ· ⲁⲧⲱ ⲙⲛⲛ̄ⲥⲁ траеї он тетⲛ̄-ⲧⲛ̄оотⲛ̄ ⲛ̄ qен ке ноⲩ ⲛ̄ⲧⲁⲓо· є та поⲗⲓс· є раⲧⲏ ⲙ̄ па ⲭ̄с пⲣ̄ро· ⲁⲧⲱ ⲥqеⲣаї ⲛ̄ нетⲛ̄ⲣан є ⲭⲱоⲧ тнроⲩ· ⲭє кас ететⲛ̄ⲱⲁнει є тполⲓс· ⲙ̄ пⲣ̄ро· ⲛⲉⲧⲥоовоⲩ ⲙⲛⲧⲛ̄ ⲙⲛ̄ пеⲧⲥⲱⲃ̄· ⲁqоⲩⲱⲩⲃ̄ ⲛ̄ⲥⲓ ⲁⲱроⲑеос ⲙⲛ̄ ⲑеопістн· ⲉⲧⲭⲱ ⲡ̄ⲓ̄ⲱⲥ· ⲭє тⲛ̄ⲣаракаⲗєⲓ ⲡ̄ⲓ̄ⲱⲕ· пеⲛ̄ⲭ̄с· аріре ⲛ̄ⲧⲙⲁⲛ ⲙ̄ пеι ноⲩ ⲛ̄ ⲁⲥⲁⲑоп· ⲛⲧ̄ ⲭω є рок· ⲙ̄ пекран· ⲙⲉⲩⲁⲛ тⲛ̄ⲁⲁⲓсⲑаⲗе є пρⲱⲃ̄· Єпει ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃⲟⲗ·

Oriental 6781. акеι є qотн є пенні· отⲁє ⲛ̄ⲧⲛ̄соотн ⲡ̄ⲓ̄ⲱⲕ ан qⲓ̄ⲁ̄ про· ει ⲙⲛ теι є поот ⲡ̄ⲓ̄ⲁⲧє· ⲁⲧⲱ ⲙ̄ⲙ ⲁⲩ ⲛ̄ qє ⲱ̄ пенⲭоеⲓс· екⲭω ⲡ̄ⲓ̄ⲱⲥ ⲭє акⲁⲓ отⲗⲁⲁⲩ ⲛ̄ тоотⲛ̄· ⲁqоⲩⲱⲩⲃ̄ ⲛ̄ⲥⲓ пⲁⲣⲭⲱⲛ ечⲭω ⲡ̄ⲓ̄ⲱⲥ ⲭє сωⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲗⲱⲧⲛ̄· ⲭє ⲛ̄ⲧⲁⲉⲓ є qотн є петⲛ̄ⲛⲓ ⲙ̄ⲙ ⲁⲩ ⲛ̄ отоеⲓⲱ· ⲍⲓⲙ ⲙ̄ пеоуоеⲓⲱ ⲥⲁⲣ ⲛ̄ⲧⲁ нетⲛ̄-еⲓоⲧє ⲙⲁⲧоп ⲡ̄ⲓ̄ⲱⲟⲩ· ⲉ̄ атетⲛ̄р ⲁ̄пе є тетоусⲓⲁ ⲱⲁ qраⲓ є поот ⲛ̄qоот· ϯⲙⲛⲧ є qотн є петⲛ̄ⲛⲓ ⲛ̄ отсоп ката ебо̄т· ⲁⲧⲱ ⲙⲛⲛ̄ⲥⲁ траеι он тетⲛ̄-ноот ⲛ̄ qен ке ноⲩ ⲛ̄ⲧⲁеⲓо̄ є та поⲗⲓс є раⲧⲏ ⲙ̄ па ⲭоеⲓс пⲣ̄ро ⲁⲧⲱ ⲥqеⲣаⲓ ⲡ̄ⲓ̄ⲱⲟⲩ ⲛ̄сωⲧⲙ̄ тнроⲩ· ететⲛ̄ⲱⲁнει є тполⲓс· ⲛ̄ тⲙⲛ̄терро· ⲛⲉⲧⲥоовоⲩ ⲙⲛⲧⲛ̄ ⲙⲛ̄ пеⲧⲕⲱⲃ̄· ⲁqоⲩⲱⲩⲃ̄ ⲛ̄ⲥⲓ ⲁⲱроⲑеос ⲙⲛ̄
Fol. 22 b ⲑеⲱ̄пістн тесqⲓⲙⲉ етⲭω ⲡ̄ⲓ̄ⲱⲥ ⲭє тⲛ̄|
ⲛ̄с ⲡ̄ⲓ̄ⲱⲕ пеⲛ̄ⲭоеⲓс аріеіре нан ⲙ̄ пеι ноⲩ ⲛ̄ ⲁⲥⲁⲑоп· ⲛⲧ̄ ⲭω є рок ⲙ̄ пекран ⲡ̄ⲓ̄ⲁⲧє ⲛ̄ⲧⲛ̄ⲁⲓсⲑаⲗе є пρⲱⲃ̄ Єпει ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃⲟⲗ ечⲛ̄ пекⲱⲁⲭє· ет

ехн̄ нн̄ϣаже· ет екхω м̄ммоот нак· ауоτωщ̄ Oriental 7021.
н̄сι парχωн ете м̄ιχанл пе· же ϯнахω нитн̄ м̄
па ран мн̄ па па х̄с пр̄ро | мн̄ пρ̄ (*sic*) та полιс· Fol. 38 *b*
θ̈ελнн̄ι· ατω ещхе тетн̄οτωщ̄ е ειμε е роот
сωτм̄ н̄тαταμωτн̄:—анок пе μιχанл· парχωн·
н̄ на тпе мн̄ на пκαϩ· анок пе μιχанл·
парχнстратнгос· н̄ тсоμ н̄ м̄пнτе· анок пе
μιχанл· парχаггелос· н̄ нι аιωн м̄ потоειн·
анок пе μ̈ιχанл· патнатос ет σωτн̄· н̄ м̄полε-
μος· ριωн м̄ пеүр̄ро· анок пе μ̈ιχанл· псолсл̄
ατω пщοτщοτ· н̄ на м̄пнτе· мн̄ на пκαϩ·
анок пе μιχанл· па ρο ет ере м̄ мнτщанρτнϥ·
м̄ пнοττе н̄ ρнτϥ̄· анок пе μιχанл· парχн-
аггелос· н̄ нι аιωн м̄ потоειн· ατω поικономος
н̄ тмн̄τеро н̄ м̄пнτе· анок пе м̄ιχанл· пет ϫ̈ι
н̄ н̄οτсια· мн̄ н̄сопсн̄ н̄ пρωμе· ειπροсенεγκει
м̄ммоот· м̄ пнοττе· пр̄ро м̄ ме х̄с пехс·

ектаϧο м̄ммоот е рок· Ауоτωщ̄ н̄сι парχωн Oriental 6781.
ёτе μιχанл̄ [пе] ещхω м̄ммос же ϯнахω е рωтн̄ м̄
па ран мн̄ пран м̄ па хоеіс пр̄ро мн̄ пран н̄ та
полιс· ατω ещхе ёτетн̄οτωщ̄е е ειμε сωτм̄ н̄тата-
μωτн̄· Анок пе μιχанл̄ парχωн н̄ на тпе
мн̄ на пκαϩ· Анок пе μιχанл̄ парχнст[р]атнκос
н̄ тсоμ н̄ м̄пнτе Анок пе μιχанл̄ парχаггелос
н̄ наιωн м̄ потоειн· анок пе μιχанл̄ патнатос
ет σωτн̄ м̄ полεμος ριωн м̄ пеүр̄ро Анок пе
μιχанл̄ псолсл̄ ατω пщοτщοτ н̄ м̄пнτе мн̄
пκαϩ· Анок пе μιχанл̄ па ρο ет ере м̄ мнτ-
щн̄ρτнϥ м̄ пнοττе н̄рнτϥ̄· Анок пе μιχанл̄
поικономος н̄ тмн̄τеро н̄ м̄пнτе· анок пе μι-
χанл̄ парχаггелос ет аре е ратϥ̄ н̄са отнам·
м̄ пеїωт н̄нат мм Анок пе μιχанл̄ пет ϫι
н̄ н̄сопсн̄ мн̄ неοτсια ётοτпροсенεγκн м̄ммоот м̄

Oriental 7021. пенснр· анок пе мїханл· пет мооуе мн̄ рωме ммн· ере тєтрелпіс ρн̄ пноутє· анок пе мїханл· парχнаггелос· пет ѧіакωнєі є тмнтрωме тнрс̄· ρн̄ отоутрот· ѧтѡ єт ѧіакωнєі є рωтн̄ ѧїн тетнмнткоті ѧа тєноу· ѿ ѧωроθєос
Fol. 39 a мн̄ θєѿпістн·| ѧтѡ он ϯнало ан· єϯакωнєі є
оє рωтн̄· ѧан ϯпросєнєгкєі ммоотн̄ н̄ пр̄ро н̄ на тпе· мн̄ на пкаϩ· єпєі ѧн ѧтетнѧіакωнєі нан ρѡ мн̄ па хс̄· ρн̄ относ н̄ сом· ϯнаовѡ̄т ан є нетнθусіа· мн̄ нетнѧсапн· наі єтетнϯ ммоот н̄ пноутє· ρн̄ па ран· мн нєіаре раат н̄сач єісѡтн̄ є рωтн̄ ρн̄ нететнχѡ ммоот· мн̄ нетнрнт ρі отсоп· є тѣннт· є тѣє птѡѵ н̄ тєпросфора· мн̄ тасапн· єтетнϯ ммоч ρн̄ па ран ρн̄ па ѧа· мн ϯоннт· ммотн̄ н̄ пнаг· н̄та тетнрїме· єтетнсопсн̄ ммоï· ѯє паракалєі· ѧтѡ нт̄ сопсн̄ н̄ пноутє є χѡк· нϥпоонєк є вол

Oriental 6781. пноутє пенрро· Ѧнок пе мїханл· пет мооуе мн̄ рωме мн ере тєтрелпіс ρі пноутє Ѧнок пе мїханл парχаггелос ет ѧіаконєі ē тмнтрωме тнрс̄ ρн̄ отоутрот· ѧтѡ анок пет ѧіаконєі є рωтн̄ ѧїн тетнмнткоті ѧа тєноу ѿ ѧωроθєос· мн̄ θєѿпістн· ѧтѡ н̄ ϯнало ан єіаїаконєі|
Fol. 23 a є рωтн̄· ѧан тапросєнєгкн ммоотн̄ н̄ пр̄ро· н̄
н̄ζ на тпе мн̄ на пкаϩ Єпєі ѧн ѧтетнѧіаконєі наі рωт· мн̄ па ѯоєіс ρн̄ относ н̄ сом мн єіѳѡ̄ѵ є нетнθусіа мн̄ нетнѧсапн· єтетнєіне ммоот н̄ пноутє ρн̄ па ран· мн нєіаре рат ан н̄сач єісѡтн̄ є рωтн̄· ρн̄ нететнχѡ ммоот мн̄ нетнєрнт· є тѣє тепросфора н̄ пѡѵ̄· мн єіоує̄ ммотн̄ н̄ пнаг· єтетнрїме ѧтѡ єтетнсопсн̄ ммоі· ѯє паракалєі н̄ пноутє нϥпоонєк є

ⲡⲉ ⲡⲁⲧ ⲉⲥⲟⲩⲱϣⲛ̄ ⲛ̄ⲥⲓ ⲧⲉⲑⲩⲥⲓⲁ ⲙ̄ⲙ̄ⲟ ⲧⲁⲥⲁⲡⲛ· ⲡⲉ Oriental 7021.
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ̄ ⲛ̄ ⲫⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ ⲡⲉ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲧ ⲉ ⲃⲟⲗ· ⲛ̄ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ· ⲛ̄ ⲥⲧⲙⲁⲥⲉ·
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ⲉ ⲃⲟⲗ ϩⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲡⲉ ⲡⲁ ϣⲁ· ⲧ-
ϫⲱ ⲙ̄ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲁⲉ ⲧ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄ ϩⲛ̄ ⲛⲁⲓ ⲧⲛⲟⲩ·
ⲁϥⲱ ⲛⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ· ϫⲓⲛ ⲧⲉⲧⲛ̄ⲙⲛⲧⲕⲟⲩⲓ ϩⲙ̄ ⲡⲁ
ⲣⲁⲛ· ⲛ̄ ⲧⲟⲃϣ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲛⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲭⲓⲉⲓ
ⲙ̄ⲙⲟⲟⲩ ⲧⲛⲟⲩ· ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩⲙⲉ
ⲁⲓⲱⲓ ⲛ̄ ⲛⲉⲧⲛ̄ⲑⲩⲥⲓⲁ· ⲛ̄ ⲧⲟⲟⲧⲛⲧⲛ̄ ϩⲛ̄ ⲟⲩⲙⲉ· Fol. 39 b
ⲙ̄ⲙ ⲛⲉⲧⲛ̄ϩⲱⲣⲟⲛ· ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ ⲁⲃⲉⲗ· ⲁⲉ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ 30
ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̄ ϩⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲛⲁⲓⲁⲧ
ⲧⲛⲧⲛ̄· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲥⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲛⲍ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ· ⲡⲉ ⲡⲉⲧⲛ̄ⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲡⲉ ⲡⲉⲧⲛ̄ ⲕⲉ ⲥⲙⲟⲩ· ϩⲱⲣⲟⲑⲉⲟⲥ ϩⲉ ⲡⲉ ⲡϩⲱⲣⲟⲛ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ· ⲑⲉⲟⲡⲓⲥⲧⲏ ϩⲱⲱⲥ· ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ· ⲉ
ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ-
ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ· ⲙⲛⲧⲛ̄ ⲡⲉ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲛ̄ ⲛⲁϩⲣⲡⲉ

ⲃⲟⲗ· ⲡⲉ ⲡⲁⲧ ⲉⲥⲱϣⲛ̄ ϩⲙ̄ ⲡⲉⲛⲛⲓ ⲛ̄ⲥⲓ ⲧⲉⲑⲩⲥⲓⲁ· ⲙ̄ⲙ Oriental 6781.
ⲧⲁⲥⲁⲡⲛ ⲡⲉ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ̄ ⲛ̄ ⲧⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ
ⲡⲉ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲧⲓ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ ⲛ̄ ⲥⲧⲙⲁⲥⲉ ⲉ ⲃⲟⲗ
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ϩⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲙ̄ ⲡⲁ ϣⲁ· ⲧⲓϫⲱ ⲙ̄ⲙ-
ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲁⲉ ⲧⲓ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄ ϩⲛ̄ ⲛⲁⲓ ⲧⲛⲟⲩ· ⲁⲩⲱ
ⲛⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ϫⲓⲛ ⲧⲉⲧⲛ̄ⲙⲛⲧⲕⲟⲩⲓ· ϩⲙ̄ ⲡⲁ ⲣⲁⲛ
ⲛ̄ ⲧⲟⲃϣ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲛⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲭⲓⲉⲓ
ⲙ̄ⲙⲟⲟⲩ ⲧⲛⲟⲩ· ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩⲙⲉ· Ⲗⲓⲱⲓ
ⲛ̄ ⲛⲉⲑⲩⲥⲓⲁ ⲛ̄ ⲧⲟⲟⲧ ⲧⲛⲧⲛ̄· ⲙⲛ̄ ⲛⲉϩⲱⲣⲟⲛ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ
ⲁⲃⲉⲗ· ⲙⲛ̄ ⲛⲱⲣⲉ ⲙⲛ̄ ⲧⲉⲑⲩⲥⲓⲁ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ· ⲁⲉ ⲁⲧⲉⲧⲛ̄-
ⲧⲁⲁⲩ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̄ ϩⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ ⲑⲉⲱⲡⲓⲥⲧⲏ·
ⲛⲁⲓⲁⲧ ⲧⲛⲧⲛ̄ ⲁⲩⲱ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁⲩⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄
ⲁⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉ ⲡⲉⲧⲛ̄ⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ ⲡⲉⲧⲛ̄
ⲕⲉ ⲥⲙⲟⲩ· ϩⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲡϩⲱⲣⲟⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ·
ⲑⲉⲱⲡⲓⲥⲧⲏ ϩⲱⲱⲥ ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲟⲕ Fol. 23 b
ⲡⲉ ⲙⲓϫⲁⲏⲗ | ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ ⲙⲛ̄

Oriental 7021. пноуте:—анок пе мιχанλ· пентафхι ѝ нетѝ-
шλнλ· мѝ нетѝθуσια· мѝ нетѝpеннт· е ϩраι
ша пноуте· ѝθе ѝ коρѝнλιос ѧ пеоуоειщ· ауω
он ке коρѝнλιос· анок аιвωк ша роϥ· аιтсавоϥ
е теριн· ѧ поухаї ете пваπϩсма пеѝт ас-
ϕορει ѧ ϥоϥ ριтѝ петрос· ѧпер р̄ ρоте· ϩоѵннѵ
ѧѧωтѝ ан· ката θе ρωт тнѵтѝ· ѝта тетѝρωп
е рої мѝ па χс̄:—епеι ан ецснϩ же ρωп е ρоуп е
пноуте· тареϥρωп е ρоуп· е ρωтѝ:—тенот ѡ
ѧωροθеос мѝ θеοпістн хι нтѝ ѝ отѵоѧ· тωоуп
Fol. 40 a ѧρе рат|тнѵтѝ· хι ѝ ні ѧωρоп нтѝ ρѝ наѵιх·
ѳ̄ζ епеι ан аιоуω· ειχω ѧѧос· нтѝ же ρенннсе
не наї· ауω етещаппωпе е βол· ρѧ пει βιос·
ϩнаϩ нтѝ ѝ пкефалιон ρѝ θιеροусалнм· ѝ
тпе· тполιс ѝ нет оуаав тнроу· аιоуω ϫар
ειχι ѝтнѵтѝ ѝρѧѧот· ѝ тоотϥ ѝ пноуте· е пма
ѝ нетѝθуσια· мѝ нетѝпросфора· мѝ нетѝ-

Oriental 6781. нтѝ ѝ простатнс ѝпаρрѝ пноуте· анок
пе мιχанλ пент асχι ѝпетѝшλнλ мѝ нетѝ-
θуσια· мѝ нетѝpеннт е ρраι ша пноуте ѝθе ѝ
коρѝнλιос· аιвωк ша роϥ аιтсавоϥ е теριн ѝ поу-
хаι· е тβе же пваптιсма пеѝт асϕωрει ѧѧоϥ ριтѝ
петрос· ѧпр̄ р̄ ρоте тιоѵннѵ ѧѧωтѝ ан· ката
θе ρωт тнѵтѝ ѝта тетѝρωп е рої мѝ па χоеιс·
епеι ан ецснϩ же ρωп е ρоуп е пноуте тареϥρωп
е ρоуп е ρωтѝ Тенот σе ѡ ѧωροθеос· мѝ θеѡ-
пістн· хι нтѝ ѐноуσоѧ· тωоуп ѡ̄ρе ерат
тнѵтѝ хι нтѝ ѝ пει ѧωρоп ρѝ наѵιх Спеι ан
аιоуω ειχω ѧѧос нтѝ же ρенннсе не наї· ауω
ететѝщаппωпе е βол· ρѧ пει βιос· тιнаϩ нтѝ
ѝ пкефалιон· ρѝ θιѐλнм ѝ тпе· тполιс ѝнет
оуаав тнроу· аιоуω ϫар ειχι ѧѧωтѝ ѝ ρωот
ѝ тоотϥ ѝ пноуте е пма ѝ нетѝθуσιа мѝ нетѝ-

ⲁⲅⲁⲑⲟⲛ· Ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ ⲛⲁⲩ ⲛ̄ϭⲓ ⲡⲁⲣⲭⲏ- Oriental
ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲩⲛⲏϫ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· 7021.
ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̄ ⲛⲉⲩϭⲓϫ· ⲁϥⲧⲟⲩ-
ⲛⲟⲥⲟⲩ· ⲁϥⲛⲟⲩϫⲉ ⲛ̄ ⲑⲟⲧⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ· ⲙ̄ⲙⲟⲟⲩ· ⲁϥϯ
ⲛⲁⲩ ⲛ̄ ⲛ̄ⲛⲟⲩⲃ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛ̄ⲛⲉⲩⲱϫⲛ̄· ⲟⲩⲇⲉ
ⲛ̄ⲛⲉⲩϣⲱⲱⲧ· ⲟⲩⲇⲉ ⲛ̄ ⲛⲉⲧⲛ̄ⲣ̄ ϩⲁⲏ ⲛ̄ ⲗⲁⲁⲩ· ⲛ̄ ⲁⲅⲁ-
ⲑⲟⲛ· ⲟⲩⲇⲉ ⲛ̄ ⲛⲉⲧⲛ̄ⲉⲓ̈ ⲉ ⲡⲁϩⲟⲩ· ϩⲛ̄ ⲛⲉⲧⲛ̄ⲑⲩⲥⲓⲁ·
ⲙⲛ̄ ⲛⲉⲧⲛ̄ⲁⲅⲁⲡⲏ· ϫⲓⲛ ⲡⲟⲟⲩ· ϣⲁⲛ ⲧⲉⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ·
ⲙ̄ ⲡϣⲁ ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϫⲱⲕ
ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲉⲧⲛ̄ⲣⲁϣⲉ· ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱ ⲉ ⲃⲟⲗ· ⲛ̄ ⲛⲉⲥⲛⲏⲩ·
ⲛ̄ⲧⲁⲩⲉⲓ̈ ϣⲁ ⲣⲱⲧⲛ̄ ϩⲙ̄ ⲡⲁ ⲣ̄|ⲡⲙⲉⲉⲩⲉ· ⲛⲅ̄ ⲧⲛ̄ⲛⲟⲟⲩ Fol. 40 b
ⲧⲁⲥⲟⲩ· ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲧⲉⲃⲧ̄· ⲁⲩⲱ ⲛⲅ̄ ⲥⲱⲧⲉ ⲛ̄ ⲟ̄ⲏ̄
ⲧⲉϣⲧⲏⲛ· ⲁⲩⲱ ⲡϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϣⲉ· ⲛ̄ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ·
ⲙⲛ̄ ⲡⲕⲉ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲧⲉⲣⲙⲏⲥⲓⲟⲛ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ·
ϩⲓ ϫⲱⲟⲩ· ⲉⲩⲧⲟⲟⲃⲉ ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲓ̈ⲱⲧ· ⲙⲛ̄ ⲡϣⲏⲣⲉ·
ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲟⲩⲙⲛ̄ⲧ̄ⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲱⲧ ⲉⲥϫⲏⲕ

ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ̄ ⲛⲉⲧⲛ̄ⲁⲅⲁⲑⲟⲛ· Ⲛⲁⲓ ⲇⲉ ⲛ ⲧⲉⲣⲉ Oriental
ϥϫⲟⲟⲩ ⲛⲁⲩ· ⲛ̄ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄ ⲉⲩⲛⲏϫ 6781.
ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁϥⲁ̄ⲙⲁϩⲧⲉ
ⲛ̄ ⲛⲉⲩϭⲓϫ· ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ· ⲁϥⲛⲟⲩϫ ⲛ̄ ⲑⲟⲧⲉ ⲛ̄ ⲥⲁ
ⲃⲟⲗ ⲙ̄ⲙⲟⲟⲩ· ⲁϥϯ ⲛⲁⲩ ⲛ̄ⲛⲟⲩⲃ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲛ̄ⲛⲉⲩⲱ̄ϫⲛ̄ ⲟⲩⲇⲉ ⲛ̄ⲛⲉⲩϣⲱⲱⲧ ⲟⲩⲇⲉ ⲛ̄ⲛⲉⲧⲛ̄ⲣ̄ ϩⲁⲏ̄ ⲛ̄
ⲗⲁⲁⲩ ⲛ̄ ⲁⲅⲁⲑⲱⲛ· ⲟⲩⲇⲉ ⲛ̄ⲛⲉⲧⲛ̄ⲉⲓ ⲉ ⲡⲁϩⲟⲩ ϩⲛ̄ ⲛⲉⲧⲛ̄-
ⲑⲩⲥⲓⲁ̄· ⲙⲛ̄ ⲛⲉⲧⲛ̄ ⲁ̄ⲅⲁⲡⲏ ϫⲓⲛ ⲙ̄ⲡⲟⲟⲩ ϣⲁ ⲡⲉⲧⲛ̄ϫⲱⲕ
ⲉ ⲃⲟⲗ· Ⲧⲱⲟⲩⲛ ϭⲉ ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲉⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϣⲁ̄
ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉⲛⲁⲛⲟⲩⲥ | ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ Fol. 24 a
ⲡⲉⲧⲛ̄ⲣⲁϣⲉ· ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲥⲛⲏⲩ ⲛ̄ⲧⲁⲩⲉⲓ ϣⲁ ⲛ̄ⲑ̄
ⲣⲱⲧⲛ̄· ϩⲙ̄ ⲡⲁ ⲣ̄ ⲡⲙⲉⲉⲩⲉ̄ ⲛⲅ̄ ⲧⲛ̄ⲛⲟⲟⲩ ⲧⲁⲥⲟⲩ ⲙ̄ ⲡⲉⲥⲟⲟⲩ·
ⲙⲛ̄ ⲧⲁ ⲡⲧⲃ̄ⲧ· ⲁⲩⲱ ⲛⲅ̄ ⲥⲱⲧⲉ ⲛ̄ ⲧⲉϣⲧⲏⲛ· ⲁⲩⲱ ⲡϣⲟⲙⲛ̄ⲧ̄
ⲛ̄ϣⲉ ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲓ̈ⲛⲟⲥ· ⲙⲛ̄ ⲡⲕⲉ ϣⲟⲙⲛⲧ ⲛ̄ⲧⲏⲣⲙⲏⲥⲓⲟⲛ·
ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ϩⲓ ϫⲱⲟⲩ ⲉⲩⲧⲟⲟⲃⲉ· ϩⲙ̄ ⲡⲣⲁⲛ
ⲙ̄ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲟⲩⲙⲛ̄ⲧ̄-
ⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲱ̄ⲧ ⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ· Ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϫⲟⲟⲩ

Oriental 7021. ⲉ ⲃⲟⲗ· Ⲛⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ ⲛⲁⲩ· ⲁⲩϯ ⲛⲁⲩ ⲛ̄
ϯⲣⲏⲛⲏ· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲙ̄ⲡⲏⲩⲉ· ϩⲛ̄ ⲟⲩⲉⲟⲟⲩ· ⲙⲛ̄
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲙ̄ⲙⲁϥ· ⲉⲣⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ· ϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ· ϣⲁⲛⲧ ⲉϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈ ⲉ
ⲧⲡⲉ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ· Ⲇⲱⲣⲟⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲧⲉϥⲥϩⲓⲙⲉ· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϩⲱⲛ ⲉ
ⲧⲟⲟⲧⲟⲩ· ⲛ̄ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ·
ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϣⲁ ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉⲛⲁⲛⲟⲩⲥ·
ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟ̄ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ
ϩⲛ̄ ϩⲉⲛⲑⲩⲥⲓⲁ· ⲙⲛ̄ ϩⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ· ϩⲙ̄ ⲡⲣⲁⲛ· ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ϣⲁ ⲡⲉϩⲟⲟⲩ
ⲙ̄ ⲡⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ· Ⲁⲩⲱ ⲙ̄ⲙⲉⲣⲓⲧⲉ ⲁⲧⲉⲧⲛ̄ⲡⲗⲩⲣⲟ-|
Fol. 41 *a* ⲫⲟⲣⲉⲓ̈ ⲛ̄ ⲟⲩⲕⲟⲩⲓ̈ ⲉϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ
ⲟ̅ⲑ̅ ⲧⲉⲛⲟⲩ· ⲁⲣⲁ ⲙ̄ⲡⲉ ⲛⲓ̈ ⲁⲓ̈ⲛⲓⲅⲙⲁ ⲣⲱϣⲉ· ⲉ ⲧⲉⲧ ⲡⲉⲧⲛ̄ϩⲏⲧ·
Ⲁⲣⲁ ⲧⲉⲧⲛⲁϫⲟⲟⲩ ⲟⲛ ⲉ ϯ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡϣⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄-
ⲑⲁⲣⲉⲓ ⲉϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭ-

Oriental 6781. ⲛⲁⲩ ⲁϥϯ ⲛⲁⲩ ⲛ̄ ϯⲣⲏⲛⲏ ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲡⲏⲩ̄ⲉ̄ ϩⲛ̄
ⲟⲩⲉⲟⲟⲩ ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲣⲉ ⲇⲱⲣⲟⲑⲉⲟⲥ·
ⲙⲛ̄ ⲑⲉⲱ̄ⲡⲓ̈ⲥⲧⲏ ϭⲱϣⲧ̄ ⲛ̄ⲥⲱϥ· ϣⲁⲛⲧ ⲉϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ
ⲉ̄ ⲧⲡⲉ̄ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ· ⲇⲱⲣⲟⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̄
ⲑⲉⲱ̄ⲡⲓⲥⲧⲏ· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϩⲱⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̄ϭⲓ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ
ⲙ̄ ⲡϣⲁ· ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲏ· ⲉⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ϩⲛ̄ ϩⲉⲛⲑⲩⲥⲓⲁ
ⲙⲛ̄ ϩⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ̄· ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ· Ⲁⲣⲁ
ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲉⲧⲛ̄ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲉϫⲛ̄ ⲛⲉ-
ⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲣⲁ ⲙ̄ⲡⲉ ⲛⲓ ⲁⲓⲛⲓ̈ⲅⲙⲁ ⲧⲏ-
ⲣⲟⲩ ⲣⲱϣⲉ ⲉ ⲧⲉⲧ ⲡⲉⲧⲛ̄ϩⲏⲧ· ⲁⲣⲁ ⲉⲧⲉⲧⲛ̄ⲁϫⲛⲁⲩ ⲟⲛ ⲉ ⲧⲓ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡϣⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄·
ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄ⲑⲁⲣⲉⲓ ⲉ̄ϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ϩⲙ̄ ⲡϣⲁ̄
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϫⲉ ϥⲛⲁ-

ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲭⲁⲏⲗ· ⲁⲉ ⲩⲛⲁⲧⲁⲁⲩ ⲛⲏⲧⲛ̄ ⲙ̄ⲙⲏ̄ ⲧⲉⲧⲛⲛⲏⲥⲉ:—Ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲅⲁⲣ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲧⲛⲟⲩ ⲛ̄ ϩⲱⲣⲉⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲁⲥⲧⲁⲣⲉ ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲱⲣⲟⲑⲉⲟⲥ· ⲙ̄ⲙⲏ̄ ⲧⲉⲩⲥⲟⲩⲙⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲉ ⲛ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲧⲉⲧⲉⲛⲏ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ⲙⲏ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲡⲭⲁⲏⲗ· ϩ ⲡⲛⲟⲩⲧⲉ ⲣⲱⲟⲩϥ ⲥⲟⲩⲧⲱⲛ ⲧⲉϥⲁϣⲁⲡⲏ· ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲧⲛ̄ⲛⲟⲩⲧ ⲛⲁⲩ ⲙ̄ ⲡⲉϥⲛⲟⲩ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲡⲭⲁⲏⲗ· ⲁⲩⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲩ ⲙ̄ ⲙⲡⲧⲣⲙ̄ⲙⲁⲟ· ⲛ̄ ⲁⲧ ⲱⲁⲛ̄:—ⲙ̄ⲙⲏ̄ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̄ ⲛ̄ ⲧⲙⲡⲧⲣⲙ̄ⲙⲁⲟ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲩⲛ· ⲱ̄ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲁⲧⲱ ⲛⲁⲥⲓⲛⲧ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲁⲛⲉⲙⲙⲉ· ⲉⲣ̄ ⲟⲩⲙⲉ· ⲁⲉ ⲛ̄ⲕⲁ ⲙⲙⲁ· ⲉⲙⲛⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲭⲁⲏⲗ ⲧⲙ̄ⲛⲁϩⲓⲧⲟⲩ· ⲙ̄ⲙⲏ̄ ⲡⲉⲧⲕⲱⲃ ⲉⲣⲏ̄ | ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲙ̄ⲡⲁⲧ ⲛ̄ⲡⲱϩ ⲣⲱ ⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̄ ⲛ̄ⲁⲕⲣⲟⲁⲧⲛⲥ ⲙ̄ⲡⲣ̄ ϫⲛⲁⲁⲩ ⲉ ☩ ⲕⲁⲧⲁ ⲧⲉϥⲥⲟⲙ· ⲉⲛⲥⲟⲟⲩⲛ̄ ⲁⲉ ⲡⲉⲧ ⲛ̄ⲛⲁⲧⲁⲁϥ· ⲙ̄ ⲡⲁⲣϫⲛⲁⲅⲅⲉⲗⲟⲥ·

Oriental 7021.

Fol. 41 b

ⲛ̄

ⲧⲁⲁⲩ ⲛⲏⲧⲛ̄ ⲙ̄ⲙⲏ̄ ⲧⲉⲧⲛⲛⲏⲥⲉ· Ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲅⲁⲣ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲧⲛⲟⲩ ⲛ̄ ϩⲱⲣⲉⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲁⲥⲧⲁⲣⲉ ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙⲏ̄ ⲧⲉⲩⲥⲟⲩⲙⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ | ϫⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲙ̄ ⲡⲉⲧⲉⲛⲏ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙⲏ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲭⲁⲏⲗ· ⲋ ⲡⲛⲟⲩⲧⲉ ⲣⲱⲟⲩϥ ⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲧⲉϥⲁϣⲁⲡⲏ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲧⲛ̄-ⲛⲟⲩⲧ ⲛⲁⲩ· ⲙ̄ ⲡⲉϥⲛⲟⲩ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲭⲁⲏⲗ· ⲁⲩⲥⲟⲟⲩⲧⲛ̄ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲩ ⲙ̄ ⲙⲡⲧⲣⲙ̄ⲙⲁⲟ ⲛ̄ ⲁⲧ ⲱⲁⲛ̄· ⲙ̄ⲙⲏ̄ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̄ ⲛ̄ ⲧⲙⲡⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲩⲛ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲱ ⲛⲁⲥⲓⲛⲧ ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲁⲛⲉⲙⲙⲉ ⲉⲣ̄ ⲟⲩⲙⲉ ⲁⲉ ⲛ̄ⲕⲁ ⲙⲙⲁ· ⲉⲧ ⲛ̄ⲛⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲙ̄ⲛⲁϩⲓⲧⲟⲩ ⲙ̄ⲙⲏ̄ ⲡⲉⲧⲕⲱⲃ ⲉⲣⲏ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲙ̄ⲡⲁⲧ ⲛ̄ⲡⲱϩ ⲣⲱ ⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̄ ⲛ̄ⲁⲕⲣⲱⲁⲧⲛⲥ· ⲙ̄ⲡⲣ̄ ⲧⲣⲉϩⲛⲁⲩ· ⲉ ☩ ⲕⲁⲧⲁ ⲧⲙ̄ⲥⲟⲙ· ⲉⲛⲥⲟⲟⲩⲛ̄ ⲁⲉ ⲡⲉⲧ ⲛ̄ⲛⲁⲧⲁⲁϥ ⲙ̄ ⲡⲁⲣϫ-

Oriental 6781.

Fol. 24 b

ϫ

Oriental 7021. ⲙⲓⲭⲁⲏⲗ· ϥⲛⲁⲇⲓⲁⲕⲱⲛⲉⲓ ⲙ̅ⲙⲟϥ ⲛⲁⲛ· ϩⲛ̅ ⲟⲩⲣⲁϣⲉ·
ⲕⲁⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ· ⲕⲁⲛ ⲟⲩⲛⲟϭ ⲡⲉ ϥⲛⲁϫⲓ̈ ⲛ̅ ⲧⲛ̅ⲡⲣⲟϩⲁⲓ-
ⲣⲉⲥⲓⲥ· ⲛ̅ⲧⲟⲟⲧⲛ̅:—ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϫⲛⲟⲩⲕ ⲉⲩϩⲱⲃ·
ⲡⲁⲣⲁ ⲧⲕ̅ϭⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ ⲙ̅ⲙⲁⲧⲉ· ⲧⲉ
ⲧϥ̅ϣⲓⲛⲉ ⲛ̅ⲥⲱⲥ:—ⲉϣϫⲉ ⲙ̅ⲙⲟⲛ ⲥⲱⲧⲙ̅ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲣⲉ
ⲡⲉⲛⲥ̅ⲏ̅ⲣ̅· ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲙ̅ⲙⲁⲛ· ⲛⲉⲣⲉ ⲛ̅ⲣⲙ̅ⲙⲁⲟ
ⲉⲓⲛⲉ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲩⲛⲟⲩϫⲉ ⲙ̅ⲙⲟⲟⲩ· ⲉ ⲡⲕⲁⲍⲟ-
ⲫⲓⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲙⲁⲓⲟⲟⲩ· ⲛ̅ϩⲟⲩⲟ
ⲁⲗⲗⲁ ⲛ̅ ⲧⲉⲣⲉ ⲧⲉⲭⲏⲣⲁ ⲛ̅ϩⲏⲕⲉ ⲕⲱⲧⲉ ϩⲙ̅ ⲡⲉⲥⲏⲓ· ⲁⲥϩⲉ
ⲉ ⲗⲉⲡⲧⲱⲛ ⲥⲛⲁⲩ· ⲉⲧⲉ ⲛⲟⲙⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ· ⲛ̅ⲧⲁⲥⲛ̅ⲧⲟⲩ
ϩⲛ̅ ⲟⲩϭⲉⲡⲏ· ⲁⲥⲛⲟϫⲟⲩ ⲉ ⲡⲕⲁⲍⲟⲫⲓⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲁ
ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲛ̅ ⲧⲉⲥⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧⲥ̅· ⲁⲩⲱ ⲁϥ-
ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲉⲛ̅ⲧ ⲁⲥϩⲉ ⲉ ⲣⲟϥ ⲧⲏⲣϥ̅ ϩⲙ̅
Fol. 42 *a* ⲡⲉⲥⲏⲓ̈· ⲁⲥⲧⲁⲁϥ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲛ̅ⲧⲟⲕ ⲇⲉ ϩⲱⲱⲕ | ⲱ̅ ⲡⲁ
ⲡ̅ⲁ̅ ⲙⲉⲣⲓⲧ· ⲁⲣⲓ̈ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̅ ⲉ ϯ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ϩⲙ̅ ⲡϣⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ

Oriental 6781. ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅ ϥⲛⲁⲇⲓⲁⲕⲟⲛⲉⲓ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲛ ϩⲛ̅
ⲟⲩⲣⲁϣⲉ· ⲕⲁⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ· ⲕⲁⲛ ⲟⲩⲛⲟϭ ⲡⲉ· ϥⲛⲁϫⲓ
ⲛ̅ ⲧⲛ̅ⲡⲣⲟϩⲩⲣⲉⲥⲓ̈ⲥ ⲛ̅ ⲧⲟⲟⲧⲛ̅· ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϫⲓ-
ⲛⲟⲩⲛ ⲉⲩϩⲱⲃ· ⲡⲁⲣⲁ ⲧⲉⲛϭⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ
ⲙ̅ⲙⲁⲧⲉ ⲧⲉ ⲧⲉϥϣⲓⲛⲉ ⲛ̅ⲥⲱⲥ· ⲉϣϫⲉ ⲙ̅ⲙⲟⲛ ⲥⲱⲧⲙ̅
ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲣⲉ ⲡⲉⲛⲥⲱ̅ⲧⲏⲣ ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲙ̅ⲙⲁⲛ·
ⲛⲉⲧ ⲉⲣⲉ ⲛ̅ⲣⲙ̅ⲙⲁⲟ̅ ⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲛⲟⲩϫ
ⲙ̅ⲙⲟⲟⲩ· ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲛⲟⲩⲧⲉ
ⲧⲙⲁⲓⲟⲟⲩ ⲛ̅ϩⲟⲩⲟ̅· ⲁⲗⲗⲁ ⲛ̅ ⲧⲉⲣⲉ ⲧⲉⲭⲏⲣⲁ ⲛ̅ϩⲏⲕⲉ
ⲕⲱⲧⲉ ϩⲙ̅ ⲡⲉⲥⲏⲓ ⲁⲥϩⲉ ϩⲙ̅ ⲡⲉⲥⲏⲓ ⲉ ⲗⲉⲡⲧⲏⲛ ⲥⲛⲁⲩ·
ⲉⲧⲉ ⲛⲟⲙⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ· ⲛ̅ⲧⲁⲥⲛ̅ⲧⲟⲩ ϩⲛ̅ ⲟⲩϭⲉⲡⲏ
ⲁⲥⲛⲟϫⲟⲩ ⲉ̅ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲛ̅
ⲧⲉⲥⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧⲥ̅· ⲁⲩⲱ ⲁϥⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲥ· ϫⲉ
ⲡⲉⲛⲧ ⲁⲥϩⲉ ⲉ ⲣⲟϥ ⲧⲏⲣϥ̅ ϩⲙ̅ ⲡⲉⲥⲏⲓ ⲁⲥⲧⲁⲁϥ ⲙ̅ ⲡϫⲟⲉⲓⲥ
Fol. 25 *a* Ⲛ̅ⲧⲟⲕ ⲇⲉ ϩⲱⲱⲕ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲁⲣⲓ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̅ ⲉ ϯ
ⲍ̅ⲁ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ϩⲙ̅ | ⲡϣⲁ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅·

ϩⲱⲱϥ ⲛⲁϯ ⲛⲁⲕ ⲛ̄ ⲟⲩⲁϣⲏ ⲛ̄ⲁⲅⲁⲑⲟⲛ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ Oriental 7021.
ⲛⲁⲇⲓⲁⲕⲱⲛⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲕ· Ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲙ̄ⲙⲟⲕ ⲙ̄ ⲡⲟⲉⲓⲕ ⲙ̄
ⲡⲱⲛϩ̄ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ ⁘ Ⲉⲕϣⲁⲛϩⲉⲃⲥ̄ ⲟⲩⲁ ⲉϥⲕⲏ ⲕⲁ ϩⲏⲩ·
ϩⲙ̄ ⲡϣⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲩⲧⲉ
ϩⲱⲱϥ· ⲛⲁϯ ϩⲓⲱⲱⲕ ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ·
Ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲁⲡⲟⲧ ⲛ̄ ⲏⲣⲡ̄ ⲛ̄ ⲟⲩⲁ· ϩⲙ̄ ⲡϣⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ
ⲛⲁⲧⲥⲟⲕ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲅⲉⲛⲏⲙⲁ· ⲛ̄ ⲧⲃⲱ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ ⲙ̄
ⲙⲉ· ⲁⲩⲱ ⲕⲁⲛ ⲟⲛ ⲙⲛ̄ⲧⲁⲁⲕ ⲏⲣⲡ̄ ⲙ̄ⲙⲁⲩ· ⲙ̄ ⲡⲛⲁⲩ
ⲛ̄ⲣ̄ ⲡⲁⲓ̈· ⲧⲥⲉ ⲟⲩⲁ ⲙ̄ⲙⲁⲧⲉ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ·
ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲥⲟⲕ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲡⲩⲅⲏ
ⲙ̄ⲙⲟⲩ ⲛ̄ ⲱⲛϩ̄· ⲉⲧⲥⲱⲕ· ⲉ ⲃⲟⲗ ϩⲁ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲉⲕϣⲁⲛⲃⲱⲕ ⲛⲅ̄ ϭⲙ̄ ⲡϣⲓⲛⲉ· ⲛ̄ ⲟⲩⲁ· ⲉϥ-
ϣⲱⲛⲉ ⲙ̄ⲙⲁⲧⲉ· ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ

ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ϩⲱϥ ⲛⲁϯ ⲛⲁⲕ ⲛ̄ ⲟⲩⲁ̄ϣⲏ ⲛⲁⲅⲁⲑⲟⲛ Oriental 6781.
ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ̄ ⲛⲁⲇⲓⲁⲕⲟⲛⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲕ· ⲉⲕϣⲁⲛϯ
ⲛ̄ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲙ̄ⲙⲟⲕ ⲙ̄ ⲡⲟⲉⲓⲕ
ⲙ̄ ⲡⲱⲛϩ̄ ϩⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ· ⲉⲕϣⲁⲛϩⲉⲃⲥ̄ ⲟⲩⲁ̄ ⲉϥⲕⲏ ⲕⲁ ϩⲏⲩ
ϩⲙ̄ ⲡϣⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ⲡⲛⲟⲩⲧⲉ
ϩⲱⲱϥ ⲛⲁⲧⲓ ⲛⲁⲕ ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ·
ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲁ̄ⲡⲟⲧ ⲛ̄ ⲏⲣⲡ̄ ⲛ̄ ⲟⲩⲁ̄ ϩⲙ̄ ⲡϣⲁ̄ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄· Ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧ-
ⲥⲟⲕ ⲉ ⲃⲟⲕ (*sic*) ϩⲙ̄ ⲡⲅⲉⲛⲏⲙⲁ ⲛ̄ ⲧⲃⲱ ⲛ̄ ⲉⲗⲟⲟⲗⲉ ⲙ̄ ⲙⲉ·
ⲁⲩⲱ ⲕⲁⲛ ⲟⲛ ⲙⲛ̄ⲧⲁⲕ ⲏⲣⲡ̄ ⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲛⲁⲩ ⲛⲣ̄ ⲡⲁⲓ·
ⲧⲥⲉ ⲟⲩⲁ̄ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄
Ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲥⲟⲕ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲩⲅⲏ ⲙ̄ⲙⲟⲩ ⲛ
ⲱⲛϩ̄ ⲉⲧ ⲥⲱⲕ ⲉ ⲃⲟⲗ ϩⲁ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—
Ⲉⲕϣⲁⲛⲃⲱⲕ ⲉ̄ ϭⲙ̄ ⲡϣⲓⲛⲉ ⲛ̄ⲟⲩ̄ⲁ̄ ⲉϥϣⲱⲛⲉ ⲙ̄ⲙⲁⲧⲉ·
ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̄·

Oriental 7021. Fol. 42 b

пв

мιχанλ· | пноττε ϥωωϥ· натⲡноот ⲙ̅ мιχанλ· нⲧ̅ϭⲙ̅ пекщιπε· ϥⲙ̅ пероот ⲙ̅ пекноϭ ⲛ̅ щωπε· ете паι пе· пщωπε ⲙ̅ пекλаот· λтω екщанвωк· ща ота· ечϥⲙ̅ пещтеко· ϥⲙ̅ пероот ⲙ̅ пща ⲙ̅ мїχанλ· нⲧ̅ слсωλϥ· пноττε ϥωωϥ· натⲡноот нак· ⲙ̅ мιχанλ· нⲧ̅наρмⲉк̅ е вол ϥⲙ̅ пещтеко ⲛ̅ аⲙⲡτе· атω пноττε ϥωωϥ наχоос нак· хе неι ϥⲙ̅ пещтеко атетⲡеι ща роï· екщанкωт· ⲛ̅ отекκλнсια· ϥιχⲙ̅ пκаϥ· є пран ⲙ̅ мιχанλ· пноττε ϥωωϥ накωт нак ⲛ̅ отнι· ⲛ̅ ат моуⲛ̅ ⲛ̅ϭιх· ϥраι ϥⲛ̅ ⲙⲡнτе· екщаннат етκωв· ⲛ̅ ота ере ϩенπλαсн ϥⲙ̅ пеҫсωма· нⲧ̅ θерапеуе ⲙ̅ⲙоϥ· ϥⲙ̅ пща ⲙ̅ парχаггелос мιχанλ· пноττε ϥωωϥ· нащⲡрⲧнϥ ϩа рок· нⲧ̅θерапеуе ⲙ̅ⲙок· є вол ϥⲛ̅ неπλαсн ⲛ̅ аⲙⲡτе· хе ϥснϩ· хе наιатоς ⲛ̅ ⲛнант· хе ⲛ̅тоот нет отнана нат· атω он· хе ⲛ̅а тароⲛ̅а нтⲛ̅· атω хе пна

Oriental 6781.

пноττε ϥωωϥ натⲡноот ⲙ̅ мιχанλ· нⲧ̅ϭⲙ̅ пекщιπε ϥⲙ̅ пероот ⲙ̅ пноϭ ⲛ̅ щωπε· ете пщωπε пе ⲙ̅ пекλаот· атω екщанвωк ща отⲁ̅ ечϥⲙ̅ пещтеко ϥⲙ̅ пероот ⲙ̅ пщⲁ̅ ⲙ̅ мιχанλ̅ нⲧ̅ слсωλϥ· пноττε ϥωωϥ натⲡноот нак ⲙ̅ мιχанλ̅· нⲧ̅наρмⲉк̅ е вол ϥⲙ̅ пещтеко ⲛ̅ аⲙⲡτе· атω пноττε ϥωωϥ наχоос нак хе неι ϥⲙ̅ пещтеко

Fol. 25 b

ϫ̅ⲍ̅

атетⲡеι ща роï· екщанкωт ⲛ̅ отекκλнсια· ϥιχⲙ̅ пκаϥ ⲉ̅ пран ⲙ̅ мιχанλ̅· пноττε ϥωωϥ накωт нак ⲛ̅ отнι ⲛ̅ ат моуⲛ̅ ⲛ̅ϭιх ϥⲛ̅ ⲙⲡнτе· екщаннат етсωв ⲛ̅ отⲁ̅ ере ϩенπλαсн ϥⲙ̅ пеҫсωма· нⲧ̅ θрапеуе ⲙ̅ⲙоϥ ϥⲙ̅ пщⲁ̅ ⲙ̅ парχаггелос мιχанλ̅· пноττε ϥωωϥ нащⲡрⲧнϥ ϩа рок нⲧ̅θрапеуе ⲙ̅ⲙок є вол ϥⲛ̅ неπλαсе и аⲙⲡτе· хе ϥснϩ хе наιатоς ⲛ̅ ⲛнант· хе ⲛ̅тоот нет отⲛⲁ̅ⲛат λтω он хе ⲛ̅а тароⲧнⲁ̅ нтⲛ̅· атω хе пна

ϣⲁϥϣⲟⲩ[ϣⲟⲩ] ⲙ̅ⲙⲟϥ ϩⲓϫⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ | ⲟⲛ ϫⲉ Oriental 7021.
ϣⲁⲣⲉ ⲧⲁⲅⲁⲡⲏ ϩⲱⲃⲥ̅· ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ⲛⲟⲃⲉ·:— Fol. 43 a
Ⲱ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲁⲩⲱ ⲛⲁⲥⲛⲏⲩ· ⲙⲁⲣⲛ̅ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲡ̅ⲅ̅
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲧⲛ̅ⲣ̅ ⲁⲡⲁ ⲧⲟⲟⲧⲛ̅ ⲉ ⲙⲉⲣⲉ ⲧⲁⲅⲁⲡⲏ· ⲙ̅
ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲛⲥⲟⲟⲩⲛ·
ϫⲉ ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲡⲉ· ⲁⲩⲱ ϥϩⲏⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̅
ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ϥⲛⲁϯ ⲙ̅ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲕⲁⲧⲁ ⲛϥ̅-
ϩⲃⲏⲩⲉ·:· Ⲡⲁⲣⲛ̅ ⲡⲱⲧ ⲛ̅ⲥⲁ ⲧⲁⲅⲁⲡⲏ· ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ϫⲉ ⲧⲁⲅⲁⲡⲏ· ⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲉ· ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ
ⲡⲉ ⲧⲁⲅⲁⲡⲏ· Ⲟⲩⲛⲁ ⲅⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ· ⲙⲛ̅
ⲡⲉⲛⲉⲓⲱⲧ· ⲛ̅ ⲁⲇⲁⲙ· ⲙⲛ̅ ⲉⲩϩⲁ· ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟⲧⲟⲩ· ⲛ̅
ⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ϩⲓⲧⲛ̅ ⲛ̅ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲁϥⲕⲱ
ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲩⲡⲁⲣⲁⲃⲁⲥⲓⲥ·:· ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲧⲁϥⲁⲁⲥ·
ⲙⲛ̅ ⲁⲃⲉⲗ· ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲧⲉϥⲑⲩⲥⲓⲁ·
ϩⲓⲧⲛ̅ ⲛ̅ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲟⲩⲛⲁ ϩⲱⲱϥ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅ ⲉⲛⲱⲭ ⲁϥⲡⲟⲟⲛϥ̅ ⲉ ⲃⲟⲗ· ⲉ ⲧⲙ̅

ϣⲁϥϣⲟⲩϣⲟⲩ ⲙ̅ⲙⲟϥ ϩⲓϫⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲛ ϫⲉ Oriental 6781.
ϣⲁⲣⲉ ⲧⲁⲅⲁⲡⲏ ϩⲱⲃⲥ̅ ⲉ ⲃⲟⲗ ⲉ̅ϫⲛ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ⲛⲟⲃⲉ·
ⲙⲁⲣⲛ̅ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲩⲱ
ⲛⲁⲥⲛⲏⲩ ⲛ̅ⲧⲛ̅ⲣ̅ ⲁ̅ⲡⲁ ⲧⲟⲟⲧⲛ̅ ⲉ ⲙⲉⲣⲉ ⲧⲁⲅⲁⲡⲏ ⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅· ⲉⲛⲥⲟⲟⲩϩ
ⲉ ϩⲟⲩⲛ ⲉⲛⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲡⲉ· ⲁⲩⲱ ⲉϥϩⲏⲛ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ϥⲛⲁϯ ⲙ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅
ⲕⲁⲧⲁ ⲡⲉϥϩⲱⲃ· Ⲡⲁⲣⲛ̅ ⲡⲱⲧ ⲛ̅ⲥⲁ ⲧⲁⲅⲁⲡⲏ ⲱ̅ ⲛⲁⲙⲉ-
ⲣⲁⲧⲉ· ϫⲉ ⲧⲁⲅⲁⲡⲏ ⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲧⲁⲅⲁⲡⲉ (sic)· ⲟⲩⲛⲁ̅ ⲅⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲁⲁϥ ⲙⲛ̅ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲇⲁⲙ· ⲙⲛ̅ ⲉⲩϩⲁ̅· ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟ̅ⲧⲟⲩ
ⲛ̅ ⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ̅· ϩⲓⲧⲛ̅ ⲛ̅ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅· ⲁϥⲕⲱ
ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲩⲡⲁⲣⲁⲃⲁⲥⲓⲥ· ⲧⲁⲅⲁⲡⲏ ϩⲱⲱⲥ ⲛ̅ⲧⲁϥ-
ⲁⲁⲥ ⲙⲛ̅ ⲁⲃⲉⲗ ⲡⲇⲓ̈ⲕⲁⲓⲟⲥ ⲁϥϫⲓ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲛⲉϥⲑⲩⲥⲓⲁ
ϩⲓⲧⲛ̅ ⲛ̅ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅· ⲟⲩⲛⲁ̅ ϩⲱⲱϥ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅ ⲉⲛⲱⲭ ⲁϥⲡⲟⲟⲛⲉϥ ⲉ̅ ⲃⲟⲗ· ⲉ ⲧⲙ̅

Oriental 7021. тречнаү · є пиоү · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл · мѫ̄ тецтаѯiс · отаєапн он тѫ̄та пноүте аас · мѫ̄ нωρе · ачталιо нач ѫ̄ отκiвωλос · ачоү[ωχ̄ϥ] мѫ̄ пецнι · тнрϥ̄ ρѫ̄ пиоү [ѫ]пκатаκлисмос ·

Fol. 43 b ρiтѫ̄ ѫ̄сопсѫ̄ | ѯ̄ мiханл · мѫ̄ тецтаѯiс ѫ̄ссе-
ѫ̄ лiкон · отна пента пноүте аач · мѫ̄ пенеιωт · авраам · ачсмѫ̄ ѧ̈аѳткн нѫ̈ннач · ачχарiѯе нач · ѫ̄ iсак ρϊ̈тѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл · мѫ̄ тецтаѯiс ⁘ атω ачапн ρωос тѫ̄та пноүте аас мѫ̄ iсаак ачшωп є роч · ѫ̄ тецѳтсια · атω ачѯι ѫ̄ отесооү є пецма · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл ⁘ отна пента пноүте · аач мѫ̄ iакωв · ачϯ нач ѫ̄ отχарiс · ѫ̄ надрѫ̄ нсат · пецсон · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл · мѫ̄ тецтаѯiс ⁘ отаєапн ρωос · тѫ̄т ачααч · мѫ̄ iωснф · ачнарнѫ̄ · енσιѯ · ѫ̄ нѫ̄снну атω є тоотс̄ ѫ̄ трѫ̄ ѫ̄ кнне · ρiтѫ̄ ѫ̄тωвϩ̄ ѯ̄ мiханл · мѫ̄ нѫ̄сопсѫ̄ · отна пента пноүте

Oriental 6781. тречнаү ē̄ пиоү · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл̄ мѫ̄ тецтаѯiс · | отаєапн он · тѫ̄та пноүте аас мѫ̄
Fol. 26 a ѫ̄ нωρе ачталιо нач ѫ̄ отκiвωтωс ачтоүω[ч] мѫ̄ пецнι тнрϥ̄ · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл̄ мѫ̄ тецтаѯiс ѫ̄сселiкон · отна̄ пента пноүте аач · мѫ̄ пенеιωт авраам · ачсмѫ̄ ѧ̈аѳткн нѫ̈ннач · ачχарiѯе нач ѫ̄ iесак ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл̄ мѫ̄ тецтаѯiс · отаєапн он ρωос тента пноүте аас мѫ̄ iесак · ачшωп є роч ѫ̄ тецѳтсια · атω ачѯι ен отē̄сооү є пецма · ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл̄ · отна пента пноүте аач мѫ̄ iакωв · ачϯ нач ѫ̄ отχарiс ѫ̄ надрѫ̄ нсат пецсон ρiтѫ̄ ѫ̄сопсѫ̄ ѯ̄ мiханл̄ мѫ̄ тецтаѯiс · отаєапн он тент ачααс мѫ̄ iωснф · ачнарнѫ̄ ѫ̄σιѯ ѫ̄ нецснну · атω ē̄ тоотс̄ ѫ̄ трѫ̄ ѫ̄ кнне · ρiтѫ̄ ѫ̄тωвϩ̄ ѯ̄ мiханл̄ мѫ̄ нецсопсѫ̄ · Отна̄ є пента

ⲁⲁϥ· ⲙⲛ̄ ⲙⲱⲩⲥⲏⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁϥⲛⲁϩⲙϥ̄· ⲉ Oriental 7021.
ⲧⲙⲛ̄ⲧϩⲙ̄ϩⲁⲗ· ⲙ̄ ⲫⲁⲣⲁⲱ· ⲁⲩⲱ ⲁϥⲙⲁϩϥ̄ ⲛ̄ ⲭⲁⲣⲓⲥ·
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄
ⲧⲉϥⲧⲁⲝⲓⲥ· ⲟⲩⲁⲅⲁⲡⲏ ϩⲱⲱⲥ ⲧⲉ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ·
ⲙⲛ̄ ⲓⲥⲟⲩ ⲛ̄ ⲛⲁⲩⲏ· ⲁϥⲧⲣⲉ ⲡⲣⲏ̄ ⲁϩⲉ ⲣⲁⲧϥ̄ ⲉ ⲣⲟϥ·
ϩⲛ̄ ⲅⲁⲃⲁⲱⲛ· ⲁϥⲡⲁⲧⲁⲥⲥⲉ | ⲛ̄ ⲛϥ̄ϫⲁϫⲉ ⲧⲏⲣⲟⲩ· ϩⲓⲧⲛ̄ Fol. 44 a
ⲛ̄ⲧⲱⲃϩ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄· Ⲟⲩⲛⲁ ⲡⲉ
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̄ ⲙⲱⲩⲥⲏⲥ· ⲁϥϯ ⲛⲁϥ ⲙ̄
ⲡⲉϥⲛⲟⲙⲟⲥ· ⲁϥⲧⲁⲁϥ ⲛ̄ ⲛ̄ϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏⲗ̄· Ⲟⲩⲛⲁ·
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ· ⲙⲛ̄ ⲇⲁⲇ̄ ⲡⲣ̄ⲣⲟ· ⲁϥⲥⲟⲧⲡϥ̄
ⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲛϥ̄ⲥⲛⲏⲩ· ⲁϥⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲛ̄ⲣⲣⲟ ⲉϫⲙ̄
ⲡⲓⲥⲣⲁⲏⲗ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉϥ-
ⲧⲁⲝⲓⲥ· Ⲟⲩⲁⲅⲁⲡⲏ ⲟⲛ ⲧⲉⲛ̄ⲧ ⲁϥⲁⲁⲥ· ⲙⲛ̄ ⲥⲟⲗⲱⲙⲱⲛ·
ⲡⲉϥϣⲏⲣⲉ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁϥ ⲉ ⲕⲱⲧ ⲙ̄ ⲡⲏⲓ ⲙ̄ ⲡϫ̄ⲥ̄
ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲁⲁϥ ⲙⲛ̄ ⲉⲍⲉⲕⲓⲁⲥ
ⲡⲣ̄ⲣⲟ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲁϥⲟⲩⲉϩ ⲕⲉ ⲙⲛ̄ⲧⲏ· ⲛ̄ⲣⲟⲙⲡⲉ· ⲉϫⲛ̄

ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̄ ⲙⲱⲩⲥⲏⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁϥⲛⲁϩⲙⲉϥ Oriental 6781.
ⲉ ⲧⲙⲛ̄ϩⲙ̄ϩⲁⲗ (*sic*) ⲛ̄ ⲫⲁⲣⲁⲱ̄· ⲁⲩⲱ ⲁϥⲙⲁϩϥ̄ ⲛ̄ ⲭⲁⲣⲓⲥ
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲙⲛ̄ ⲧⲉϥ-
ⲧⲁⲝⲓⲥ· ⲟⲩⲁⲅⲁⲡⲏ ϩⲱⲱⲥ ⲧⲉ ⲛ̄ⲧⲁϥⲁⲁⲥ ⲙⲛ̄ ⲓ̄ⲩ̄ ⲛ̄ ⲛⲁⲩⲏ̄·
ⲁϥⲧⲣⲉ ⲡⲣⲏ̄ ⲁϩⲉ ⲣⲁⲧϥ̄ ⲉ ⲣⲟϥ· ϩⲛ̄ ⲅⲁⲃⲁⲱⲛ ⲁϥⲡⲁ-
ⲧⲁⲥⲥⲉ ⲛ̄ ⲛⲉϥϫⲁϫⲉ ⲧⲏⲣⲟⲩ· ϩⲓⲧⲛ̄ ⲛ̄ⲧⲱⲃϩ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄
ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄: ⲟⲩⲛⲁ̄ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ
ⲙⲛ̄ ⲙⲱⲩ̄ⲥⲏⲥ ⲁϥϯ ⲛⲁϥ ⲙ̄ ⲡⲉϥⲛⲟⲙⲟⲥ· ⲁϥⲧⲁⲁϥ ⲛ̄
ⲛ̄ϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏⲗ̄· ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ | ⲁⲁϥ ⲙⲛ̄ Fol. 26 b
ⲇⲁⲩⲉⲓⲇ ⲡⲣⲣ̄ⲟ̄ ⲁϥⲥⲟⲧⲡϥ̄ ⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ⲛⲉϥⲥⲛⲏⲩ ⲁϥⲧⲁ- ⲍⲇ̄
ϩⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲛ̄ⲣⲣ̄ⲟ̄ ⲉϫⲙ̄ ⲡⲓⲏⲗ̄· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓ-
ⲭⲁⲏⲗ̄ ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ· Ⲟⲩⲁⲅⲁⲡⲏ ⲟⲛ ⲧⲉⲛⲧ ⲁϥⲁⲁⲥ
ⲙⲛ̄ ⲥⲱⲗⲟⲙⲱⲛ ⲡⲉϥϣⲏⲣⲉ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁϥ ⲉ ⲕⲱⲧ
ⲙ̄ ⲡⲏⲓ ⲙ̄ ⲡϫ̄ⲥ̄ ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ: Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̄ ⲉⲍⲉ-
ⲕⲓⲁⲥ ⲡⲣⲣ̄ⲟ̄ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲁϥⲟⲩⲉϩ ⲕⲉ ⲙⲛ̄ⲧⲏ ⲛ̄ⲣⲟⲙⲡⲉ

Oriental 7021. ⲛ̄ⲣⲙ̄ⲡⲟⲟⲩⲉ· ⲙ̄ ⲡⲉϥⲱⲛϩ̄· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲱⲛ ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ· Ⲟⲩⲁⲅⲁⲡⲏ ϩⲱⲱⲥ· ⲧⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ· ⲙⲛ̄ ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲁⲇⲁⲙ· ⲁϥⲕⲁⲧⲁⲝⲓⲟⲩ· ⲙ̄ⲙⲟϥ· ⲁϥⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲛ· ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡⲣⲉϥϫⲓ ⲥⲁⲣⲝ̄· ϩⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̄ ϣⲁⲛⲧ
Fol. 44 b ⲉϥⲥⲟⲧⲛ̄ | ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄
ⲡⲥ̄ ⲛⲉⲛⲛⲟⲃⲉ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ· ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁϥⲥⲟⲧⲡⲟⲩ ⲉ ⲃⲟⲗ· ⲟⲩⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ⲁⲩⲱ ϩⲓⲧⲛ̄ ⲡⲉⲩⲧⲁϣⲉⲟⲉⲓϣ· ⲛ̄ⲧⲁⲛⲉⲓ ⲧⲏⲣⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲙⲉ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲉⲓⲙⲉ· ϫⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ϩⲛ̄ ⲧⲁⲅⲁⲡⲏ ⲙⲛ̄ ⲡⲛⲁ· ⲁⲩⲱ ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲉⲧ ⲟ ⲛⲁⲛ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲁⲩⲱ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ· ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣⲛ̄

Oriental 6781. ⲉϫⲛ̄ ⲛ̄ⲣⲙ̄ⲡⲟⲟⲩ (*sic*) ⲙ̄ ⲡⲉϥⲱ̄ⲛϩ̄· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲱⲛ: Ⲟⲩⲁⲅⲁⲡⲏ ϩⲱⲱⲥ ⲧⲉⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ ⲙⲛ̄ ⲡⲅⲉⲛⲟⲥ ⲛ̄ ⲁⲇⲁⲙ· ⲁϥⲕⲁⲧⲁⲝⲓⲟⲩ ⲙ̄ⲙⲟϥ ⲁϥⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲛ ϩⲙ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ϣⲁ̄ ⲙ̄ⲡⲟⲟⲩ· ϩⲙ̄ ⲡⲧⲣⲉϥϫⲓ ⲥⲁⲣⲝ̄ ϩⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̄· ϣⲁⲛⲧ ⲉϥⲥⲟⲧⲛ̄ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̄ ⲛⲉⲛⲉⲓⲟⲧⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲥⲟⲧⲡⲟⲩ ⲟⲩⲇⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ⲁⲩⲱ ϩⲓⲧⲛ̄ ⲡⲉⲩⲧⲁϣⲉⲟ̄ⲉⲓϣ ⲛ̄ⲧⲁⲛⲉⲓ ⲧⲏⲣⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲙⲉ· ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲉⲓⲙⲉ ϫⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ϩⲛ̄ ⲧⲁⲅⲁⲡⲏ ⲙⲛ̄ ⲡⲛⲁ̄· ⲁⲩⲱ ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲉⲧ ⲟ ⲛⲁⲛ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲁⲩⲱ ⲙ̄ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲙⲁⲣⲛ̄

Oriental 7021.

пωт ⲛ̄ⲥa пиа· ⲙ̄ⲡ̄ тагапн· же єүсиϩ же пиа
ϣаүϣоⲩ ⲙ̄ⲡⲟⲩ· ϫⲓⲁ̄ⲏ̄ текрісіс· аⲩω же пиа
ϣаүϫїсе· аⲩω тагапн· ϣассоотⲧ̄· ϣаре
пиант он хоос· же на таротна инⲧ̄· ✝ тароⲧ-
✝ инⲧ̄· ⲫⲏ̄ пⲱⲓ сар ететⲛ̄ⲁⲱⲓ ⲙ̄ⲡⲟⲩ· етⲛ̄ⲁⲱї
инⲧ̄ ⲙ̄ⲡⲟⲩ· маρⲡ̄ї ⲛ̄ оⲩⲱї енаноⲩ· ⲙ̄ⲡоо-
ⲫⲏ̄ пⲱа | ⲡ̄ пархаггелос· ⲙїχанⲗ· же кас Fol. 45 a
ϩωⲙϥ· ецеⲱⲓ нан· ⲛ̄ оⲩⲱї енаноⲩ· аⲩω ⲛ̄ⲛоⲩ· ⲛ̄ⲍ
ⲫⲏ̄ тⲙ̄ⲧеро ⲛ̄ ⲙ̄ⲡⲛⲁ· маρⲡ̄ⲣ ϣа он ⲙ̄ⲡоо ⲫⲏ̄
оⲩϣа ⲡ̄ пⲧⲁкоⲛ· ⲫⲏ̄ пⲱа ⲡ̄ пархаггелос·
ⲙїχанⲗ· же кас ецеⲣ̄ ϣа· ⲛⲁⲁⲙан ⲙ̄ⲡ̄ пенхс·
ⲫⲏ̄ пⲱа ет ⲙⲛⲓ· е воⲗ ⲫⲏ̄ ⲙ̄ⲡⲛⲁ· Парⲡ̄ка ϭе·
ⲛ̄сωⲛ ⲛ̄ нерⲃⲛⲁ ⲡ̄ пкаке· ⲙ̄ⲡоо· ⲫⲏ̄ пⲱа· ⲡ̄
пархаггелос· ⲙїχанⲗ· же кас· ϩωⲙϥ ецеϯ
ⲫїωⲙⲛ ⲛ̄ ⲛроⲩлоⲩ ⲛ̄ поⲩоеⲓⲙ:—Парⲡ̄ϯ еоот ⲡ̄
пноⲩте· ⲙ̄ⲡоо ⲫⲏ̄ пⲱа ⲡ̄ пеⲩноϭ· ⲛ̄ архωⲛ·
же кас ецеϯ еоот нан· ⲫⲏ̄ пеⲩноϭ ⲛ̄ еоот· ет

Oriental 6781. Fol. 27 a

пωт ⲛ̄ⲥa пиа ⲙ̄ⲡ̄ тагапн· же єүсиϩ же пиа
ϣаүϫїсе· аⲩω тагапн | ϣассоотⲧ̄· ϣаре
пиант он хоос же на̄ таротна̄ инⲧ̄ ⲧⲓ тароⲧ✝
инⲧ̄· ⲫⲏ̄ пⲱⲓ сар ететⲛ̄ⲁⲱⲓ ⲙ̄ⲡⲟⲩ· етⲛ̄ⲁⲱⲓ
инⲧ̄ ⲙ̄ⲡⲟⲩ· Парⲡ̄ⲱⲓ ⲛ̄ оⲩⲱ ⲉⲛⲁⲟⲩ ⲙ̄-
ⲡоо· ⲫⲏ̄ пⲱ̄ ⲡ̄ пархаггелос ⲙїχанⲗ· же
кас ϩωⲙϥ ецеⲱⲓ нан· ⲫⲏ̄ оⲩⲱї енаноⲩ· ⲛ̄ⲛоⲩ
ецⲛ̄ⲛоⲩϩ ецⲛ̄ⲛⲓ е воⲗ ⲫⲏ̄ тⲙ̄ⲧеро ⲛ̄ ⲙ̄ⲡⲛⲁ·
Парⲡ̄ⲣ ϣа̄ он ⲙ̄ⲡоо ⲫⲏ̄ оⲩϣа̄ ⲡ̄ пⲧⲁкоⲛ ⲫⲏ̄ пⲱа̄
ⲡ̄ пархаггелос ⲙїχанⲗ· же кас ецеⲣ̄ ϣа̄ ⲛⲁⲁ-
ⲙан ⲙ̄ⲡ̄ пенхоеіс ⲫⲏ̄ пⲱа̄ ет ⲙⲛⲓ е воⲗ ⲫⲏ̄ ⲙ̄-
ⲡⲛⲁ̄· Парⲡ̄ка ϭе нсωⲛ ⲛ̄ нерⲃⲛⲁ ⲡ̄ пкаке ⲫⲏ̄
пⲱа̄ ⲡ̄ пархаггелос ⲙїχанⲗ· же кас ϩωⲙϥ ецеⲧⲃⲃоⲛ·
ⲛⲥⲱϥ ϫⲓωⲙⲛ· ⲛ̄ ⲛроⲩлоⲩ ⲛ̄ поⲩоеⲓⲙ· марⲡ̄ϯ
еоот ⲡ̄ пноⲩте ⲙ̄ⲡоо· ⲫⲏ̄ пⲱа̄ ⲡ̄ пеⲩноϭ ⲛ̄
архωⲛ· же кас ецеϯ еоот нан ⲫⲏ̄ пеⲩноϭ ⲛ̄ еоот

Oriental 7021. ϫⲏⲕ ⲉ ⲃⲟⲗ· Ⲡⲁⲣⲛ̄ϯ ⲡⲉⲛⲟⲩⲟⲓ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϩⲙ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ· ⲉⲣⲉ
ⲛⲉⲛⲥⲱⲙⲁ ϫⲁϩⲙ̄ ϩⲛ̄ ⲟⲩⲙⲟⲟⲩ· ⲉϥⲟⲩⲁⲁⲃ· ⲉⲛⲫⲟⲣⲉⲓ̈
ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ· ⲛ̄ⲉⲥⲟⲟⲩ· ⲉⲣⲉ ⲛⲉⲛϭⲓϫ· ⲙⲉϩ ⲛ̄ⲕⲗⲁⲇⲟⲥ·
ⲛ̄ⲥϯ ⲛⲟⲩϥⲉ ⲉⲛⲥⲟⲡⲥⲡ̄ ⲙ̄ⲙⲟϥ ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲁⲣⲭⲏⲥⲧⲣⲁϯⲅⲟⲥ· ⲛ̄ ⲧϭⲟⲙ
Fol. 45 b ⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩ|ⲧⲉ ⲉ ϩⲣⲁⲓ ⲉ
ⲡⲏ̄ ϫⲱϥ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϩⲁ ⲣⲟⲛ ⲛϥ̄ⲧⲱϣ ⲛⲁⲛ ⲛ̄ ⲧⲛ̄-
ⲧⲣⲟⲫⲏ· ⲙⲛ̄ ⲧⲛ̄ϩⲃ̄ⲥⲱ ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱϣ· ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ·
ⲛϥ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ· ⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲛⲉⲣⲏⲩ·
ϫⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛ̄ ⲉⲓⲣⲏⲛⲏ· Ⲕⲥⲟⲟⲩⲛ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ·
ϫⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲛ̄ ⲟⲩⲕⲉⲣⲙⲥ̄· ⲁⲩⲱ ⲧⲛ̄ⲫⲩⲥⲓⲛ
ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ· ⲁⲗⲗⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲛⲁⲏⲧ ⲡⲉ· ⲛ̄-
ⲣϥ̄ⲕⲱ ⲉ ⲃⲟⲗ· ⲡⲱⲛ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ· ⲡⲱⲕ ϩⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥⲡ̄

Oriental 6781. ⲉⲧ ϫⲏⲕ ⲉ ⲃⲟⲗ· Ⲡⲁⲣⲛ̄ϯ ⲡⲉⲛⲟⲩⲟⲓ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ̄ ϩⲙ̄ ⲡⲉϥⲛⲟϭ ⲛ̄ ϣⲁ̄ ⲙ̄ⲡⲟⲟⲩ· ⲉⲣⲉ ⲛⲉⲛⲥⲱⲙⲁ
ϫⲟⲕⲙ̄ ϩⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲉϥⲟⲩⲁⲁⲃ· ⲉⲛⲫⲱⲣⲉ ⲛ ⲟⲩϩⲃ̄ⲥⲱ
ⲛ̄ⲉⲥⲟⲟⲩ· ⲉⲣⲉ ⲛⲉⲛϭⲓϫ ⲙⲉϩ ⲛ̄ⲕⲗⲁⲇⲟⲥ ⲛ̄ⲥⲧⲓ ⲛⲟⲩϥⲉ·
ⲉⲛⲥⲟⲡⲥⲡ̄ ⲙ̄ⲙⲟϥ· Ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲏⲥⲧ[ⲣ]ⲁⲧⲏⲕⲟⲥ ⲛ̄ ⲧϭⲟⲙ ⲛ̄
ⲙ̄ⲡⲏⲩⲉ· ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲛ ⲛϥ̄ⲕⲱ ⲛⲁⲛ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ϩⲁ ⲣⲟⲛ ⲛϥ̄ⲧⲱϣ ⲛⲁⲛ ⲛ̄ ⲧⲉⲛⲧⲣⲟⲫⲏ· ⲙⲛ̄ ⲧⲉⲛϩⲃ̄ⲥⲱ·
Fol. 27 b ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱϣⲉ· Ⲙⲓⲭⲁⲏⲗ ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ
ⲍ̄ⲋ̄ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ· ⲛϥ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛ̄ ⲟⲩⲉ-
ⲣⲏⲛⲏ ⲉ ϩⲟⲩⲛ̄ ⲉ ⲛⲉⲛⲉⲣⲏⲩ· ϫⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛⲉⲓⲣⲏⲛⲏ·
ⲕ̄ⲥⲟⲟⲩⲛ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ ϫⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲛ̄ ⲟⲩⲕⲣ̄-
ⲙⲉⲥ· ⲁⲩⲱ ⲧⲉⲛⲫⲩⲥⲓⲥ ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ· ⲁⲗⲗⲁ ⲡⲛⲟⲩⲧⲉ
ⲟⲩⲛⲁⲏⲧ ⲡⲉ ⲛ̄ⲣⲉϥⲕⲱ ⲉ ⲃⲟⲗ· ⲡⲱⲛ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ· ⲡⲱⲕ
ϩⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥⲡ̄ ⲉ ϫⲱⲛ· ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛϥ̄ⲕⲱ

ⲉ ϫⲱⲛ· ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ⲛ̄ Oriental
ⲛⲉⲛⲛⲟⲃⲉ· Ⲡⲱⲛ ⲡⲉ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲱⲕ ϩⲱⲱⲕ ⲱ̄ 7021.
ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ·
ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲁⲣⲭⲱⲛ· ⲡⲱⲛ
ⲡⲉ ϣⲱϥⲧ̄· ⲡⲱⲕ ϩⲱⲱⲕ ⲟⲛ ⲡⲉ ⲇⲓⲟⲣⲑⲟⲩ· ⲙ̄ⲙⲟⲛ·
ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲣ̄ⲣⲟ· ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁⲓ ϩⲛ̄
ⲟⲩⲙⲉ· ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲛ̄ⲧⲟⲕ
ⲡⲉⲛⲁϩⲱⲣ· ⲛ̄ ⲧⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲕⲉ-|
ⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ· ⲧⲉⲛⲟⲩ ⲧⲏⲣⲛ̄ ⲛ̄ ⲛⲁϩⲣⲙ̄ Fol. 46 a
ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲭ̄ⲥ̄· ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲛⲓⲙ· ⲡⲉⲧ ⲥⲙⲁ- ⲡ̄ⲑ̄
ⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϩ· ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ⲛ̄ⲛⲉⲛⲛⲟⲃⲉ
ⲧⲏⲣⲟⲩ· ⲛ̄ⲧ ⲁⲛⲁⲁⲩ· ⲛϥ̄ϯⲑⲉ ⲛⲁⲛ ϩⲱⲱⲛ· ⲛ̄ⲧⲛ̄ⲕⲱ
ⲛ̄ⲥⲱⲛ ⲛ̄ ⲛⲁ ⲡⲁϩⲟⲩ· ⲛ̄ⲧⲛ̄ⲡⲟⲣϫⲛ̄· ⲉ ⲛⲁ ⲑⲏ· ⲛⲅ̄ ⲡⲣⲟⲥ-
ⲉⲛⲉⲅⲕⲉⲓ ⲙ̄ⲙⲟⲛ· ⲛⲁϥ ⲛ̄ⲟⲩⲁⲁⲃ· ⲉⲛⲟ ⲛ̄ⲁⲧ ⲧⲱⲗⲙ̄·
ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲟⲩⲁⲅⲁⲡⲏ· ϫⲉ ⲛ̄ⲧⲟⲕ· ⲱ̄
ⲡⲛⲟϭ· ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉ ⲡⲉⲛϥⲁⲓ-
ⲣⲟⲟⲩϣ· ϫⲉ ⲕⲁⲥ ϩⲱⲱⲛ ⲉⲛⲛⲁϣⲱⲡⲉ· ϩⲛ̄ ⲛⲉⲕⲙⲁ ⲛ̄

ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲡⲱⲛ ⲡⲉ ⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Oriental
ⲡⲱⲕ ϩⲱⲱⲕ ⲱ̄ ⲙⲓⲭⲁⲏⲗ̄ ⲡⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ 6781.
ϩⲁ ⲣⲟⲛ ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ· ⲱ̄ ⲙⲓ̈ⲭⲁⲏⲗ̄ ⲡⲉⲛⲁⲣⲭⲱⲛ
ⲡⲱⲛ ⲡⲉ ϣⲱϥⲧ̄· ⲡⲱⲕ ϩⲱⲱⲕ ⲟⲛ ⲡⲉ ⲇⲓⲟⲣⲑⲟⲩ ⲙ̄ⲙⲟⲛ
ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲣ̄ⲣⲟ· Ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁⲓ ϩⲛ̄
ⲟⲩⲙⲉ ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ
ⲡⲁⲛⲁϩⲱⲱⲣ ⲛ̄ ⲧⲙⲛ̄ⲧϣⲛ̄ϩⲧⲏϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲕⲉϣⲱⲡⲉ
ⲧⲉⲛⲟⲩ ⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̄· ⲛ̄ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲡⲥⲡ̄ ⲛⲓⲙ· ⲡⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ
ⲉⲛⲉϩ ⲛϥ̄ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲉⲛⲛⲟⲃⲉ ⲛ̄ⲧ ⲁⲛⲁⲁⲩ·
ⲛϥ̄ⲧⲓⲑⲉ ⲛⲁⲛ ⲛ̄ⲧⲛ̄ⲕⲱ ⲛ̄ⲥⲱⲛ ⲛ̄ ⲛⲁ ⲛ̄ⲡⲁϩⲟⲩ ⲛⲧⲛ̄ⲡⲟⲣϫⲛ̄ ⲉ
ⲛⲁ ⲛ ⲑⲏ· ⲛⲅ̄ ⲡⲣⲟⲥⲉⲛⲉⲅⲕⲏ ⲙ̄ⲙⲟⲛ ⲉⲛⲟⲩⲁⲁⲃ· ⲉ̄ⲛⲱ ⲛ̄ⲁⲧ
ⲧⲱⲗⲙ̄ ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲁ̄ⲅⲁⲡⲏ· ϫⲉ ⲛⲧⲟⲕ ⲱ̄
ⲡⲛⲟϭ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲙⲓⲭⲁⲏⲗ̄· ⲡⲉ ⲡⲉⲛϥⲁⲓ-
ⲣⲟⲟⲩϣ· ϫⲉ ⲕⲁⲥ ϩⲱⲱⲛ ⲛ̄ⲛⲁϣⲱⲡⲉ· ϩⲛ̄ ⲛⲉⲕⲙⲁ ⲛ̄

Oriental 7021. ⲙ̅ⲧⲟⲛ· ϩⲛ̅ ⲙ̅ⲡⲏⲩⲉ· Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ̈ ϣⲁ ⲣⲟⲛ
ⲙ̅ⲡⲟⲟⲩ· ⲱ̅ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ·
ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲛ· ⲉⲕⲛⲏⲩ· ⲙⲛ̅ ⲡⲉⲛϫⲥ̅ ⲡⲉⲛⲣ̅ⲣⲟ·
Ⲕⲁⲗⲱⲥ ⲁⲥⲉⲓ ⲛ̅ϭⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ· ⲧⲏⲣⲥ̅ ⲛ̅ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ·
ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ [ⲛ̅ ϣⲁ] ⲉⲧ ⲡⲟⲣϣ̅· ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ· ⲁⲕⲣ̅
ⲟⲩⲛⲟϭ ⲛ̅ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲱ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̅ⲧⲁⲕⲁⲁϥ· ⲉ ⲣⲟⲛ· ⲛ̅ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲛ ⲡⲉ·
ⲛ̅ϩⲏⲕⲉ· ⲁⲗⲗⲁ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲛ̅ⲣⲙ̅ⲙⲁⲟ· ⲛ̅ ⲣ̅ⲣⲟ
Fol. 46 b ⲡⲉ· Ⲏ̅ ϩⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲛⲉ ⲛ ⲧⲉⲓ ⲙⲓ|ⲛⲉ ⲉⲧ ⲛⲏϫ· ϩⲙ̅
ϥ̅ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ· ⲁⲗⲗⲁ ⲡϫⲥ̅ ⲡⲉ ⲛ̅ⲛⲁ ⲧⲡⲉ· ⲙⲛ̅ ⲛⲁ
ⲡⲕⲁϩ· Ⲏ̅ ϩⲉⲛⲣⲱⲙⲉ ⲁⲛ· ⲛ̅ ⲧⲉⲓ ϩⲉ· ϩⲁⲡⲗⲱⲥ· ⲛⲉⲧ
ⲇⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ· ⲛⲉ ⲉⲩϣⲙ̅ϣⲉ·
ϩⲁ ⲣⲁⲧⲕ̅· ⲛ̅ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ· ⲛ̅ⲥⲁⲣⲕⲓⲕⲟⲛ· ⲁⲛ ⲧⲉ·
ⲁⲗⲗⲁ ⲟⲩⲡⲛ̅ⲁ̅ϯⲕⲟⲛ ⲧⲉ· ⲉⲥⲙⲉϩ ⲛ̅ ⲱⲛϩ̅ ϣⲁ ⲉⲛⲉϩ·
ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲛ· ⲡⲉⲧ ⲣ̅ ϣⲁ ⲛⲙ̅ⲙⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲙ̅
ⲡϣⲁ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ϩⲛ̅ ⲟⲩⲙⲉ·
ⲉϥⲥⲟⲟⲩⲧⲛ̅ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉϥϭⲓϫ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥϫⲱ

Oriental 6781. ⲙ̅ⲧⲟⲛ· ϩⲛ̅ ⲙ̅ⲡⲏⲩ̅ⲉ̅· Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ
ⲙ̅ⲡⲟⲟⲩ· ⲱ̅ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲙⲓⲭⲁⲏⲗ· Ⲕⲁ-
ⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲛ ⲉⲕⲛⲏⲩ ⲙⲛ̅ ⲡⲉⲕϫⲥ̅ ⲡⲉⲛⲣⲣ̅ⲟ̅· Ⲕⲁⲗⲱⲥ
Fol. 28 a ⲁⲥⲉⲓ ⲛ̅ϭⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̅ ⲛ̅ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ | ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅
ⲝ̅ⲍ̅ ϣⲁ̅ ⲉⲧ ⲡⲟⲣϣ̅ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ· ⲁⲕⲣ̅ ⲟⲩⲛⲟϭ ⲛ̅
ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ ⲱ̅ ⲙⲓⲭⲁⲏⲗ̅· ⲁⲩⲱⲡⲁⲣⲓⲥⲧⲱⲛ
ⲛ̅ⲧⲁⲕⲁⲁϥ ⲉ ⲣⲟⲛ ⲛ̅ ⲟⲩⲁ̅ⲣⲓⲥⲧⲱⲛ ⲁⲛ ⲡⲉ ⲛ̅ϩⲏⲕⲉ· ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲓⲥⲧⲱⲛ ⲡⲉ ⲛ̅ⲣⲙ̅ⲙⲁ̅ⲟ̅· Ⲏ̅ ϩⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲛ̅ ⲧⲉⲓ
ⲙⲓⲛⲉ ⲛⲉⲧ ⲛⲏϫ ϩⲙ̅ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ· ⲁⲗⲗⲁ ⲡϫⲟⲉⲓⲥ ⲡⲉ
ⲛ̅ ⲛⲁ ⲧⲡⲉ̅ ⲙⲛ̅ ⲛⲁ ⲡⲕⲁϩ· ⲛ̅ ϩⲉⲛⲣⲱⲙⲉ ⲁⲛ ⲛ̅ ⲧⲉⲓ ϩⲉ
ϩⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲇⲓ̈ⲁⲕⲟⲛⲉⲓ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ
ⲛⲉ ⲉⲩϣⲙ̅ϣⲉ ϩⲁ ⲣⲁⲧⲕ̅ ⲛ̅ ⲟⲩⲧⲣⲁⲡⲓⲍⲁ ⲁⲛ ⲧⲉ ⲛ̅ⲥⲁⲣ-
ⲕⲓⲕⲟⲛ· ⲁⲗⲗⲁ ⲟⲩⲡⲛⲓⲕⲟⲛ ⲧⲉ ⲉⲥⲙⲉϩ ⲛ̅ ⲱⲛϩ̅ ϣⲁ ⲉⲛⲉϩ·
ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲛ ⲡⲉⲧ ⲣ̅ ϣⲁ̅ ⲛⲙ̅ⲙⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ⲁⲗⲗⲁ
ⲡⲛⲟⲩⲧⲉ ϩⲛ̅ ⲟⲩⲙⲉ ⲡⲉ· ⲉϥⲥⲟⲟⲩⲧⲛ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉϥϭⲓϫ

ⲙ̅ⲙⲟⲥ· ⲛⲁⲛ· ϫⲉ ⲕⲁⲗⲱⲥ· ⲁⲧⲉⲧⲛ̅ⲉⲓ̈ ϣⲁ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ· Oriental 7021.
ϯⲣⲏⲛⲏ ⲛⲏⲧⲛ̅ ⲛⲁⲥⲛⲏⲩ· ⲁⲩⲱ ϯⲣⲁϣⲉ ⲛⲙ̅ⲙⲏⲧⲛ̅
ⲧⲏⲣⲧⲛ̅· ϥⲥⲏϩ ⲅⲁⲣ· ϫⲉ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲥⲛⲁⲩ· ⲏ̅
ϣⲟⲙⲛ̅ⲧ· ⲥⲟⲟⲩϩ ⲛ̅ϩⲏⲧϥ̅ ϩⲙ̅ ⲡⲁ ⲣⲁⲛ· ϯϣⲟⲟⲡ
ⲛⲙ̅ⲙⲁⲩ ϩⲛ̅ ⲧⲉⲩⲙⲏⲏⲧⲉ· Ⲗⲟⲓⲡⲟⲛ ⲉϣϫⲉ ⲁϥϫⲟⲟⲥ ⲛ̅
ⲧⲉⲓ ϩⲉ· ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ̅ ϣⲟⲙⲛ̅ⲧ· ⲙ̅ⲙⲁⲧⲉ· ⲉⲓⲉ ⲟⲩⲏⲣ·
ⲧⲉⲛⲟⲩ· ⲡⲉ ⲡⲣⲁϣⲉ ⲙ̅ ⲡϫ̅ⲥ̅ ⲡⲉⲛⲣ̅ⲣⲟ· ⲙⲛ̅ ⲛϥ̅ⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩϣⲟⲟⲡ ϩⲛ̅ ⲧⲛ̅ⲙⲏⲏⲧⲉ ⲙ̅ⲡⲟⲟⲩ· ⲉⲩⲣ̅
ϣⲁ· ⲛⲙ̅ⲙⲁⲛ· ϩⲙ̅ ⲡⲉⲛⲛⲟϭ ⲛ̅ ⲁⲣⲓⲥⲧⲟⲛ ⲙⲛ̅ ⲡⲉⲓ̈|
ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ· ⲛ̅ϩⲟⲟⲩⲧ· ϩⲓ ⲥϩⲓⲙⲉ ϩⲓ ϣⲏⲣⲉ ⲕⲟⲩⲓ· Fol. 47 a
ϩⲓ ⲛⲟϭ ⲛ̅ⲣⲱⲙⲉ· ϩⲓ̈ ⲡⲟⲓⲥⲧⲟⲥ (sic)· ⲉⲩϣⲟⲟⲡ ϩⲙ̅ ⲡⲉⲓ ϥ̅ⲁ̅
ⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲧⲉ ⲡϣⲁ ⲡⲉ· ⲙ̅ ⲙⲓⲭⲁⲏⲗ·
ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉϥϯ ⲉⲟⲟⲩ·
ⲙⲉⲛ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲣ̅ ϣⲁ ⲛⲁϥ· ϩⲙ̅ ⲡϣⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟϭ ⲛ̅
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲗⲏⲑⲱⲥ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲁⲓϩⲓ ⲧⲟⲟⲧ· ⲉⲩⲛⲟϭ ⲛ̅ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲡⲁⲣⲁ ⲧⲁ ϭⲟⲙ·

ⲉⲧ ⲟⲩⲁⲁⲃ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲛ ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲧⲉⲧⲛ̅ⲉⲓ Oriental 6781.
ϣⲁ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ⲧⲓⲣⲏⲛⲏ ⲛⲏⲧⲛ̅ ⲛⲁⲥⲛⲏⲩ ⲁⲩⲱ ⲧⲓⲣⲁ-
ϣⲉ ⲛⲙ̅ⲙⲏⲧⲛ̅ ⲧⲏⲣⲧⲛ̅· ϥ̅ⲥⲏϩ ⲅⲁⲣ ϫⲉ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ
ⲥⲛⲁⲩ ⲏ̅ ϣⲟⲙⲛ̅ⲧ· ⲥⲟⲟⲩϩ ⲛ̅ϩⲏⲧϥ̅ ϩⲙ̅ ⲡⲁ ⲣⲁⲛ ⲧⲓϣⲟⲟⲡ
ⲛⲙ̅ⲙⲁⲩ ϩⲛ̅ ⲧⲉⲩⲙⲏⲏⲧⲉ· Ⲗⲟⲓⲡⲟⲛ ⲉϣϫⲉ ⲁϥϫⲟⲟⲥ ⲛ̅
ⲧⲉⲓ ϩⲉ ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ̅ ϣⲟⲙⲛ̅ⲧ· ⲙ̅ⲙⲁⲧⲉ· ⲉⲓⲉ ⲟⲩⲏⲏⲣ
ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲣⲁϣⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲣ̅ⲣⲟ ⲙⲛ̅ ⲛ̅ⲉϥⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩϣⲟⲟⲡ ϩⲛ̅ ⲧⲉⲛⲙⲏⲏⲧⲉ ⲙ̅ⲡⲟⲟⲩ· ⲉⲩⲣ̅
ϣⲁ̅ ⲛⲙ̅ⲙⲁⲛ· ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲁⲣⲓ̈ⲥⲧⲟⲛ· ⲙⲛ̅ ⲡⲉⲓ ⲥⲱⲟⲩϩ
ⲉ ϩⲟⲩⲛ ⲛ̅ϩⲟⲟⲩⲧ ϩⲓ ⲥϩⲓⲙⲉ· ϩⲓ ϣⲏⲣⲉ ⲕⲟⲩⲓ ϩⲓ̈ ⲛⲟϭ
ⲛ̅ⲣⲱⲙⲉ ⲙ̅ⲡⲓⲥⲧⲟⲥ ⲉⲩϣⲟⲟⲡ ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϣⲁ ⲙ̅ⲡⲟⲟⲩ·
Ⲉⲧⲉ ⲡϣⲁ̅ ⲡⲉ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅· ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥϯ ⲉⲟⲟⲩ|ⲙⲉⲛ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲣ̅ ϣⲁ Fol. 28 b
ⲛⲁϥ ϩⲙ̅ ⲡϣⲁ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ- ϩ̅ⲏ̅
ⲭⲁⲏⲗ̅· ⲡⲛⲟϭ ⲛ̅ ⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲗⲏⲑⲱⲥ
ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲓϩⲓ ⲧⲟⲟⲧ ⲉⲩⲛⲟϭ ⲛ̅ ⲕⲉⲫⲁⲗⲓⲟⲛ ⲡⲁⲣⲁ

Oriental 7021. ⲁⲩⲱ ⲁⲓϯ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ̈ ⲉ ⲃⲟⲗ· ⲉⲩⲛⲟϭ ⲙ̅ ⲡⲉⲗⲁⲅⲟⲥ·
ⲉϥⲟⲩⲏⲏⲩ· ⲙⲛ̅ϭⲟⲙ ⲉ ϯⲁⲡⲉⲣⲁ ⲙ̅ⲙⲟϥ· ⲉ ⲃⲟⲗ
ϫⲉ ⲁⲓϫⲟⲟⲥ· ϩⲛ̅ ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲉⲓ ⲉⲅⲕⲱⲙⲓⲟⲛ· ϫⲉ
ⲟⲩⲕⲟⲩⲓ̈· ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ· ⲁⲩⲱ ⲡⲁⲩⲉⲓⲛ ⲥⲟⲃⲕ̅· ⲁⲩⲱ
ϫⲉ ϯⲛⲟⲉⲓ̈ ⲁⲛ ⲛ̅ ⲛⲏⲏⲃⲉ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲡⲡⲉⲗⲁⲅⲟⲥ·
ⲛⲁϣⲧ̅ ⲉⲙⲁⲧⲉ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲅⲕⲱⲙⲓⲟⲛ· ⲙ̅ ⲡⲛⲟϭ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ̈ ⲙ̅ⲙⲱⲧⲛ̅ ⲛⲁⲥⲛⲏⲩ· ϯ ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̅ ⲛ̅ⲙ̅ⲙⲁⲓ̈·
ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲛⲟⲩϩⲙ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲅⲟⲥ
ⲛ̅ ⲁⲧ ⲁⲣⲏϫϥ̅· ⲛ̅ⲧⲁⲉⲓ̈ ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅· ⲉ ⲡⲉⲕⲣⲟ· ϩⲛ̅
ⲟⲩⲥⲟⲟⲩⲧⲛ̅· Ⲉⲡⲉⲓ ⲇⲏ ⲁⲓϩⲓ ⲧⲟⲟⲧ· ⲉ ϣⲁϫⲉ· ⲛⲙ̅ⲙⲏⲧⲛ̅
Fol. 47 b ⲉⲛ ⲉⲅⲕⲱⲙⲓⲟⲛ· ⲙⲛ̅ ⲛ̅ⲧⲁⲓⲟ·| ⲉⲧ ⲡⲣⲉⲡⲉⲓ̈· ⲙ̅ ⲡⲉⲧ ⲛ̅ⲣ̅
ϥⲃ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ·
ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣⲝ̅ ⲡⲉ ⲡⲁ ⲗⲁⲥ· ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ
ⲡⲁ ⲥⲱⲙⲁ· ⲙ̅ⲡ ⲓ̈ⲉϣϭⲙ̅ϭⲟⲙ· ⲉ ⲡⲱϩ ⲉ ⲡϣⲓ· ⲙ̅
ⲡⲉϥⲉⲟⲟⲩ· ⲙⲛ̅ ⲡϫⲱⲕ ⲙ̅ ⲡⲉϥⲁⲝⲓⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ̅

Oriental 6781. ⲧⲁ ϭⲟⲙ ⲁⲩⲱ ⲁⲓⲧⲓ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ ⲉⲩⲛⲟϭ ⲙ̅ ⲡⲉⲗⲁⲅⲟⲥ
ⲉϥⲟⲩⲏⲏⲩ· ⲉⲙⲁⲧⲉ· ⲉⲙⲛ̅ϭⲟⲙ ⲙ̅ⲙⲟⲓ ⲉ̅ ϯⲁⲡⲉⲣⲁ ⲙ̅-
ⲙⲟϥ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲓϫⲟⲟⲥ ϩⲛ̅ ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲉⲓ ⲉⲅⲕⲱⲙⲓⲟⲛ
ϫⲉ ⲟⲩⲕⲟⲩⲓ ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ· ⲁⲩⲱ ⲡⲁⲩⲉⲓⲛ ⲥⲟⲃⲕ̅ ⲁⲩⲱ
ϫⲉ ⲧⲓⲛⲟⲓ ⲁⲛ ⲛ̅ ⲛⲏⲏⲃⲉ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲡⲡⲉⲗⲁⲅⲟⲥ ⲛⲁϣⲧ̅
ⲉⲙⲁⲧⲉ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲓ [ⲉⲅ]ⲕⲱⲙⲓⲟⲛ ⲙ̅ ⲡⲛⲟϭ ⲛ̅ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· Ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲱⲧⲛ̅ ⲱ̅ ⲛⲉⲥ-
ⲛⲏⲩ· ϯ ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ̅ ⲛ̅ⲙ̅ⲙⲁⲓ ϫⲉ ⲕⲁⲥ ⲉⲓⲉ̅ⲛⲟⲩϩⲙ̅ ⲉ
ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲏⲏ̅ⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲅⲟⲥ ⲛ̅ ⲁⲧ ⲁⲣⲏϫϥ̅· ⲛ̅ⲧⲁⲉⲓ̈
ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅ ⲉ ⲡⲉⲕⲣⲟ ϩⲛ̅ ⲟⲩⲥⲟⲟⲩⲧⲛ̅· ⲉⲡⲉⲓ ⲇⲏ ⲁⲓϩⲓ
ⲧⲟⲟⲧ ⲉ ϣⲁϫⲉ ⲛⲙ̅ⲙⲏⲧⲛ̅ ϩⲙ̅ ⲡⲉⲓ ⲉⲅⲕⲱⲙⲓⲟⲛ· ⲙⲛ̅
ⲛ̅ⲧⲁⲓⲟ̅ ⲉⲧ ⲡⲣ̅ⲉⲡⲉ ⲙ̅ ⲡⲉⲧ ⲛ̅ⲣ̅ ϣⲁ̅ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲡⲛⲟϭ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲁⲗⲗⲁ ⲟⲩⲗⲁⲥ ⲛ̅ ⲥⲁⲣⲝ̅
ⲡⲉ ⲡⲁ ⲗⲁⲥ· ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ ⲡⲁ ⲥⲱⲙⲁ·
ⲙ̅ⲡⲉ ⲓⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲡⲱϩ ⲙ̅ ⲡϣⲓ ⲙ̅ ⲡⲉϥⲉⲟⲟⲩ· ⲙⲛ̅
ⲡϫⲱⲕ ⲙ̅ ⲡⲉϥⲁⲝⲓⲱ̅ⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲱ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲙⲛ̅ⲛ̅ⲥⲁ

Oriental 7021.

па ⲁⲥ ⲙⲡⲛⲥа пиоⲧе е ⲃол · ⲱ ⲙⲓⲭⲁⲏⲗ · птелнл · ⲙ̅ па ⲣнт · ⲱ парⲭнаⲥⲥелос · ет отаав · псолсⲗ̅ ⲙ̅ па ⲣнт ⲱ парⲭнаⲥⲥелос · ет отаав · псолсⲗ̅ ⲙ̅ па лас · ⲱ ⲙⲓⲭⲁⲏⲗ пшаже · ⲛ̅ та тапро · ауω псолсⲗ̅ ⲙ̅ па ⲣнт · ⲙⲛ̅ па ⲩлнл · ⲛ̅ наⲣⲡ̅ пиоⲧⲧе · ащ ⲛ̅ ⲩоⲧωⲃе · ⲏ ⲛ̅ ⲣнт · ⲛ̅ ⲣесноι · пет нащеⲙе · ⲏ нⲉⲓωⲣⲣ̅ ⲙ̅ пхωк · ⲙ̅ пкаⲍⲓωⲙа · ⲙⲛ̅ пеоⲟⲩ · ⲛ̅та пиоⲧⲧе столιζе ⲙ̅ⲙок · ⲛ̅ⲣнтⲩ̅ · Наι тнроⲩ · ⲛ̅т аιхооⲩ ⲱ парⲭωн ⲛ̅ тⲙ̅ⲛтеро ⲛ̅ ⲙ̅пнⲧⲉ · ⲙⲛ̅ нет ототⲃ̅ е наї · сепрепеї ⲙ̅ пеκноⲥ ⲛ̅ еоⲟⲩ · аллα κω наι е ⲃол · ⲱ парⲭаⲥⲥелос · Є ⲃол же анⲧ̅ отрωⲙе ⲛ̅ рецⲣ̅ ноⲃе · ауω ϯⲥоⲭⲃ̅ ⲉⲙⲁⲧⲉ · ⲣⲙ̅ напраⲍⲓс · ϯпараκалеї | ⲙ̅ⲙок · ⲱ па рецϯ тоот · Fol. 48 a
ⲙ̅ⲙⲓⲭⲁⲏⲗ · ⲁⲓ ⲛ̅тоот · ⲣωоⲧ ⲙ̅ па тωⲃⲏ̅ · ⲙⲛ̅ па сопсⲛ̅ · ете па коτι ⲛ̅ ⲁωрон пе · ет ⲥоⲭⲃ̅ · наι ⲛ̅таⲩⲣ̅ атоот (*sic*) · є таач нак ⲣⲙ̅ пекϣа · ⲙⲡⲣ̅ ⲥⲛ̅ 6ⲩ

Oriental 6781.

пиоⲧⲧе є ⲃол · ⲱ ⲙⲓⲭⲁⲏⲗ̅ птелнл ⲙ̅ па ⲣнт · Ⲓ̅Ⲓ̅Ⲓ̅ парⲭаⲥⲥелос ет отаав псолсⲗ̅ ⲙ̅ па ⲣнт · Ⲓ̅Ⲓ̅Ⲓ̅ парⲭнстратнкос · ет отаав псолсⲗ̅ ⲙ̅ па лас · Ⲓ̅Ⲓ̅Ⲓ̅ ⲙⲓⲭⲁⲏⲗ̅ пшаже ⲛ̅ та тапро · ауω псоⲟⲩⲧⲛ̅ ⲙ̅ па ⲣнт ⲙⲛ̅ па ⲩлнл ⲛ̅ наⲣⲣ̅ пиоⲧⲧе · ащ ⲛ̅ ⲩоⲧωⲃе · ⲏ ащ ⲛ̅ ⲣнт ⲛ̅ⲣесноιе · пет нащеⲙе · ⲏ нⲉⲓωⲣⲣ̅ ⲙ̅ пхωк | ⲙ̅ пеκаⲍⲓωⲙа̅ · ⲙⲛ̅ пеоⲟⲩ Fol. 29 a
нта пиоⲧⲧе столιζе ⲙ̅ⲙок ⲛ̅ⲣнтⲩ̅ · Наι тнроⲩ ⲛ̅таιхооⲩ ⲱ парⲭωн ⲛ̅ тⲙ̅ⲛтеро ⲛ̅ ⲙ̅пнⲧⲉ · ⲙⲛ̅ нет ототⲃⲉ̅ е наι сепⲣепе ⲙ̅ пеκноⲥ ⲛ̅ еоⲟⲩ · аллα κω̅ наι е ⲃол ⲱ парⲭаⲥⲥелос ет отаав · е ⲃол же анⲧ̅ отрωⲙе ⲛ̅ рецⲣ̅ ноⲃе · ауω ⲛ̅ тιⲥоⲭⲃ̅ ан ⲙ̅ⲙате ⲣⲙ̅ напраⲍⲓс · ϯпараκалеι ⲙ̅ⲙок ⲱ па рецϯ тоот ⲙⲓⲭⲁⲏⲗ · ⲁⲓ ⲛ̅тоот ⲣωт ⲙ̅ па тωⲃⲏ̅ · ете па коτι ⲛ̅ ⲁωрон пе ет ⲥоⲭⲃ̅ наι ⲛ̅таⲩⲣ̅ атоот (*sic*) є таач нак ⲣⲙ̅ пекϣа ⲙ̅поот ·

Oriental 7021. ⲁⲣⲓⲕⲉ ⲉ ⲡⲉⲕϩⲙ̅ϩⲁⲗ· ϫⲉ ⲡⲁ ⲇⲱⲣⲟⲛ ⲥⲟⲃⲕ̅· ⲁⲗⲗⲁ
ϣⲱⲡⲉ ⲉ ⲣⲟⲕ ⲛ̅ ⲧⲁ ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ· ⲛ̅ⲑⲉ ⲙ̅ ⲡⲗⲉⲡⲧⲟⲛ
ⲥⲛⲁⲩ ⲉⲙⲁⲧⲉ· Ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲟⲩⲛⲁⲏⲧ·
ⲁⲩⲱ ⲛ̅ ϣⲁⲛϩⲧⲏϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱ ϯ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ̈ ⲉ
ⲣⲟⲕ· ⲉⲓⲥⲟⲟⲩⲛ̅· ϫⲉ ⲙⲛ̅ⲧⲁⲓ ⲙ̅ⲙⲁⲩ· ⲛ̅ ⲕⲉ ⲗⲁⲁⲩ ⲙ̅
ⲡⲣⲟⲥⲧⲁⲥⲓⲁ· ⲛ̅ ⲛⲁϩⲣⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁⲕ· ⲱ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲕϣⲁⲛⲣ̅ ⲡⲛⲁ·
ⲛⲙ̅ⲙⲁⲓ̈ ⲛⲅ̅ ϫⲓ ⲛ̅ ⲧⲟⲟⲧ· ⲙ̅ ⲡⲁ ⲧⲱⲃϩ̅· ⲙⲛ̅ ⲡⲁ ⲕⲟⲩⲓ
ⲛ̅ ⲧⲁⲓⲟ· ⲕⲁⲛ ⲉϣϫⲉ ϥϭⲟϫⲃ̅ ⲟⲛ· ϯⲛⲁⲣ̅ ⲁⲡⲁⲧⲟⲟⲧ ⲟⲛ·
ⲉϯ ⲛⲁⲕ ⲙ̅ ⲡⲧⲁⲓⲟ· ⲙ ⲡⲁ ⲗⲁⲥ· ⲙⲛ̅ ⲡⲁ ϩⲏⲧ· ⲛ̅ⲥⲏⲩ
ⲛⲓⲙ· ⲛ̅ ⲛⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲙ̅ ⲡ[ⲁ] ⲱⲛϩ̅· ⲁⲩⲱ ϯⲑⲁⲣⲉⲓ
ⲙ̅ ⲡⲁⲓ ϩⲛ̅ ⲟⲩⲙⲉ· ϫⲉ ⲉⲓϣⲁⲛⲕⲱ ⲛⲁⲓ ⲙ̅ⲙⲁⲧⲉ· ϩⲙ̅
ⲡⲁ ϩⲏⲧ· ⲙ̅ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲉⲕⲣⲁⲛ· ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲓⲕⲟⲛ ⲛ̅ⲛⲁⲩ ⲛⲓⲙ· ϯⲛⲁϣⲱⲡⲉ ⲁⲛ ⲉϫⲛ̅ (*sic*) ⲃⲉⲉⲕⲉ· ⲁⲩⲱ
Fol. 48 *b* ⲉϫⲛ̅ (*sic*) ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲛⲁϩⲣⲙ̅ | ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲡⲉⲣ̅ ⲡⲙⲉⲉⲩⲉ·
ϥⲇ̅ ⲙⲛ̅ ⲙ̅ ⲡⲕ̅ⲣⲁⲛ· ⲱ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ

Oriental 6781. ⲙ̅ⲡⲣ̅ ϭⲛ̅ⲁⲣⲓⲕⲉ ⲉ ⲡⲉⲕϩⲙ̅ϩⲁⲗ ϫⲉ ⲡⲁ ⲇⲱⲣⲟⲛ ⲥⲟⲃⲕ̅·
ⲁⲗⲗⲁ ϣⲱⲡ ⲉ ⲣⲟⲕ ⲛ̅ ⲧⲁ ⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲗⲉⲡ-
ⲧⲱⲛ ⲥⲛⲁⲩ ⲛ̅ ⲧⲉⲭⲏⲣⲁ· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲛ̅ⲧⲕ̅ ⲟⲩ-
ⲛⲁⲏⲧ ⲁⲩⲱ ⲛ̅ ϣⲛ̅ϩⲧⲏϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱ ⲁⲓϯ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ
ⲉ ⲣⲟⲕ ⲉⲓⲥⲟⲟⲩⲛ· ϫⲉ ⲙⲛ̅ⲧⲁⲓ ⲙ̅ⲙⲁⲩ ⲛ̅ⲕⲉ ⲗⲁⲁⲩ ⲙ̅
ⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁⲕ ⲱ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲓⲭⲁⲏⲗ̅ ⲉⲕϣⲁⲛⲣ̅ ⲡⲛⲁ ⲛⲙ̅ⲙⲁⲓ·
ⲛⲅ̅ ϫⲓ ⲛ̅ⲧⲟⲟⲧ ⲙ̅ ⲡⲁ ⲧⲱⲃϩ̅ ⲙⲛ̅ ⲡⲁ ⲕⲟⲩⲓ ⲛ̅ ⲧⲁⲉⲓⲟ̅· Ⲕⲁⲛ
ⲉϣϫⲉ ⲉϥϭⲟϫⲃ̅ ⲟⲛ ⲧⲓⲛⲁⲣ̅ ⲁⲡⲁⲧⲟⲟⲧ ⲟⲛ ⲉϯ ⲛⲁⲕ ⲛ̅ⲥⲁⲑⲏ·
ⲙ̅ ⲡⲧⲁⲉⲓⲟ̅ ⲙ̅ ⲡⲁ ⲗⲁⲥ· ⲙⲛ̅ ⲡⲁ ϩⲏⲧ ⲛ̅ⲥⲏⲩ ⲛⲓⲙ ⲛ̅
ⲛⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲁ ⲱⲛϩ̅· Ⲁⲩⲱ ⲧⲓⲑⲁⲣⲉⲓ ⲙ̅ ⲡⲁⲓ ϩⲛ̅
ⲟⲩⲙⲉ· ϫⲉ ⲉⲓϣⲁⲛⲕⲱ ⲛⲁⲓ ⲙ̅ⲙⲁⲧⲉ ϩⲙ̅ ⲡⲁ ϩⲏⲧ· ⲙ̅ⲡⲣ̅
ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲓⲕⲟⲛ· ⲛ̅ⲛⲁⲩ ⲛⲓⲙ·
ⲧⲓⲛⲁϣⲱⲡⲉ ⲁⲛ ⲉϫⲛ̅ (*sic*) ⲃⲉⲉⲕⲉ ⲁⲩⲱ ⲉϫⲛ̅ (*sic*) ⲕⲁⲣⲡⲟⲥ·
ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲡⲉⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲱ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅ ϩⲟⲗϭ̅ ϩⲛ̅ ⲧⲁ

ⲙⲓⲭⲁⲏⲗ· ϩⲟⲗϭ̅ ⲛ̅ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ· ⲉϥϩⲛ̅ Oriental 7021.
ⲣⲱⲓ· ⲉⲣⲉ ⲡⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲉⲕⲣⲁⲛ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ̅
ⲡⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲟⲩ ⲛⲁⲓ ⲛ̅
ⲥⲧⲟⲗⲏ· ϩⲛ̅ ⲧⲁ ϭⲓⲛϩⲉ· ⲙⲛ̅ ⲧⲁ ϭⲓⲛⲧⲱⲟⲩⲛ· ⲱ̅ ⲡⲛⲟϭ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧⲁ ⲡⲅⲉⲛⲟⲥ·
ⲛ̅ ⲁⲇⲁⲙ ϭⲛ̅ ⲡⲁⲣϩⲏⲥⲓⲁ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲏⲏⲧⲕ̅·
ⲱ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲉⲥϯ
ⲛⲟⲩϥⲉ· ⲛ̅ ⲛⲉⲛϣⲗⲏⲗ ⲃⲏⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ· ⲉ
ⲧⲃⲏⲏⲧⲕ̅· ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ϥⲓ ⲉ ϩⲣⲁⲓ̈ ϣⲁ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲛⲧ ϥ̅ϣⲛ̅ϩⲧⲏϥ
ϩⲁ ⲣⲟⲛ· ⲉⲥⲉϣⲱⲡⲉ ⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲙ̅ ⲡⲉⲕⲛⲟϭ ⲛ̅ ϣⲁ·
ⲉ ⲧⲣⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ· ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ
ⲛϥ̅ϣⲱⲡ ⲉ ⲣⲟϥ· ⲛ̅ ⲧⲛ̅ⲡⲣⲟϩⲁⲓⲣⲉ[ⲥⲓⲥ] ⲉⲧ ⲛ̅ⲉⲓⲛⲉ· ⲙ̅ⲙⲟⲥ
ⲛⲁϥ· ϩⲙ̅ ⲡⲕ̅[ⲣ̅ ⲡⲙ]ⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ̅ ⲡⲛⲟϭ ⲙ̅
ⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲛ· ⲛ̅ ⲛⲁϩⲣⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲣ ⲛ̅ⲙⲟⲟϣⲉ· ϩⲙ̅ ⲡⲉⲧ ⲉⲣⲁⲛⲁϥ ⲛ̅ ⲟⲩ|ⲟⲉⲓϣ Fol. 49 a
ⲛⲓⲙ· ⲛϥ̅ⲧⲟⲩϫⲟⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛ̅ϭⲟⲣϭⲥ̅ ⲙ̅ ⲡⲇⲓⲁⲃⲟⲩⲗⲟⲥ· ϥ̅ⲉ̅

ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ̅ ⲉϥϩⲛ̅ ⲣⲱⲓ· | ⲉⲣⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲧ Oriental 6781.
ⲟⲩⲁⲁⲃ ⲱ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅ ⲟ̅ ⲛⲁⲓ ⲛ̅ ⲥⲧⲟⲗⲏ· Fol. 29 b
ϩⲛ̅ ⲧⲁ ϭⲓⲛϩⲉ· ⲙⲛ̅ ϭⲓⲛⲧⲱⲟⲩⲛ· ⲱ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟ̅
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅ ⲛ̅ⲧⲁ ⲡⲅⲉⲛⲟⲥ ⲉⲛ ⲁⲇⲁⲙ ϭⲛ̅ ⲡⲁⲣ-
ⲣⲏⲥⲓⲁ̅ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̅· ⲱ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲛⲉⲛⲥⲧⲉ ⲛⲟⲩϥⲉ ⲙⲛ̅
ⲛⲉⲛϣⲗⲏⲗ ⲃⲏⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̅· Ⲱ̅ ⲙⲓ-
ⲭⲁⲏⲗ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ϥⲓ ⲉ
ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ ϣⲁⲛⲧ ⲉϥϣⲛ̅ϩⲧⲏϥ ϩⲁ ⲣⲟⲛ· ⲉⲥⲉ-
ϣⲱⲡⲉ ⲟⲛ ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅ ⲡⲉⲕⲛⲟϭ ⲛ̅ ϣⲁ̅· ⲉ̅ ⲧⲣⲉⲕⲡⲣⲉⲥ-
ⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ ⲛ̅ ⲛⲁϩⲣⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱ̅ⲧ ⲛϥ̅ϣⲱⲡ ⲉ̅ ⲣⲟϥ
ⲛ̅ ⲧⲛ̅ⲡⲣⲟϩⲉⲣⲁⲓⲥⲓⲥ (*sic*)· ⲉⲧ ⲛ̅ⲉⲓⲛⲉ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ ϩⲙ̅ ⲡⲉⲕⲣ̅
ⲡⲙⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲱ̅ ⲡⲛⲟϭ ⲙ̅ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ̅
ⲥⲟⲡⲥⲡ̅ ⲉ ϫⲱⲛ ⲛ̅ ⲛⲁϩⲣⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲛϥ̅ϯⲑⲉ ⲛⲁⲛ ⲉ ⲧⲣⲉⲛ-
ⲙⲟⲟϣⲉ ϩⲙ̅ ⲡⲉⲧ ⲣ̅ⲁⲛⲁϥ ⲧⲏⲣⲛ̅ ⲛϥ̅ⲧⲟⲩϫⲟⲛ ⲉ̅ ⲃⲟⲗ ϩⲛ̅

Oriental 7021.

ⲛ̅ⲧⲁⲣⲉⲛ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ̅ · ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ · ⲙⲛ̅ ⲟⲩ-
ⲙⲛ̅ⲧⲟⲩⲛⲏⲃ · ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ · ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲃ̅ · ⲉⲓⲧⲛ̅ ⲛ̅ⲧⲱⲃⲃ̅ ⲉⲧ ⲉ̅ⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ · ⲫⲁ ⲣⲟⲛ · ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ⲡⲁⲓ ⲉⲧ ⲡ̅ⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲙⲛ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ · ⲉⲧ ⲉⲥⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲫⲁ ⲣⲟⲛ · ⲛ̅ⲥⲓ ⲧⲛ̅ⲭⲥ · ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲁⲥⲓⲁ ⲙⲁⲣⲓⲁ · ⲧⲣⲉϥⲭⲣⲉ ⲡⲛⲟⲩⲧⲉ · ⲫⲛ̅ ⲟⲩⲱⲉ · ⲙⲛ̅ ⲛ̅ⲧⲱⲃⲃ̅ ⲛ̅ ⲡ̅ⲛ̅ⲁ ϣⲏⲣ · ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩⲉ · ⲛ̅ⲛⲓⲁⲓⲱⲛ ⲛ̅ ⲡⲟⲩⲟⲉⲓⲛ · ⲉⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲣⲙⲁⲓ ⲣⲱⲙⲉ · ⲛ̅ ⲡⲛ̅ⲭⲥ ⲓⲥ ⲡⲉϫ̅ⲥ · ⲡⲁⲓ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧ̅ⲩ̅ · ⲡⲉⲟⲟⲩ ⲛⲁϥ · ⲙⲛ̅ ⲡⲉϥⲉⲓⲱⲧ ⲛ̅ ⲁⲅⲁⲑⲟⲥ · ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̅ ⲣⲩ̅ⲧⲁⲛⲇⲟ · ⲁⲩⲱ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ · ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ · ϣⲁ ⲉⲛⲉϥ · ⲫⲟ ·

Oriental 6781.

ⲛ̅ⲥⲟⲣⲥ̅ ⲛ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲛ̅ⲧⲁⲣⲟⲛ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ̅ · ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲟⲩⲛⲏⲃ ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ · ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲃ̅ · ⲉⲓⲧⲛ̅ ⲛ̅ⲧⲱⲃⲃ̅ ⲉⲧ ⲉ̅ⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲫⲁ ⲣⲟⲛ ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲁⲓ ⲉⲧ ⲙ̅ⲡ̅ⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲙⲛ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ ⲛ̅ⲧⲛ̅ⲭⲟⲉⲓⲥ ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲱ-ϣⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ · ⲙⲛ̅ ⲛ̅ⲧⲱⲃⲃ̅ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-ⲗⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩⲉ ⲛ̅ⲛⲓⲁⲓⲱⲛ ⲛ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲣⲙⲁⲓ ⲣⲱⲙⲉ ⲛ̅ ⲡⲛ̅ⲭⲥ ⲓⲥ ⲡⲉϫ̅ⲥ ⲡⲉⲟⲟⲩ ⲛⲁϥ ⲙⲛ̅ ⲡⲉⲩⲉⲓⲱⲧ ⲛ̅ ⲁⲅⲁⲑⲟⲥ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲣⲉⲩⲧⲁⲛⲇⲟ ⲁⲩⲱ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ · ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ ϣⲁ ⲉⲛⲉϥ ⲛⲉⲛⲉϥ ⲫⲁⲙⲏⲛ̅ ·

COLOPHON

εγραψε μηνη επηφ ⲓ̅ⲑ̅ ⲓ̅ⲛ̅ⲇ̅ ⲓ̅ⲉ̅ . . . . . .
απο των αγιω̄ μαρτ ϯⲅ̅ *ετου* . . . . . .

✠ ϩⲓⲧⲛ̄ ⲇⲉ ⲥⲡⲟⲇⲏ (*sic*)· ⲙⲛ̄ ⲧⲙⲛ̄ⲧϥⲁⲓⲣⲟⲟⲩϣ· ⲙ̄ Oriental 7021.
ⲡⲉⲛⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̄ ⲥⲟⲛ· ⲉⲧ ⲧⲁⲓⲏⲩ· ⲥⲓⲣⲏ ⲡϣⲏⲣⲉ· Fol. 49 *b*
ⲙ̄ ⲡⲙⲁⲕⲁⲣⲓⲥ ⲡϩⲏⲩ· ⲡⲁⲓ ⲉⲧ ϣⲟⲟⲡ· ϩⲛ̄ ⲧⲡⲉⲇⲓⲁⲥ ϥ̅ⲥ̅
ⲧⲁⲣⲏⲥ· ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲥⲛⲏ· ϩⲙ̄ ⲡϯⲙⲏ· ⲉⲧⲟⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ· ϫⲉ ⲡⲕⲟⲩⲣⲟⲥⲏ· ⲁϥⲥⲙⲛ̄ ⲙ̄ ⲡⲉⲓ ϫⲱⲱⲙⲉ
ϩⲛ̄ ⲛϥ̄ϩⲓⲥⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ⲁϥⲇⲱⲣⲓ̈ⲍⲉ ⲙ̄ⲙⲟϥ
ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ϩⲙ̄ ⲡⲧⲟϣ ⲛ̄ ⲧⲃⲱ· ϩⲁ ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲧϥ̄ⲯⲩⲭⲏ·
ϫⲉ ⲕⲁⲥ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲧϥ̄ⲥϩⲓⲙⲉ· ⲙⲛ̄ ⲛϥ̄ϣⲏⲣⲉ· ⲙⲛ̄
ⲛϥ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ· ⲙⲛ̄ ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ ϣⲟⲟⲡ ⲛⲁϥ· ⲉϥϣⲁⲛⲉⲓ
ⲇⲉ ⲟⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ· ⲉϥⲉⲣ̄ ⲙϣⲁ ⲛ̄ ⲥⲱⲧⲙ̄ ⲉ ⲧⲉⲥⲙⲏ
ⲉⲥ ⲙⲉϩ ⲛ̄ ⲣⲁϣⲉ ϫⲉ ⲁⲙⲏⲓⲧⲛ̄ [ⲛⲉⲧⲥⲙⲁ]ⲙⲁⲁⲧ ⲛ̄ⲧⲉ ⲡⲁ
ⲉⲓⲱⲧ· ⲛ̄ⲧⲉⲧⲛ̄ [ⲕⲗⲏ]ⲣⲟⲛⲟⲙⲉⲓ ⲛ ϯⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲧⲁⲩ[ⲥⲃ̄-
ⲧⲱⲧⲥ̄] ⲛⲏⲧⲛ̄ ϫⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ϩⲁⲙⲏⲛ·
ⲉⲥⲉϣⲱⲡⲉ

[The following is to be read at the time of lamp-lighting at the festival of Saint Michael.]

Oriental 6781. Fol. 30 a

ΠΑΛΠΕ COY ĪB ΠΛΥΧΗΙΚΟΝ Ī ΠΑΡΧΑΓΓΕΛΟC ΜΪΧΑΗΛ ΠΕΥΑΓΓΕΛΙΟΝ Ī ΚΑΤΑ ΠΛΘΘΑΙΟC· (xxiv. 24–37)

Сенатωωтн гар ñсι ρенχρc ñпотх· мñ ρенпрофнтнс ñпотх· ñсеϯ ñρенноς ммаеιн· мñ ρенωπнре ρωс ае енеотωгоυ е πλана ñпаке сωтп̄· ειс ρннте аιωερп̄ хоот нтп̄· ечωпе ѕе етωаухоос нтп̄ же ειс ρннте ечρп̄ пха ϯе· мпр̄ ει е βол· ειс ρннте ечρп̄ ñтаμιон· мпр̄ пιстеϯе ñое гар ñ тевρнѕе ечасει ē βол ρп̄ мма ñ ωа̄· нср̄ отоειн ωа мма ñ ρωтп̄· таι те θе ет наωωпе мма пωнре· мма прωме· пма ет ере псωма наωωпе ммоу· етнасωѯ̄ е роч ñсι наειтос· Ñтеγнот ае мппса теολγις мма пероот ет ммат· прн нар̄ каке· атω поор наϯ ан мма пецотоειн· ñсιот сенаре е βол· ñсоυ ñ мпнϯе сенаѯ̄ειн· тоте ѵнаотωнѯ̄ е βол ñсι пмаеιн· мма пωнре мма прωме е βол· ρп̄ тпе· атω тоте сенанат ñсι нефγλн тнрот мма пκар· ñсенат ē пωнре мма прωме ечнγ е ρраι ριхп̄ нεκλοολε ñ тпе̄· мñ отсоυ· атω отε̄оот ēнащч· нч̄хоот е βол ñтаγγελος· мñ отноς ñρροот ñ салпїсѯ̄· ñсесωотѯ̄ ē ροτи ñ нецсωтп̄ е βол ρп̄ пецтоот ñтнγ· атω ѫιн арнх ñ от· ñ мпнϯе· ща аре|х ñ от· е βол ρп̄ тβω ñ кπτе· ειμе е тпарабολн· ñое гар ерщаи пεзλαοс ѫωпе ечλнѕ· атω ñтеñсωѣ е ϯ ѡ̄ѡ̄· ща тетñеιμе же ацρωи е ροτи ñсι пщωме· таι ρωωт тнγтп̄ тетñρе· ροтаи ētетп̄-

Fol. 30 b

ϣⲁⲛⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲉⲓⲙⲉ ϫⲉ ⲁϥϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ̄ⲣⲛ̄ⲛ̄ⲣⲟ· ϩⲁⲙⲏⲛ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ ⲛⲉ ⲧⲉⲓ ⲅⲉⲛⲓⲁ̄ ⲟⲩⲉⲓⲛⲉ ⲙ̄ⲡⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ· ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ ⲛⲁⲡⲁⲣⲁⲅⲉ· ⲛⲁϣⲁϫⲉ ϭⲉ ⲛⲁⲡⲁⲣⲁⲅⲉ ⲁⲛ· ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲟⲩ ⲇⲉ· ⲙⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲟⲩⲇⲉ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲉ ⲡⲉⲓⲱⲧ ⲙⲁⲩⲁⲁϥ· ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄ ⲛⲉϩⲟⲟⲩ ⲛ̄ ⲛⲱϩⲉ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲥⲛⲁϣⲱ ⲙ̄ⲙⲟⲥ· ⲛ̄ϭⲓ ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲉϣⲏⲣⲉ ⲙ̄ ⲡⲣⲱⲙⲉ·

———...———...———...———

[The following is to be read at dawn on the day of the festival of Saint Michael.]

Ⲟ̄ⲘⲀⲒⲞⲤ ⲠⲞⲢⲐⲢⲒⲚⲞⲚ· ⲞⲚ ⲠⲈⲨⲀⲄⲄⲈⲖⲒⲞⲚ Ⲛ̄ ⲔⲀⲦⲀ ⲘⲀⲐⲐⲀⲒⲞⲤ· (xiii. 43–52)

———...———...———...———

Ⲧⲟⲧⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲥⲉⲛⲁⲣ̄ ⲟⲩⲉⲓⲛ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲣⲏ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ· ⲡⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁϥ ⲙⲁⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉ ⲥⲱⲧⲙ̄ ⲙⲁⲣⲉϥⲥⲱⲧⲙ̄· ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲛ̄ϭⲓ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄ ⲉⲩⲁ̄ϩⲟ ⲉϥϩⲏⲡ ϩⲛ̄ ⲧⲥⲱϣⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲟⲩⲣⲱⲙⲉ ϩⲉ ⲉ ⲣⲟϥ ⲁϥϩⲟⲡϥ̄ :—ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉϥⲣⲁϣⲉ ϣⲁϥⲃⲱⲕ· ⲛϥ̄ϯ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉ̄ⲧ ⲛ̄ⲧⲁϥ· ⲛϥ̄ϣⲱⲡ ⲛ̄ ⲧⲥⲱϣⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· Ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲛ̄ϭⲓ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄ :—ⲉⲩⲣⲱⲙⲉ ⲉⲛⲉϣⲱⲱⲧ ⲉϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ϩⲉⲛⲉⲓⲛⲉ ⲙ̄ⲙⲉ ⲉⲛⲁⲛⲱⲟⲩ· ⲛ̄ ⲧⲉⲣⲉ ϥϩⲉ ⲇⲉ ⲉⲩⲱ̄ⲛⲉ ⲙ̄ ⲙⲉ ⲉⲛⲁϣⲉ ⲥⲟⲩⲛ̄ⲧϥ̄· ⲁϥⲃⲱⲕ ⲁϥϯ ⲉ ⲃⲟⲗ ⲛ̄ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ ⲛ̄ⲧⲁϥ· ⲁϥ|ϣⲟⲡϥ̄ ⲛⲁϥ· ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄ ⲉⲥⲧⲛ̄- Fol. 31 *a*
ⲧⲱⲛ ⲉⲩⲁ̄ⲃⲱ· ⲉ̄ ⲁⲩⲛⲟϫⲥ̄ ⲉ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲥⲥⲱⲟⲩϩ ⲉ ⲟ̄ⲅ̄
ϩⲟⲩⲛ ⲛ̄ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄ⲧⲃ̄ⲧ̄· ⲧⲁⲓ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲥⲙⲟⲩϩ· ⲁⲩⲉⲓⲛⲉ ⲙ̄ⲙⲟⲥ ⲉ ϩⲣⲁⲓ· ⲁⲩϩⲙⲟⲟⲥ ϩⲓ ⲡⲉⲕⲣⲟ· ⲁⲩⲕⲱⲧϥ̄ ⲛ̄ ⲛⲉⲧ ⲛⲁⲛⲱⲟⲩ ⲉⲛⲉⲩϩⲛⲁⲩ ⲛⲉⲑⲟⲟⲩ ⲇⲉ ⲁⲩⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲛⲁϣⲱⲡⲉ ϩⲣⲁⲓ ϩⲛ̄ ⲧⲥⲩⲛ̄ⲧⲉⲗⲓⲁ̄ ⲙ̄ ⲡⲁⲓⲱⲛ· ⲥⲉⲛⲏⲩ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ·

ⲛ̄ⲥⲉⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ ⲛⲙ̄ⲡⲟⲛⲏⲣⲟⲥ ⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛⲛ̄ⲇⲓ̈ⲕⲁⲓⲟⲥ· ⲛ̄ⲥⲉⲛⲟⲩϫ ⲙ̄ⲙⲟⲟⲩ ⲉ̄ ϩⲣⲁⲓ ⲉ ⲧⲉϩⲣⲱ ⲛ̄ ⲥⲁⲧⲉ· ϥ̄ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲡⲣⲓⲙⲉ· ⲁⲩⲱ ⲡϭⲁϩϭⲉϩ ⲛ̄ⲛⲟⲃϩⲉ· ⲁ̄ⲧⲉⲧⲛ̄ⲛⲟⲓ ⲛ̄ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁⲩ ⲛⲁϥ· ϫⲉ ⲉ̄ϩⲉ ⲡϫⲟⲉⲓⲥ· Ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ̄ ⲛⲓⲙ· ⲉ ⲁϥϫⲓ ⲥⲃⲱ ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄ ⲉϥⲧⲛ̄ⲧⲱⲛ ⲉⲩⲣⲱⲙⲉ ⲛ̄ ⲣⲙ̄ⲙⲁⲟ̄· ⲡⲁⲓ ⲉⲧ ⲛⲟⲩϫ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲉϥⲁϩⲟ· ⲛ̄ ϩⲉⲛⲃⲣ̄ⲣ̄ⲉ ⲙⲛ̄ ϩⲉⲛⲁⲁⲥ :—

———...———...———...———...———

[The following is to be read at the 'setting ready' on the day of the festival of Saint Michael.]

ⲠⲀⲀⲠⲈ ⲤⲞⲨ ⲒⲂ̄ ⲠⲈϨⲞⲞⲨ Ⲛ̄ ⲠⲀⲢⲬⲀⲄⲄⲈⲖⲞⲤ ⲈⲦ ⲞⲨⲀⲀⲂ ⲘⲒⲬⲀⲎⲖ ⲠⲈⲠⲢⲞⲔⲒⲘⲈⲚⲞⲚ· (Ps. lxviii. 11–28)

———...———...———...———...———

Ⲡϫⲟⲉⲓⲥ ⲛⲁϯ ⲛ̄ ⲟⲩϣⲁϫⲉ ⲛ̄ ⲛⲉⲧ ⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ· ϩⲛ̄ ⲧϭⲟⲙ ⲉⲧ ⲛⲁϣⲱⲥ ⲡⲣ̄ⲣ̄ⲟ ⲛ ⲛ̄ϭⲟⲙ ⲡⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲡⲥⲁ ⲙ̄ ⲡⲁⲓ ⲉ ⲡⲱϣ ⲛ̄ϩⲉⲛϣⲱⲗ· ⲉⲣϣⲁⲛ ⲧⲉⲧⲛ̄ⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲛⲉⲕⲗⲏⲣⲟⲥ· ϩⲛ̄ ϩⲉⲛⲧⲛϩ̄ ⲛ̄ϭⲣⲟⲙⲡⲉ ⲉⲩⲗⲁⲗⲱⲟⲩ ⲛ̄ϩⲁⲧ· ⲁⲩⲱ ⲡⲕⲱⲧⲉ ⲛ̄ ⲛⲉⲥⲛⲁϩⲃ̄· ϩⲙ̄ ⲡⲟⲩⲟ̄-
Fol. 31 b ⲧⲟⲩⲉⲧ· ⲙ̄ ⲡⲛⲟⲩⲃ· ⲇⲓⲁⲯⲁⲗⲙⲁ· | ϩⲙ̄ ⲡⲧⲣⲉ ⲛⲉⲧ ϩⲛ̄
ⲟ̄ⲇ̄ ⲙ̄ⲡⲏⲩⲉ ⲡⲉⲣ̄ϫ ⲛⲉⲓ ⲉ̄ⲣⲱⲟⲩ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲥ ⲥⲛⲁⲟⲩⲁϣ ϩⲛ̄ⲥⲉⲗⲙⲱⲛ ⲱⲉⲓⲙ· ⲡⲧⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲟⲟⲩ ⲉⲧ ⲕⲓⲱⲟⲩ· ⲡⲧⲟⲟⲩ ⲉⲧ ϫⲟⲥⲉ ⲡⲧⲟⲟⲩ ⲉⲧⲏⲕ· ⲡⲧⲟⲟⲩ ⲡⲉ ⲡⲁⲓ ϣⲁ ⲉⲛⲉϩ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱϩ ⲛ̄ϩⲏⲧϥ̄ :—Ⲕⲁⲓ ⲅⲁⲣ ⲡϫⲟⲉⲓⲥ ⲛⲁⲟⲩⲱϩ ⲛ̄ϩⲏⲧϥ̄ ϣⲁ ⲃⲟⲗ· ⲡϩⲁⲣⲙⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲧⲃⲁ ⲛ̄ϭⲱⲃ· ϩⲉⲛϣⲟⲛⲉ ⲉⲩⲣⲟⲟⲩⲧ· ⲡϫⲟⲉⲓⲥ ⲛ̄ϩⲏⲧⲟⲩ· ϩⲛ̄ ⲥⲓⲛⲁ ⲡⲉϥⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲁ̄ⲗⲩ ⲉ̄ ⲡϫⲓⲥⲉ· ⲁϥⲉ̄ⲭⲙⲁⲗⲱⲧⲉⲩⲉ ⲛ̄ ⲟⲩⲉⲭⲙⲁⲗⲱⲥⲓⲁ ⲁϥϯ ϩⲉⲛⲧⲁⲓⲟ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉⲩⲱ ⲛ̄ⲁⲧ ⲛⲁϩⲧⲉ ⲉ ⲡⲉⲩⲱⲛϩ̄· Ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϩ· ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲛⲟⲩϫⲁⲓ ⲉϥⲉ-

сωτⲏ ναν ⲁⲓⲁⲯⲁⲗⲗⲁ· ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ
[ⲉ]ⲧⲧⲁⲣⲟ· ⲧⲁ ⲡϫⲟⲉⲓⲥ ⲧⲉ ⲑⲟⲧⲉ ⲙ̄ⲙ̄ ⲡⲙⲟⲩ· ⲡⲗⲏⲛ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲟⲩⲉ̄ⲱⲥ̄ⲧ ⲧⲁⲡⲉ ⲛ̄ ⲛⲉⲩϫⲓϫⲉⲧⲉ· ⲛ̄ ⲧⲙⲛⲛⲧⲉ
ⲁⲉ ⲛ̄ⲧⲁⲡⲉ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲉ ⲉ̄ⲣ̄ ⲛⲉⲥⲛⲁⲣⲏ̄· Ⲗ ⲡϫⲟⲉⲓⲥ
ϫⲟⲟⲥ ⲉⲩⲕⲱⲧⲉ ⲙ̄ⲙⲟⲩ ⲉ̄ⲣ̄ ⲧⲃⲁⲥⲁⲣⲡⲉ ⲁⲉ ☩ⲛⲁⲕⲧⲟⲓ ⲉ̄ⲣ̄
ⲛⲉⲧ ⲱⲛⲕ ⲛ̄ⲑⲁⲗⲗⲁⲥⲥⲁ· ⲣⲙ̄ ⲡⲧⲣⲉ ⲧⲉⲩⲟⲩⲣⲛⲛⲧⲉ ϫⲱⲗⲕ̄
ⲉ̄ⲣ̄ ⲟⲩⲥⲛⲟⲩ· ⲉⲩⲉⲗⲱϫⲉ̄ ⲛ̄ⲥ̄ⲓ̈ ⲡⲗⲁⲥ ⲛ̄ ⲛⲉⲩⲟⲟⲩⲟⲣ· ⲉ̄ⲣ̄
ⲛ̄ϫⲁϫⲉ ⲉⲧ ☩ ⲟⲩⲃⲏⲛ· ⲁⲓⲛⲁⲩ ⲉ ⲛⲉⲕⲓⲁ ⲙ̄ⲙⲟⲟⲩⲉ ⲙ̄
ⲙⲁ ⲙ̄ⲙⲟⲟⲩⲉ ⲙ̄ ⲡⲁ ⲛⲟⲩⲧⲉ ⲡⲁ ⲣⲣⲟ ⲉⲧ ⲉ̄ⲣ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲗⲧ̄ⲣ̄ ϣⲟⲣⲡ̄ ⲛ̄ⲥⲓ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲣⲏⲛⲓ ⲉ ⲣⲟⲩⲓ ⲉ ⲛⲉⲧ
ⲯⲁⲗⲗⲉⲓ· ⲉⲧⲣⲏ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ⲛⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̄ⲣⲉϥϫⲓϫⲛ̄̄·
ⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉ̄ⲣ̄ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲧⲱ ⲡϫⲟⲉⲓⲥ ⲉ ϧⲟⲗ·
ⲉ̄ⲣ̄ ⲛ̄ⲛⲟⲩⲛ· ⲛ̄ⲧⲉ ⲡⲓⲛⲏ̄ | ⲉⲩⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲓ ⲃⲉⲛⲓ̄ⲙⲓⲛ Fol. 32 a
ⲛⲕⲱⲧ ⲉ ϧⲟⲗ ⲉ̄ⲣ̄ ⲧⲉⲕⲥⲧⲁⲥⲓⲥ· ⲉⲣⲉ ⲛⲁⲧϫⲱⲛ (*sic*) ⲛ̄ ⲓⲟⲧ- ⲟⲉ
ⲁⲁ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲟⲟⲩ ⲙⲙ̄ ⲛⲉⲩⲣⲧⲥⲉⲙⲱⲛ· ⲙⲙ̄ ⲛⲁⲣⲭⲱⲛ
ⲛⲉⲥⲁⲃⲟⲗⲱⲛ· ⲙⲙ̄ ⲛⲁⲣⲭⲱⲛ ⲛⲉⲓⲉⲫⲁⲗⲉⲓⲁ· ⲛⲛⲟⲩⲧⲉ
ⲣⲱⲛ ⲉ ⲧⲉⲕⲥⲟⲙ ⲛⲛⲟⲩⲧⲉ ☩ ⲥⲟⲙ· ⲁⲙⲁⲓ·

[The Epistle.]

ΠΑΠΟΣΤΟΛΟΣ ΤΕ ΠΡΟΣ ΤΙΜΟΘΕΟΣ·

(1 Tim. ii)

Ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲥⲉ ⲣⲁ ⲟⲛ ⲛ̄ⲣⲱⲃ ⲛⲓⲙ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲉⲓⲣⲉ
ⲛ̄ ⲣⲉⲛⲥⲟⲡⲥⲡ̄· ⲙⲙ̄ ⲣⲉⲛϣⲩⲗⲏ· ⲙⲙ̄ ⲣⲉⲛⲧⲱⲃϩ̄· ⲙⲙ̄
ⲣⲉⲛϣⲡ̄ ⲣⲙⲟⲧ ⲉ ⲣⲣⲁⲓ ⲉ̄ϧⲛ̄ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉϧⲛ̄ ⲛⲉⲣ-
ⲣⲱⲟⲩ· ⲙⲙ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲣⲙ̄ ⲡ ⲙⲡⲧⲛⲟⲥ· ⲁⲉ ⲕⲁⲥ
ⲉⲛⲉⲉⲓⲣⲉ ⲉⲛⲟⲧⲁ̄ⲣⲉ ⲉⲩⲥⲟⲣⲁ̄ⲩ̄· ⲁⲧⲱ ⲉⲩⲣⲟⲣⲡ̄· ⲣⲙ̄
ⲙⲡⲧⲉⲩⲥⲉⲃⲛⲥ ⲛⲓⲙ· ⲟⲩ ⲙⲡⲧⲥⲉⲙⲛⲟⲥ ⲛⲓⲙ· ⲛⲁⲛⲟⲩ
ⲡⲁⲓ ⲁⲧⲱ ⲉⲩϣⲙⲛ ⲡ̄ ⲡⲁⲧⲟ ⲉ ϧⲟⲗ ⲡ̄ ⲛⲛⲟⲩⲧⲉ ⲡⲉⲛ-
ⲥⲱⲧⲏ̄ⲣ̄· ⲡⲁⲓ ⲉⲧ ⲟⲧⲱ̄ϣ ⲉ ⲧⲣⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲱⲛϩ̄· ⲁⲧⲱ
ⲛ̄ⲥⲉⲉⲓ ⲉ̄ ⲛⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲙⲉ· Ⲟⲧⲁ̄ ⲅⲁⲣ ⲡⲉ ⲛⲛⲟⲩⲧⲉ ⲁⲧⲱ
ⲟⲧⲁ̄ ⲡⲉ ⲡⲙⲉⲥⲁⲧⲏⲥ ⲛ̄ ⲛⲛⲟⲩⲧⲉ· ⲙⲙ̄ ⲡⲣⲱⲙⲉ· ⲣⲱⲙⲉ

пе пеχс ис· пент асүтаач й сωте ра оүоп ниа
пиптре рӣ нецоүбеиϣ· паі нтаүкаат анок є
роч йкүрѯ̄ ауω й апостолос· Оүиа те ϯхω иӣ-
нос й ϯхісоλ ан· йса рӣ йрεөнос· рӣ тпістіс
иӣ тиє· ϯоүωϣе ѕе є тре йрωиє ϣλнλ· рӣ
иа ниа ετні є ρраі йпеүсіх єтоүааβ· χоріс
Fol. 32b орєн рі иокиєк· | нерібиє он йтєі ре єткосиєі·
рӣ отсѕраѳ̄т· рӣ отиипѳреϥϣїпе· иӣ отии-
ѳрππρнт· є трєү тсаноот рӣ рєнрωλк̄ ан· иӣ
отноүβ иӣ рєпєпе ииє· ауω рєн роіте єнаϣе
соүйтоү· Λλλа пет ещϣе пе є нерюиє· єт ϫω
ииос· ѯе єн рӣ отиипѳреϥππϣе̄ йоүте· рітй
рєнрнүе̄ єнаноү· оүте сρиє· иареєхі єβω рӣ
отиипѳрππраϣ· ρраі рӣ рυпотакн ниа· ϯϯ иа
ѯе ан й сρиє· є ϯєβω оүѯе є р̄ хоєіє є пєсраі·
аλλа є тресϣопе рӣ отиипѳрππраϣ· аλаа ѳар
пент ауплассе ииоϥ й ϣорп̄· иипсωϥ єтра·
ауω аλаа· иӣ оүа̄пата ииоϥ· тесρиє ѯе й
тер оүа̄пата ииос· асϣопе рӣ отпараβасіс·
єнаоүхаі ѯе· рітй пєхпе̄ ϣнре єтϣанѕω рӣ
тпістіс· иӣ тачапн иӣ птββо иӣ отиипѳ-
ррππρнт·

[The General Epistle.]

ПКλѲОЛІКОН ТЄЄПІСТОλН Й ПЄТРОС

(1 Pet. i. 1–12)

Петрос папостолос й іс пеχс єүсраі й йсωтп
єт оүнноү· рӣ ѳіаспора· ѯ̄ ппонтос иӣ тєλа-
тіа· иӣ тκаппаδокіа· иӣ тасіа̄· иӣ тβнонн-
ніа̄· κата πүрп̄ соотй ѯ̄ пноүте пеіωт рӣ
птββо ѯ̄ пепна ē тесωтѯ̄· й тпістіс· иӣ пѕωϣ-

ϭⲉϣ ⲙ̅ ⲡⲉⲥⲛⲟϥ | ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲧⲉⲭⲁⲣⲓⲥ ⲛⲏⲧⲛ̅· ⲙⲛ̅ Fol. 33a
ϯⲣⲏⲛⲏ ⲉⲙⲁⲛ̅ϣⲟ· ϥ̅ⲥⲙⲁⲙⲁⲁⲧ ⲛ̅ϭⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲟ̅ⲍ̅
ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲁⲓ ⲛⲧⲁϥϫⲡⲟⲛ ⲕⲁⲧⲁ ⲡⲉϥⲛⲁ̅
ⲉⲧ ⲛⲁϣⲱϥ ⲉ ϩⲟⲩⲛ ⲉⲩϩⲉⲗⲡⲓⲥ ⲉⲥⲟⲛ̅ϩ̅· ϩⲓⲧⲙ̅ ⲡⲧⲱⲟⲩⲛ ⲛ̅
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ ⲃⲟⲗ ϩ̅ⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲉⲩⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̅
ⲁⲧ ⲧⲁⲕⲟ ⲁⲩⲱ ⲛ̅ ⲁⲧ ⲧⲱⲗⲙ̅ ⲉⲙⲉⲥϩⲱϭⲃ̅ ⲉⲩϩⲁⲣⲉϩ ⲉ ⲣⲟⲥ
ⲛⲏⲧⲛ̅· ϩⲛ̅ ⲙⲡⲏⲩ̅ⲉ̅ Ⲛⲁⲓ ⲉⲧⲟⲩϩⲁⲣⲉϩ ⲉ ⲣⲟⲟⲩ ϩⲛ̅ ⲧϭⲟⲙ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲛ̅ ⲧⲡⲓ̈ⲥⲧⲓⲥ ⲙ̅ ⲡⲟⲩϫⲁⲓ· ⲉⲧ ⲥⲉⲃⲧⲱⲧ :—
ⲉ ⲡϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲩⲟⲩⲟ̅ⲉⲓϣ ⲛ̅ϩⲁ̅ⲉ̅· ⲡⲁⲓ ⲉⲧⲉⲧⲛ̅-
ⲧⲉⲗⲏⲗ ⲛ̅ϩⲏⲧϥ̅· ⲉ ⲁ̅ⲧⲉⲧⲛ̅ⲗⲩⲡⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̅ ⲟⲩⲕⲟⲩⲓ·
Ⲉϣϫⲉ ϩⲟⲡⲥ̅ ⲡⲉ ⲉ ϩⲣⲁⲓ ϩⲛ̅ ϩⲉⲛⲡⲓ̈ⲣⲁⲥⲙⲟⲥ ⲉⲩϣⲟⲃⲉ· ϫⲉ
ⲕⲁⲥ ⲉⲩⲉ̅ϩⲉ ⲉ ⲧⲙⲛ̅ⲧ̅ⲥⲱⲧⲡ̅· ⲛ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲓⲥ· ⲉⲥⲧⲁⲏ̅ⲩ̅
ⲛ̅ϩⲟⲩⲟ· ⲉ̅ ⲡⲛⲟⲩⲃ ⲉⲧ ⲛⲁⲧⲁⲕⲟ· ⲡⲁⲓ ⲉ̅ϣⲁⲩⲇⲟⲕⲓⲙⲁⲍⲉ
ⲙ̅ⲙⲟϥ ϩⲓⲧⲙ̅ ⲡⲕⲱϩⲧ̅· ⲉⲩⲧⲙⲁⲉⲓⲟ̅ ⲛⲏⲧⲛ̅ ⲙⲛ̅ ⲟⲩⲉⲟⲟⲩ
ⲙⲛ̅ ⲟⲩⲧⲁⲉⲓⲟ̅· ϩⲙ̅ ⲡϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲁⲓ
ⲙ̅ⲡⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲣⲟϥ ⲧⲉⲧⲛ̅ⲙⲉ ⲙ̅ⲙⲟϥ· ⲁⲩⲱ ⲡⲁⲓ ⲟⲛ
ⲧⲉⲛⲟⲩ· ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲁⲛ ⲉ ⲣⲟϥ· ⲉ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲉⲩⲉ ⲇⲉ
ⲉ ⲣⲟϥ· ⲧⲉⲧⲛ̅ⲧⲉⲗⲏⲗ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ ⲉϥϩⲏⲡ· ⲁⲩⲱ ⲉϥ-
ⲧⲁⲉⲓⲏ̅ⲩ̅· ⲉ̅ⲧⲉⲧⲛ̅ϫⲓ ⲙ̅ ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ ⲡⲟⲩ-
ϫⲁⲓ ⲛ̅ ⲛⲉⲧⲛ̅ⲯⲩⲭⲏ· Ⲉⲁⲩϣⲓⲛⲉ ⲁⲩⲱ ⲁⲩϩⲟⲧϩⲉⲧ· ⲉ̅ ⲧⲃⲉ
ⲡⲉⲓ ⲟⲩϫⲁⲓ ⲛ̅ϭⲓ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛⲁⲓ ⲛ̅ⲧⲁ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ·
ⲉ ⲧⲃⲉ ⲧⲉⲭⲁⲣⲓⲥ | ⲉⲧ ϫⲓ ⲉ ϩⲟⲩⲛ̅ ⲉ ⲣⲱⲧⲛ̅ ⲉⲩϣⲓⲛⲉ ϫⲉ Fol. 33b
ⲉⲣⲉ ⲡⲉⲡⲛ̅ⲁ̅ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲧ ⲛ̅ϩⲏⲧⲟⲩ· ϣⲁϫⲉ ⲉ̅ ⲁϣ ⲛ̅ⲟⲩⲟ̅- ⲟ̅ⲏ̅
ⲉⲓϣ ⲉϥⲣ̅ ⲙⲛ̅ⲧⲣⲉ ϫⲓⲛ ⲛ̅ ϣⲟⲣⲡ̅· ⲛⲙ̅ⲙⲟⲕϩ̅ⲥ̅ ⲉⲧ ⲛⲁϣⲱⲡⲉ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲙⲛ̅ ⲛⲉⲟⲟⲩ ⲉ̅ⲧ ⲛⲁϣⲱⲡⲉ ⲙⲛ̅ⲛ̅ⲥⲱⲟⲩ· ⲛⲁⲓ
ⲛ̅ⲧⲁϥ ⲟⲩⲱⲛ̅ϩ̅ ⲛⲁⲩ ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲩⲇⲓⲁⲕⲟⲛⲉⲓ ⲙ̅ⲙⲟⲟⲩ
ⲁⲛ ⲛⲁⲩ ⲁⲗⲗⲁ ⲛⲏⲧⲛ̅· ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲧⲁⲙⲱⲧⲛ̅ ⲉ ⲣⲟⲟⲩ
ⲧⲉⲛⲟⲩ· ϩⲓⲧⲛ̅ ⲛⲉⲛⲧ ⲁⲩⲧⲁϣⲉⲟ̅ⲉⲓϣ ⲛⲏⲧⲛ̅ ⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲛ̅ⲧⲁⲩⲧⲛ̅ⲛⲟⲟⲩϥ ⲛⲏⲧⲛ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲛⲁⲓ
ⲉⲧ ⲉⲣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲡⲉⲑⲩⲙⲉⲓ ⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ·

———•••———•••———•••———

ΠΕΠΡΑΞΙΣ (Chap. x. 1–13)

Неγн отршме де ρ̄н̄ кесариа е пеграи пе корнилюс· отрекатωнтартархос (*sic*) пе е вол ρ̄н̄ тестирн· ет отмоотте е рос же трталіке· отевсевнс пе еγр̄ роте рнт̄ч̄ ⲙ̄ пнοτ̄е· ⲙ̄н̄ пеγні тнр̄ч̄ ешаγр̄ раq ⲙ̄ ⲙ̄н̄тна ⲙ̄ плаос· ауω еγсопсп̄ ⲙ̄ пноотте ⲛ̄ отоеιщ ⲙⲙа· ауиаγ етроромα ρ̄н̄ отωнρ̄ е вол· ⲙ̄ пиаγ ⲛ̄ жп̄ ψіте ⲙ̄ пероот· отаγγелос ⲛ̄те пноотте ауβωк е роγн ωа роч· ауω пежач нач же корнилі̄е· ауω и тере чсωщ̄т е роγн ⲛ̄ ρрач· аур̄ роте пежач нач же от пет щоοп пхоеіс:—Пежач де нач же некщлнл· ⲙ̄н̄ некⲙ̄ⲛ̄тна· ауβωк е ρраі еγр̄ ⲡⲙееτе нак ⲙ̄ пⲛ̄то е вол ⲙ̄ пноотте· Тенογ σε ⲙⲁ χοογ ⲛ̄
Fol. 34 *a* ρенршме е ρраі | е іоппн· ⲛ̄ⲧ̄ тⲛ̄ноот ⲛ̄са сⲙⲙωн
ⲟⲑ пете щаⲙⲙοτте е роч же петрос· есоγнщ ρарτн ⲛ̄ ноγ̄ⲥ̄ же сⲙⲙωн пβакщар· паі ⲉ̄ре пеγні ρіхⲛ̄ θаллассα· ⲛ̄ тере паγγелос де βωк ет щаже ⲛ̄ⲙⲙау· ачмοτте е снаγ ⲛ̄ неγρ̄ⲣ̄ραл ауω отⲙатоі ⲛ̄рⲙⲛ̄ноотте· е вол ρ̄н̄ нет проскартнрег е роч· ачхе щаже ⲙⲙа е роογ ачхοογ сογ е ρраі е іоппн· ⲙ̄ пеγрасте де· етⲙοοщε ⲛ̄сі нет ⲙ̄ⲙау· ⲛ̄ тер отρωн е роγн е тполіс· петрос де ⲛ̄ тере чβωк е ρраі ехⲛ̄ хенепωр е щλλ̄ ⲙ̄ пиаγ ⲛ̄ жп̄ сο̄е̄· ачρ̄ко де ачр̄ рнач е отωⲙ· етсοβτе де нач ателстасіс ре е ρраі е хωч· ауω ачиаγ е тпе есоγнн· ауω ει отскеос (*sic*) ечⲙнр е пеγтοογ ⲛ̄топ ⲛ̄θе ⲛ̄ отноѕ ⲛ̄ рβос етхала ⲙ̄ⲙоч е ρраі ехⲙ̄· пκаρ ере ⲛ̄тⲃноο̄е̄ тнроγ ⲛ̄рнт̄ч̄ ауω ⲛ̄ха-т̄ч̄е ⲙ̄ пκаρ ⲙ̄н̄ ⲛ̄ралаате ⲛ̄ тпе· ατсⲙн де щⲛе ωа роч· же тωογн нⲧ̄ петре некщωοт нⲧ̄ отωⲙ·

ⲠϨⲨⲠⲞⲪⲀⲖⲘⲀ (Ps. cxlviii)

Ⲥⲙⲟⲩ ⲉ ⲡϫⲟⲉⲓⲥ ϩⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧϫⲟⲥⲉ· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲉϥϭⲟⲙ ⲧⲏⲣⲟⲩ· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲡⲣ̄ⲏ̄· ⲙⲛ̄ ⲡⲟⲟϩ ⲛ̄ⲥⲓⲟⲩ ⲙⲛ̄ ⲡⲟⲩⲟ̄ⲉ̄ⲓⲛ· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲙ̄ⲡⲏⲩ̄ⲉ̄ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄· ⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲙⲁⲣⲉ ⲙⲟⲟⲩ ⲉⲧ ⲥⲟⲧⲡ̄ ⲛ̄ ⲙ̄ⲡⲏⲩ̄ⲉ̄ ⲙⲁⲣⲟⲩ ⲥⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡϫⲟⲉⲓⲥ | ϫⲉ ⲛ̄ⲧⲟϥ Fol. 34 b
ⲡⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲁⲩϣⲱⲡⲉ· ⲛ̄ⲧⲟϥ ⲡⲉⲡ̄ⲧ ⲁϥϩⲱⲛ ⲁⲩⲱ ⲡ̄
ⲁⲩⲥⲱⲛ̄ⲧ̄· ⲁϥⲧⲁϩⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ϣⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ· ⲁϥⲕⲁⲁⲩ ⲛ̄ⲟⲩⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲛ̄ⲛⲉ ⲩⲉⲓⲛⲉ· ⲥⲙⲟⲩ ⲉ ⲡϫⲥ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲛⲉⲇⲣⲁⲕⲱⲛ ⲙⲛ̄ ⲛ̄ⲛⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲡⲕⲱϩⲧ̄· ⲧⲉⲭⲁ̄ⲗⲁⲥⲥⲁ (*sic*)· ⲡⲉⲭⲩⲱⲛ ⲡⲉⲕⲗⲩⲥⲧⲁⲗⲟⲥ ⲡⲉⲡⲛ̄ⲁ̄ ⲛ̄ϩⲁⲧⲏⲩ· ⲉⲧ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉϥϣⲁϫⲉ· ⲛ̄ⲧⲟⲩⲓⲏ ⲙⲛ̄ ⲛ̄ⲥⲉⲃⲧ̄ ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲛ̄ϣⲏⲛ ⲛ̄ⲣⲉϥϯ ⲕⲁⲣⲡⲟⲥ ⲙⲛ̄ ⲛ̄ⲕⲉⲇⲣⲟⲥ ⲛⲉⲑⲩⲣⲓⲟⲛ· ⲙⲛ̄ ⲛ̄ⲧⲃ̄ⲛⲟⲟⲩⲉ ⲛ̄ϫⲁⲧⲃⲉ ⲙⲛ̄ ⲛ̄ϩⲁⲗⲁⲁⲧⲉ· ⲛⲉⲣⲣⲱⲟⲩ ⲙ̄ ⲡⲕⲁϩ ⲛ̄ⲗⲁⲟⲥ ⲛⲓⲙ ⲛⲓ̈ⲙ (*sic*) ⲉⲛⲁⲣⲭⲱⲛ· ⲙⲛ̄ ⲛ̄ⲣⲉϥϯϩⲁⲡ ⲛ̄ϩⲣϣⲓⲣⲉ ⲙⲛ̄ ⲛ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ϩⲗ̄ⲗⲟ ⲙⲛ̄ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ· ⲙⲁⲣⲟⲩ ⲥⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ϫⲉ ⲁ ⲡⲉϥⲣⲁⲛ ϫⲓⲥⲉ ⲙⲁⲩⲁⲁϥ:—:—:—

ⲠⲈⲨⲀⲄⲄⲈⲖⲒⲞⲚ Ⲏ̄ ⲔⲀⲦⲀ ⲖⲞⲨⲔⲀⲤ·

(Chap. xiv. 1–15)

Ⲁⲥϣⲱⲡⲉ ⲇⲉ ϩⲙ̄ ⲡⲧⲣⲉϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲏⲓ ⲛ̄ⲟⲩ[ⲁⲣ]ⲭⲱⲛ ⲙ̄ ⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ϩⲙ̄ ⲡⲥⲁⲃⲁⲧⲱⲛ ⲉ̄ ⲟⲩⲉⲙ ⲟⲩⲟ̄ⲉⲓⲕ:— ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲛⲉⲩⲡⲁⲣⲁⲧⲏⲣⲉⲓ ⲉ̄ ⲣⲟϥ ⲡⲉ:—Ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲛ̄ϩⲩⲇⲣⲟⲡⲓⲕⲟⲥ ϩⲁ ⲧⲉϥϩⲏ̄ Ⲁ ⲓ̄ⲥ̄ ⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁϥ ⲛ̄ ⲛ̄ⲛⲟⲙⲓⲕⲟⲥ· ⲙⲛ̄ ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲛ ⲉⲝⲉⲥⲧⲉⲓ ⲉ ⲣ̄ ⲡⲁϩⲣⲉ ϩⲙ̄ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ϫⲓⲛ ⲟⲩⲕ

ⲉⲝⲉⲓⲥⲧⲉ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲕⲁ ⲣⲱⲟⲩ· ⲁϥⲁⲙⲁϩⲧⲉ ⲇⲉ
ⲙ̄ⲙⲟϥ ⲁϥⲧⲁⲗϭⲟϥ ⲁϥⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲩ
Fol. 35 a ϫⲉ ⲛⲓⲙ ⲛ̄ϩⲏⲧ ⲧⲏⲩⲧⲛ̄ ⲡⲉⲧ ⲉ|ⲣⲉ ⲡⲉϥϣⲏⲣⲉ· ⲏ̄ ⲡⲉϥ-
ⲡⲁ̄ ⲙⲁⲥⲉ ⲛⲁϩⲉ ⲉⲩϣⲱⲧⲉ:—ⲙⲏ ⲛϥⲛ̄ⲧϥ̄ ⲁⲛ ⲉ ϩⲣⲁⲓ
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ⲁⲩⲱ ⲙ̄ⲡ
ⲟⲩⲉϣϭⲙ̄ϭⲟⲙ· ⲉ ⲟⲩⲟ̄ϣⲃϥ̄ ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲛⲁⲓ· Ⲁϥϫⲱ ⲇⲉ
ⲛ̄ⲟⲩⲡⲁⲣⲙ̄ⲃⲟⲗⲏ ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲛⲉⲧ ⲧⲁϩⲙ̄· ⲉϥⲛⲁⲩ ⲉ ⲑⲉ
ⲉⲧⲟⲩⲥⲱⲧⲡ̄ ⲛⲁⲩ ⲛ ⲙ̄ⲙⲁ ⲛ̄ⲛⲟϫⲟⲩ ⲛ̄ ⲧⲡⲉ· ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ϫⲉ ϩⲟⲧⲁⲛ· ⲉⲣϣⲁⲛ ⲟⲩⲁ̄ ⲧⲁϩⲙⲉ̄ⲕ ⲙ̄ⲡⲉⲣ
ⲛⲟϫⲕ̄ ⲛ̄ⲧⲡⲉ· ⲙⲏ ⲡⲟⲧⲉ ⲁϥⲧⲉϩⲙ̄ ⲟⲩⲁ̄ ⲉϥⲧⲁⲉⲓⲏⲩ̄ ⲉ
ⲣⲟⲕ· ⲛϥ̄ⲉⲓ ⲛϭⲓ ⲡⲉⲛⲧ ⲁϥⲧⲁϩⲙⲉ̄ⲕ ⲛⲙ̄ⲙⲁϥ ⲛϥ̄ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟⲕ· ⲛϥ̄ϫⲟⲟⲥ ⲛⲁⲕ· ϫⲉ ⲕⲁ ⲡⲙⲁ ⲙ̄ ⲡⲁⲓ· ⲧⲟⲧⲉ
ⲕⲛⲁⲁⲣⲭⲉⲓ ϩⲛ̄ ⲟⲩϣⲓⲡⲉ· ⲉϫⲓ ⲙ̄ ⲡⲙⲁ ⲛ̄ ϩⲁ̄ⲉ̄:—ⲁⲗⲗⲁ
ⲉⲩϣⲁⲛⲧⲁϩⲙⲉⲕ ⲃⲱⲕ ⲛⲅ̄ ⲛⲟϫⲕ̄ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϩⲁ̄ⲉ̄· ϫⲉ
ⲕⲁⲥ ⲉⲣϣⲁⲛ ⲡⲉⲛⲧ ⲁϥⲧⲁϩⲙⲉ̄ⲕ̄· ⲉⲓ ⲛϥ̄ϫⲟⲟⲥ ⲛⲁⲕ· ϫⲉ
ⲡⲉϣⲃⲏⲣ ⲟ̄ⲗⲕ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲡϫⲓⲥⲉ· ⲧⲟⲧⲉ ⲟⲩⲛ̄ ⲟⲩⲉⲟⲟⲩ
ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲙ̄ ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲉⲧⲛⲏϫ ⲛⲙ̄ⲙⲁⲕ
ⲧⲏⲣⲟⲩ ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϫⲓⲥⲉ ⲙ̄ⲙⲟϥ ⲥⲉⲛⲁⲑⲃ̄ⲃⲓⲟϥ·
ⲡⲉⲧⲑⲃ̄ⲃⲓⲟ̄ ⲇⲉ ⲙ̄ⲙⲟϥ ⲥⲉⲛⲁϫⲓⲥⲧϥ̄:—Ⲡⲉϫⲁϥ ⲟⲛ ⲙ̄
ⲡⲉⲛⲧ ⲁϥⲧⲁϩⲙⲉϥ· ϫⲉ ⲉⲕϣⲁⲛⲣ̄ ⲟⲩⲁ̄ⲣⲓⲥⲧⲱⲛ· ⲏ̄ ⲟⲩⲇⲓⲡ-
ⲛⲟⲛ· ⲙ̄ⲡⲣ̄ ⲙⲟⲩⲧⲉ ⲉⲛⲉⲕϣⲃⲏⲣ· ⲟⲩⲇⲉ ⲛⲉⲕⲥⲛⲏⲩ· ⲟⲩⲇⲉ
ⲛ̄ⲣⲙ̄ⲙⲁⲟ̄ ⲉⲧ ϩⲓⲧⲟⲩⲱⲕ· ⲟⲩⲇⲉ ⲛⲉⲕⲥⲩⲅⲅⲉⲛⲏⲥ· ⲙⲏ̄
ⲡⲟⲧⲉ ϩⲱⲟⲩ ⲛ̄ⲥⲉⲧⲁϩⲙⲉⲕ ⲛ̄ⲧⲉ ⲟⲩⲧⲟⲩⲉⲓⲟ̄ ϣⲱⲡⲉ ⲛⲁⲕ·
Fol. 35 b ⲁⲗⲗⲁ ⲉⲕ|ϣⲁⲛⲣ̄ ⲟⲩϣⲟⲡⲥ̄· ⲧⲉϩⲙ̄ ⲛ̄ϩⲏⲕⲉ ⲙⲛ̄ ⲛⲉⲧ
ⲡⲃ̄ ⲙⲟⲕϩ̄ ⲙⲛ̄ ⲛ̄ϭⲁⲗ̄ⲉ̄ ⲙⲛ̄ ⲛ̄ⲃⲗ̄ⲗⲉ ⲁⲩⲱ ⲕⲛⲁϣⲱⲡⲉ ⲙ̄
ⲙⲁⲕⲁⲣⲓⲟⲥ· ϫⲉ ⲙⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲉ̄ ⲧⲱⲱⲃⲉ ⲛⲁⲕ· ⲥⲉⲛⲁ-
ⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ϩⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲁ̄ ⲟⲩⲁ̄ ⲇⲉ
ⲛ̄ ⲛⲉⲧ ⲛⲏϫ ⲛⲙ̄ⲙⲁϥ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ̈ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ⲛⲁⲓⲁ̄ⲧϥ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲟⲩⲱⲙ ⲛ̄ⲟⲩⲟⲉⲓⲕ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄
ⲡⲛⲟⲩⲧⲉ·

———...———...———...———...———

COLOPHON

Паї пе перит· аүω пωроп енаператоп ⲏ та маноүте ⲏ сωпе коүнтіте(?) тщеере ⲙ пмакаріос [name wanting] ⲫⲏ тполіс ⲣⲙⲟⲛⲧ· асщі пещі(?) роотщ ⲫⲏ несріce ⲙⲙⲁⲩ ⲙⲙⲟс· астаач є фоүн є птоптопос(*sic*) ⲙ пархаггелос ⲙіхаⲏл ⲙ[illegible] ра поүаї ⲏ тесѱүхн ⲙⲙⲏ та песраї ⲙⲙⲏ та несщнре· же кас ере пархаггелос ⲙіхаⲏл наслоү є рос ⲙⲙⲏ песраї ⲙⲙⲏ несщнре· ⲛⲑе ⲛтаүсмоү є неиеіоте ⲙ ппатріархнс· авраам ⲙⲙⲏ ісаак· ⲙⲙⲏ іакωв· ⲙⲙⲏ сарра· ⲙⲙⲏ ρере[ве]кка· ⲙⲙⲏ ліа· ⲙⲙⲏ ραχⲏл· аүω етщапеі є вол ⲫⲙ пеі вюс ⲛⲧе пархаггелос ет оүаав ⲙіхаⲏл ⲉі ρмоү є ρаі є хωоү· ⲛⲉⲧоүхоос енкоλасіс ет ра роте· ⲛⲉⲧхітоү є фоүн ⲙ ⲙа и ⲙⲧоп ⲛ тⲙⲛтеро и ⲙⲡнүе· ⲛⲉⲧ ⲙⲙоос є вол ⲫⲙ пщни ⲙ пωⲛⲍ· ⲛⲉⲩаау ⲛⲙⲡща ⲛ сωтⲙ є тесмн ⲙ макаріон ет мер ⲛ раще рі етфростни же аⲙⲛⲓⲧⲛ нет смаⲙаат ⲛⲧе па еіωт ⲛⲧетⲛклнроноⲙеі ⲛ тⲙⲛтеро ⲛтаєвⲃтωтⲍ инⲧⲛ ⲙіи ткатаволн ⲙ пкосⲙос· анок ⲙⲙⲏ пченос тнрⲟ ⲛ нехрістаносˉ аⲙⲛⲓ· аⲙⲛⲓ· ечещωпе·

телоү ⲙⲙ оүщір сот ⲏ
тон аүоп ⲙаρ ⲭⲥⲫ· сара-
кенос ⲧⲟⲁ

анок пеі елаχіс-
тос ⲙаркос ⲁі[а]н[онос] праѱас
щλнλ ехωі нαсαпн·

[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1 *a* [ⲁⲩ]ⲱ ⲧⲁⲓⲁⲕⲟⲛⲓⲁ · ⲛ̄ⲧ ⲁⲛⲧⲁⲛ[ϩⲟⲩ]ⲧ̄ⲕ̄ ⲉ ⲣⲟⲥ · ⲱ̄ ⲛⲁⲓ-
ⲁⲧⲛ̄ ⲁⲛⲟⲛ ▨ⲡⲉⲛⲕⲁϩ · ⲣ ⲡⲙ̄ⲡϣⲁ · ⲛ ⲛⲉⲕⲧⲁϭⲥ[ⲉ] [ⲉ]ⲧ
ⲟⲩⲁⲁⲃ · ⲕⲁⲗⲱⲥ ⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡ[ⲣϥ̄]ⲯⲁⲗⲗⲉⲓ ⲇⲁ̄ⲇ̄ · ϫⲉ
ϩⲉⲛⲙⲉⲣⲓⲧ ⲛⲉ [ⲛⲉⲕ]ⲙⲁ · ⲛ̄ ϣⲱⲡⲉ · ⲁⲩⲱ ⲟⲛ · ϫⲉ ϩⲉⲛ-
ⲙⲉⲣ[ⲓⲧ] ⲛⲉ · ⲉ ⲧⲃⲉ ⲛⲉⲩⲉⲓⲟⲧⲉ · ⲡϫⲟⲉⲓⲥ ⲡⲉⲧ [ϫⲟⲟⲥ] ϫⲉ
ⲁϥϣⲱⲡⲉ · ϩⲛ̄ ⲟⲩⲱ̄ ⲙⲛ̄ ⲟⲩⲛⲟϭ · ⲛ▨ⲧⲉ · ⲙⲛ̄ ⲟⲩⲟⲩ-
ⲣⲟⲧ · ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲛ · ⲁⲓ[ⲣ] [ⲡ]ⲙⲉⲉⲩⲉ · ⲙ ⲡϣⲁϫⲉ ⲛⲧⲁ
ⲡϫⲟⲉⲓⲥ ϫⲱ[ϥ ϩⲙ̄] ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ · ϫⲉ ⲡⲏⲓ ϫⲉ ⲡⲉ ⲧⲉⲧ-
ⲛⲁⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ · ⲁϫⲓⲥ ⲛ̄[ϣⲟ]ⲣⲡ̄ ϫⲉ ϯⲣⲏⲛⲏ ⲙ
ⲡⲉⲓ ⲏⲓ ⲉϣⲱⲡⲉ ⲛ̄ ⲛ̄ϣⲏⲣⲉ · ⲛ ⲉⲓⲣⲏⲛⲏ ⲙⲙⲁⲩ · ⲙⲁⲣⲉ
ⲧⲉ[ⲧⲛ̄ⲉⲓ]ⲣⲏⲛⲏ ⲙⲧⲟⲛ ⲙⲙⲟⲥ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ · [ⲉ]ϣⲱⲡⲉ
ⲙⲙⲟⲛ · ⲉⲣⲉ ⲧⲉⲧⲛ̄ⲉⲓⲣⲏⲛⲏ [ⲕⲟⲧⲥ̄] ⲉ ϫⲱⲧ̄ⲛ̄ · ⲛ̄ ⲧⲉⲣⲉ ⲓϩⲉ
ⲇⲉ ⲉ ⲣⲟⲟⲩ [ⲛ̄]ϣⲏⲣⲉ ⲛ̄ ⲏⲣⲏⲛⲏ ⲛⲉ · ⲁⲓⲕⲱ ⲛ ⲧⲁ ⲉⲓ[ⲣⲏ]ⲛⲏ
ⲉ ϩⲣⲁⲓ · ⲉ ϫⲱⲟⲩ · ⲕⲁⲧⲁ ⲡϣⲁϫⲉ [ⲛ̄]ⲥⲁϩ · ⲧⲏⲣⲛ̄ ⲡⲉⲭ̄ⲥ̄
ⲓ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⁘ [ⲛ̄ ⲧⲉ]ⲣⲉ ⲡⲛⲁⲩ ⲇⲉ ϣⲱⲡⲉ · ⲁⲛⲉⲓⲣⲉ
ⲛ[ⲥⲩⲛⲁ]ⲝⲓⲥ · ⲁⲩⲕⲱ ϩⲁ ⲣⲱⲛ ⲛⲧⲉ ⲧⲣⲁ[ⲡⲏⲍⲁ] [ⲁ]ⲛϣⲗⲏⲗ
Fol. 1 *b* ⲁⲛⲟⲩⲱⲙ▨▨▨▨▨▨▨ [one or two lines wanting] | [ⲟⲩ]ⲱⲙ ·
ⲙⲛ̄ ⲛⲉⲓ ϩⲁⲅⲓⲟⲥ ⲛ̄ⲧⲉ ⲡⲛⲟ[ⲩⲧⲉ] [ⲛ̄]ⲑⲉ ⲙ ⲡϩ̄ⲙ̄ϩⲁⲗ · ⲛ̄
ⲁⲃⲣⲁϩⲁⲙ · ⲛⲧⲁ▨▨▨ϥ̄ ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ · ⲁⲩⲱ
ⲁⲩ[ϫⲱⲕ ⲉ ⲃⲟ]ⲗ · ⲙ ⲡⲉⲩⲟⲩⲱϣ · ⲧⲏⲣϥ̄ ⲁⲛⲟⲕ [ⲣⲱ] ⲁⲓϯ
ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ · ϫⲉ ⲙⲡⲉϥϥⲟ▨ⲧ · ⲙ ⲡⲉϯϣⲓⲛⲉ · ⲛ
ⲥⲱϥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ ϫⲉ ⲁ ⲡⲉⲧ ⲉϩⲛⲁϥ · ⲙ ⲡⲣⲱⲙⲉ ϫⲱⲕ
ⲉ ⲃⲟⲗ ▨ⲟⲩⲱϣⲧ̄ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲛ̄▨ⲉ ⲇⲉ ⲙ̄
ⲡⲗⲩⲭⲛⲓⲕⲟⲛ · ⲁⲛϫⲉⲕ ⲧⲉⲩ▨ⲧⲏⲣⲥ̄ ⲉ ⲃⲟⲗ ⲉⲛϣⲗⲏⲗ ·

ⲉⲛϣⲁϫⲉ [illegible] ⲡϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲥⲃⲟⲟⲩⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉⲓⲧⲁ· ⲡⲉϫⲁⲓ ⲙ ⲡϩⲗ̄ⲗⲟ [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ ⲛⲥⲁ ⲟⲩⲥⲁ[ϩ] ⲟⲩⲥⲟⲛ ⲉⲛⲁⲛⲟⲩϥ· ⲡⲉⲧ
ⲉⲕⲟⲩⲏⲏϩ· [ⲛⲙ]ⲙⲁϥ ⲉⲧⲉ ⲁⲡⲁ ⲍⲁⲩⲃⲟⲩⲗⲱⲛ ⲡⲉ·
ⲁⲩ[ⲱ] [illegible]ⲣⲙ̄ ⲛ̄ϩⲏⲩ ⲡⲉ ⲉ ⲁⲛϯ ϩⲏⲩ ⲉ ⲣⲟϥ ⲉ[ⲙⲁⲁ]ⲧⲉ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲟⲕ· ϩⲱ[illegible]ⲛ ⲁⲓϯ ϩⲏⲩ ⲕⲁⲧⲁ ⲧⲉⲓ
ϩⲉ ⲁⲓϫⲓ [illegible]· ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ϩⲓⲧⲙ̄ ⲡⲉⲑⲃ̄[ⲃⲓⲟ] ⲙⲛ̄
ⲡⲕⲁ ⲣⲱϥ· ⲉⲙ ⲉϥⲟⲩⲱϣ· ⲉⲉⲓ[illegible] ⲙ ⲡⲉϥϣⲁϫⲉ· ⲉ ⲑⲏ
ϩⲛ̄ⲗⲁⲁⲩ· ⲛ̄[illegible] ⲕⲁⲛ ⲟⲩⲕⲟⲩⲓ· ⲡⲉⲧ ϣⲁϫⲉ· ⲛⲙ̄[ⲙⲁϥ]·
ⲕⲁⲛ ⲟⲩⲛⲟϭ ⲡⲉ· ϣⲁϥϫⲟⲟⲥ ϫ[ⲉ ⲙⲡ ⲉⲓ]ⲥⲟⲟⲩⲛ·
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲛ̄[illegible]ⲉⲉ· [ⲁ]ϣ ⲛ̄ ϩⲉ· ϩⲙ̄ ⲡⲉⲓ [illegible] |
ⲉⲣⲅⲁⲥⲓⲁ· ⲛ ϯ ⲙⲓⲛⲉ· ⲡⲉϫⲁϥ ⲛ[ⲁⲓ] [ⲛ̄]ϭⲓ ⲡϩⲗ̄ⲗⲟ ϫⲉ Fol. 2a
ⲥⲱⲧⲙ̄· ⲛ̄ⲧⲁⲧⲁⲙ[ⲟⲕ] [ⲁϥ]ϫⲓ ⲛⲁϥ ⲛ ⲟⲩⲥϩⲓⲙⲉ· ϩⲛ̄
ⲧⲉϥⲙ[ⲛ̄]ⲧⲃⲣ̄ⲣⲉ· ⲁⲩⲱ ⲛⲉϥⲡⲣⲟⲕⲟⲡⲧⲉⲓ· ϩⲛ̄ ϩⲱⲃ· ⲛⲓⲙ·
ⲛⲉ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉ· ϫⲓⲛ ⲧⲉϥⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ· ⲁⲩⲱ ⲛⲉϥ-
ⲡⲏⲧ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲩⲛⲧⲉⲭⲓⲁ· ⲛⲓⲙ· ⲛ̄ⲧⲉ ⲛⲉϩⲓⲟⲟⲙⲉ· ⲉϥⲣ̄-
ϩⲟⲧⲉ· ϩⲏⲧϥ̄· ⲙ ⲡϣⲁϫⲉ ⲉⲧ ⲥⲏϩ ϫⲉ ⲡⲉⲧ ⲛⲁϭⲱϣⲧ̄·
ⲛ̄ⲥⲁ ⲟⲩⲥϩⲓⲙⲉ· ⲉ ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉ ⲣⲟⲥ· ⲁϥⲟⲩⲱ· ⲉϥⲟ ⲛ
ⲛⲟⲉⲓⲕ ⲉ ⲣⲟⲥ ϩⲙ̄ ⲡⲉϥϩⲏⲧ· ⲁⲩⲱ ⲧⲉⲡⲓⲑⲩⲙⲓⲁ ⲉ ⲁⲥⲱ̄·
ϣⲁⲥϫⲡⲟ· ⲙ ⲡⲛⲟⲃⲉ· ⲡⲛⲟⲃⲉ ⲇⲉ ⲉϥϣⲁⲛϫⲱⲕ ⲉ ⲃⲟⲗ·
ϣⲁϥⲙⲓⲥⲉ· ⲙ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲛⲉϥⲙⲟⲟϣⲉ· ϩⲛ̄ ⲑⲃ̄ⲃⲓⲟ
ⲛⲓⲙ· ⲛ ⲧⲉⲓ ϩⲉ ⲇⲉ ⲁϥⲛⲁⲩ· ⲉⲩϩⲟⲣⲟⲙⲁ ϩⲱⲥ ϫⲉ ⲉϥ-
ⲛⲁⲩ ⲉⲩⲣⲱⲙⲉ ⲉϥϩⲁⲉⲟⲟⲩ· ⲙ ⲡⲉϥⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲙⲛ̄ϭⲟⲙ· ⲛ̄ ⲗⲁⲁⲩ· ⲉⲣ̄ ϩⲙ̄ϩⲁⲗ· ⲛ̄ϫⲟⲉⲓⲥ·
ⲥⲛⲁⲩ· ⲏ ⲛϥ̄ⲙⲉⲣⲉ ⲟⲩⲁ· ⲏ ⲛϥ̄ⲙⲉⲥⲧⲉ ⲟⲩⲁ· ⲧⲁⲓ
ϩⲱⲱϥ· ⲧⲉ ⲧⲉⲕϩⲉ· ⲡⲁ ⲥⲟⲛ· ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· ⲉ ⲁⲕⲥⲡⲟⲩ-
ⲇⲁⲍⲉ· ⲉⲩϩⲱⲃ· ⲉⲛⲁⲛⲟⲩϥ· ⲕⲁⲧⲁ ⲑⲉ· ⲉⲧ ⲥⲏϩ· ϩⲙ̄-
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫ[ⲉ] [ⲙ]ⲉⲣⲉ ⲗⲁⲁⲩ· ⲉϥⲟ ⲙ ⲙⲁⲧⲟⲓ·
ⲧⲁϩϥ̄· ⲙⲛ̄ [one line wanting] | [illegible]ⲡⲉⲛⲧ ⲁϥⲁⲁϥ· ⲙ Fol. 2b
ⲙⲁⲧⲟⲓ· ⲉϣ[ⲱⲡⲉ] ⲇⲉ ⲟⲛ· ⲉⲣϣⲁⲛ ⲟⲩⲁ· ⲣ̄ ϣⲟⲉⲓϫ
[ⲙ]ⲉϥϫⲓ ⲕⲗⲟⲙ· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲛ̄ϥ̄ⲙⲓϣ[ⲉ] ⲕⲁⲗⲱⲥ·
ⲕⲛⲁϫⲣⲟ· ⲛⲥⲁ ⲟⲩⲛⲁⲙ ⲁⲩ[ⲱ] ⲛⲥⲁ ϩⲃⲟⲩⲣ· ⲁⲩⲱ
ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁϥⲣ̄ ⲁⲧ ⲟⲩⲱⲛ̄ϩ ⲉ ⲃⲟⲗ· ⲛ̄ϭⲓ ⲡⲉⲧ ϣⲁϫⲉ
ⲛⲙ̄ⲙⲁϥ· ⲁϥⲗⲟ ⲉϥⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣⲉ ϩⲧⲟⲟⲩⲉ

ⲇⲉ ϣⲱⲡⲉ· ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ· ⲛ ϩⲗ̄ⲗⲟ ⲟⲩⲏⲏϩ· ϩⲓ-
ⲧⲟⲩⲱϥ· ⲉ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲙ ⲡⲥⲟⲟⲩⲛ ⲛ ⲛⲉⲅⲣⲁ-
ⲫⲏ· ⲛⲉϣⲁϥⲃⲱⲕ ϣⲁ ⲣⲟϥ ⲛϩⲁϩ ⲛⲥⲟⲡ· ⲛϥ̄ϣⲓⲛⲉ ⲉ
ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ⲉ ⲧⲃⲉ ⲛⲁⲛⲁⲅⲛⲱⲥⲓⲥ· ⲉϣⲁⲩⲟ̄ϣⲟⲩ
ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲉ ⲟⲩⲙⲁⲓ ϩⲏⲕⲉ· ⲧⲱⲛⲟⲩ ⲡⲉ· ⲁⲩⲱ
ⲟⲛ· ⲛⲉϣⲁϥϫⲱ ⲉ ⲣⲟϥ· ⲛ̄ ⲛ̄ⲉϥⲙⲉⲉⲩⲉ· ⲛ̄ϩⲁϩ ⲛ̄ⲥⲟⲡ·
ⲛϥ̄ⲧⲉⲧ ⲡⲉϥϩⲏⲧ· ϩⲛ̄ ⲛⲉⲅⲣⲁ[ⲫ]ⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲧⲉⲣ
ϥ̄ⲃⲱⲕ ⲟⲩⲛ [ϣ]ⲁ ⲣⲟϥ· ⲛϥ̄ϫⲱ ⲉ ⲣⲟϥ ⲙ ⲡϩⲟⲣⲟⲙⲁ·
ⲛⲧⲁϥⲛⲁⲩ· ⲉ ⲣⲟϥ· ϫⲉ ⲉϥⲥⲩⲙⲃⲟⲩⲗⲉⲩ[ⲉ]· ⲡⲉϫⲁϥ ⲉ
ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ ⲡⲉⲧ ⲁⲛⲧⲁϥ ⲧⲏⲣϥ̄· ⲛ̄ⲅϥⲓ· ⲙ ⲡⲉⲕⲥϯⲟ̄ⲥ̄·
ⲛ̄ⲅⲟⲩⲁϩⲕ̄· ⲛⲥⲁ ⲡⲉⲕϫⲟⲉⲓⲥ· ⲛ̄ⲅ̄ⲕⲱ ⲛⲉⲧ ⲙ[ⲟ]ⲟⲩⲧ·
ⲉ ⲧⲉⲙⲉ̄· ⲛⲛⲉⲩⲣϥ̄ⲙⲟⲟⲩⲧ· ⲉⲧ [illegible] |
Fol. 3a ⲉⲧ ϣⲟⲩⲉⲓⲧ· ⲙⲏ ⲙⲡⲉ ⲕⲥⲱⲧⲙ̄· ⲉ ⲡϫⲥ̄ ⲉϥⲱϣ ⲉ ⲃⲟⲗ·
ⲋ̄ (sic) ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲧⲁⲗⲉ ⲧⲟⲟⲧϥ̄
ⲉϫⲛ̄ ⲟⲩϩⲃ̄ⲃⲉ· ⲛϥ̄ⲕⲟⲧϥ̄ ⲉ ⲡⲁϩⲟⲩ· ⲛϥ̄ⲥⲟⲟⲩⲧⲛ̄ ⲉ ϩⲟⲩⲛ·
ⲉ ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲡⲏⲩⲉ· ⲡⲉⲓ ϣⲁϫⲉ· ⲇⲉ ϫⲉ ϭⲱϣⲧ̄· ⲉ
ⲡⲁϩⲟⲩ· ϥⲥⲩⲙⲁⲛⲉ· ⲛ̄ⲛ̄ⲣⲟⲟⲩϣ· ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ
ϣⲟⲩⲉⲓⲧ· ⲙⲛ̄ ⲛⲉϥϩⲩⲗⲉⲓ ⲛ̄ⲧⲛ̄ ⲧⲙ̄ ⲥⲟⲩⲱⲛⲟⲩ· Ⲧⲉⲛⲟⲩ
ϭⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ ⲥⲟⲛ· ϯⲟⲩⲱϣ ⲙⲉⲛ ⲁⲛ· ⲉ ⲧⲣ̄ ⲕ̄ⲃⲱⲕ
ⲛ̄ⲅ̄ⲕⲁⲁⲧ ⲉ ⲧⲃⲉ ⲧⲉⲕⲉⲡⲓⲥⲧⲏⲙⲉⲓ· ⲙⲛ̄ ⲧⲉⲕⲉⲓ ϣⲁ ⲣⲟⲓ·
ⲉⲧ ⲙⲉϩ· ⲛ̄ϩⲏⲩ ⲁⲗⲗⲁ ϯⲟⲩⲱϣ ⲟⲛ ⲉ ⲧⲣⲉⲕⲙⲟⲟϣⲉ·
ϩⲙ̄ ⲡⲧⲱϩⲙ̄· ⲛⲧⲁⲩⲧⲁϩⲙⲉⲕ ⲉ ⲣⲟϥ· ⲧⲱⲟⲩⲛ ⲛ̄ⲅ̄ⲃⲱⲕ·
ϣⲁ ⲛⲉⲥⲛⲏⲩ· ⲛⲥⲉϯ ϩⲓⲱⲱⲕ· ⲙ ⲡⲉⲥⲭⲏⲙⲁ ⲛ ⲧⲙ̄ⲛ̄ⲧ-
ⲙⲟⲛⲟⲭⲟⲥ· ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲙⲟⲕ· ⲉⲑⲉ ⲉⲧ ϣ̄ϣⲉ ⲉ ⲣⲟⲕ·
ⲉ ⲁⲁⲥ· ⲁⲩⲱ ⲛ ⲧⲉⲓ ϩⲉ· ⲁϥⲃⲱⲕ· ⲕⲁⲧⲁ ⲑⲉ· ⲛ̄ⲧⲁϥϫⲟⲟⲥ
ⲛϭⲓ ⲡϩⲗ̄ⲗⲟ· ⲁϥⲃⲱⲕ· ⲉ ⲣⲁⲧⲟⲩ· ⲛ̄ ⲛⲉⲥⲛⲏⲩ· ⲉ ⲡⲙⲁ
ⲉⲧⲟⲩⲙⲟⲩⲧⲉ· ⲉ ⲣⲟ[ϥ] [illegible]
ⲙⲉ· ⲉϥⲟⲩ [illegible] ⲣⲁⲛ·
Fol. 3b [illegible] ⲧⲉ | ⲁⲩⲱ ⲛ̄ ⲁⲥϯⲟⲥ ⲉ
ⲍ̄ ⲡⲉϩⲟⲩⲟ· ⲉⲣⲉ ⲡⲉϥϩⲟ ⲟⲩⲉⲧⲟⲩⲱⲧ· ⲉⲙⲁⲧⲉ· ⲙⲛ̄ ⲡⲉϥⲥⲱⲙⲁ
ⲧⲏⲣϥ̄· ⲉ ⲃⲟⲗ· ⲙ ⲡⲉϩⲟⲩⲟ· ⲛ̄ ⲛⲁⲥⲕⲏⲥⲓⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲥⲏϩ· ϫⲉ ϩⲉⲛⲧⲛ̄ϩ ⲛ̄ ϭⲣⲟⲙⲡⲉ ⲉⲩⲗⲁⲗⲱⲟⲩ· ⲛ ϩⲁⲧ ⲁⲩⲱ
ⲡⲕⲱⲧⲉ ⲛ̄ ⲛⲉⲥⲛⲁϩⲃ̄· ϩⲙ̄ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲛⲟⲩⲃ·
ⲛⲧⲁϥϫⲉ ⲡⲁⲓ· ⲉ ⲧⲃⲉ ⲡϥⲓ ⲉ ϩⲣⲁⲓ ⲛ ⲛ̄ϭⲓϫ· ⲙ ⲡϩⲗ̄ⲗⲟ·

ⲙ ⲡⲧⲩⲡⲟⲥ ⲛ̄ ⲛ̄ⲧⲛ̄ϩ̄ ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ· ⲁⲩⲱ ⲡⲡⲓⲣⲉ ⲙ
ⲡϩⲁⲧ ⲉϥⲉⲓⲛⲉ ⲙⲙⲟϥ ⲉϫⲛ̄ ⲛⲉϣⲗⲏⲗ· ⲉⲧ ⲧⲃ̄ⲃⲏⲩ ⲁⲩⲱ
ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲛⲟⲩⲃ· ⲉϫⲛ̄ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ· ⲛ ⲛⲁⲥⲕⲏ-
ⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ [ϩ]ⲙ̄
ⲡⲉⲩϩⲏⲧ ϫⲉ ⲛⲧⲟⲟⲩ· ⲛⲉⲧ ⲛⲁ[ⲛ]ⲁⲩ· ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲉ
ⲟⲩⲣ̄ϥ̄ϣⲡ̄ ϩⲓⲥⲉ [ⲡ]ⲉ· ⲁⲩⲱ ⲛⲉϣⲁϥⲣ̄ ⲟⲩϣⲏ ⲛ̄ⲣⲟⲉⲓⲥ ⲡⲉ
[ⲛ]ϩⲁϩ· ⲛⲥⲟⲡ· ⲛⲉϣⲁϥⲟⲩⲱⲙ· ⲇⲉ ⲟⲛ [ⲛ]ϩⲁϩ· ⲛⲥⲟⲡ
ϩⲛ̄ ⲛⲉⲛⲧⲏϭ· ⲛⲑⲉ ⲛ ⲓⲱ[ϩⲁ]ⲛⲛⲏⲥ· ⲡⲃⲁⲡⲧⲓⲥⲧⲓⲥ· ⲛⲧⲁⲩ-
ⲣⲙ̄ⲛ̄ⲧⲣⲉ ϩⲁ ⲣⲟϥ [ϫⲉ ⲧⲉϥϩⲣⲉ ⲇⲉ ⲡⲉ ϩⲉⲛϣϫⲉ ⲡⲉ ⲙ]ⲛ̄
ⲟⲩⲉⲃⲉⲓⲉ ϩⲟⲟⲩⲧ [illegible] ⲟⲡ [illegible]
[illegible] | Ⲉ ⲧⲃⲉ ⲡ̄ⲧⲃ̄ⲃⲟ ⲙ ⲡⲉϥϩⲏⲧ· ⲙⲛ̄ ⲡⲧ[ⲃ̄]ⲃⲟ· Fol. 4 a
ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ· ⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡ[ⲉⲓ]ⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲏ̄
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· [ϫⲉ] ϣⲁϥⲛⲁⲩ ⲉ ϩⲁϩ· ⲛ̄ϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ·
ⲛϩⲁ[ϩ] ⲛⲥⲟⲡ· ⲁⲩⲱ ϣⲁϫⲉ ⲛⲓⲙ· ⲉϣⲁϥϫⲟ[ⲟⲥ] ⲛⲉϣⲁⲩ-
ϣⲱⲡⲉ ⲙⲙⲉ· ⲛⲉϣⲁϥⲛⲁⲩ ϩⲛ̄ ⲛⲉϥϩⲟⲣⲁⲥⲓⲥ· ⲛⲑⲉ ⲛ̄
ⲇⲁⲛⲓⲏⲗ· ⲡⲉ[ⲧ ⲉϥ]ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲟⲛ ⲛ̄ϭⲓ ⲁⲡⲁ
[ⲡⲥⲉ]ⲗⲉⲩⲥⲓⲟⲥ ϫⲉ ⲛ ⲧⲉⲣ ⲓⲉⲓ· ⲟⲩⲛ ϣⲁ ⲣⲟϥ· ⲉⲧⲉ ⲡⲉⲛⲧ
ⲁⲓϣⲣ̄ⲡ̄ ϣⲁϫⲉ ⲉ ⲣⲟϥ· ⲉⲧⲉ [ⲓⲱ]ϩⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲉⲛⲧ ⲁⲓϫⲉ
ⲛⲉⲓ ϣⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲁϥϣⲟⲡ̄ⲧ̄ ⲉ ⲣ[ⲟⲓ] ϩⲛ̄
ⲟⲩⲛⲟϭ· ⲛ̄ ⲙ ⲙ̄ⲛ̄ⲧⲙⲁⲓⲣⲱⲙⲉ· ⲁ[ⲩⲱ] ⲙⲡⲉ ⲓϭⲛ̄ ⲗⲁⲁⲩ
ϩⲙ̄ ⲡⲉϥⲙⲁ· ⲛ ϣⲱ[ⲡⲉ] ⲉⲓ ⲙⲏ ⲧⲉⲓ ϣⲟⲙ̄ⲛ̄ⲧ̄ ⲛⲟⲉⲓⲕ·
ⲙⲙⲁⲧⲉ ⲉⲩⲙⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲛ̄ϣⲙ̄ⲙⲟ ⲉⲧ ⲛⲁⲡⲁ[ⲣⲁ]ⲅⲉ·
ⲙⲏ ⲡⲟⲧⲉ· ⲛ̄ⲥⲉϫⲟⲟⲥ· ϫⲉ ⲡϩⲗ̄ⲗ̄[ⲟ] ⲟⲩⲉⲙ ⲟⲉⲓⲕ· ⲁⲛ·
ⲛ̄ ⲧⲉⲣ ⲓϭⲱ ⲇⲉ ϩⲁϩ[ⲧϥ̄] ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ· ⲉ ⲧⲣ̄
ϥ̄ϯ ϩⲓⲱ[ⲱⲧ] ⲙ ⲡⲉⲥⲭⲏⲙⲁ [ⲛ̄ ⲙ̄ ⲙⲛ̄ⲧ]ⲙⲟⲛⲟⲭⲟⲥ [illegible]
[illegible] ⲛⲧⲉ [illegible]
[illegible] ϫⲓ | [illegible] ⲛⲕⲱⲧ· ⲛ̄ ⲧⲙⲛ̄ⲧⲙⲟⲛⲟⲭⲟⲥ· Ⲁⲩⲱ Fol. 4 b
[ⲡ]ⲉϫⲁϥ· ⲛⲁⲓ ϫⲉ ⲟⲩ ⲡⲁ ⲥⲟⲛ· ⲡⲥⲉⲗⲉⲩⲥⲓ[ⲟⲥ] ϥⲥⲏϩ· ⲑ̄
ϫⲉ ⲁ ⲛⲉⲕϣⲁϫⲉ· ϩⲗⲟϭ· ϩⲛ̄ [ⲧ]ⲁ ϣⲟⲩⲱⲃⲉ· ⲡϫ̄ⲥ̄·
ⲛ̄ϩⲟⲩⲟ ⲉⲩⲉⲃⲓⲱ [illegible] ϩⲛ̄ ⲣⲱⲓ· ⲉⲡⲉⲓ ⲇⲏ ⲁⲕϫⲛⲟⲩⲓ ⲡⲁ
[ϣ]ⲏⲣⲉ· ⲉ ⲧⲃⲉ ⲧⲉⲥⲃⲱ· ϫⲉ ϣⲱⲡⲉ· ⲉ[ⲧ]ⲉⲧⲛ̄ⲧⲥⲁⲛⲏⲩ·
ⲛ ⲛⲁϩⲣ̄ⲛ̄ ⲛⲁ ⲡⲃⲟⲗ ⁘ [ⲁⲩ]ⲱ ⲉⲧⲉⲧⲛ̄ϫⲟⲕⲣ̄· ϩⲙ̄ ⲡⲉϩⲙⲟⲩ·
ⲛ[ⲑⲉ] ⲛⲧⲁ ⲡ̄ⲥⲏⲣ̄· ϫⲟⲟⲥ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ [ⲛ̄]ⲛⲉϥⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ· ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄· ⲡⲉ [ⲡⲉ]ϩⲙⲟⲩ ⲙ ⲡⲕⲁϩ ϣⲱⲡⲉ

ⲛⲣ̅ⲙ̅ⲣⲁϣ [ⲁⲩ]ⲱ ⲛⲃⲁⲗϩⲏⲧ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ[ϫⲟ]ⲉⲓⲥ
ϫⲟⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ϯ[ϫⲟ]ⲟⲩ ⲙ̅ⲙⲱⲧⲛ̅· ⲛⲑⲉ
ⲛ ϩⲉⲛⲉⲥⲟⲟⲩ ⲉ ⲧⲙⲏ[ⲏⲧ]ⲉ ⲛ ϩⲉⲛⲱⲛϣ̅· ϣⲱⲡⲉ ϭⲉ ⲛⲥⲁⲃⲉ
[ⲛⲑⲉ] ⲛ̅ⲛⲉⲓ ϩⲟϥ· ⲁⲩⲱ ⲛⲁⲕⲁⲓⲣⲁⲓⲟⲥ ⲛⲑⲉ· [ⲛ]ⲉⲓ ϭⲣⲟⲙ-
ⲡⲉ ⁘ ⲁϥϫⲟⲟⲩⲥⲟⲩ ϩⲱⲥ ⲉⲥⲟⲟⲩ· [ⲁⲗ]ⲗⲁ ⲙⲡⲉ ϥⲧⲁⲛϩⲉⲧ
ⲧⲙ̅ⲛ̅ⲧⲁⲧⲣⲟⲟⲩϣ [ⲛⲛ]ⲉⲥⲟⲟⲩ· ⲉ ⲧⲣ̅ϥ̅ⲙⲟⲟϣⲉ ⲛϩⲏⲧ̅ⲥ̅·
ⲛⲥⲉ[ⲕⲁ] [illegible] ⲉⲩϩⲏⲧ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲛⲙⲉⲉⲩⲉ· ⲛ̅ⲛ̅[ⲇⲁⲓ]-
ⲙⲟⲛⲓⲟⲛ· [illegible] ⲣⲡ̅· ϫⲉ [illegible]
[illegible] ⲧⲛ̅ [illegible] ⲛ [illegible]
Fol. 5 a [illegible] | ϩⲛ̅ ⲟⲩⲃⲱⲗ· ⲉ ⲃⲟⲗ· ⲟⲩⲇⲉ·
ⲓ̅ ⲉ ⲧⲙ̅ ⲕⲁ ⲡⲉϩⲏⲧ· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲟⲩⲱⲙ· ⲙⲛ̅ ⲟⲩⲥⲱ ⲙⲛ̅
ⲟⲩϩⲏⲇⲟⲛⲏ ϫⲉ ⲡⲉⲛⲁⲛⲇⲓⲇⲓⲕⲟⲥ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲙⲟⲟϣⲉ
ⲉϥϭⲟⲣϭ̅· ⲉ ⲡⲣⲱⲙⲉ ⲉϥⲉⲗϩⲏⲙ· ⲛⲑⲉ· ⲛⲛⲉⲓ ⲙⲟⲩⲓ·
ⲉϥϣⲓⲛⲉ ⲛⲥⲁ ⲱⲙ̅ⲕ̅· ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ· ⲛ̅ ⲧⲉⲣ ⲓⲣ ϩⲉⲛϩⲟⲟⲩ
ⲇⲉ ϩⲁϩⲧⲏϥ· ⲉϥ [illegible] ⲉ ⲣⲟⲓ ⲛⲛⲉⲓ ϣⲁϫⲉ ⲙⲛ̅ ⲛⲉⲧ ⲧⲛ̅ⲧⲱⲛ·
ⲉ ⲣⲟⲟⲩ· ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ· ⲉ ⲧⲣ̅ϥ̅ϫⲓⲧ ⲉⲩⲙⲁ
ⲙⲁⲩⲁⲁⲧ· ⲛ ⲧⲉⲓ ϩⲉ ⲇⲉ ⲁϥⲉⲛ̅ⲧ̅· ⲉ ⲡⲉⲓ ⲙⲁ· ⲁϥϭⲱ
ϩⲁϩⲧⲏⲛ ⲛ̅ϩⲉⲛϩⲟⲟⲩ· ϣⲁⲛⲧ ⲉϥⲧⲥⲁⲃⲟⲓ· ⲉ ⲧϭⲓⲛⲟⲩⲱϩ·
ⲙⲁⲩⲁⲁⲧ ϩⲓ ⲡϫⲁⲓⲉ· ⲉ ⲁϥϯ ⲉ ⲧⲟⲟⲧ· ⲛ̅ϩⲉⲛⲉⲛⲧⲟⲗⲏ·
ⲙⲛ̅ ⲧϭⲓⲛϥⲓ ⲉ ϩⲣⲁⲓ ϩⲁⲛⲙⲉⲉⲩⲉ· ⲛ̅ ⲛ̅ⲇⲁⲓⲙⲟⲛⲓⲟⲛ·
ⲙⲛ̅ ⲧϭⲓⲛⲙⲓϣⲉ· ⲉⲧ ⲥⲁϣⲉ· ⲁϥⲕⲁⲁⲧ· ⲙⲁⲩⲁⲁⲧ ϣⲁⲛⲧⲉ
ⲡⲁ ⲥⲟⲛ· ⲍⲁⲃⲟⲩⲗⲱⲛ ⲉⲓ ϣⲁⲣⲟⲓ· ⲉⲓⲧⲁ ⲡⲉϫⲁϥ· ⲛⲁⲓ
ϫⲉ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲁ ⲉⲓⲱⲧ ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· ⲉⲡⲉⲓ
Fol. 5 b ⲇⲏ· ⲟⲩⲛ̅· [three lines wanting] | ⲁϥⲟⲩⲱϣⲃ̅· ⲛϭⲓ ⲡϩ̅ⲗ̅-
ⲓ̅ⲁ̅ ⲗⲟ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲉⲡⲉⲓ ⲇⲏ· ⲁⲕϣⲓⲛⲉ ϯⲛⲁⲧⲁⲙⲟⲕ
ⲁⲩⲱ ⲙⲛ̅ ⲗⲁⲁⲩ· ϩⲏⲡ ⲉ ⲣⲟⲕ· ⲛⲉⲑⲏⲡ ⲟⲛ ⲉ ⲣⲟⲕ·
ϩⲁϩⲧⲛ̅ ⲛ̅ⲣⲱⲙⲉ· ⲡⲉⲡ̅ⲛ̅ⲁ̅· ⲉⲧ ⲟⲩⲁⲁⲃ· ϭⲱⲗⲡ̅· ⲙⲙⲟⲟⲩ·
ⲛⲁⲕ· ⲉ ⲃⲟⲗ· ⲡⲉϫⲁⲓ ⲛⲁϥ· ϫⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ· ⲛⲙ̅ⲙⲁⲓ
ⲡⲁ ⲉⲓⲱⲧ· ⲙ̅ⲡⲣ̅ ⲥⲛ̅ⲧ ⲡⲉⲕϩⲙ̅ϩⲁⲗ : ⲉ ⲃⲟⲗ· ⲁϥⲟⲩⲱϣⲃ̅·
ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ· ϫⲉ ⲉⲡⲉⲓ ⲇⲏ· ⲁⲕϣⲓⲛⲉ· ϯⲛⲁⲧⲁ-
ⲙⲟⲕ· ⲡⲉϫⲁϥ ϫⲉ ⲁⲓⲃⲱⲕ· ⲛ̅ⲟⲩⲟⲉⲓϣ ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲉⲣⲏ-
ⲙⲟⲥ· ⲉⲧ ϩⲓ ϩⲟⲩⲛ· ⲉⲛⲁϩⲟⲟⲩ ⲥⲛⲁⲩ ⲙ ⲙⲟⲟϣⲉ ⲁⲓϭⲓⲛⲉ
ⲛ̅ϩⲉⲛⲕⲟⲩⲓ ⲛⲃⲛ̅ⲛⲉ· ϩⲛ̅ⲟⲩⲉⲓⲁ· ⲙⲛ̅ ⲟⲩⲡⲩⲅⲏ ⲙⲙⲟⲟⲩ·
ⲙⲛ̅ ϩⲉⲛⲉⲛⲧⲏϭ· ⲙ ⲡⲕⲱⲧⲉ ⲙⲙⲟⲟⲩ· ⲁⲓϩⲙⲟⲟⲥ ϩⲓϫⲛ̅

тнтсн є трантон · мнот · и отноуі · ειρε пρісе · ⲡⲛεqϫοοτε · ειχω · мнос же [а]ра · отнсон · ⲛ пει ма жи мнон ροсоп · ⲁε · ειмεεтε · ⲛ†ρε · аιсωⲱⲧ [аі]нат · є р[ωмε] [illegible] [м]оот[є] [illegible] [one line wanting] | ρенⲃⲡⲛε · ауω Fol. 6 a [ⲓⲃ]
ауειне · ⲛ отноуі · мнооτ · є трасω · анок же аіотωщ є трасω · ρартнт · ⲝⲉ пма ет ⲙⲙат аλλа · аір̄ пεεтε · ⲛ па сон · ζаⲃоγλ[ωн] ⲙпε ⲓεщзω м пεqвоλ · ката ⲑє ет ере папостолос жω мнос же ⲛ тере отноς · и ро · отни ναι ⲝⲉ [illegible] мпε мнтоп · ⲝⲉ па ⲡⲛⲁ · е†тос · па сон ⁘ ауω он же анок аітωзе · апωλλω пент ауτсо · пноττε · пент ауατⲍане · аіхоос же нат же нтатетⲛει · є пει ма · ⲛ ащ ⲛ ρε · ауω ететⲛоγειи оγ · ауω ⲙⲡⲉ не нетⲛраи · ауω нтетⲛρε ⲙⲣⲣⲉ тωн · ауω ететⲛ сνаує · и ащ ⲛ ρε ететⲛ м пει ма · ⲛтоот же пεхаq же анок · ρенрⲣⲉтполіс · соγан є анщωпе · ρⲛ отρнт · ноγωт · жи ен ⲝⲉ пкосмос · енонщⲃнр енεперне · пещанⲃωк · є текклнсіа мⲛ̄ пεперне · мнннне · ерооρε · мⲛ̄ ρтооτε · енсωтⲙ̄ · є пεтра-ф̄н · ет отаⲃⲃ · етоτωщ · мнооτ · мⲛ̄ ⲡанас-ⲙωсіс · ⲝⲉ петаλλελіон · мен же пет ме · ⲛ̄е ⲓωт · и мааτ ерооτε рої | ⲛⲉⲩⲙⲡща · мнοι ан · ауω Fol. 6 b
пете ⲛⲉ[ⲙ]аqⲣ ан м пεqсⲣ̄ос · ⲛⲉⲩоγаⲝⲉ · нсωⲓ [ⲓⲍ]
ⲛⲉⲩⲙⲡща мнοι ан · анок же и тер ⲡсωтⲙ̄ · є пει щахе · ⲓωⲛⲝ є воλ ⲝⲉ ттапро · м пеⲛхоеіс · ⲓс пеχ̄с̄ пенс̄нр̄ · м маι рωмε · мⲛ̄ пет тⲙ̄тωоγи · є роq · ете наι не · же пет ме · [ⲛ̄ теq]ψⲩχн · ⲥнасормес · ауω пет [насор]ⲙ̄ · ⲛ̄ теqψⲩχн · є тⲃнт · ⲥнаре · є рос · ειτа · он · же ерщан прωмε · †ⲝнт · м пкосмос тнр̄q · ⲛⲉⲩ†осе же · ⲛ̄ теqψⲩχн и оγ пет ере прωмε · пαταaq · и

ⲙⲡⲣⲣⲱ · ⲡⲧⲉⲣⲯⲩⲭⲏ ⁘ ⲛⲁⲓ ⲁⲉ · ⲛ ⲧⲉⲣ̄ ⲡⲥⲟⲧⲙⲟⲩ · ⲁⲙⲣ ⲟⲩⲣⲏⲧ · ⲛ̄ ⲟⲩⲱⲧ ⲙⲙⲏ̄ ⲛⲉⲙⲉⲣⲏⲧ · ⲁ ⲡⲙⲁⲁϩⲉ · ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ϩⲗⲟⲥ · ⲛ̄ ⲧⲟⲟⲧⲛ̄ · ⲛ̄ⲣⲟⲩⲟ · ⲉ ⲡⲉⲩⲱ ⲙⲙⲏ̄ ⲡⲙⲟⲗϩ̄ · ⲁⲛⲥⲛⲧⲁϩⲉ · ⲙⲙⲏ̄ ⲛⲉⲙⲉⲣⲏⲧ · ⲉⲧⲣⲟⲟⲩ · ⲉ ⲧⲣⲛ̄ⲉⲓ · ⲉ ϩⲟⲗ ϩⲙ̄ ⲧⲡⲟⲗⲓⲥ · ⲛ̄ⲣⲏⲧⲧ̄ · ⲁⲛⲥⲱ ⲙⲉⲛ · ⲛ̄ⲣⲉⲛⲣⲟ ⲉⲙⲁⲱ ⲙⲙⲟⲥ ϩⲉ ϩⲁⲣⲏⲧ ⲛ̄ⲁⲗⲓⲙⲙⲱⲛ ⲛⲉⲧ ⲡⲓⲣⲁϩⲉ · ⲙⲙⲟⲛ · ⲛ ⲧⲉⲣ ⲛ̄ⲁⲓⲥⲑⲁⲙⲉ · ϩⲉ · ⲉ ⲡⲓⲉⲉⲧⲉ · ⲉⲧ ⲛⲁⲛⲟⲩϥ · ⲉⲩⲧⲱⲃ̄ⲥ · ⲙⲙⲟⲛ · ⲉ ⲧⲙ̄ ⲕⲁ ⲧⲟⲟⲧⲛ̄ · ⲉ ϩⲟⲗ · ⲁⲛⲥⲱⲣ · ⲙ ⲡⲉⲧ ⲣ̄ ϩⲟⲩⲟ · ⲉ ⲣⲟⲛ · ⲛ̄ⲛⲉⲧ

Fol. 7 a [ⲙ]ⲁⲁⲧ · ⲁⲛⲁⲓ · ⲛϩⲉⲛⲕⲟⲩⲓ · ⲛ̄ⲟⲉⲓⲕ | ⲁⲛⲉⲓ ⲉ ϩⲟⲗ · ⲟⲛ̄

[ⲣⲁ] ⲧⲡⲟⲗⲓⲥ · ⲁⲛⲧⲁⲗⲟ · ⲉⲧⲕⲟⲩⲓ · ⲙ ⲥⲕⲁⲫⲟⲥ · ⲁⲛⲉⲓ ⲉ ⲡⲧⲟⲟⲩ · ⲉ ⲡⲙ[ⲁ] ⲉⲧⲟⲩⲁⲟⲩⲧⲉ · ⲉ ⲣⲟϥ · ⲁⲉ ⲡⲕⲟⲟⲩ · ⲁⲛⲁⲩⲟϥ · ⲙⲙⲏ̄ ϩⲉⲛⲥⲛⲏ · ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧ ⲟⲛ̄ ⲙⲙⲁ · ⲉⲧ ⲙⲙⲁⲁⲩ · ⲉ ⲧⲃⲉ ⲁⲉ ⲟⲩⲛ ⲟⲩⲛⲟⲥ ⲛϩⲉⲛⲟⲩⲉ · ϣⲟⲟⲡ · ⲟⲛ̄ ⲡⲉ ⲟⲩⲟⲓⲟϣ · ⲉⲧ [ⲙⲙ]ⲁⲁⲩ ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ · ⲁⲛⲁⲡⲁⲛⲧⲁ · ⲉ[ⲁ]ⲣⲉⲗⲗⲟ ⲉⲩⲟⲩⲁⲁⲃ · ⲉ ⲡⲉϥⲣⲁⲓ · ⲡⲉ ⲍⲁⲭⲁ[ⲓⲟⲥ] ⲉ ⲁϥⲱⲥⲕ · ⲟⲛ̄ ⲧⲁⲛⲁⲭⲱⲣⲓⲥⲓⲥ · ⲉⲧⲁⲥⲕ[ⲏ]ⲧⲏⲥ · ⲉⲙⲁⲧⲉ ⲡⲉ · ⲉⲧⲙ̄ ⲕⲉ ⲥⲟⲙ · ⲥⲛⲁⲩ [ⲉⲧ]ⲙⲛⲧ̄ · ⲣⲓⲧⲁⲟⲩϣ · ⲉ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ [ⲙⲉ] ⲡⲣⲁⲓ · ⲙ ⲡⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲡⲉ ⲥⲁⲣⲁⲡⲁⲙ[ⲱⲛ] ⲁⲩⲱ ⲡⲣⲁⲓ · ⲙ ⲡⲕⲉⲟⲩⲁ · ⲡⲉ ⲙⲁⲑⲏ[ⲟⲥ] ⲉ ⲁⲩⲉⲓ ⲉ ⲣⲣⲁⲓ · ⲟⲛ̄ ⲟⲩⲛⲟⲥ · ⲙⲁⲑⲗⲏⲥⲓⲥ ⲙⲙⲏ̄ⲣⲉ̄ⲙ̄ ⲣⲙⲟⲩⲧ · ⲉⲧⲥⲱⲧⲙ̄ · ⲛⲥⲁ ⲡⲣ̄ⲗⲗⲟ · ⲁⲡⲁ ⲍⲁⲭⲁⲓⲟⲥ · ⲟⲛ̄ ⲣⲙⲱ ⲛ[ⲙ] ⲉⲧ ⲉ̄ⲛⲁϩⲟⲟⲩ · ⲛⲁⲩ · ⲥⲁⲣⲁⲡⲁⲙⲱⲛ · [ⲁⲉ] ⲁⲥⲭⲣⲟ ⲛⲁⲩ · ⲛ ⲟⲩⲁⲥⲁⲗⲏ · ⲉⲧⲉ ⲧⲁⲓ ⲧ[ⲉ] · ⲉⲣⲙⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲉⲓ ⲉⲙⲙⲓⲙⲉ · ⲛⲥⲁ ⲡⲣⲱϥ · ⲛ̄ⲥⲓⲥ · ⲉ ⲧⲣⲛ̄ⲙⲟⲩⲧ · ⲛ ⲧⲟⲟⲧⲛ̄ · ϣⲁⲭⲱⲧⲉ · ⲉ ⲛⲉⲥⲛⲏ · ⲛⲓⲙⲟⲣⲡ · [ⲁⲥ]ⲭⲟⲟⲥ · ⲛⲁⲩ · ⲁⲉ ⲡⲉⲧⲉ ⲟⲩⲛⲧⲁϥ · ϩ[ⲱⲙ] [ⲛⲥⲓⲥ] · ⲙⲙⲁⲁⲩ · ⲙⲁⲣⲛ̄ⲉⲙⲧⲛ̄ · ⲛⲁⲓ · [ⲛⲧⲁϥ] ⲧⲉϥϯⲙⲛ · ⲛⲁϥ · ⲁⲩⲱ · ⲛⲉⲙ[ⲁϥ] [ⲣⲱⲙⲉ] [illegible] ⲛⲥⲓⲥ · ⲉⲩⲥⲡⲟⲩⲁ[ⲍⲉ]

Fol. 7 b [illegible] ⲣⲱⲙⲉ [illegible] ⲛⲥⲓⲥ | ⲉⲓ ϣⲁ ⲣⲟϥ ⲉⲩⲥⲟⲟⲡ · ⲁⲉ

ⲗⲉ ϣⲁϥⲭⲓⲧⲛ̄ · ⲛ ⲥⲟⲛⲥ̄ ϣⲁϥϯ ⲡⲱϥ · ⲛⲁⲩ · ⲉⲓⲙⲉ ⲁⲉ ⲟⲛ ⲙ ⲡⲟⲥⲉ · ⲛ̄ⲣⲟⲣⲟ̄ · ⲉ ⲡⲛⲏ · ⲁⲩⲱ ⲡⲥⲱⲙ ⲛ̄ⲣⲟⲣⲟ · ⲉ ⲡⲧⲁⲓⲟ · ⲁⲩⲥⲱ ⲛ̄ⲥⲁⲛⲏ · ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲙ ⲡⲉϥⲧⲁⲗⲟ · ⲁ ⲡⲉϥⲭⲟⲙ · ⲉ ⲣⲟϥ · ⲙⲁⲑ[ⲟ]ⲗⲟⲥ ⲁⲉ ⲣⲱⲙⲉ · ⲁⲩⲭⲣⲟ · ⲙ ⲧⲉⲓ ⲡⲟⲗⲁ-

[т]а· таі не мєүпює сар· єпєq· єп пєq[ш]аже·
єюн ρ̄ λααγ· п̄ϣаже· ауω ▨ерщан оуа· ѯпоуq·
єγλєгіс· ρ̄ [пє]срафн· ϣаqоγωϣ̄· наq· п̄ϯре
[п̄]кω наі· є βоλ· п̄ϯре· и ϯпоі· ан [каі] пер
оуноς· и сар пе· є аγпаіѳєγє [мн]оq· ρ̄ нєс-
раі· п̄ нєγрафн· єт оγ[ааβ]· ауω и теі ре
ацщтоп· мнοq сαγ м̄пτн· м пєβοт· паѿпе:—
[пр]λλο ѯе ρωмq· п̄тащр̄п ϣа[ѯе] є роq· єте
апа zахаіос пе нтоq· [пєн]т ацтсаβоп· є тєі-
поγωρ· рі п[ѯаіє]· ауω нтоq· пент ацϯ· ρіωмн
[пє]сχнια· п̄ тєпτнοноχос ауω [пєр]λλο· ер-
ϣаѯе· нєєшан· є тβе паре[тн и]нет оγааβ· єт рі
пѯаіе· наі єт[оγєроп]ѯαζе· є тєі наγ· є рωмє·
ацϯ▨· нотаскісіс· єсѯахω· ▨се· ауω
нєγρωн· є тоотп̄▨п̄нєтп̄ψухн· ▨ | Fol. 8 a
▨ацєі [є] ρраі· ρ̄ тполіта· нт▨єγѯахω· [21]
наі пер· єγρ̄р теі м̄п[тλ]λο· не оγпарθєпос·
пе ѯіи пєγхпо єγпнт· є βоλ· и стнтєхіа· нім·
нτе нєγοοмє· м̄п ѯі ρраq· нім· єγмє· м
ρімє· й роγо· є псωβе· єшєqка тоотq̄· є βоλ·
м ρімє· м пєроογ· м̄п τєγѿн· анхоос ѯе
наq· и оγроογ ѯе па єіωт· є тβе оγ· кρімє п
теі ре· нтоq ѯе· пєхаq· ѯе ѿѿе ер апотакϯнос·
нім· є тєі ка тоотq̄· є βоλ м пєроογ· м̄п
τєγѿн· єγρімє· єхп̄ нєγноβе· ноє єт сноγ· ѯе
наіатоγ нмєт ρ̄ рнβе· ѯе нтооγ· нєт оγнаспсѡ-
поγ· ершан теі λєгіс· таре тнγп̄· тєтнаштоп·
мнѡтп̄ є βоλ· ρ̄ нєтп̄ρісе· ѿѿе сар· є рωмє·
нім· є кѡ рλєіатоγ· м пеі ѡоγн[т] нρѡβ· єте наі
не· тєγсшєі· є βо[λ] ρ̄ сѡма· п̄р мєєγє· и
тапофасіс єт натархн· м пєроογ· м пноγ· й
рат· єт рароτе· каі· сар· тнсѡтп̄ є тβе пноγ·
мωтснс· ѯе ρ̄ нτр̄рф̄ч· є ρраі· нτєцзіх сп̄τе·
м̄пєц· ѿаϯτ̄ρѡѡтп̄· м палалнк· ауω он· ѯе

Fol. 8 b ϩⲙ̄ⲡⲧⲣϥ̄ⲉⲛⲧⲟⲩ· ⲉ ⲡⲉⲥⲏⲧ· ϣⲁϥϭⲱⲧⲡ̄ | [illegible]
[ⲓ̅ⲍ̅] ⲛϥ̄ϭⲙ̄ϭⲟⲙ· ⲛ̄ϭⲓ ⲡⲁⲙⲁⲗⲏⲕ· ⲁⲥϫⲱ ⲅⲁⲣ· ⲛ̄ϭⲓ
ⲧⲉⲅⲣⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ· ϥⲓ ⲉ ϩⲣⲁⲓ·
ϩⲁ ⲧϭⲓϫ· ⲛ̄ ⲟⲩⲛⲁⲙ· ⲙ ⲙⲱⲩⲥⲏⲥ· ⲱⲣ· ϩⲱⲱϥ· ϩⲁ
ⲧⲉϥϩⲃⲟⲩⲣ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ· ϩⲙ̄ ⲡⲧⲣⲉⲩⲧⲱⲟⲩⲛ· ⲉ
ϩⲣⲁⲓ· ϩⲓ ⲟⲩⲥⲟⲡ· ϩⲛ̄ ⲟⲩϩⲟⲙⲟⲛⲓⲁ· ⲛ ⲟⲩⲱⲧ· ϩⲁ
ⲛⲉϥϭⲓϫ· ϣⲁϥϭⲱⲧⲡ̄ ⲛϭⲓ ⲡⲁⲙⲁⲗⲏⲕ· ⲡⲉϫⲁϥ ⲟⲛ ⲛ̄ϭⲓ
ⲡⲉⲥϩⲁⲓ· ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲁⲩⲱ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ ϥⲓ ⲉ ϩⲣⲁⲓ·
ϩⲁ ⲛⲉϥϭⲓϫ· ϣⲁ ⲡⲛⲁⲩ· ⲛ̄ ⲣⲟⲩϩⲉ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁϩⲉ·
ⲧⲏⲣϥ̄· ⲙ ⲡⲣⲱⲙⲉ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛ̄ⲣⲱⲙⲉ· ⲛⲓⲙ· ⲉϥ-
ⲛⲁϥⲓ· ⲛ̄ⲛⲉϥϭⲓϫ· ⲉ ϩⲣⲁⲓ· ⲙ ⲡⲧⲩⲡⲟⲥ· ⲙ ⲡⲉⲥϯⲟ̅ⲥ̅·
ⲙ̄ ⲡⲉⲭ̅ⲥ̅· ϣⲁϥϭⲱⲧⲡ̄· ⲛ̄ⲛⲉϥϫⲁϫⲉ· ⲧⲏⲣⲟⲩ· ⲛⲑⲉ·
ⲙ ⲙⲱⲩⲥⲏⲥ· ⲛⲧⲁϥϭⲱⲧⲡ̄ ⲙ̄ ⲡⲁⲙⲁⲗⲏⲕ· ϩⲙ̄ ⲡϥⲓ· ⲉ
ϩⲣⲁⲓ· ⲛ̄ ⲛⲉϥϭⲓϫ· ⲁⲁⲣⲱⲛ· ⲙⲉⲛ· ⲉⲣⲉ ⲧⲉⲅⲣⲁⲫⲏ·
ⲉⲓⲛⲉ ⲙⲙⲟ̊ⲩ ⲉϫⲛ̄ ⲙⲙⲁ· ⲛ̄ ⲙⲧⲟⲛ· ⲉⲧ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ ⲙⲛ̄
ⲧⲉⲩⲫⲣⲟⲥⲩⲛⲏ· ⲉⲧ ϩⲛ̄ ⲑⲓⲉⲗⲏⲙ̄ ⲛ̄ ⲧⲡⲉ· ⲙⲛ̄ ⲡⲉⲑⲣⲟ-
ⲛⲟⲥ· ⲁⲩⲱ ⲛⲉⲥⲧⲟⲗⲏ ⲉⲧⲟⲩⲛⲁⲧⲁⲁⲩ· ϩⲓ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
ⲕⲁⲧⲁ ⲑⲉ· ⲉⲧ ⲥⲏϩ· ϫⲉ ⲁⲕⲡⲉϣ ⲧⲁ ϭⲟⲟⲩⲛⲉ· ⲁⲕⲙⲟⲣ̄ⲧ·
ⲛ̄ ⲟⲩⲟⲩⲛⲟϥ· ⲁⲩⲱ ⲟⲛ· ⲉⲥⲛⲁⲣ̄ ⲡⲙ̄ⲡϣⲁ· ⲛ ⲕⲟⲓⲛⲱⲛⲟⲥ·
ⲙⲛ̄ ⲛ̄ϣⲣ̄ⲡ ⲙⲓⲥⲉ· ⲉⲧ ⲥⲏϩ· ϩⲛ̄ ⲙⲡⲏⲩⲉ· ⲙⲛ̄ [ⲡⲡⲁ]|-
Fol. 9 a ⲣⲁⲇⲉⲓⲥⲟⲥ· ⲉⲧ ϩⲛ̄ ⲙⲙⲁ̄ ⲛ̄ ϣ[ⲁ ⲙ̄] ⲡⲉⲃⲁⲗ· ⲛⲁⲩ ⲉ
[ⲓ̅ⲏ̅] ⲣⲟⲟⲩ· ⲙ ⲡⲉ ⲙⲁⲁϫ[ⲉ] ⲥⲟⲧⲙⲟⲩ· ⲙ̄ⲡ ⲟⲩⲁⲗⲉ ⲉ ϩⲣⲁⲓ·
ⲉϫⲙ̄ ⲡ[ϩⲏⲧ] ⲛ̄ⲛⲣⲱⲙⲉ· ⲛⲁⲓ ⲁ ⲡⲛⲟⲩⲧⲉ· ⲥⲃ̄ⲧⲱ[ⲧⲟⲩ ⲛ̄ ⲛⲉⲧ
ⲙⲉ ⲙⲙⲟϥ· ⲱⲣ ⲇⲉ ϩⲱⲱϥ· ⲧⲉⲅⲣⲁⲫⲏ· ⲉⲓⲛⲉ ⲙⲙⲟϥ·
ⲉϫⲛ̄ ⲛⲕ[ⲣⲓ]ⲥⲓⲥ· ⲙⲛ̄ ⲡϥ̄ⲧ̄ ⲛ ⲁⲧ ⲛ̄ⲕⲟⲧ̄ⲕ̄· ⲙⲛ̄[illegible]ⲁ·
ⲙ ⲡⲣⲓⲙⲉ· ⲙⲛ̄ ⲡϭⲟϩϭⲉϩ· ⲛ̄ⲛⲟⲃ[ϩⲉ]· ⲙⲛ̄ ⲡⲕⲁⲕⲉ ⲉⲧ ϩⲓ
ⲃⲟⲗ· ⲙⲛ̄ ⲧϣⲱⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲛ· ⲁⲩⲱ ⲡⲉⲓⲉⲣⲟ· ⲛ̄ ⲕⲱϩ̄ⲧ·
[ⲡ]ⲉⲧ ⲥⲱⲕ· ⲉⲧ ϯ ϩⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ· ⲉⲣϣ[ⲁⲛ] ⲟⲩⲁ·
ⲅⲁⲣ· ⲕⲁ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ· ⲛ ⲛⲁⲓ· ϩ[ⲛ̄] ⲡⲉϥϩⲏⲧ· ⲙ
ⲡⲛⲁⲩ· ⲉⲧ ⲉϥⲛⲁϣⲗⲏ[ⲗ]· ϣⲁⲣⲉ ⲡⲉϥⲥⲟⲡⲥⲡ̄· ⲡⲱϩ ϣⲁ
ⲡⲉⲑⲣⲟ[ⲛⲟⲥ] ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ϩⲱⲃ· ⲛⲓⲙ· ⲉⲧⲉ[ϥⲛⲁ]-
ⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ· ⲛⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲥⲉⲛⲁ[ϣⲱ]ⲡⲉ ⲛⲁϥ·
ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲡⲥⲟⲡⲥⲡ̄ [ⲛ̄] ⲡⲇⲓⲕⲁⲓⲟⲥ· ϭⲙ̄ϭⲟⲙ·
ⲉⲙⲁⲁⲧⲉ· ⲁⲩ[ⲱ] ϥⲉⲛⲉⲣⲅⲉⲓ· ⲁⲩⲱ ϣⲁϥϭⲱⲧⲡ̄· ⲙ

па[ѵа]лнк· ет онп· ѵ̄ѵ̄ пеуенергма· [ав]ѡ·
прѡѣ· снаг· етеуѡлнл· є т[ѵн]нтоѵ· праѵе·
ѵ̄ѵ̄ прнне· пр[аѵе] ѵеи· є тѵе прнне· ѵ̄ѵ̄ пр̄
п̄ѵе[еѵе] нѵѵѵа· ѝ ѵтоѵ· ет ⲟ̄ⲥ̄ нпнѵе· прнне·
ѳе ⲣѡѡⲥ· є тѵе п̄р̄ п̄ѵ[ееѵе] и нколасіс· ет ⲣ̄ⲥ̄
ѵ̄ѵ̄ѵ̄те· | [ѡ наснит п̄а ѡнре· ѡѵе· є рѡѵе [ѵ̄ѵ̄ Fol. 9 b
є к̄ѡ ⲣаеіатоѵ ѵ п̄р̄ ѵеееѵе [ѵ] пеі ⲣѡѣ· снаг· [ⲟⲉ]
танапатсіс· ѧтѡ п̄ⲣісе·⁘ ѝ тер п̄ⲣісе· оѵи· и ѵтко[ⲩ]
и ⲁⲣе· є танапатсіс· наі ѳе· и те[р п̄с]ѡѵ̄ѵ̄·
є роот и тоот[ⲩ]· ѵ ⲡⲗⲗⲟ [ет о]ѵаав· апа
ⲍⲁⲭⲁіос· ѧпоот [ѵ̄ пра]ѵе· ѧтѡ пеѳан· наҁ
ѳе ⲁⲣі п̄[на] нѵѵѵан· ѵ̄ѵ̄ ѯіт̄ѵ̄· етѵѵа· ѝ[ѡшп]е·
ⲉкⲥоⲟѵи· ѳе тѵѵаоѵтаі· ѝ[ρн]т̄ⲩ̄· ѧтѡ и теі ⲣе
ⲁⲥϯ· наи [ѝ] ⲡоеік· ѵ̄ѵ̄ ѯѡѡѵе· снаг· ⲁҁ-
[ѵоо]ѵе· нѵѵѵат (sic)· ѡат ечентѝ· є [ⲣоо]и· є пеі
ѵа· ⲁҁⲥѡ· ⲣаⲣтин· ѝ [ⲣ̄ⲕ]ⲁⲟⲩ· ⲡⲣоот· ѡант
ⲡⲛоⲩ· и тѳіи[ⲁо]ѡ· ⲣі пѳаіе· є ⲁҁϯ є тоотⲩ̄·
ѝ [ⲣ̄ⲕ]ентолн· ⲉѵⲥѵ̄ⲥоѵ· ѵ̄ѵ̄ ⲣенор[ѡи] нроеіс·
ѧтѡ ⲟѵⲥнопоѵѵѵе· ѵ̄ѵ̄ [ⲁо]ⲥѵ̄ⲥѡ· ⲣ̄ⲕ̄ ⲟѵрѡѵе·
ѧтѡ ⲁҁтса[ⲩоѵ] ⲉѳе ет ере п̄ⲁⲗⲗѡѵ· пираѵе ѝ
п̄рѡѵе· ѵѵѵос· ⲟ̄ⲥ̄ ⲟѵаѵи· п̄ⲥѡѵоѵ· ката ѳе· ет
снⲍ· ⲣ̄ⲕ̄ папосто[лос] ѳе ере пенѵѵѵе· ѡооп·
наи [ан ⲟ]ⲩе сноҁ· ⲣі сарⲍ̄· ⲁллⲁ· ⲟⲩѳе пархн
ⲟⲩѳе неⲍⲟѳсіа· ⲟⲩѳе | нєпѵікон· ѝ тпонѵріа· Fol. 10 a
ет ⲣа ѵ̄[пнѵе] ѡаре нѵѵѵѵѡѵ· сар· ѵѵѵе· ѵ̄ѵ̄ [к]
нетернт· етѵѵи ка ⲣнѵ· и теѵѡи· ѧтѡ ⲁҁтаѵѡѵ·
є ⲣенкѡт· ѳе кас· ерѡан ⲣенснит ει· ѡа рок
енеаат· нѵѵѵат· ѧтѡ таі те ѳе· ѝтасⲩѡк· є
ⲣоⲗ· ⲣі тоотⲩ̄· ⲁҁѵѵтоѵ· ѵѵѵос· ⲣ̄ⲕ̄ сот ѵ̄ѵ̄тоѵе
и ⲑⲱⲑ· ⲁноѵ ѳе ⲁѵⲥѡ· ѵ ⲡеі ѵа· ѡа ⲣраі· є
роот· ѡ пенеіѡт· ет оѵаав· ере тѵ̄трофн· ѡооп·
наи· є ⲣоⲗ· ⲣ̄ⲕ̄ неі ⲃѵ̄ѵе· ѧтѡ енѡанеі є ⲣоⲗ·
є пто[ⲩ] ет ⲣі ⲣоⲗ· ѝтѵ̄ⲥѵ̄наѵе· ѵ̄ѵ̄ нєснит ⲣ̄ⲕ̄

псаββатωн · мп̄ тнрiакн · εic ρнητε анταλοκ · ε тп̄cынαποτaccε · нтοκ · ρωωκ · αρi тacαπн ψλнλ ε жωн · ω̄ πενειωτ ετ oтaaв · анок ae · aiei ε вολ · ρi тοοτοτ · aiοτωρ · ρm̄ πa ma · n̄ ψωπε · πραн · ε n̄oa мнοοτ · πε aнianος · aτω πραн · ε πκε oτa · πε πaτλος · προτн · ae н ρенκοτ · n̄ροοτ aнcωτm̄ · ε вολ ρi тοοτq̄ · н oτcοн · παι ε ψaqвωκ ψa ροοτ · n̄ρaq · n̄coп · eqcιne · ε пeqψιne · xe aτειτοн · мнοοτ · ε пес[наτ] · aнianος · мeн ·

Fol. 10 b [κa] н coτ xoτωτ | [πaτλ]ος · ae · ρi coτ ψoϊ̈nτ · ε пaопе · n̄ тер q̄cωтm̄ · ae · нci пенcон вaнoφнλ · aqвωк · aqeine · нneτcωma · aqτοaιcοτ · ρaртнq ⁘ εic наι oтн · aнxοοτ ε рок · па coн · пaппοττε · ε тве нет oтнnq · ρi пxaie ε тве нент aнaτ ε рοοτ · мn̄ нент aιcοτaιοτ · aτω n̄p̄ пнееτε · n̄нετειοτε · n̄тaτει · ε ρραι · ρi тοοτοτ · мn̄ пετxωк · ε вολ · oτοн · нет n̄нaxοοq ε тве n̄pλλο ет oтaaв · aпa ιcaaк · па пει p̄ пнееτε · ет нaнοτq · паι · n̄тaqp a тapχн · ε пeqвιος ρa θн · мпат eqp̄ мοнοχος · ε пει ma · паι ет oтнnq · ρī тинcος · ет ρī тмнτε · ε пκaтaρρaктнc · ε прнc · мнοн · на чтοοτ · мнnλιοн · ε aqмaθнтετε ρωωq ρa paτq̄ · ε n̄pλλο · ет oтaaв aпa ρapωн · aτω aqϯ нοοτ · ε пeqcιx · n̄θε ε пнοc · ελecaιος · ε тοοτq̄ · ε пепрофнтнc ρнλιac · прωпе · нaпе · ет жнк ε вολ · n̄ρaq · n̄aρετн · етψοβε · ε нετερнτ · н тер ιcωтm̄ · oτн · ε мaκapιcμος ε пει ρωпе · н тει

Fol. 11 a [κβ] мне · aιcπcп па ειωτ | [пс]ελεγcιος · ειxω ε-мос[illegible]ψa poq · n̄тар п̄пnψa · ε пeqcμο[ϭ][illegible][та]ι те θε нтaпψλнλ · ρm̄ пeqма · нψωпе · aнει ε вολ · aнaλε етκοτι · нκaφος · aнp̄ρωτ · ε рнс · ε тр̄нвωк · ψa n̄pλλο · ет oтaaв · aпa ιcaaк · нετн ρенноϭ · ae · нωпе · рнτ · ρm̄ пнοοτ ·

ⲛⲧⲙⲏⲏⲧⲉ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲉⲣⲉ ⲡⲙⲟⲟⲩ· ⲉⲧ ⲙ̅ⲙⲁⲩ ⲱϣ·
ⲉ ⲃⲟⲗ· ⲉϥⲟ ⲛ̅ϩⲟⲧⲉ· ⲛ̅ ⲧⲉⲣ ⲛ̅ⲉⲓ ⲇⲉ ⲉ ⲣⲏ[ⲥ] ⲁⲛϩⲱⲛ ⲉ
ϩⲟⲩⲛ· ⲉ ⲡⲙⲁ· ⲛ̅ ϣⲱⲡⲉ· ⲙ ⲡϩⲗ̅ⲗⲟ· ⲡⲁⲣⲁ ⲟⲩⲕⲟⲩⲓ·
ⲁⲩⲧⲥⲁⲃⲉⲉⲓⲁⲧϥ̅· ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̅ ⲡⲉ ⲡ̅ⲛ̅ⲁ̅· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ·
ⲁϥⲁⲁϩ· ⲉⲣⲁⲧϥ̅ ϩⲓϫⲙ̅ ⲡⲉⲥⲡⲟⲧⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲡⲣⲱⲙⲉ
ϫⲉ· ⲛⲉ ⲟⲩⲣⲙ̅ ⲛ ⲭⲁⲣⲓⲥ ⲡⲉ· ⲉ ⲁϥⲁⲓⲁⲓ· ϩⲛ̅ ⲛⲉϥϩⲟⲟⲩ·
ⲛ ⲧⲉⲣ ⲛ̅ⲙⲟⲟⲛⲉ ⲇⲉ ⲉ ⲡⲉⲕⲣⲟ· ⲁϥⲣ̅ ϣⲟⲣⲡ̅· ⲁϥⲙⲟⲩⲧⲉ
ⲉ ⲡⲁ ⲣⲁⲛ· ϫⲉ ⲕⲁⲗⲱⲥ· ⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ· ⲡⲁ ⲥⲟⲛ·
ⲡⲁⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲛⲧⲁϥⲣ̅ ⲡⲙⲡϣⲁ· ⲛ ⲁⲥⲡⲁⲍⲉ· ⲛ̅ⲛⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̅ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲛ· ⲁϥϫⲓⲧⲛ̅· ⲉ
ϩⲟⲩⲛ· ⲉ ⲡⲉϥⲙⲁ· ⲛ̅ ϣⲱⲡⲉ· ϩⲛ̅ ⲟⲩⲣⲁϣⲉ ⲁⲩⲱ ⲡⲉϫⲁϥ·
ⲛⲁⲛ· ϫⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ· ⲛⲧⲉⲧⲛ̅ϣⲗⲏⲗ ϫⲉ ⲛⲧⲉⲧⲛ̅ϩⲉⲛ-
ⲣⲱⲙⲉ· ⲉⲩ[ⲟⲩ]ⲁⲁⲃ· ⲉ ⲁⲧⲉⲧⲛ̅ⲉⲓ ϣⲁ ⲣⲟⲓ· ⲙ̅ⲡⲟⲟⲩ·
ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲛ̅ϣⲗⲏⲗ· ⲁⲛϩⲙⲟⲟⲥ· ⲁϥⲉⲓⲛⲉ· ⲛ ⲟⲩⲗⲁ-
ⲕⲁⲛⲏ· ⲙⲙⲟⲟⲩ· ⲁⲛⲉⲓⲱ̅· ⲛ̅ⲛⲉⲛⲟⲩⲣⲉⲧⲉ ⁘— | [illegible] Fol. 11 *b*
[illegible]ⲙⲟⲟⲩ[illegible]ⲉϥϫⲱ ⲙⲙⲟⲥ· [ⲕⲅ̅]
ϫⲉ ⲁⲓⲣ̅ ⲡⲙ̅ⲡϣ[ⲁ ⲁⲛ ⲛ ⲟⲩ]ⲛⲟϭ· ⲛ ϩⲙⲟⲧ ϫⲉ ⲁⲧⲉⲧⲛ̅ⲉⲓ· ϣⲁ
ⲣ[ⲱⲓ] ⲙⲡⲟⲟⲩ ⲱ ⲛⲉⲥⲛⲏⲩ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̅ⲛ̅ⲥⲱⲥ· ⲁϥⲕⲱ
ϩⲁ ⲣⲱⲛ· ⲛ̅ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ· ⲁⲛⲟⲩⲱⲙ· ⲁⲩⲱ ⲁⲛϯ· ⲙ
ⲡϣⲡ̅ ϩⲙⲟⲧ· ⲁⲛϩⲙⲟⲟⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ·
ⲉ ⲧⲃⲉ ⲧⲉϥϭⲓⲛⲣ̅ ϩⲱⲃ: ⲁⲩⲱ ⲁⲓϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲁ ⲉⲓⲱⲧ·
ⲁⲕⲁⲁⲓ· ⲧⲱⲛⲟⲩ· ϩⲛ̅ ⲑⲩⲗⲓⲕⲓⲁ· ⲁϥⲟⲩⲱϣⲃ̅· ⲛϭⲓ
ⲡϩⲗ̅ⲗⲟ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲁϥ· ⲛⲁⲓ ϩⲛ̅ ⲟⲩⲥⲙⲏ· ⲉⲥⲙⲉϩ·
ⲛ̅ⲣⲁϣⲉ ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲡⲁ ⲉⲓⲱⲧ ⲡⲁ ⲥⲟⲛ ⲡⲁ-
ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲅ̅ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲉⲗⲁⲭⲓⲥⲧⲟⲛ· ⲛ̅ ⲣϥ̅ⲣ̅ ⲛⲟⲃⲉ·
ⲉⲡⲉⲓ ⲇⲏ· ⲁⲕϫⲛⲟⲩⲓ ⲉ ⲧⲁ ϭⲓⲛⲣ̅ ϩⲱⲃ· ϯⲛⲁⲧⲁⲙⲟⲓ (*sic*)· ⲉ
ⲛⲉⲛⲧ ⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲛⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ· ⲛ̅ⲧ ⲙ̅ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲕⲁⲓ ⲅⲁⲣ· ⲁⲛⲟⲕ· ⲛⲧ ⲁⲓ-
ⲙⲁⲑⲏⲧⲉⲩⲉ· ϩⲁ ⲣⲁⲧϥ̅· ⲁⲩⲱ ⲁⲓⲥⲡ̅ⲥⲱⲡϥ̅· ⲉ ⲧⲣϥ̅ϫⲱ ⲉ ⲣⲓ̊
ⲛⲛⲉⲛⲧ ⲁϥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲛⲧ ⲁⲩϣⲱⲡⲉ· ϩⲁ
ⲧⲉϥϩⲏ· ⲡⲉϫⲁϥ ⲅⲁⲣ· ⲛ̅[ϭⲓ] ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲡⲁ ϩⲁⲣⲱⲛ[illegible]ⲉ ϯⲛⲁϫⲱ ⲉ ⲣⲟⲕ· ⲡⲁ ϣⲏⲣⲉ· ⲛⲛⲉⲛⲧ
ⲁⲓ[ⲛⲁ]ⲩ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲛⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ· ⲛ [ⲧⲟⲟ]ⲧϥ̅· Fol. 12 *a*
ⲙ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲡⲁ ⲙⲁⲣⲕⲉⲇⲟⲛⲓⲥ̊ | [ⲡⲉⲡⲓ]ⲥⲕⲟⲡⲟⲥ· [ⲕⲇ̅]

ⲁϥϫⲟⲟⲥ ⲅⲁⲣ· [illegible]ⲉⲓⲟ ⲛ ⲁⲣⲭⲱⲛ· ⲉ ⲁⲓϫⲓ
ⲁⲣⲭⲏ ⲛ ⲧ[illegible]ⲗⲟⲩⲥⲓⲟⲥ ⲁⲓⲉⲓ ⲉ ⲣⲏⲥ ⲉⲓⲡⲁⲅⲁⲣⲭⲏ·
ⲉϫⲛ̄ ⲛⲉⲓ ⲡⲟⲗⲓⲥ· ⲁⲓⲃⲱⲕ ⲇⲉ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲓⲗⲁⲕ· ⲁⲩ-
ⲥⲁⲃⲃⲁⲧⲱⲛ· ϣⲱⲡⲉ· ⲁⲓϣⲓⲛⲉ ⲛⲥⲁ ⲟⲩⲙⲁ· ϫⲉ ⲉⲓⲛⲁ-
ⲥⲩⲛⲁⲅⲉ ϫⲉ ⲁⲛ̄ⲅ̄ ⲟⲩⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉ ⲧⲃⲉ ϫⲉ ⲛⲉⲩϣⲙ̄ϣⲉ
ⲉⲓⲇⲟⲗⲟⲛ· ⲙ ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲡϣⲱϫⲡ̄· ⲟⲛ·
ⲛ̄ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲧ ⲛ̄ϩⲏⲧⲟⲩ· ⲛⲉ ⲙⲛ̄ⲧⲁⲩ ⲡⲁⲣϩⲏⲥⲓⲁ·
ⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲁϣⲁⲓ· ⲛ̄ ⲛ̄ⲣϥ̄ϣⲉⲙϣⲉ ⲉⲓⲇⲟⲗⲟⲛ· ⲁⲓ-
ϣⲓⲛⲉ· ⲟⲩⲛ· ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· ⲛ̄ ⲭⲣⲓⲥϯⲁⲛⲟⲥ·
ⲉ ⲧⲃⲉ ⲑⲉ· ⲛ̄ ⲥⲩⲛⲁⲅⲉ· ⲛⲧϥ̊ ⲇⲉ· ⲡⲉϫⲁϥ· ⲛⲁⲓ ϫⲉ
ⲱⲛⲧⲱⲥ· ⲕⲩⲣⲓ ⲡⲁⲣⲭⲱⲛ· ⲥⲉϫⲏⲩ· ⲛ̄ϭⲟⲛⲥ̄· ⲛ̄ϭⲓ ⲛⲁ
ϯ ⲡⲟⲗⲓⲥ· ⲛ̄ⲧⲟⲟⲧⲟⲩ· ⲛ̄ ⲛ̄ⲣϥ̄ϣⲙ̄ϣⲉ ⲉⲓⲇⲟⲗⲟⲛ· ⲕⲁⲓ ⲅⲁⲣ
ⲉϣⲁⲩⲉⲓ ⲉ ϩⲣⲁⲓ· ϣⲁ ⲣⲟⲛ ⲛ̄ϭⲓ ϩⲉⲛⲕⲗⲏⲣⲓⲕⲟⲥ· ⲛ̄
ⲧⲡⲟⲗⲓⲥ· ⲥⲟⲩⲁⲛ· ⲛⲥⲉⲥⲩⲛⲁⲅⲉ ⲙⲙⲟⲛ· ϩⲙ̄ ⲡⲥⲁⲃⲃⲁ-
ⲧⲱⲛ· ⲙⲛ̄ ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲁⲛⲟⲕ ⲇⲉ ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ· ⲁⲓⲕⲁ
ⲛⲉⲓ ϣⲁϫⲉ· ϩⲙ̄ ⲡⲁ ϩⲏⲧ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓⲃⲱⲕ· ⲉ ⲧⲡⲟ-
ⲗ[ⲓⲥ] ⲣⲁⲕⲟⲧⲉ· ⲉ ⲧⲣⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲙ ⲡⲉⲥⲧ[ⲣⲁⲧⲏ]ⲗⲁⲧⲏⲥ·
ⲁⲓϣⲓⲛⲉ ⲛⲥⲁ ⲁⲡⲁ ⲁⲑ[ⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣ]ⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 12 b ⲛ̄ ⲣⲁⲕⲟⲧ[ⲉ] | [ⲁⲓϫ]ⲱ ⲉ ⲣⲟϥ· ⲛⲑⲉ ⲧⲏⲣϥ̄· ⲛ̄ⲧⲁⲓⲛ[ⲁⲩ
[ⲕⲉ] ⲉ ⲣⲟϥ]· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲛϭⲓ ⲡⲥⲟⲫⲟⲥ· ⲉⲧ ⲟⲩⲁ[ⲁⲃ[illegible]]· ⲁⲩⲱ
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲁⲙⲉ· ϫⲉ ⲟⲩ[ⲏⲣ] ⲛ̄ⲣϥ̄ϣⲉⲙϣⲉ ⲛⲟⲩⲧⲉ·
ϩⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲥⲉ
ⲡⲁ [ⲉⲓ]ⲱⲧ· ⲕⲁⲓ ⲅⲁⲣ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲭⲣⲓⲥϯⲁⲛ[ⲟⲥ] ⲡⲉⲛⲧ
ⲁϥϫⲟⲟⲥ ⲉ ⲣⲟⲓ· ϫⲉ ϣⲁⲣⲉ ⲛⲉⲕⲣⲓⲣⲓⲕⲟⲥ (*sic*)· ⲛ ⲧⲡⲟⲗⲓⲥ·
ⲥⲟⲩⲁⲛ ⲉⲓ ⲉ ϩⲣⲁⲓ· ⲛⲥⲉⲥⲩⲛⲁⲅⲉ· ⲙⲙⲟⲛ· ⲙ̄ ⲡⲥⲁⲃⲃⲁ-
ⲧⲱⲛ ⲙⲛ̄ ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲁ ϫⲥ̄· ⲛ ⲉⲓⲱⲧ·
ⲁⲛⲁⲩ ⲉ ⲟⲩⲁ· ⲉϥⲙⲡϣⲁ· ⲛ ⲇⲓⲁⲕⲟⲛⲉⲓ· ⲉ ⲡⲉⲓ ϩⲱⲃ·
ⲛⲁⲛⲁⲅⲕⲁⲓⲟⲛ· ⲛⲅ̄ ⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ· ⲙⲙⲟϥ· ⲛ ⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ· ⲛ̄ⲧⲁϫⲓⲧϥ̄· ⲉ ⲣⲏⲥ· ⲛⲙ̄ⲙⲁⲓ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲇⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲉ ⲃⲟⲗ ϫⲉ
ⲁⲕϣⲓⲛⲉ ⲛⲥⲁ ⲡϩⲱⲃ· ⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲛⲓⲙ· ⲡⲉ ⲡⲥⲁⲃⲉ·
ⲛϩⲟⲩⲟ ⲉ ⲣⲟⲕ· ⲏ ⲛⲓⲙ· ⲡⲉ ⲡⲣ̄ⲙ ⲛ̄ ϩⲏⲧ· ⲉϥⲧⲛ̄ⲧⲱⲛ·
ⲉ ⲣⲟⲕ· ⲛⲧⲟⲕ· ⲡⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲛϣⲱⲥ· ⲉϫⲛ̄ ⲛⲉⲥⲟⲟⲩ·
ⲉⲧ ϩⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉ[ϫ]ⲁⲓ ⲛⲁϥ·

же ко · наі є вол па єіωт [єт] отааѣ · и ѳнпща ·
ан · є рωѣ · й [ѳ м]пе · йточ же · ачпює · мм[оі]
рӣ пєщωаже єт ро[λ̄ϫ] [illegible]пеі · ммоі · й тере Fol. 13 a
іеі · же · є р[нс аі]сωр · м пет р̄ рото є роі · инет [кс]
[illegible]аіеі є пеі ма · ω па сон · рарωн · м[пе і]ещ-
парρнсіаζе · ммоі · рωс єпіск[опос] аλλа · пе-
ммооще · рωс єλαχιστος · [рӣ] тетнннте · аіпат
же · є роот [єт]вик · є рот[и] · є перпнте · єтщмм[ще]
отрλнт · єтммοτе є роч · же п[ѵнс] нрот[и] · рӣ
ρєммаєкаѳолικον · ас[ωш]пе же · мπіса рєнроот · єі
нрот[и] [illegible]тнт · а потннѵ · єі є вол рӣ тполіс
ачѵωк · и отапокріσіс · пещωпре · [же] снаү ·
пєтпроскартнрєі · є тнє ота [и]єщнар ѳтсіа · м
пєіаолон · анок [же] макєдонιос · аіѵωк · ωа
роот · аіщ[а]же · нπнаү рӣ откроч · єіхω м-
мо[с] же ϯοτωщ · є тале ѳтсіа · є ρраі · м
пноττе · мпоот · нтоот же пєхаү [наі] аноү
нπ̄талос · є ρраі · й тер ϯѵωк же є роτи · ачοτ-
єρсарχе · є тρєτταλε нщε · єхπ̄ тщнτе · нсєхєρє
пк[ѡ]ρ̄т · ρа роот · пщпре же снаү · м по[λ]ннѵ ·
пєтпроскартнрєі · єнщε · щаү оτρ̄ хрρ̄с [illegible] Fol. 13 b
и єпіскопос · апа ма[кє]ѳонιос · ачϯ пєсοτοι · [кζ]
є пма · єτε · [п]мαсκаκον · йρнтч̄ · ачєіпе є вол
[п]ѵнс · ачсωλп̄ · й τєчапе · ачноо[же] є вол ·
ммоч · єхπ̄ тщнτе · єт [мо]λ̄ρ̄ · ачєі є вол · рӣ
пр̄пе · ачѵωк · [пщн]ре · же м потннѵ · и тер от-
наү [є пєк]т ачщωпе · аτπωρ̄ · й нєтροі[τε] · а[λ]ω
пєхє пноς · м пκοι же ο[ν] [пет] йнααч · тй-
рнщ · нсаса · ммα · єт[ща]нсωтм̄ · й̄сι на тпо-
λις · сєнаρι ω[пе] · є рон · же анаπєλєі · щαν-
τοτρωκ̄ρ̄ [м] пєтноττе · палιν · он · єщωаννο-
[λ̄ρ̄]м · й τοοτοτ · тπнар вол · ан · нто[о]тч̄ · м
пєпєіωт · є вол · же єщε · м п[и]οττε пѵнс · и
рото є рон · тєноτ [ѕє] па сон · мαрйтωοτ ·

ⲛⲧⲡⲡⲱⲧ [ⲙ]ⲁⲛ· ⲉⲧⲙⲁ· ⲛ̄ ϫⲁⲓⲉ· ϩⲁⲣⲛⲧ· ⲧⲡ̄ⲛⲁⲣ ⲃ̅ⲗ̅
[ⲁ]ⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲧⲡⲟ-
[ⲗⲓ]ⲥ· ⲙ ⲡⲉⲥⲛⲁⲩ· ⲙ ⲡⲉϩⲟⲟⲩ· ⲉⲧ ⲙ̄ⲙⲁⲩ· [ⲙ̄]-
ⲡⲉ ⲗⲁⲁⲩ· ⲉⲓⲙⲉ· ⲉ ⲃⲟⲗ· ϫⲉ ⲛⲉⲣⲉ ⲡⲡⲟ̅[ⲧ]ⲉ ⲥⲕⲉ-
ⲡⲁϩⲉ· ⲙⲙⲟⲟⲩ· ⲉ ⲧⲃⲉ ϫⲉ ⲛⲉⲩ[ⲧ]ⲛⲩ· ⲉⲧⲟⲓⲕⲟⲛⲟ-
ⲙⲓⲁ· ⲉⲛⲁⲟⲩⲥ· ⲁⲩ[ϫⲓ]ⲟⲟⲣ· ⲁⲉ· ⲙⲙⲟⲟⲩ· ⲁⲧⲉⲓ·
ⲉ ⲡⲉⲓⲉⲃ̄ⲧ· ⲁⲩ[ⲛ]ⲁⲩ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲧⲟ̅ⲩ· ⲉⲧ ϩⲓ ϩⲟⲩⲛ·

Fol. 14 a [ⲕⲏ] Ⲉⲧϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲛⲁⲛⲟⲩⲥ· ⲛⲁⲛ· ⲉ[ⲛ]ⲙⲟⲩ· ⲛ̄ⲧⲉ
ⲛⲉⲟⲛⲣⲓⲟⲛ· ⲟⲩⲱⲙ· ⲙⲙⲉⲛⲥ[ⲁⲣⲝ] ⲛ̄ϩⲣⲟⲧⲟ ⲉ ⲣⲟⲥ· ⲉ
ⲧⲣⲉϩⲓ ⲱⲛⲉ· ⲉ ⲣⲟⲟⲩ· ϩⲓⲧ[ⲛ̄] ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⁘ ⲁⲥⲱⲡⲉ·
ϫⲉ· ⲛ̄ ⲧⲉⲣⲉ ⲡⲉⲧⲉⲓⲱⲧ· ⲉⲓ· ⲛ̄ⲥⲃⲱⲕ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡ̄ⲣⲡⲉ
ⲉ ⲧ̄ⲣⲉϩⲟⲱⲱⲧ̄· ⲙ ⲡⲉⲓϫⲱⲗⲟⲛ· ⲛ̄ ϣⲟⲣⲡ̄ ⲕⲁⲧⲁ ⲡⲉⲩ-
ⲉⲑⲟⲥ· ⲙ̄ⲡⲁⲧ ⲉⲥⲃⲱⲕ· ⲉ ⲡⲉϫⲛⲓ· ⲛ ⲧⲉⲣ ⲥ̄ⲃⲱⲕ· ϫⲉ ⲉ
ϩⲟⲩⲛ· ⲙⲡⲉ ⲥⲣⲉ ⲉ ⲛⲉϥϣⲛⲣⲉ· ⲁϥ† ⲡⲉϩⲟⲩⲟⲓ· ⲉ ⲡⲙⲁ·
ⲉⲧ ⲣⲓ ϩⲟⲩ[ⲛ]· ⲙ̄ⲡⲉ ⲥⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁϥⲕⲱⲧⲉ ⲟⲛ· ⲙ̄ⲙⲁ
ⲡⲙ[ⲁ]ⲥⲕⲁⲛⲟⲛ· ⲉⲧ ⲉⲣⲉ ⲡⲃⲛⲥ· ⲛ̄ⲣⲛⲧ̄ϥ· ⲙⲡⲉ ⲥⲣⲉ· ⲉ
ⲣⲟϥ· ⲁϥⲉⲓ ϫⲉ· ⲉ ⲃⲟⲗ· ⲉϥⲁⲡⲟⲣⲉⲓ· ⲉϥϫ[ⲱ] ⲙⲙⲟⲥ·
ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲙⲡⲉ ⲓⲣⲉ· ⲉ ⲛⲁ-
ϣⲛⲣⲉ· ⲟⲩⲁⲉ· ⲡⲕⲉ ⲛⲟⲩⲧⲉ· ⲡⲃⲛⲥ· ⲁⲥⲥⲱⲧ̄ⲙ̄· ⲉ
ⲣⲟϥ· ⲛ̄ⲥⲓ ⲟⲩⲅ̄ⲗ̄ⲗⲟⲩ· ⲙ ⲥⲣⲓⲙⲉ· ⲉⲥⲟⲩⲛⲏϥ· ⲣⲓⲧⲟⲩⲱϥ·
ⲙ ⲡ̄ⲣⲡⲉ· ⲁⲥⲙⲟⲩⲧⲉ· ⲟⲩⲃⲏϥ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲙⲟⲩ·
ϣⲁ ⲣⲟⲓ· ⲡⲟⲩⲛⲏⲃ· ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ ⲛⲧⲁⲧⲁⲙⲟⲕ· ⲉ
ⲡⲉⲛⲧ ⲁⲓⲙⲁⲩ· ⲉ ⲣⲟϥ· ⲙⲡⲟ̅ ⲁⲓⲙⲁⲩ· ⲥⲁⲣ· ⲉ ⲡⲉⲓ
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ· ⲙ ⲙⲟⲛⲟϫⲟⲥ· ⲡⲁⲓ ⲉⲧ ⲡⲗⲁⲛⲁ· ⲛ̄ⲣⲟⲓⲙⲉ·
ⲣⲙ̄ ⲛⲁ ⲧⲉ[ⲓ] ⲡⲟⲗⲓⲥ· ⲁϥⲃⲱⲕ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡ̄ⲣⲡⲉ· ⲙⲙ̄
ⲛⲉϥϣⲛⲣⲉ· ⲟⲩ ⲡⲁⲛⲧⲱⲥ· ⲛ̄ⲧⲟϥ· ⲡⲉⲛ[ⲧ] ⲁϥ[ⲧ]ⲁⲕⲉ ⲡⲉⲧ-
ϩⲛⲧ· ⲁⲧⲉⲓ ⲡⲛⲟⲩⲧⲉ [ⲡⲃⲛⲥ] ⲁⲧⲡⲱⲧ· ⲡⲟⲩⲛⲏⲃ· ⲁⲉ :—

Fol. 14 b [ⲕⲑ] [ⲛ̄ ⲧⲉⲣ] ⲥⲥⲱⲧⲙ̄· ⲉ ⲛⲉⲓ ϣⲁϫⲉ· ⲛ̄ⲧⲟⲟⲧⲥ̄ [ⲛ̄] ⲟⲗⲗⲟⲩ (*sic*)·
ⲁϥⲙⲟⲟⲩⲉ· ⲉϥ† ⲟⲩⲟⲓ· ⲫ̄ ⲧ[ⲡ]ⲟⲗⲓⲥ· ⲛⲥⲁ ⲡⲉϥϣⲛⲣⲉ·
ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ [ⲛ]ⲁ ϣⲛⲣⲉ· ϯⲛⲁⲣⲟⲧⲃⲟⲩ· ⲁⲗⲗⲁ·
ⲡⲕⲉⲙⲟ[ⲛ]ⲟϫⲟⲥ· ⲉⲓϣⲁⲛⲉ· ⲉ ⲣⲟϥ· ϯⲛⲁⲡⲁⲧⲁⲥ[ⲥⲉ]
ⲙⲙⲟϥ· ⲟⲩⲣⲱⲙⲉ· ϫⲉ ⲙ ⲡⲓⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲥⲱⲧⲙ̄· ⲉ
ⲣⲟⲥ· ⲉⲥϣⲁϫⲉ(*sic*)· ⲙ̄ⲡ̄ ⲡⲟ̅ⲛⲛⲏ· ⲁϥⲃⲱⲕ· ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·

ет ота[а]ав· пехац· нац· же па еют· ет тај[нт]
[illegible]сетн отшахе· н тоотц· м пеі ота[н]нв· ет
сротрт· нте прпе· е твнн[т]к· ефхш ммос· же
ешанре· е рос [ф]пароотц· тенот се па еют·
е[т] отаав· твотп· нт вшк· нак· етма· ефсэрарт·
нренроот· шанте пршв· отеіне· пехе
пеписконс м прше ет ммат же от· па шнре
ет тайт· аісютн· рн ттапро· ет сиаиаат м
пенноуте· пеіснр· іс пехс· пекхс· ефхш м-
ммос же мпр [р]роте· рнтот· и нет наноотт·
м петпсшма· ешпшгом· же ммоот [е] моот·
н петпцухн· пехе [п]рше· ет ммат· м
пеписконос[illegible]ефхроос он· же етшанпшт· н- | Fol. 15 a
сютн· рн ✝ полис· пшт· е ерат е ке отеіе· пехе [ү]
пеписконос же ніи [пен]т ачтаноц· же аівшк· е
рот[illegible]· е прпе· нтоц же пехац нац же аісютн·
же отрллот· н сріме те· есотппе· ріпотоц·
м прпе· пехе пеписконос рн отшмшт· е вол·
же ере песлас нашупе м пенпе нцгш ефкіи·
ан ша енеу· шанте тавреа м пноуте· отшпц
е вол· ауш асшупе· ката пецшахе· ное· нта
петрос папостолос хоос и сіиши· же екешупе
ека нрллє· нт нау е вол· ан· е прн· ша отоеіш· и тер ц[хш] наі· нгі пеписконос· ет отаав·
а прше· анахшрег· нац· е вол· ріпоотц·
ппет ҏаав· ачтшоап· ршоц· ачвшк· ернт· е
пма· етоуаоуте· е рос· же пиа· ачшупе·
рн пма· ет ммат· ефсопсп м пноуте· рн ренинсфа· ин нренотдин· проеіс· енашшоп· ефхш ммо[ос] же пхс· пноуте· кто· м пднт· м
прше· етметаноіа рн тві отдин· [illegible]·
ачпаг· етроромц· ефж[е](?)[illegible][прш]ме ар· ератц·
ере ш[нре | снаг] ріпотоц· етаад· ератот· ота Fol. 15 b
[ү] [illegible]ріо[illegible]· ммоц· ауш ота· ріфорр ммоц· [ү]

ⲉⲩⲛⲕⲟⲧⲕ̅· ⲁϥⲉⲓ· ⲛϭⲓ ⲟⲩⲣⲱⲙⲉ ⲛ ⲟⲩⲟⲉⲓⲛ· ⲁϥⲁⲁϩ·
ⲉⲣⲁⲧϥ̅ ϩⲓ ϫⲱⲟⲩ· ⲁϥϯ ⲛ ⲟⲩⲕⲗⲟⲙ· ⲉϫⲛ̅ ⲧⲁⲡⲉ· ⲙ̅
ⲡⲉⲧ ϩⲓ ⲟⲩⲛⲁⲙ· ⲙⲙⲟϥ· ⲉⲧⲉ ⲡⲛⲟϭ ⲡⲉ· ⲁⲩⲱ ⲕⲉ
ⲕⲗⲟⲙ· ⲉϫⲛ̅ ⲧⲁⲡⲉ· ⲙ̅ ⲡⲉⲧ ϩⲓ ϩⲃⲟⲩⲣ ⲙⲙⲟϥ· ⲁⲩⲱ
ⲁϥϯ· ⲛ̅ ⲟⲩϭⲉⲣⲱⲃ· ⲉ ⲧϭⲓϫ· ⲙ̅ ⲡⲉⲧ ϩⲓ ⲟⲩⲛⲁⲙ ⲉⲣⲉ
ⲟⲩϣⲟϣⲧ ⲙⲏⲣ ⲙⲙⲟϥ· ⲁⲩⲱ· ⲕⲉ ϭⲉⲣⲱⲃ· ⲉ ⲧϭⲓϫ
ⲙ ⲡⲉⲧ ϩⲓ ϩⲃⲟⲩⲣ· ⲙⲙⲟϥ· ⲉⲣⲉ ⲕⲉ ϣⲟϣⲧ̅ ⲙⲏⲣ·
ⲙⲙⲟϥ· ⲁϥⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ⲉ ⲧⲡⲉ· ⲉⲓⲟⲣⲙ̅· ⲛⲥⲱϥ·
ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲉϩⲧⲟⲟⲩⲉ ⲛ̅ϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲟⲩ· ⲡⲉ ⲡⲉⲓ
ϩⲟⲣⲟⲙⲁ· ⲛⲧⲁⲓⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲙⲏ ⲉⲩⲛⲁϫⲡⲟ· ⲛⲁⲓ·
ⲛ̅ ϩⲉⲛϣⲏⲣⲉ· ⲙⲛ̅ⲛⲥⲁ ⲧⲣⲁ ⲁⲡⲟⲧⲁⲥⲥⲉ· ⲉⲣⲉ ⲡϩⲱⲃ·
ⲟ̅ⲥ̅ⲕ̅· ⲡⲗⲏⲛ· ⲡⲉⲕⲟⲩⲱϣ· ⲙⲁⲣϥ̅ϣⲱⲡⲉ· ⲡⲁ ϫ̅ⲥ̅· ⲓ̅ⲥ̅
ⲡⲉⲭⲣ̅ⲥ̅· Ⲉⲧⲓ ⲇⲉ· ⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲟⲕⲙⲉⲕ [ⲙ̅]-
ⲙⲟϥ· ⲛ ⲧⲉⲓ ϩⲉ· ⲁⲩⲥⲙⲏ· ϣⲱⲡⲉ· ϣⲁ [ⲣⲟ]ϥ· ⲉⲥϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ϣⲁⲧ ⲛⲁⲩ ⲉⲕⲁ[ⲙ]ⲉⲗⲉⲓ ⲉⲛⲉⲥⲟⲟⲩ· ⲛ̅ⲧⲁⲩ-
ⲧⲁⲛϩⲟⲩⲧⲕ̅ [ⲉ] ⲣⲟⲟⲩ· ⲧⲱⲟⲩⲛ· ⲛⲉ̅ϯ ⲡⲉⲕⲟⲩⲟⲓ· [ⲉ
Fol. 16 *a* ⲣ]ⲟⲟⲩ· ⲕⲛⲁϩⲉ· ⲉ ϩⲉⲛⲥⲕⲉⲩⲟⲥ· ⲛ̅ [ⲥⲱⲧⲡ̅] | [ϩⲙ̅ ⲡ]ⲙⲁ·
ⲗ̅ⲃ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· Ⲁϥⲧⲱⲟⲩⲛ· ⲁϥ[ⲙⲟⲟϣ]ⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩ-
ϫⲟⲟⲥ ⲛⲁϥ· ⲁⲩ[ⲱ ⲛ̅] ⲧⲉⲣ ϥ̅ⲟⲩⲉ ⲉ ϩⲟⲩⲛ· ϩⲓ ⲡⲧⲟⲟⲩ·
ⲛⲁ [ϣⲟ]ⲙⲛ̅ⲧ̅· ⲙ ⲙⲏⲗⲓⲟⲛ· ⲁϥϭⲱϣⲧ̅· ⲛⲥⲁ [ⲟⲩ]ⲛⲁⲙ·
ⲙⲙⲟϥ· ⲁϥϩⲉ ⲉ ⲡϣⲏⲣⲉ· ⲥⲛⲁⲩ [ⲉ]ⲩⲛⲏϫ· ϩⲁ ⲟⲩⲕⲟⲟϩ·
ⲛ̅ ⲧⲟⲟ · ⲉ ⲁⲩ[illegible]ⲧⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲙⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉϩⲕⲟ
[ⲙ]ⲛ̅ ⲡⲉⲓⲃⲉ· ⲉ ⲃⲟⲗ· ϫⲉ ⲡⲉⲩⲥⲟⲟⲩ ⲡⲉ· ⲙ̅ⲡ ⲟⲩⲉⲙ
ⲟⲉⲓⲕ· ⲟⲩⲇⲉ· ⲙⲡ ⲟⲩⲥⲉ ⲙⲟⲟⲩ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁϥⲣ̅ ⲡⲙⲉⲉⲩⲉ· ⲙ ⲡϩⲟⲣⲟⲙⲁ· ⲛⲧⲁϥ-
ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲡⲉϫⲁϥ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡϣⲏⲣⲉ ⲥⲛⲁⲩ·
ⲛⲧⲁⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲣⲟⲟⲩ ϩⲙ̅ ⲡϩⲟⲣⲟⲙⲁ· ⲁⲩⲱ ⲛⲁⲓ ⲟⲛ·
ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲥ ⲛⲁ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· ϫⲉ ⲃⲱⲕ· ⲕⲛⲁϭⲓⲛⲉ·
ⲛ̅ ϩⲉⲛⲥⲕⲉⲩⲱⲥ· ⲛⲥⲱⲧⲡ̅· ⲁⲓⲙⲟⲟϣⲉ· ⲇⲉ ⲉ ϩⲟⲩⲛ· ⲉ
ⲣⲟⲟⲩ· ⲡⲉϫⲁϥ· ⲁⲩⲱ̅· ⲛ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ· ⲉ ⲣⲟⲓ· ⲁⲩ-
ⲧⲱⲕ· ⲛ̅ ϩⲏⲧ· ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲡⲁϩⲧⲟⲩ· ϩⲁ ⲛⲁⲟⲩⲣⲏⲏⲧⲉ·
ⲁⲩϯⲡⲓ ⲉ ϫⲱⲟⲩ· ⲁⲛⲟⲕ ⲇⲉ ϩⲱⲱⲧ· ⲁⲓϯ ⲧⲟⲟⲧⲟⲩ
ⲁⲓⲧⲟⲩⲛⲟⲥⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲓⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟⲟⲩ ⲉⲩⲥⲟϣⲙ̅· ϩⲁ

пеpко мн̄ пеіве · аіршоос · є ѓраі · кн̄ммат ·
пноѕ · же · ет мн̄ммат [ач]хωрн̄ · ογѵе · пкоγі |
[же] ѡаже · пкоγі же ѓωмч · ач[хωр]н̄ · ογѵе Fol. 16 b
пноѕ же ѡаже · нток · [ач]ѡашѱ̄ · нѕі пноѕ · [λѵ]
же ѡнтωс · [па] еіωт · аірωе ешже нтаіоγωн̄ ·
а[ѵω] н тере інат · є рок · каі ѵар ѵіа пе[ѳоос]
нтанеі · є βол · ϫн̄ тполіс · мпе но[а]ѵ̄ · ογѵе ·
мпе нсѡ · ογѵе · мпе інат є рѡме нсавλλак ·
пенсоот ѵар · пе поот · ачѡпе ѵар мпоγ ϫн̄
теі ογѡн · нтасотеме · анок а[е] неіѡβ̄ · ан пе ·
аλλа · пере паваλ отωн · ачеі нѕі отрѡме н
отоеін ере отжѡѡме · н тоот̄ч̄ · ечеіре · й [и]ѵтоот̄ч̄ ·
ач̄ѡ оγн̄ ϫенр̄ѳсѡ · ентаінт ешаате · таλнт ·
ежн̄ тесна[ѳ]ѵ̄ · ачѵаѳ · ерат̄ч̄ · ѳі імх · ачкιн · є
рої · н тере ітωоγн · же є ѓраі · ачѱ̄ ѳіωпт · н
ογѡтнн · ачсωλт̄ · н отепω[ѵс] · й тере і[ѳ] ота-
пρнтеі · же · ечсіωпт · ачаоγвωпт̄ мпоос · ачтаас ·
ѳі па коγі · й сон · ач̄ѡ ачсωоλт̄ · ѓωмч · н
отепѡѵнс · н тер с̄р отапρнте · же · ѳіωмч ·
ачаоγвωпт̄ · мпоос ачтаас · ѳіωпт · н ке сон ·
нтаре аіѡѡпт̄ · ѵса отнаі · мм[оі ач̄ѡ] | ачкаг · Fol. 17 a
є рок · па еіωт · ет ογаав · [ач]хι · ϫн̄ неуѕіѵ · [λѵ]
н отоеін · нѕі прѡме[е] н отоеін · ет мн̄ммат · ач-
коγт̄ · є ѓраі є коτωпє̄ · мнѵсωс ачч̄і · м па
сон ачкоγт̄ · є ѓраі · є коτωпє̄ · ач̄ѡ · й тєγнογ ·
ач̄р ат отωпє̄ · є βол · аіλо ешаг · є рок · тенογ
ѯе па еіωт ецс ѳнте · ан̄р пωпѯа · є трекει ѯа
рок · ецс нецѱухн й тоот̄к̄ · мн̄ пенсωма · каі
ѵар · й таπποт р[ѡ] є βол · ϫн̄ тполіс й тека-
форин · а[и]ει є пει ма · ачѡпе ѯе й тере
пеπіскопос сѡт̄м̄ · є нει ѡаже · ач̄р̄ пмеєѯе · м
пента папостолос хоос · же нте не п̄п̄а̄ · и не-
профнтнс · ει є ѯѡт̄н̄ · пеχач нат же тωоγн ·
маρоп нашнре · же таі · те ѳе й̄та пноγте ·

τοϣϲ· ε τρ̄ ⲛⲟⲩⲱϥ ⲙ̄ⲡ ⲛⲉⲛⲉⲣⲛⲧ· ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲉⲓ·
ε ϧⲟⲗ ϩⲓ ⲡⲧⲟⲟⲩ· ϩⲓ ⲟⲩⲥⲟⲛ· ⲁⲩϧⲱⲕ· ε ϩⲟⲩⲛ ε
ⲡⲓⲁ· ⲉⲧ ⲉϥⲟⲩⲛⲏϩ· ⲡⲣⲛⲧϥ· ⲛ̄ⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ ⲁⲧⲟⲩⲱϩ· ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲧ· ⲙ ⲡ-
Fol. 17 b ⲱⲟⲗⲙ̄ⲧ· [ⲁⲩϫⲱ] ⲙⲙⲟⲥ· ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ | [ⲙⲉ] ϯⲛⲁ-
ⲗⲉ ⲟⲩⲱⲗ ⲛ̄ⲧⲙⲙⲁⲩ ⲁⲛ· ε ϧⲟⲗ· ϫⲉ ⲙⲡ ⲟⲩⲁⲓ ⲃⲁⲡϫⲉⲙⲁ·
ⲁⲩⲧⲱⲟⲩⲛ̄ ⲉ ⲁⲩⲙⲟⲩⲣ· ⲛ̄ ⲟⲩⲛ̄ⲕⲁ ⲙⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲑⲉ·
ε ϣⲁⲩⲁⲁⲥ· ⲁⲩϣⲩⲗⲏⲗ ε ϫⲱ̄ ⲕⲁⲧⲁ ⲓⲛⲁⲛⲱⲛ· ⲁⲩⲱ
ⲡⲉϩⲁϥ ⲛⲁⲧ ϫⲉ ⲛⲓⲙ· ⲛⲉ ⲛⲉⲧⲛ̄ⲣⲁⲙ· ⲡⲉϩⲁϥ ⲛⲥⲓ
ⲡⲛⲟⲩ· ϫⲉ ⲛⲉⲛⲣⲁⲙ· ϩⲟⲥⲉ ⲛⲥⲛ̄ⲧⲟⲩ· ε ϧⲟⲗ ϫⲉ ⲣⲁⲙ·
ⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲛⲧⲁⲧⲙⲟⲩⲧⲉ [ε] ⲣⲟⲛ ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ⲁⲧ-
ϩⲟⲟⲩ· ε ⲡⲉⲡⲓⲥ[ⲕ]ⲟⲡⲟⲥ· ⲛⲧⲟϥ ϫⲉ· ⲡⲉϫⲁϥ ϫⲉ ⲙⲙⲉ
ⲥ[ϣ]ⲱⲡⲉ· ε ⲧⲣⲉⲧⲙⲟⲩⲧⲉ· ε ⲣⲱⲧⲛ̄· ⲛ ⲛⲉⲓ ⲣⲁⲙ· ⲙⲙ
ⲧⲉⲡⲟⲩ· ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ε ⲡⲛⲟⲥ· ⲁϥⲃⲁⲡϫⲉ· ⲙ-
ⲙⲟⲩϥ· ⲁϥⲙⲟⲩⲧⲉ ε ⲣⲟϥ ϫⲉ ⲙⲁⲣⲕⲟⲥ· ⲁⲩⲱ ⲡⲓⲉϥ
ϫⲛⲁⲩ ϫⲉ ⲓⲥⲁⲛⲁⲥ· ⲛ̄ ⲧⲉⲣ̄ ⲫⲃⲁⲡϫⲉ· ⲙⲙⲟⲟⲩ ⲁϥⲥⲧ-
ⲛⲁⲥⲉ· ⲙⲙⲟⲟⲩ· ⲙ̄ⲡⲛⲥⲱⲥ ⲁϥⲕⲱ ϩⲁ ⲣⲱⲟⲩ· ⲛ ⲟⲩ-
ⲧⲣⲁⲡⲉⲍⲁ· ε ⲧⲣⲉⲧⲱⲙ· ⲁϥϣⲱⲡⲉ· ϫⲉ· ⲙ̄ⲡⲛⲥⲁ ϩⲉⲛ-
ϩⲟⲟⲩ· ⲉⲧ ϩⲁⲣⲧⲛϥ· ⲉⲧⲧ ⲛ̄ⲣⲧⲛⲧ ε ⲧⲉϥⲥⲛⲏⲩⲗⲗ
ⲙ̄ⲡ ⲧⲉϥⲥⲛⲏⲣⲙⲟⲟⲩ· ⲙ̄ⲡ ⲧⲉϥⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ε ϧⲟⲗ·
ϫⲉ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲁⲛ· ⲛϣⲩⲗⲏⲗ· ⲛⲥⲁⲃⲏⲗ· ϫⲉ ⲁⲩⲱϥ·
ⲙ̄ⲡ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ϫⲉ ⲡⲁ ⲉⲓⲱⲧ |
Fol. 18 a [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲧⲛⲟⲩϣⲧ· ε ⲧⲣⲕϣⲱϩ· [ⲡⲩ]ⲱ ⲛⲧⲛⲁⲡⲉ·
ⲗⲉ ϫⲉ ⲕⲁⲥ ⲉⲛⲉϣⲧⲙⲡⲉ· ϩⲁ ⲣⲁⲧⲕ̄· ⲁⲩⲱ ⲁϥϣⲱϩ· ⲛ̄ⲧⲉⲩⲁ-
ⲡⲉ· ⲁⲩⲱ ⲛⲉⲧⲥⲱⲧⲙ̄· ⲛⲥⲱϥ· ϧⲙ̄ ϩⲱⲃ· ⲙⲙⲁ·
[ⲁⲥ]ϣⲱⲡⲉ ϫⲉ· ⲙⲛⲛⲥⲁ ϩⲉⲛϩⲟⲟⲩ· ⲁⲩⲣ̄ⲡⲙⲉⲉⲩⲉ· ⲙ
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛ̄ⲧⲁⲩⲛⲁϩ ε ϩⲟⲩ· ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ε ⲧⲃⲉ ⲡϣⲏⲣⲉ ⲥⲛⲁϩ· ⲁⲩⲱ ⲡⲉϫⲁϥ
ϫⲉ ⲙⲁⲙⲉ· ⲡⲁⲓ ⲡⲉ ⲡϣⲏⲣⲉ· ⲥⲛⲁϩ ⲛⲧⲁⲓⲛⲁϩ·
ε ϩⲟⲟⲩ· ⲡⲟⲧⲁ ϩⲓ ⲟⲩⲛⲁⲓ· ⲁⲩⲱ ⲡⲟⲧⲁ· ϩⲓ ϩⲙⲟⲧⲣ
ⲙⲙⲟⲓ· ⲁⲩⲁⲗⲁⲣⲧⲉ· ⲙ ⲙⲁⲣⲕⲟⲥ ⲛ̄ ϣⲟⲣⲡ̄· ⲁⲩⲁⲁϥ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲩⲱ ⲛⲥⲁⲓⲁⲥ· ⲡⲉⲩⲥ̄ⲟ ⲁⲩⲁⲁϥ·
ⲛⲓⲁⲕⲱⲃⲟⲥ ⁘ ⲁϥϣⲱⲡⲉ ϫⲉ ⲛ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϩⲙⲟⲟⲩ· ϩⲙ̄ ⲡⲉⲩⲙⲁ· ⲛ̄ ϣⲱⲡⲉ· ⲉⲩⲱϣ· ⲛⲁⲉⲩ-

ⲁⲅⲅⲉⲗⲓⲟⲛ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲁⲣⲕⲟⲥ ϩⲱⲱϥ· ⲛⲉϥϩⲙⲟⲟⲥ·
ϩⲁϩⲧⲙ̄ ⲡⲣⲟ· ⲁⲩⲉⲓ ⲛ̄ϭⲓ ϩⲉⲛⲁⲛⲟⲩⲃⲁ ⲁⲩϭⲟⲓⲗⲉ· ⲉ
ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙⲛ̄ ⲛⲉⲩϭⲁⲙⲟⲩⲗ· ⲁ ⲡⲉⲧ ϫⲟⲟⲣ·
ⲛϩⲏⲧⲟⲩ· ⲣⲉϩⲧ̄ ⲡⲉⲧ ϭⲟⲟⲃ· ⲉ ⲡⲉⲥⲏⲧ· ⲁϥⲟⲩⲱϭⲡ̄· ⲛ
ⲧⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ· ⲛϭⲓ ⲛⲁⲛⲟⲩⲃⲁ· ⲉ
ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲁⲩⲙⲓϣⲉ· ⲙⲛ̄· [ⲛ]ⲉⲩⲉⲣⲏⲩ· ⲡϫ̄ⲥ̄
ⲇⲉ· ⲙ ⲡⲉⲛⲧⲁ ⲧⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲟⲩ[ⲱϭⲡ̄] | [ⲁ]ϥϫⲱ ⲙ- Fol. 18 b
ⲙⲟⲥ· ⲙ ⲡⲕⲉ ⲟⲩⲁ· ϫⲉ ⲉⲓⲛ[ⲁ]ϥⲓ ⲙ ⲛⲉⲕϭⲁⲙⲟⲩⲗ· ⲉ [ⲗ̄ⲍ̄]
ⲡⲙⲁ· ⲙ ⲡⲱⲓ· [ⲁⲩ]ⲱ· ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ· ⲛ ϯⲧⲱⲛ· ϩⲛ̄
ⲧⲉⲩ [ⲙⲏ]ⲏⲧⲉ· ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲙⲁⲣⲕⲟⲥ ⲇⲉ· ⲡⲉⲡⲣⲥ̄
ⲛ ⲧⲉⲣ ϥ̄ⲛⲁⲩ· ⲉ ⲣⲟⲟⲩ ⲉⲩⲙⲓϣⲉ· ⲙⲛ̄ ⲛⲉ[ⲩ]ⲉⲣⲏⲩ·
ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ· ⲁϥⲧⲁⲙⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲉ ⲁϥⲕⲁⲁⲥ·
ϩⲙ̄ ⲡⲉϥϩⲏⲧ· ⲉ ⲧⲙ̄ ⲃⲱⲕ· ⲉ ⲡⲉⲥⲏⲧ· ϣⲁ ⲣⲟⲟⲩ· ⲛ
ⲧⲉⲣ ϥ̄ⲉⲓ ⲉ ⲑⲏ· ⲉϫⲛ̄ ⲧⲗⲉⲝⲓⲥ ⲉⲧ ⲥⲏϩ· ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̄
ⲛ̄ⲣϥ̄ⲣⲉⲓⲣⲏⲛⲏ· ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲙⲟⲩⲧⲉ· ⲉ ⲣⲟⲟⲩ ϫⲉ
ⲛϣⲏⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁϥⲙⲟⲩⲣ ⲙ ⲡϫⲱⲱⲙⲉ
ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲏⲧ· ϣⲁ ⲣⲟⲟⲩ· ⲛ ⲧⲉⲣ ⲟⲩ ⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟϥ·
ⲁ ⲡⲉⲧ ϫⲏⲩ· ⲛ[ϭ]ⲟⲛⲥ̄· ⲡⲱⲧ· ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟϥ· ⲁⲩⲱ
ⲡⲉϫⲁϥ ϫⲉ ⲁⲙⲟⲩ· ⲛ̄ⲅ̄ ϩⲙⲟⲟⲥ· ⲡⲁ ⲉⲓⲱⲧ· ⲛ̄ⲅ̄ ⲥⲉⲧⲙ̄
ⲡⲉⲛϩⲁⲡ· ⲁⲩⲱ ⲁϥϩⲙⲟⲟⲥ· ⲛϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ ⲛϭⲓ ⲡⲁⲛⲟⲩⲃⲁ· ϫⲉ ⲁⲓⲙⲟⲩⲣ· ⲙ ⲡⲁ ϭⲁⲙⲟⲩⲗ·
ⲡⲁ ϣⲃⲏⲣ· ⲇⲉ ⲛⲧⲟϥ· ⲙ̄ⲡⲉ ϥⲙⲟⲩⲣ· ⲙ ⲡⲱϥ· ⲁϥⲉⲓ·
ⲛϭⲓ ⲡⲉϥ ϭⲁⲙⲟⲩⲗ· ⲁϥⲣⲉϩⲧ̄ ⲡⲱⲓ ⲉ ⲡⲕⲁϩ· ⲁϥⲟⲩⲱϭⲡ̄·
ⲛ̄ ⲧⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲛ ⲧⲉⲣⲉ ⲡⲁⲓ ⲇⲉ ⲟⲩⲱ ⲉϥϣⲁϫⲉ· ⲁ ⲡⲕⲉ
ⲟ̄[ⲁ] ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ | [ⲙ]ⲉⲛ· ⲁⲓⲙⲟⲣϥ̄· Fol. 19 a
ⲉ ϩⲟⲩⲛ· ⲁⲗⲗⲁ· ⲛⲧⲁϥⲣ̄ [ⲡ]ⲃⲟⲗ· ⲙⲡⲉ ⲓⲉⲓⲙⲉ· ⲡⲉⲡⲓ- ⲗ̄ⲏ̄
ⲥⲕⲟⲡⲟⲥ· ⲇⲉ ⲛ̄ϥϩⲙⲟⲟⲥ· ⲉϥⲕⲱ ⲛ ⲣⲱϥ· ϣⲁⲛⲧ ⲟⲩϫⲱ
ⲛ ⲛⲉⲩϣⲁϫⲉ· ⲧⲏⲣⲟⲩ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲛⲁⲩ· ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ· ⲛϩⲱⲃ ⲛ ϯⲧⲱⲛ· ϩⲛ̄
ⲧⲉⲧⲛ̄ⲙⲏⲏⲧⲉ ϩⲁ ⲑⲏ ⲙ̄ⲡⲟⲟⲩ ⲉⲓ ⲙⲏ ⲧⲉ· ⲡϩⲱⲃ· ⲙ
ⲡϭⲁⲙⲟⲩⲗ ⲙⲙⲁⲁⲧⲉ· ⲡⲉϫⲉ ⲡⲟⲩⲁ· ⲛϩⲏⲧⲟⲩ ϫⲉ
ϯⲛⲁϫⲉ ⲧⲙⲉ· ⲉ ⲣⲟⲕ· ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓⲥ
ⲙⲁⲁⲃⲉ ⲛⲣⲟⲙⲡⲉ ⲧⲛ̄ⲙⲟⲟϣⲉ· ⲙⲛ̄ ⲛⲉⲛⲉⲣⲏⲩ ⲁⲩⲱ
ⲙⲡⲉ ⲟⲩⲁ ⲙⲙⲟⲛ· ⲙⲓϣⲉ ⲙⲛ̄ ⲛⲉⲛⲉⲣⲏⲩ· ⲛ ⲟⲩϩⲟⲟⲩ·

пехе ппет отаав· и єпіскопос же аппе· ща
рої· м пламолл· нта тецот[р]ннте· отωѕп·
аτω аτєнтц ща роц· не а пкеес· гар· нтецот-
рнnте· отωѕп· пщаар· ммааτе [п]ет аааρτе·
аτω нцмооще· ρп от[ѕι] нѕопс· ецхоτρе· нтец-
отрнн[τе]· и тер цнаτ же· є птвнн· нѕι п[пе]т
отаав· и єпіскопос· ппе цот▨ер прωв· ра
пецρτор· отаац:—▨же нецпнт· є вол· м-
Fol. 19 b пеоѕт▨▨▨ειτ· пехац· м пкоτι ⁘ | Ετε нсаιас пе·
λθ паιакωн· же вωк аппе наι· и отκοτι· ммоот·
ρп тλакапн· ацвωк· ацєнтц ща роц· пехац
нац же ⁶⁰ωѕωш· єхп тецотрнnте· екхω ммос·
же ρш прап· м пеιωт· мп пепна· ет отаав·
аτω асфрасιζε(sic)· ммос· ката θє нтацхоос·
нац· астωωѕе нѕι тецотрнnте· ρωс ещже ппе
сотωѕп є птнрц· и тер отнаτ же· є пент ац-
щωпе нѕι нанοτβа· аτр щпнре· є вол же нсе-
сооτи ан· м пнοτе· а ρепршме· ει· єтпарасе·
є ρепрш пелак пе· и тер отнаτ· є пент ац-
щωпе· аτ† єоот м пнοτе· аτω аτвωк· є роτи·
є тπолιс· аτ† псоειτ· м ппет отаав· и єпι-
скопос· є тβе пент аτнаτ· є роот· аτω аτταμε
парχιερετс· м пρпе ете по[ѕ]ннβ пе є тβе пец-
щнре· снаτ· а[ѕ]ω· же пκοτι· єт нρнтоτ пен[τ]
тещпнре· щωпе є вол· ρι τοοτ[ц]· Н тер
цсωтш· же нѕιποτн[нβ] ацспοταζε· є ει є
Fol. 20 a вол· ρп [перпе] | ацвωк· є ппа· єт ере пепι-
м скопос [и]рнτц· ммп нецщнре· и тер цρωп же є
ροτи· є ппа· и щωпе аττаμε пепіскопос· ριτп
пепна· ацτωοп нтеπнοτ· ацει є вол· рнτц·
аτω· пехац· нац же арістос· нτак† рнт· и οτ·
же акплана· м пει ммнще· є τρε† οсе п тεψ-
ψχн· аτω нтеπнοτ· ацпарτц· ра нецотрнnте·
ацѕω ец†пει· є хωοτ· ецхω ммос· же кω наι·

ⲉ ⲃⲟⲗ· ⲡⲁ ϫⲟⲉⲓⲥ· ⲛ ⲉⲓⲱⲧ· ⲛⲧⲟϥ ⲇⲉ ⲁϥⲁⲙⲁϩⲧⲉ·
ⲛ̄ⲛⲉϥϭⲓ[ϫ] ⲁϥⲧⲟⲩⲛⲟⲥ̄ϥ̄· ⲁϥϫⲓⲧ̄ϥ̄· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉϥⲙⲁ·
ⲛ ϣⲱⲡⲉ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲡⲟⲩⲏⲏⲃ· ⲛⲁⲩ· ⲉ
ⲡⲉϥⲛⲟϭ· ⲛ ϣⲏⲣⲉ· ⲙⲁⲣⲕⲟⲥ· ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ ⲉ ϩⲟⲩⲛ
ⲉ ⲣⲟϥ· ϫⲉ ⲉϥⲛⲁⲁⲥⲡⲁⲍⲉ· ⲙⲙⲟϥ· ⲛⲧⲟϥ ⲇⲉ ⲙⲡⲉ
ϥ[ⲁ]ⲛⲉⲭⲉⲓ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲙⲡⲁⲧⲉ ⲕⲣ̄ [ⲙ]ⲡϣⲁ·
ⲙ ⲡⲃⲁⲡϯⲥⲙⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ [ⲧⲉ]ⲣ ϥ̄ⲛⲁⲩ ⲇⲉ ⲛϭⲓ
ⲡⲉϥⲉⲓⲱⲧ· ⲉϥⲣϣⲡⲏ[ⲣⲉ]· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲙⲏ· ⲛⲧⲟⲕ
ⲁⲛ ⲡⲉ [ⲡⲁ ϣ]ⲏⲣⲉ· ⲛⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲛ
[illegible]ϯⲟ ⲛⲁⲕ· ⲛ ϣⲏⲣⲉ· ⲙⲡⲟⲟⲩ ϩⲱⲱϥ ⲁⲓⲙⲁⲧⲉ· ⲛ
ⲟⲩⲉⲓⲱⲧ· ⲉⲛⲁⲛⲟⲩϥ· | [ⲡ]ⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲉϥⲉⲓⲱⲧ ϫⲉ ⲙⲁ- Fol. 20 b
ⲧⲁⲙⲟⲓ ϩ[ⲛ̄ⲥⲙ]ⲟⲧ ⲟⲛ· ⲉ ⲑⲉ· ⲉⲧ ϣ̄ϣⲉ· ⲉ ⲱⲛ̄ϩ̄· ⲛϩⲏⲧⲥ̄· ⲙⲁ
ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ⲡⲉϥϣⲏⲣⲉ· ⲛⲁϥ· ϫⲉ ⲉⲓⲥ ⲡⲉⲛⲉⲓⲱⲧ·
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲧⲟϥ· ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲑⲉ· ⲛⲱⲛ̄ϩ̄·
ⲁϥⲁⲣⲭⲉⲓ ⲇⲉ[illegible]ϣⲁϫⲉ ⲛⲙ̄ⲙⲁϥ· ⲛ̄ϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ
[ⲃ]ⲟⲗ· ϩⲛ̄ ⲧⲉⲅⲣⲁⲫⲏ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲁϥϯ ⲉ [ⲧ]ⲟⲟⲧϥ̄·
ⲙ ⲡⲧⲱϣ· ⲙ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ [ⲙ]ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ⲉⲧ ⲥⲟⲩⲧⲱⲛ·
ⲛⲁⲓ ⲇⲉ [ⲛ]ⲧⲉⲣ ϥ̄ⲥⲟⲧⲙⲟⲩ· ⲛϭⲓ ⲡⲟⲩⲏⲏⲃ· ⲡⲉ[ϫ]ⲁϥ· ⲙ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲁⲧ· ϩⲱ [ⲡ]ⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ
ⲁⲓⲣ ⲡⲙⲡϣⲁ [ⲉ] ⲥⲱⲧⲙ̄· ⲉ ⲛⲉⲓ ϣⲁϫⲉ ⲉⲧ ϩⲟⲗϭ· ⲉ ⲃⲟⲗ
[ϩ]ⲛ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ· ⲉⲧ ⲟⲩⲁⲁⲃ· ϯⲡⲁⲣⲁⲕⲁ[ⲗ]ⲉⲓ· ⲟⲩⲛ· ⲙ-
ⲙⲟⲕ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ [ⲉ] ⲧⲣ̄ⲕ̄ϯ ⲛⲁⲓ· ⲙ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲑⲉ ⲛⲧⲁⲕⲧⲁⲁϥ· ⲛ ⲛⲁϣⲏⲣⲉ· ⲛ ⲧⲉⲣ ϥ̄ⲉⲓⲙⲉ·
ⲇⲉ· ⲛϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ ⲁ ⲑⲟⲧⲉ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲕⲓⲙ·
ⲉ ⲣⲟϥ· ⲁⲩⲱ· ⲁϥⲧⲁϫⲣⲟ· ϩⲙ̄ ⲡⲉϥϩⲏⲧ· ⲉ ϩⲟⲩⲛ· ⲉ
ⲡⲛⲟⲩⲧ[ⲉ]· ⲡⲉϫⲁϥ ϫⲉ ϯⲛⲁⲃⲁⲡϯⲍⲉ· ⲙⲙⲟⲕ· ⲁ[ⲛ] ϩⲙ̄
ⲡⲉⲓ ⲙⲁ· ⲁⲗⲗⲁ· ⲧⲱⲟⲩⲛ· ⲛ̄ⲅ̄ ⲃⲱ[ⲕ] ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲡⲟⲗⲓⲥ
ⲛ̄ⲅ̄ ϥⲓⲡⲣⲟⲟⲩϣ· [ⲙ ⲡⲕ̄]ⲏⲓ· ⲛ̄ⲅ̄ ⲕⲟⲧϥ̄· ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏ[ⲥⲓⲁ]· |
[ⲛ] ⲧⲉⲣⲉ ⲟⲩⲛⲟϭ· ⲇⲉ ⲛ ⲛⲁⲩ· ϣⲱ[ⲡⲉ ⲕⲁ]ⲑⲏⲅⲉⲓ ⲙⲙⲟⲟⲩ· Fol. 21 a
ⲡⲉϫⲁⲩ· ⲙ̄ⲡⲟ[illegible]ⲁⲣⲓ ⲡⲧⲱϣ· ⲛ ⲟⲩⲙⲟⲟⲩ· ⲛⲧⲟϥ [ⲙⲃ̄]
ⲇ[ⲉ ⲁϥ]ⲧⲱⲧϥ̄· ⲡⲉϫⲁϥ ⲟⲛ ϫⲉ ⲁⲛⲓⲛⲉ· [ⲛⲁⲓ] ⲛⲛⲉϩ·
ⲛⲧⲟϥ· ⲇⲉ ⲁϥⲉⲛⲧϥ̄· ⲁϥϯ[illegible]ⲛϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥ-
ϣⲗⲏⲗ ⲉϫⲛ̄[illegible]ⲙⲛ̄ ⲡⲛⲉϩ· ⲕⲁⲧⲁ ⲛⲕⲁⲛⲱⲛ ⲛ ⲛⲉ[ⲓⲟⲟⲧⲉ]
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲱ ⲡⲉϫⲁϥ ⲙ ⲙⲁⲣⲕⲟⲥ·

пепресвтерос · х[е] кѵрісе · ⲡ̅ⲛ̅ текклнсіа же
петоу[ѡ]ѡ пхс̅ · маρ̅ⲉі · ѫа рої · аѵѡ неѵ†·
пеѵ оѵоі · е роц · рі оусоп · ⲡ̅ⲛ̅ оѵоу[р]от · е роѵп
е роц · ечѳаф†ζе · ммоор · [а]ⲩр̅ ѫорп̅ · же е
поѵннѳ · ачѳаф†ζе [м]моц · ачмоѵте · е пеуран ·
же іакѡѳ · ⲙ̅ⲡ̅ⲥѡс · на тполіс · тнр̅с ноооѵт · ⲙ̅
періооѵе · ⲙ̅ⲡ̅ ⲛщнре [к]ѡѳ · ⲙ̅пе ллаѵ · ѫѡⲭ̅ⲡ̅ · е
пароѵ · ноѵтоѵ · ⲙ̅пе ⲧⲭі ѳаптісма · м перооѵ · ет
ⲙ̅ⲙаѵ · итер ⲧ̅ⲃѡк · же · е[т]еккліс[іа] · и тер ⲧ̅ѳоѵѡ
же · е [ѳаф†ζе · ммоор · нѳі пепіскопос ач[хоо]с ·
ачмоѵте е п[р]ѡме · ет ечо · [illegible]о[ѵ]ѫ е] хеіротоне[і · [м]моц · ⲡ̅ пресв[ѵтерос][illegible]ѡс · ѡѵ · п[illegible]
Fol. 21 b [illegible]пенхс̅ · ⲓ̅с̅ · ачтѡѵѡм · [же][illegible]н | [illegible]
[illegible] ачѳѡк · ката ѳе · ⲛтач[роѡп] е тоотⲩ̅ · ачрі
прооѵѫ · м пеу[н][illegible]е е воλ · ⲛ̅ика · ⲙ̅ⲙо · ет
ѡо[оп нач] · ачмеѳ моор · ачеіааує · е воλ[illegible]
[illegible][а]ѵстефанос ммоц · ⲡ̅ⲛ̅ ренѳѳсо нсмѫѡмюн ·
ачхоос[illegible] нѳі поѵннѳ ѫа пепіскопос · еч[х]ѡ
ммос · же аіпроосѫ · ⲛ̅ⲣⲱⲙⲉ ⲙ̅ⲙо · ката ѳе ·
ⲛ̅такке[е]ує · наі · тѡоѵа · ⲛ̅ⲧ̅ ει е роѵп · е
тполіс · аѵѡ ачтѡѵѡм · нѳі пепіскопос · нтоц
ⲙ̅ⲡ̅ пеуммѳнтнс · ачѳѡк · ⲛ̅ тер оусѡⲧ̅ⲙ̅ · нѳі
на тполіс · ауѫаще рі оусоп · ⲙ̅ⲡ̅ пеѵкоѵі · ѫа
пеѵноѳ · ауеі е воλ · ⲟⲩⲛⲧ̅ⲩ̅ · ауⲭⲓⲧ̅ⲩ̅ [е] роѵп · е
ⲡⲛⲓ · м поѵннѳ · ауко ра ратⲩ̅ ноѳѳронос · ауѡ ⲛ̅
тер ⲧ̅ⲃⲣⲱоос [а п]ⲙⲛⲛщⲉ · соооⲩ̅ · е роц · ачкаѳн-
[еі м]моц · ⲡ̅ⲛ̅ ⲛλоѵос м ⲡноѵте [illegible][м]моор ·
е птѡⲙ · м ѳаптіс[ма ет] оуаλλ · ау[ѡ е] трем-
мере ⲛⲙеѵернѵ · ⲡ̅ⲛ̅ оуа[сапн] · емⲡ̅ⲛ̅ ⲡ̅ⲛ[окрісіс]
Fol. 22 a ⲛ̅ⲟⲩⲧ̅с[illegible]роц · ачсаλλоц · е тр̅ⲣ̅ⲟⲩⲛⲩ̅ · же се-
[ⲭ̅ⲙ] ⲁⲓѡкеі · нсѡц · рітⲙ̅ поѵннѳ · ачхеіротоνеі ·
ммоц · м ⲁⲓакоѵ · еіта пеχач нат же ере нес-
кеѵн ете ѫатєтнаує · ⲙⲙѡⲧ̅ⲛ̅ · рімоѵ тѡп · пе-
χаѵ нач же сер̅ⲛ̅ оуаа ечⲣ̅ⲙⲛ̅ · ⲛтоц же ач-

келете · є тремитот · ϩ̄ отсепн · аүвωк ѯе
нтетнот · аүтωотн · атентот · нтетнот · єүтωн ·
мнοοт ϩ̄ тетнаϩ̄ · аүω а пєпіскопос · келете ·
є тремкаат є ϩраі · ϩ̄ тнннте · м пна · пєхас ·
м маркос пе пресвутерос̄ ѯе кωλ̄ϩ · ñ нкелееле ·
таре пннще · сωотϥ · є текклнсіа · нточ ѯе ·
ачєіре · ката θє · нтачхоос · нач аүω а
пннще · тнр̄ϥ · сωотϥ пєхє пєпіскопос · н
іакωв · ѯе ϥі прооущ · н отнр̄ · мн̄ ϩєноєік [єт
сω]тм̄ · ѯе кас · єнастнаєє м п[illegible]
ач̄р̄ пιєєте н[illegible]є кω є βολ
[illegible]он [illegible]ща | пе петмєωт Fol. 22 b
єт ϩ̄ мпнте · ачх[ω] є тремеіне · ñ тр̄λλοт · ща ιѯ
роч · ϩіхн̄ отсλοс · є βολ ѯе ке мπѯοм · мнос
є моощє · атєнт̄с · аүкаас ϩі θн · м пєпіскопос ·
пєхач · нас нѕі пєпіскопос · ѯе пістеуе · ω
тр̄λλω ѯе пноуте · щοοп · ñтос ѯе · аскιм ·
ñ тесапе · есхω мнос · ѯе се · є βολ · ѯе ещѯе
щаѯе ан · є тβе тестапро · єт сащ ϩіхн̄ тапо-
фасіс · м пепіскопос · нтаүтаγос · є хωс · ачт-
ωотн ѯе нѕі пепіскопос · апа макєдωніс
ачмοощє · є ϩοτн · є пєсλοс · ачϯ пєүтннβе ·
є ϩοτн · є рωс аүω · нтєм[ос] аүвωщ · нѕі
нπр̄ре · м пєслас · ащаѯе · калωс · ачϯ єοοс ·
м пноуте · пннще ѯе н тер отнаү є пент ач-
щωпе · аүщі ϩраү є βολ · ϩ̄ отнοс н сан · єүхω
мнос · ѯе оүа · пе пноуте м ппет отааβ · апа
ма[к]єдωніос · пепіскопос · [illegible]єноуте · [illegible]
[illegible]є βапϯ[сма][illegible]сү[illegible]
[н тере] | єүсотнаєє · м пннще · ачвωк · є тек- Fol. 23 a
клнсіа · ачϩιтоос ϩαртнг · н ορθροмас ñ̄ϩοοс · ιѯ
ачхєіротонєі нау · ñ ϩєнпресвутерос мн̄ ϩєн-
ϩіακонос · є ачταμοοу · єп̄кωт · мн̄ ñканωн ·
ñ текклнсіа · мπса псащ̄ ѯе нϩοοу ачвωк ·

ϵ πεϥια· ⲛ ϣⲱⲡϵ· ⲁϥϣⲱⲡϵ ⲁϵ ⲙ̅ⲡⲛⲟⲩϯ ϩⲉⲛϩⲟⲟⲩ· ⲁ πϵϥⲥⲱϯⲙ ϩⲣⲟⲩ· ϵ ⲣⲟϥ· ⲛⲉⲁϫⲁⲓ ⲡϵ· ϩ̅ⲡ ⲛⲉϥ-ϩⲟⲟⲩ· ⲁϥⲙⲟⲟⲩⲧϵ ϵ ⲙⲁⲣⲕⲟⲥ· ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲙ̅ⲡ ⲛⲥⲁⲓⲁⲥ· ⲡⲁⲓⲁⲕⲱⲃ· ⲡⲉϩⲁϥ ⲛⲁⲩ· ⲁϵ ⲉⲓⲥ ϩⲛⲏⲧϵ· ⲁⲩϩⲱⲛ· ϵ ϩⲟⲩⲛ· ⲛⲥⲓ ⲛⲉϩⲟⲟⲩ· ⲙ ⲡⲁ ⲥⲁ̅ⲡϣⲱⲡϵ· ⲛⲧⲟⲕ ⲁϵ ⲡⲁ ϣⲛⲣϵ· ⲙⲁⲣⲕⲟⲥ· ⲙ̅ⲡⲛⲥⲁ ⲡⲁ ϫⲱⲕ ϵ ϧⲟⲗ· ⲡⲛⲟⲩⲧϵ ⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲛ ϵ ⲡⲁ ⲙⲁ· ⲛ̅ⲧ ϩⲙⲟⲟⲥ· ⲉϫⲙ̅ ⲡⲁ ⲑⲣⲟⲛⲟⲥ ⲙⲟⲟⲛϵ ⲕⲁⲗⲱⲥ ⲙ ⲡⲟⲟⲣϵ· ⲙ ⲡⲛⲟⲩⲧϵ [ⲱ ⲡⲁ]ϣⲛⲣϵ· ⲕⲁⲧⲁ ⲑϵ ⲛⲧⲁⲓⲧⲁⲁⲥ ϵ ⲧⲟⲟⲧⲕ· [illegible]

[illegible]ⲧⲟⲟⲧϥ· ⲛⲥⲓ [illegible]ⲉⲙⲁ

Fol. 23 *b* [illegible] | ⲁϥϣⲱⲡϵ ⲁⲧⲱ ⲁ

ⲗⲍ ⲡϣⲱⲡϵ· ϩⲣⲟⲩ· ϵ ϫⲱϥ ϵ ⲡⲉϩⲟⲟⲩ· ⲙⲁⲩ ⲛ̅ϥ ϯ ϵ ⲡⲁϩⲟⲟⲩ ϣⲁ ⲥⲟⲩ ⲥⲁϣ̅ⲧ· ⲙ ⲡⲭ̅ⲣ· ⲁϥⲙⲟⲟⲩⲧϵ ϵ ⲡⲉϥ-ⲙⲁⲟⲛⲧⲛⲥ· ⲁϥϩⲱⲛ· ϵ ⲧⲟⲟⲧⲟⲩ ϩⲣⲱϥ ⲙⲙⲁ· ⲉⲧ ⲉϣⲱⲡϵ· ϵ ⲣⲟⲟⲩ· ϵ ⲗⲁⲁⲩ· ⲉⲧⲟⲟⲩϵ ⲁϵ ⲙ ⲥⲟⲩ ϣⲱⲡⲙ· ⲙ̅ⲡⲭ̅ⲣ· ⲁϥⲙⲟⲧⲟⲩ ⲙⲙⲟϥ ⲉⲣ̅ ⲟⲩⲁⲛⲧⲣⲗⲗⲟ· ⲉⲛⲁⲟⲩⲥ ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ· ⲙ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅ ⲁϵ ⲛ̅ⲥⲓ ⲛⲁ ⲧⲉϥⲡⲟⲗⲓⲥ ⲁⲩⲉⲓ ϵ ϧⲟⲗ· ϵ ⲡⲙⲁ· ⲉⲧ ⲉ̅ⲙⲛ̅ⲧ̅ⲧ̅ϥ ⲁⲩⲉⲓⲣⲉ· ⲛⲁϥ· ⲙ̅ ⲟⲩⲛⲟⲩ· ⲙ ⲟⲩⲛϩⲏⲃ· ϵ ⲧⲃⲉ ϫⲉ ⲛⲉⲧⲙⲉ· ⲙⲙⲟϥ· ⲉⲙⲁⲁⲧⲉ ⲁⲧⲱ· ⲁⲩⲕⲟⲥⲙ̅· ⲕⲁⲧⲁ ⲡⲉϥⲙⲡϣⲁ· ⲁⲧⲱ ⲁⲩⲧⲱⲙⲥ̅· ⲙⲙⲟϥ ⲡϫⲟⲗ· ⲙ ⲡⲉⲧⲙⲁ ⲙ ϣⲱⲡϵ ⁘ ⲁϥϣⲱⲡϵ ⲁϵ ⲙ̅ⲡⲛⲥⲁ ϩⲉⲛϩⲟⲟⲩ· ⲉⲣⲉ ⲡⲙⲁ· ⲕⲛ ϵ ϧⲟⲗ· ⲉϥⲟ ⲙ ⲁⲧ ⲉⲡⲓⲥⲕⲟ-ⲡⲟⲥ· ⲁⲥⲥⲱⲧⲉ· ϵ ⲣⲟⲩⲙ ⲛⲥⲓ ⲡⲗⲁⲟⲥ ⲧⲏⲣ̅ⲩ· ⲡⲉϩⲁϥ· ⲙⲙⲉⲧⲉⲣⲙ̅ⲧ ϩⲉ ϣⲁ ⲧⲛⲁⲩ· ⲉⲛⲁⲙⲉⲗⲉⲓ· ϵ ⲡⲉⲓ ⲛⲟⲩ· ⲙ ⲕⲉⲫⲁⲗⲓⲟⲛ· ⲙⲧⲛ̅ϣⲱⲡϵ· ⲁⲙ ⲙ ⲟ[illegible]ϣⲟⲥ· ⲉⲧⲣ̅[illegible]

[illegible]ⲡⲉⲛ[illegible]

Fol. 24 *a* [illegible] | ⲕⲉ ⲟⲩⲁ· ϫⲉ ⲙⲙⲁ· ⲙ

ⲙⲏ ⲙⲙⲁ· ⲡⲁⲓⲁⲕⲱⲃ· ⲛⲉ ⲁⲩⲣ̅ ϣⲟⲗⲙ̅· ϫⲉ ⲛ̅ⲣⲟⲟⲩ· ⲉⲧ-ϣⲁϩⲉ ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲙ̅ⲧ· ⲛ̅ ⲧⲉⲓ ⲇⲉ ⲁⲩⲱ ⲙ̅ⲡ ⲟⲩⲧⲉϣ ⲗⲁⲁⲩ ⲙⲣⲱⲙⲉ· ⲁⲥⲧⲱⲟⲩⲛ· ϫⲉ· ⲁϥⲁⲁⲩ· ⲉⲣⲁ̅ⲧ̅· ⲛ̅ⲥⲓ ⲡⲛⲟⲩ· ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣ̅ⲟⲥ ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲡⲉϩⲁϥ· ⲙ ⲡⲓⲛⲏⲙⲉ ϫⲉ ϯⲛⲁϣⲱ· ⲛⲏⲧⲛ̅· ⲛ̅ ⲟⲩϣⲁϩⲉ ⲡⲁⲓ ⲉⲙⲡ-ⲡϣⲁ· ⲛⲁⲁϥ· ⲉϣⲱⲡϵ· ⲧⲉⲧⲛⲁⲥⲱⲧⲙ̅ ⲛⲥⲱⲓ· ⲡⲉϩⲁϥ

нач ⲛ̄ⲥⲓ пеⲣото ⲙ̄ пλаос· же ахіч є рок·
ещωпе· ецпрепеі тⲙ̄пнач· нточ же пехач нат·
же маρⲙ̄сωтⲙ̄· ⲙ̄ ⲇенрωме є воλ· ⲙ̄ⲡнтⲙ̄· ката
θе ⲙ̄ стефанос· ⲙⲙ̄ пещωнр· нсенех клнрос·
пет ере пекλнрос· натаⲣоч· нтⲙ̄хітⲟ· ⲙ̄тⲙ̄хі-
ротонеі· ⲙⲙоч· ⲙ̄ епіскопос· асщωпе же ⲙ̄ тере
пепресвутерос отω· ецщахе· ачоτωⲙⲙⲟ· ⲣωмч
ⲛⲥⲓ пархнаіакⲟ· пехач же отнта[illegible] ⲙ̄-
нач· є трахооч· а[illegible]же ахіч
[illegible]ωⲙ[illegible]
[illegible] | пехат· же пещωнре не· пеже пархн- Fol. 24 b
аіакⲟ· же еіс ⲇнте сеⲙооп· тепот ⲛⲥⲓ пекλн- ⲙⲙ
ронолос· ачω· ⲙⲙпе тетⲙ̄ⲙⲙе· псωот· ⲙ̄ тер
ⲧ̄же паі· же· ачⲣ̄ ⲡⲙееуе· ⲙ̄ маρкос· ⲙⲙ̄
нсаіас· ачоτωⲙⲙⲟ· ⲙ̄ⲛⲥⲓ пλаос тнρ̄ч· же пщахе·
ⲙ̄ пархнаіакон· пете щаⲙщωпе· ачω ⲛтеⲩпол
ачхоот· ачентот· ⲇⲙ̄ ⲡⲙа· епеⲙ̄ⲡⲇнтⲙ̄· ач-
ⲇрнос ⲇⲙ̄ текклнсіа· ачже пщахе є маρкос·
пепресвутерос· ⲙ̄ⲡоч же пехач нат же кω наі
є воλ· наеіоте· ⲙ̄ ✝ⲙⲡща· ан ⲙ̄ ⲇωⲃ· ⲙ̄ ✝ ⲙⲙе
анач· ⲙⲙⲛ̄· є ке ота· ецнаγі прооуш ⲙ̄ пооⲇе·
ⲙ̄ пеχрс· пλаос же тнρ̄ч ⲛ̄ⲧⲙе· ⲙ̄ маρкос· є
тве тецепіс✝теі· ⲙⲙ̄ тецсофіа· є воλ же ⲁⲧⲡа-
ⲍеуе· ⲙⲙоч· калωс· ⲣіⲧⲙ̄ пецеіωт пепіскопос·
ⲁⲡа макеⲇωпос [а]ⲁхітⲟ же ⲙ̄ⲡнар· ⲁтсⲣаі·
ⲙ̄ пар[χ]непіскопос· ет [ⲑⲁⲁⲃ] [ⲁⲡа ⲁⲃⲁⲛа-
сі]ос· ⲣа роч· [illegible][а]ⲧω[illegible]
[illegible] | ⲁтсⲃнр· ⲡⲙⲙач· є ракоте· Fol. 25 a
ⲙ̄ тер ⲡⲃωк· же є роλ· є тполіс· ⲁщωпе· ⲡⲥа ⲙ̄
ⲡпатріархнс· ⲙⲙе ⲛⲇе· є роч· ⲙ̄ пеⲣоо· ет
ⲙⲙач· ⲇⲙ̄ текклнсіа· є воλ же отⲣасіос пе·
ецⲙⲙе· ⲙ̄ песⲥраⲇ̄· ецнате· ⲙ̄ тер отⲧаіоп
же ⲛⲥⲓ ⲇенрωме прⲣ̄ⲣоте· же ецестχаζе· ⲙ̄-
ⲙоч ⲇⲙ̄ откоλ· ⲙ̄ ⲙонастнріон· ⲙ̄ са пеⲙⲙⲧ·

ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲛ ⲟⲩⲁ· ⲛϩⲏⲧⲟⲩ· ⲉ ⲧⲣ̄ϥ̄-
ϫⲓⲧⲛ̄· ϣⲁ ⲣⲟϥ· ⲉ ⲃⲟⲗ ϫⲉ ⲛⲧⲛ̄ⲥⲟⲟⲩⲛ· ⲁⲛ· ⲙ ⲡⲙⲁ·
ⲛ ⲧⲉⲣ ⲛ̄ⲡⲱϩ· ⲇⲉ ⲟⲩⲛ· ⲉ ⲡⲧⲟⲡⲟⲥ· ⲉⲧ ϥ̄ⲛϩⲏⲧϥ̄ ⲁϥⲉⲓ
ⲉ ⲃⲟⲗ· ⲛϭⲓ ⲟⲩⲇⲓⲁⲕⲱⲛ· ⲁⲛϫⲱ ⲉ ⲣⲟϥ· ⲙ ⲡϩⲱⲃ· ⲛⲧ
ⲁⲛⲉⲓ ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ· ⲁϥⲧⲁⲙⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟ̄ⲥ ⲁⲩⲱ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ· ⲉ ⲃⲟⲗ· ⲁϥϫⲓⲧⲛ̄· ⲉ ϩⲟ̄ⲩ[ⲛ]
ⲁⲛⲡⲁϩⲧⲛ̄· ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲁⲛⲟⲩⲱϣⲧ ⲉϫⲛ̄ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ·
ⲉⲩ ⲟⲩⲁⲁⲃ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ⲁ[ⲑⲁⲛ]ⲁⲥⲓⲟⲥ· ⲛⲉⲁⲩⲧⲁⲙⲟϥ· ϩⲓⲧⲙ̄ ⲡⲉⲡⲛ̄[ⲁ]
ⲛϩⲟⲟⲩ· ⲙ
ϩⲁⲧⲛ̄
Fol. 25 b ⲉ· | ⲁϥⲟⲩⲱϣⲃ̄· ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲛ̄ⲁ̄ ⲡⲉϫⲁϥ ⲙ ⲙⲁⲣⲕⲟⲥ· ϫⲉ ⲁⲕⲣ ⲡⲱⲃϣ̄ ⲡⲁ ϣⲏⲣⲉ· ⲙ
ⲡⲛⲁⲩ· ⲛⲧⲁⲩϯ ϩⲓⲱⲱⲕ ⲛ ⲧⲉϣⲧⲏⲛ· ⲁⲩⲱ ⲁⲩϭⲟⲟⲗⲕ̄·
ⲛ̄ ⲧⲉⲡⲟⲩⲙⲓⲥ· ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲟⲩ· ⲛⲧⲁⲩⲧⲟϣ̄ϥ̄ ⲛⲁⲕ· ⲱ̄
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲧ ⲛ̄ϩⲟⲧ· ⲁϥⲣ̄ ϣⲡⲏⲣⲉ ⲇⲉ· ⲛϭⲓ
ⲙⲁⲣⲕⲟⲥ· ⲉϫⲙ̄ ⲡϣⲁϫⲉ· ⲛⲧⲁϥϫⲟⲟϥ ⲛⲁϥ· ϫⲉ ⲁϥⲉⲓ-
ⲙⲉ· ⲉ ⲡϩⲟⲣⲟⲙⲁ· ⲉ ⲃⲟⲗ· ϫⲉ ⲙⲡⲉ ϥⲧⲁⲙⲉ ⲗⲁⲁⲩ
ⲅⲁⲣ· ⲛ̄ⲣⲱⲙⲉ ⲉ ⲣⲟϥ· ⲉⲓ ⲙⲏ ⲧⲉⲓ· ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲛ̄ ⲡⲉϥⲥⲟⲛ· ⲏⲥⲁⲓⲁⲥ· ⲙⲁⲣⲕⲟⲥ ⲇⲉ
ⲡⲉϫⲁϥ· ϫⲉ ⲛ̄ⲧⲕ̄ ⲟⲩϩⲁⲅⲓⲟⲥ· ⲛⲁⲙⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲱ
ⲡⲁ ϫ̄ⲥ̄· ⲛ ⲉⲓⲱⲧ· ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲛⲧⲟⲕ· ⲙⲁⲩⲁⲁⲕ· ⲉ ⲡⲉϩⲟⲩⲟ· ϫⲉ
[ⲁ]ⲕⲙⲁⲑⲏⲧⲉⲩⲉ· ϩⲁ ⲣⲁⲧϥ̄· ⲛ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲙ]ⲛ̄
ⲟⲩⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥⲟⲩⲁⲁⲃ· ⲛⲁⲓ ⲇⲉ [ⲛ]ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ·
ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ· ⲛ ⲟⲩⲇⲓⲁⲕⲟ[ⲛⲟ]ⲥ· ⲉ ⲧⲣ̄ϥ̄ϫⲓⲧⲛ̄· ⲉⲩⲙⲁ·
ⲛ̄ⲥⲑⲟ· ⲙⲁⲩⲁⲁⲛ· [ⲁⲩ]ⲱ· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ·
[ⲛ] ⲧⲉⲣⲉ ϩⲧⲟⲟⲩ[ⲉ ⲇⲉ ϣⲱⲡⲉ]
ⲧⲣⲉⲩ
Fol. 26 a | ⲁⲩⲉⲓ ϩⲱⲱⲟⲩ ⲟⲛ· ⲛϭⲓ ϩⲉⲛⲁⲣⲭⲱⲛ·
ⲛ̄ⲃ̄ ⲛⲧⲉ ⲡⲥⲁ ⲛ ⲉϩⲙⲓⲧ· ⲉⲩⲟⲩⲱϣ ⲉ ϫⲓ ⲥⲙⲟⲩ· ⲛⲧⲟⲟⲧϥ̄·
ⲁ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ· ⲉⲓ ⲉ ϩⲟⲩⲛ· ⲁϥⲧⲁⲙⲟⲟ̄ⲩ ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲡⲉ-
ϫⲁϥ· ϫⲉ ⲛ ⲥ̄ⲭⲟⲗⲁⲍⲉ· ⲁⲛ ⲡⲉϫⲁϥ· ⲛ̄ ⲟⲩⲁ ⲙⲙⲟⲟⲩ
ϫⲉ ⲥⲕⲩⲗⲗⲉⲓ· ⲙⲙⲱⲧⲛ̄ ⲛⲧⲉⲧⲛ̄ⲁⲛⲁⲭⲱⲣⲉⲓ· ⲛⲏⲧⲛ̄·

ϣⲁ ϩⲧⲟⲟⲩⲉ ⲉ ⲃⲟⲗ· ϫⲉ ⲥⲉϩⲁϩⲧⲏⲛ· ⲛϭⲓ ϩⲉⲛⲥⲛⲏⲩ· ⲉ
ⲛⲁ ⲡⲙⲁ ⲣⲏⲥ ⲛⲉ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̄ⲧⲁⲙⲟⲟⲩ ⲁⲩⲃⲱⲕ·
ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ϣⲗⲏⲗ· ⲉ ϫⲱⲛ· ⲛⲧⲱⲧⲛ̄· ⲛⲧⲛ̄ⲃⲱⲕ
ⲛⲧⲛ̄ϣⲗⲏⲗ· ϩⲙ̄ ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ ⲁⲡⲁ ⲙⲏⲛⲁ·
ⲛⲧⲛ̄ⲕⲧⲟⲛ· ϣⲁ ⲣⲟⲕ· ⲁⲛⲟⲛ ⲇⲉ ⲁⲛϯ ⲛⲁϥ· ⲙ ⲡⲉϣⲩ-
ⲫⲓⲥⲙⲁ ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̄ⲟϣⲥ̄· ⲁϥⲣⲁϣⲉ ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲱ
ⲡⲉϫⲁϥ· ⲛⲁⲛ· ϫⲉ ϯⲣⲁϣⲉ ⲧⲱⲛⲟⲩ· ⲉϫⲛ̄ ⲛⲉⲥⲟⲟⲩ· ⲉⲧ
ⲥⲟⲣⲙ̄· ⲉⲧ ϩⲛ̄ ⲧⲉⲧⲛ̄ⲡⲟⲗⲓⲥ· ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲡⲙⲁⲓ
ⲣⲱⲙⲉ· ⲕⲧⲟⲟⲩ· ⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁϥⲧⲁⲙⲟⲟⲩ ⲇⲉ ⲟⲛ·
ⲉ ⲧⲃⲉ ⲛⲕⲁⲛⲱⲛ· ⲛ̄ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲁⲩⲱ· ϫⲉ ⲉⲧⲉⲧⲛ̄ⲱϣ·
ⲛ ⲁϣ· ⲛ ϩⲉ· ⲁⲛⲧⲁ[illegible]ⲉⲑⲉ· ⲛ̄ⲧⲁ ⲡⲉⲛⲉⲛⲉⲓⲱⲧ (*sic*)· ⲁⲡⲁ
ⲙⲁⲅⲉ[ⲇⲱⲛⲓⲟⲥ][illegible]ⲛ̄· ⲛ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄[illegible]
[illegible]ⲁⲃ· ⲡⲉ[illegible]ⲭⲏ | ⲁⲛⲕⲱⲧ· Fol. 26 *b*
ⲉ ϫⲱⲥ· ⲱⲛⲧⲱⲥ ⲛⲁϣⲏⲣⲉ ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ· ϫⲉ ⲁⲡⲉⲧⲛ̄- ⲛ̄ⲅ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ ⲉ ϩⲣⲁⲓ· ⲛ ⲧⲥⲛ̄ⲧⲉ ⲁⲗⲗⲁ· ⲁϥⲕⲱⲧ
ϣⲁⲛⲧ ⲉϥϫⲱⲕ· ⲉ ⲃⲟⲗ· ⲛ ⲧⲥⲛ̄ⲧⲉ· ⲁⲗⲗⲁ ⲁϥⲕⲱⲧ·
ϣⲁⲛⲧ ⲉϥϫⲱⲕⲥ̄· ⲉ ⲃⲟⲗ· ⲛ̄ϥϯ· ⲡⲗⲱⲃϣ̄· ⲛⲧⲱⲧⲛ̄ ⲇⲉ
ϩⲱⲱⲧ ⲧⲏⲩⲧⲛ̄· ⲡⲱⲧⲛ̄· ⲡⲉ ϩⲁⲣⲉϩ· ⲉ ⲛⲉⲛⲧ ⲁϥϩⲟⲛⲟⲩ·
ⲉⲧⲉ ⲧⲏⲩⲧⲛ̄· ⲛ ⲧⲉⲣ ϥ̄ⲟⲩⲱ ⲇⲉ ⲉϥϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲛ·
ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϫⲉ ⲟⲩⲛ ⲟⲩϣⲁϫⲉ· ⲟⲛ̄
ϫⲣⲟⲡ· ⲉ ⲣⲟⲓ· ⲉⲓⲟⲩⲱϣ· ⲉⲧⲁⲙⲟⲕ· ⲉ ⲣⲟϥ ⲡⲁ ⲉⲓⲱⲧ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ ⲁϫⲓϥ·
ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ϫⲉ ⲟⲩⲛ ⲟⲩϩⲉⲑⲛⲟⲥ· ⲛⲥⲁ ⲡⲉⲓⲉⲃⲧ
ⲙⲙⲟⲛ ⲁⲩⲱ ϩⲙ̄ ⲡⲉⲙⲛ̄ⲧ ⲙ ⲡⲣⲏⲥ· ⲛ ⲧⲛ̄ⲡⲟⲗⲓⲥ ⲉⲩ-
ⲙⲟⲩⲧⲉ· ⲉ ⲣⲟϥ· ϫⲉ ⲁⲛⲟⲩⲃⲁ· ⲉϥⲣ ϭⲣⲱϩ ⲉⲙⲁⲁⲧⲉ·
ϣⲁⲥϣⲱⲡⲉ ⲅⲁⲣ· ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟⲛ· ϫⲉ
ϯ ⲟⲩⲟⲉⲓⲕ· ⲛⲁⲛ· ϣⲁⲣⲉ ⲡⲁ ⲗⲟⲅⲓⲥⲙⲟⲥ· ⲕⲓⲙ ⲉ ⲣⲟⲓ·
ⲉ ⲧⲙ̄ϯ· ⲛⲁⲩ[illegible]ϫⲉ ⲟⲩϩⲉⲑⲛⲟ[ⲥ][illegible]
ⲛⲟⲩⲧⲉ[illegible]ⲧⲟⲟ[illegible]
[illegible] | ϭⲓⲛⲉ· ⲧⲱϩⲙ̄· ⲧⲁⲣⲟⲩⲱⲛ· ⲛⲏⲧⲛ̄· ⲙⲏ Fol. 27 *a*
ⲙⲡⲉ ⲕⲥⲱⲧⲙ̄· ⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲛ̄ⲇ
ⲙⲏ· ⲡⲛⲟⲩⲧⲉ· ⲡⲁ ⲛⲓⲟⲩⲇⲁⲓ ⲙⲁⲩⲁⲁⲩ ⲡⲉ· ⲙ ⲡⲁ
ⲛ̄ⲕⲉϩⲉⲑⲛⲟⲥ ⲁⲛ· ⲡⲉ ⲉϩⲉ· ⲡⲁ ⲛⲕⲉϩⲉⲑⲛⲟⲥ ⲡⲉ· ⲉ ⲧⲃⲉ
ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲁϥ· ⲛ ⲁⲃⲣⲁϩⲁⲙ· ϫⲉ ⲉⲓⲥ

ϩⲏⲏⲧⲉ ⲁⲓⲕⲱ ⲙⲙⲟⲕ· ⲛ ⲉⲓⲱⲧ· ⲛ̄ϩⲁϩ ⲛϩⲉⲑⲛⲟⲥ· ⲁⲩⲱ
ⲟⲛ ⲡⲉϫⲁϥ· ⲛ̄ⲕⲟⲣⲛⲓⲗⲓⲟⲥ ϩⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ· ϫⲉ ⲟⲩϩⲉⲑⲛⲟⲥ
ⲡⲉ· ⲉ ⲧⲃⲉ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲛ̄ⲛⲟⲟⲩ
ϣⲁ ⲣⲟϥ· ⲙ ⲡⲉⲧⲣⲟⲥ· ⲡⲛⲟϭ· ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲃⲁⲡ-
ϯⲍⲉ· ⲙⲙⲟϥ· ⲉ ⲁϥⲧⲟⲩⲛⲟⲉⲓⲁⲧϥ̄ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡϩⲟ-
ⲣⲟⲙⲁ· ⲉ ⲧⲙ̄ ⲉⲡ ⲗⲁⲁⲩ· ⲛⲣⲱⲙⲉ ϫⲉ ϥϫⲁϩⲙ̄ ⲏ ϫⲉ
ⲟⲩⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲡⲉ· ⲕϫⲓ· ⲛ ⲟⲩⲏⲏⲣ· ⲙⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ·
ⲉ ⲣⲟⲕ ⲱ ⲙⲁⲣⲕⲟⲥ ⲡⲁ ϣⲏⲣⲉ ⲉ ⲧⲣⲉⲩⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ·
ⲙⲙⲟⲕ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲉ
ⲙⲁⲣⲕⲟⲥ ϫⲉ ⲁⲓϣⲓⲛⲉ· ⲁⲩⲱ· ⲁⲓ[illegible]
ⲩⲟⲩⲱⲛ· ⲛⲁⲓ[illegible]ϫⲓⲛ[illegible]
Fol. 27 b [illegible] | ⲡⲉϫⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛ̄ⲉ ⲛⲁϥ ϫⲉ ⲟⲩⲕ ⲟⲩ ⲉⲕⲟ· ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ· ⲉ ⲛⲁⲓ ϣⲁ
ⲧⲉⲛⲟⲩ· ⲙⲡⲉ ⲕⲱϣ ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ϫⲉ ⲛⲧⲁ ⲡⲉⲛ-
ⲥⲱⲧⲏⲣ ϫⲟⲟⲥ ϫⲉ ⲟⲩ· ⲛ̄ ⲧⲉⲥϩⲓⲙⲉ ⲛ ⲭⲁⲛⲁⲛⲁⲓⲁ· ⲡⲉϫⲁϥ
ϫⲉ ⲛⲁⲛⲟⲩⲥ· ⲁⲛ ⲉ ϫⲓ ⲙ ⲡⲟⲉⲓⲕ ⲛ̄ⲛϣⲏⲣⲉ· ⲉ ⲛⲟⲩϫⲉ
ⲙⲙⲟϥ· ⲛ̄ⲛⲉⲩϩⲟⲟⲣ ⲛⲧⲟⲥ· ⲇⲉ ⲁⲥⲟⲩⲱϣⲃ̄· ⲉⲥϫⲱ ⲙ̄-
ⲙⲟⲥ ϫⲉ ⲥⲉ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲕⲉ ⲟⲩⲟϩⲟⲣ· ϣⲁⲩⲟⲩⲱⲙ ⲉ ⲃⲟⲗ·
ϩⲛ̄ ⲛⲉⲥⲣⲓⲥⲣⲓϥⲉ· ⲉⲧ ϩⲏⲩ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ· ⲛ̄
ⲛⲉⲩϫⲓⲥⲟⲟⲩⲉ· ⲁⲛⲁⲩ ϫⲉ ⲛⲧⲁ ⲡⲉⲛ̄ⲥⲏⲣ̄· ⲉⲡⲁⲓⲛⲟⲩ· ⲛ̄
ⲧⲉⲥⲁⲡⲟⲗⲟⲅⲓⲁ· ⲛ ⲁϣ· ⲛ̄ ϩⲉ· ⲡⲉϫⲁϥ· ⲛⲁⲥ ϫⲉ ⲟⲩ (*sic*)
ⲧⲉⲥϩⲓⲙⲉ ⲟⲩⲛⲟϭ· ⲧⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ· ⲙⲁⲣⲉⲥϣⲱⲡⲉ· ⲛⲏ·
ⲛ̄ⲑⲉ· ⲉⲧⲣ̄ⲟⲩⲁϣ̄ⲥ̄· ⲁⲩⲱ ⲁⲥⲗⲟ· ⲛ̄ϭⲓ ⲡⲉⲥϣⲉⲉⲣⲉ· ϫⲓⲛ
ⲧⲉⲩⲛⲟⲩ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ϣⲁϫⲉ· ⲙⲙⲁⲁⲧⲉ·
ⲡⲉϫⲁϥ· ⲟⲛ· ⲛϭⲓ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ ϯⲛⲁϫⲱ·
ⲉ ⲣⲟⲕ· ⲛ ⲕⲉ ⲡⲁⲣⲁⲃⲟⲗⲏ· ⲉ ⲁⲓⲥⲟⲧⲙ̄ⲥ̄ ⲛⲧⲟⲟⲧⲟⲩ· ⲛ̄ⲛⲉ-
ⲛⲉⲓⲟⲧⲉ· ⲙⲙⲟⲛⲟⲭⲟⲥ· ⲛⲁⲓ ⲉⲧϣⲟⲟⲡ· ϩⲛ̄[illegible]
[illegible]ⲣⲓⲕⲉ· [illegible]
Fol. 28 a ⲛⲉ[illegible][ⲥⲉ ⲛⲁ-] | ⲛⲟⲩ ⲡⲉϥϩⲱⲃ· ⲁⲛ·
[ⲛ̄ⲥ̄] ⲉϥⲉⲓⲣⲉ· ⲙⲉ[illegible]ϩⲱⲡ· ⲙ ⲡⲉⲧ ⲉϥⲉⲓⲣⲉ· ⲙⲙⲟϥ· ⲁⲛ
[ⲡ]ⲉϫⲁϥ ⲟⲛ· ⲛϭⲓ ⲓⲁⲕⲕⲱⲃⲟⲥ· ϩⲛ̄ ⲛⲉϥⲕⲁⲑⲟⲗⲓⲕⲟⲛ ϫⲉ
ⲡⲉⲧ ϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲁⲛⲟⲕ· ⲟⲩⲣϥ̄ϣⲙ̄ϣⲉ ⲛϥ̄ⲭⲁⲗⲓ-
ⲛⲟⲩ· ⲁⲛ· ⲙ ⲡⲉϥⲗⲁⲥ· ⲁⲗⲗⲁ· ⲉϥⲁⲡⲁⲧⲁ· ⲙ ⲡⲉϥ-
ϩⲏⲧ· ⲡⲁⲓ ⲡⲉϥϣⲙ̄ϣⲉ ϣⲟⲩⲉⲓⲧ· ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲩⲁ·

ϩⲱⲱϥ· ϫⲉ ⲥⲉⲛⲁⲛⲟⲩ ⲡⲉϥϩⲱⲃ· ϥϫⲱ ⲙⲙⲟⲥ· ⲛϭⲓ
ⲡⲉⲯⲁⲗⲙⲟⲇⲟⲥ ⲉⲧ ⲟ̅ⲩⲁⲁⲃ ⲇⲁ̅ⲇ̅· ϫⲉ ϯⲛⲁϯ· ⲛ̅ⲛ̅ⲁ-
ϣⲗⲏⲗ ⲙⲡⲙ̅ⲧⲟ· ⲉ ⲃⲟⲗ· ⲛ ⲟⲩⲟⲛ· ⲛⲓⲙ· ⲉⲧ ⲣ̅ ϩⲟⲧⲉ
ϩⲏⲧϥ̅· ⲙ ⲡϫⲥ̅· ⲁⲩⲱ ⲟⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫⲱ ⲙⲙⲟⲥ·
ϫⲉ ϣⲗⲏⲗ· ⲁϫⲛ̅ ⲱϫⲛ̅· ⲉⲓⲥ ϩⲏⲏ[ⲧⲉ] ⲥⲉⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ·
ⲙⲙⲟⲛ· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲛⲉⲅⲣⲁⲫⲏ ϩⲛ̅ϩⲁϩ· ⲙⲙⲁ· ⲉ ⲧⲃⲉ
ⲡⲉϣⲗⲏⲗ· ⲡⲉϫⲁϥ ⲟⲛ ⲛϭⲓ ⲡⲕⲉ ⲥⲟⲛ· ⲉⲧ ⲙ̅ⲙⲁⲁⲩ· ϫⲉ
ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲧⲁⲙⲟⲛ· ϫⲉ ⲛⲧⲟⲕ· ⲉⲕⲛⲁϣⲗⲏⲗ· ⲃⲱⲕ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕⲧⲁⲙⲓⲟⲛ· ⲛ̅ⲅ̅ ϣⲧⲁⲙ· ⲙ̅ ⲡⲉⲕⲣⲟ· ⲉ ⲣⲟⲕ
ⲛ̅ⲅ̅ ϣⲗⲏⲗ· ⲉ ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧ ϩⲙ̅ ⲡⲡⲉⲧ ⲑⲏⲡ ⲁⲩⲱ
ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧ ϭⲱϣⲧ̅· ⲉ ⲣⲟⲕ· ϩⲙ̅ ⲡⲡⲉⲧ ⲑⲏⲡ· ϥⲛⲁ-
ⲧⲱⲱⲃⲉ· ⲛⲁⲕ· ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲩⲁ ⲟⲛ· ϩⲱⲙⲁⲓⲟⲥ· ϫⲉ
ⲁⲛⲟⲕ· ⲣⲱ ⲛ ϯⲡⲓⲥⲧⲉⲩⲉ ⲁ[ⲛ] ⲉ ⲡⲉⲓϩⲱⲃ· ⲡⲉϫⲉ ⲡⲕⲉ
ⲥⲟⲛ· ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲛ̅ϫⲛⲟⲩ· ⲁⲡⲁ ⲫⲟⲩ· ⲡⲕⲱϩ̅ⲧ̅· ⲁⲩⲱ
ϥⲛⲁ[ⲧⲁ]ⲙⲟⲛ· ⲉ ⲡⲃⲱⲗ· ⲙ ⲡⲉⲧⲛ̅ϣⲓⲛⲉ· ⲛⲥⲱϥ [illegible]
[illegible] ⲛⲉⲣⲏⲩ [illegible] | [illegible] ⲇⲉ· ⲁ Fol. 28b
ⲛⲉⲥⲛⲏⲩ ϯ ⲟⲩⲣⲁⲛ· ⲉ ⲣⲟϥ· ϫⲉ [illegible] [ⲫⲟⲩ ⲡⲕ]ⲱϩ[ⲧ ⲉ] ⲃⲟⲗ· [ⲛ̅ⲍ̅]
ϫⲉ ⲙⲉϥⲁⲣⲓⲥⲕⲉ ⲛⲗⲁⲁⲩ· ⲛⲣⲱⲙⲉ· ϩⲙ̅ ⲡⲉⲧ ⲥⲙⲟⲛ̅ⲧ̅·
ⲁ ⲡⲥⲟⲛ· ⲇⲉ ⲥⲛⲁⲩ ⲧⲱⲟⲩⲛ· ⲁⲩⲡⲱⲧ· ϣⲁ ⲣⲟϥ· ⲁⲩⲱ
ⲁⲩⲙⲟⲩⲧⲉ ⲉ ϩⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲕⲁⲛⲱⲛ· ⲛ̅ⲛⲉⲥⲛⲏⲩ· ⲁϥⲉⲓ
ⲉ ⲃⲟⲗ· ⲁϥϫⲓⲧⲟⲩ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ· ⲁⲩϣⲗⲏⲗ·
ⲁⲩϩⲙⲟⲟⲥ· ⲉ ϩⲣⲁⲓ ϩⲓ ⲟⲩⲥⲟⲡ· ⲁⲩⲱ ⲡⲉϫⲁϥ· ⲛⲁⲩ ϫⲉ
ⲕⲁⲗⲱⲥ· ⲁⲧⲉⲧⲛ̅ⲉⲓ· ⲛ̅ⲉⲥⲛⲏⲩ ⲛⲧⲟⲟⲩ· ⲡⲉϫⲁⲩ· ⲛⲁϥ·
ϫⲉ ⲕⲱ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲡⲟⲩⲁ
ⲇⲉ ⲛϩⲏⲧⲟⲩ ϫⲱⲣⲙ̅· ⲉ ⲡⲕⲉ ⲟⲩⲁ ϫⲉ ϣⲁϫⲉ· ⲁϥⲟⲩⲱϣⲃ̅·
ⲛϭⲓ ⲡⲉⲧ ϭⲛ̅ⲁⲣⲓⲕⲉ· ⲉ ⲡⲥⲟⲛ· ϫⲉ ⲉϥⲉⲓⲣⲉ ⲛ̅ⲛ̅ⲉϥⲡⲟ-
ⲗⲩϯⲁ· ϩⲛ̅ ⲟⲩⲱⲛ̅ϩ̅· ⲉ ⲃⲟⲗ· ⲁϥⲧⲁⲙⲟϥ ⲉ ⲧⲃⲉ ⲡϯⲧⲱⲛ·
ⲉⲧ ϩⲛ̅ ⲧⲉⲩⲙⲏⲧⲉ· ⲁϥⲟⲩⲱϣⲃ̅· ⲛϭⲓ ⲡϩⲗ̅ⲗⲟ· ϫⲉ ⲕⲱ
ⲛⲁⲓ· ⲉ ⲃⲟⲗ· ⲛⲉⲥⲛⲏⲩ· ⲟⲩϩⲓⲥⲉ· ⲡⲉ ϯⲧⲱⲛ· ϩⲛ̅ ⲛⲉ-
ⲅⲣⲁⲫⲏ· ⲉ ⲃⲟⲗ· ϫⲉ ϣⲁⲥⲙⲟⲩⲣ ϩⲛ̅ ⲟⲩⲙⲁ· ⲛⲥⲃⲱⲗ
ϩⲛ̅ ⲟⲩⲙⲁ· ⲡⲗⲏⲛ· ϯⲛⲁϫⲱ· ⲉ ⲣⲱⲧⲛ̅· ⲛ ⲟⲩϣⲁϫⲉ·
ⲉ ⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲡⲉ· ⲁⲥϣⲱⲡⲉ ⲇⲉ· ⲛ ⲟⲩⲣⲟⲙⲡⲉ
ⲙⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ϣⲱⲡⲉ ⲛⲧⲉⲛⲥⲱϣⲉ· ⲧⲏⲣⲟⲩ· ϫⲓ
ⲙⲟⲟⲩ· ⲁⲗⲗⲁ· ϩⲉⲛⲕⲟⲩⲓ· ⲛⲉⲩⲛ ⲣⲱⲙⲉ· ⲇⲉ ⲥⲛⲁⲩ·

ϩⲛ ⲟⲩ[ⲛ]· ⲛ ⲟⲩⲱⲧ· ⲡⲉϫⲉ ⲟⲩⲁ· ⲛϩⲛⲧⲟⲩ· ⲉ
ϯ[ⲛ]ⲁⲡⲱⲧ· ⲉ ⲃⲟⲗ· ⲉ ⲧⲥⲱⲙⲉ· ⲛⲧⲁⲛⲁⲩ· ⲉ [ϯⲛⲁ-
Fol. 29 a ⲉⲓϣⲁⲱ· ⲛ ⲟⲩⲕⲟⲓ· ⲛⲉ ⲡⲟⲩⲉⲓⲛ[illegible] | ⲙⲛⲡⲟⲥ· ⲛⲧⲡⲓⲙⲟⲩ·
[ⲙⲏ] ϩⲁ ⲡⲉϩⲕⲟ· ϩ[ⲓ][illegible]ⲡ· ⲡⲉϫⲉ ⲡⲛⲉ ⲟⲩⲁ· ⲁⲛ ⲛⲉⲕⲙⲁⲩⲱⲕ· ⲁⲛ ⲁⲛⲟⲕ· ⲁⲛ ⲙⲡⲉ ⲛⲥⲱⲙⲉ· ⲧⲏⲣⲟⲩ· ⲓⲁ ⲙⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲁⲛ ⲛⲥⲉⲡⲁⲣϣⲁⲩ· ⲁⲛ ⲁⲥⲙⲱⲕ· ⲁⲛ· ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲡⲉⲛⲧ ⲁϥⲁⲛ ⲡϣⲁⲛⲉ· ⲉ ⲡⲉϥϣⲏⲣⲉ· ⲁϥϣⲱ ⲛ ⲟⲩⲕⲟⲓ· ⲛⲥⲟⲩⲟ· ⲙⲛ̄ ⲟⲩⲕⲟⲓ· ⲛ ⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲕⲟⲓ· ⲛ ⲁⲣϣⲓⲛ· ⲙⲛ̄ ⲟⲩⲕⲟ̣ⲓ ⲛ ⲟⲩⲣⲱ· ⲙⲛ̄ ⲡⲛⲉ ⲥⲉⲡⲉ· ⲛ ⲛⲉⲥⲣⲟⲟⲩ· ⲕⲁⲧⲁ ϯⲣⲉ· ⲡⲣⲉϩⲱⲛ ⲁⲛ· ⲁⲩⲥⲙⲟⲩ· ⲉ ⲣⲁⲓ ⲉϫⲙ̄ ⲡⲛⲁϩ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲛⲁⲥⲙⲏ· ⲙⲙⲁ ⲛϩⲛⲧⲟⲩ· ⲡⲉⲧⲛⲁⲱⲛϩ̄ϥ· ⲡⲉⲛⲧ ⲁϥϣⲱ ⲛ ⲟⲩⲕⲟⲓ ⲡⲉ· ⲁϣ ⲙ̄ⲙⲟⲛ· ⲡⲉⲧⲉ ⲙⲡⲉ ⲭⲱ· ⲉ ⲡⲧⲏⲣϥ̄ ⲡⲉ· ⲁⲩⲟⲩⲱⲙϥ̄· ⲛⲥⲓ ⲡⲉⲧ ϯⲧⲱⲛ· ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱ· ⲛ ⲟⲩⲕⲟⲓ· ⲛ ⲥⲣⲟⲟⲩ ⲡⲉ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲛⲁϥ· ⲉ ⲁⲕⲕⲣⲓⲃⲉ· ϩⲙ̄ ⲟⲩⲥⲟⲟⲩⲧⲙ̄· ⲡⲁ ϣⲛⲣⲉ ⲛⲁⲓ ⲥⲁⲣ· ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ· ϩⲟⲗⲱⲥ· ⲛ ⲟⲩⲕⲟⲓ ⲛⲉⲛⲧⲟⲗⲙ· ⲥⲛⲁⲱⲛϩ̄ϥ· ⲡⲁⲣⲁ ⲡⲉⲧⲉ ⲙⲡⲉ ⲥⲉⲓⲣⲉ· ⲉ ⲡⲧⲏⲣϥ̄· ⲛⲧⲉⲧⲛⲟⲩ ⲁ ⲡⲥⲟⲙ· ⲉⲧ ⲙⲙⲁⲩ· ⲡⲁⲣϥ̄· ⲙ ⲡⲉⲧⲉ ⲥϧⲧⲱⲙ· ⲛⲙⲙⲁⲩ· ϩⲙ̄ ⲡⲧⲣϥ̄ⲥⲱⲧⲙ ϫⲡⲟ ⲉⲓϣⲁⲱ ⲙⲙⲟⲥ· ⲉ ⲕⲱ ⲛⲁⲓ[illegible]
Fol. 29 b ⲙⲛⲏ· ⲁϥⲱ ⲧⲁⲓ[illegible]ⲛ ⲧⲟⲟⲩϥ̄· | ⲫ[illegible]
[ⲙⲑ] ϯϩ[illegible]ⲙ ⲡⲉⲥⲛⲁⲩ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲡⲁ ϣⲛⲣⲉ ⲙⲁⲣⲕⲟⲥ· ⲛⲧⲁⲓϫⲉ ⲛⲁⲓ· ⲛⲁⲕ ⲉ ⲧⲃⲉ ⲡⲣⲉⲟⲛⲟⲥ ⲛⲧⲁⲕϩⲟⲟⲥ· ⲛⲁⲓ ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲟⲩⲟⲛϩ̄ ⲡⲉ ⲫⲓⲟⲟⲩⲉ· ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲧⲁⲥⲁⲡⲏ· ⲛ ⲫⲟⲩⲟ· ⲉ ⲣⲟⲥ· ⲉ ⲧⲣⲉⲩⲣⲓⲟⲩⲉ· ⲉ ⲣⲟⲕ· ⲁⲉ ⲙⲡ̄ ⲁⲥⲁⲡⲏ· ϯⲙ̄ ⲡⲉⲕⲟⲩϩ̄· ⲉ ⲃⲟⲗ· ⲁⲉ ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲏ· ⲫⲱⲥ ⲉ ⲃⲟⲗ ⲉϩⲙ̄ ⲟⲩⲙⲛⲛϣⲉ· ⲛⲛⲟⲃⲉ· ⲡⲣⲉⲟⲛⲟⲥ· ⲉⲧ ⲙⲙⲁⲩ· ⲫⲁⲡⲥ̄ ⲡⲉ· ⲉ ⲧⲣⲫⲡⲓⲥⲧⲉⲩⲉ· ⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲥⲁ ⲟⲩⲟⲉⲓϣ· ⲉ ⲧⲃⲉ ⲡⲁⲓ· ⲛⲧⲁⲓϫⲱ· ⲉ ⲣⲟⲕ· ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲉ ⲁⲓⲣⲉ ⲉ ⲣⲟⲕ· ⲛⲟⲉ· ⲛ ⲟⲩⲃⲓⲗⲃⲓⲗⲉ· ϯⲙ̄ ⲡⲉⲥⲙⲁϥ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩϩⲟⲟⲥ· ⲛⲥⲓ ⲛⲥⲁⲓⲁⲥ· ⲁⲉ ⲙⲡⲣ̄ ⲧⲁⲕⲟϥ ⲁⲉ ⲟⲩⲛ ⲟⲩⲥⲙⲟⲩ· ⲛⲧⲉ ⲛϩⲟⲉⲓⲥ· ⲛ̄ⲣⲛⲧϥ̄· Ⲗⲉϣⲱⲡⲉ ⲁⲉ ⲛ ⲧⲉⲣ ϥ̄ϫⲉ ⲛⲁⲓ· ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϩⲁϥ ⲙ ⲡⲉⲭⲁⲓⲁⲕⲟⲛⲟⲥ· ⲁⲉ ϥⲓ

ⲡⲣⲟⲟⲩⲉ ⲛ̀ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲉ ⲉⲛⲛⲁϫⲉⲓⲣⲟⲧⲟⲛⲉⲓ ⲙ̀
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲥⲧⲱⲟⲩⲛ· ⲁⲥⲁ-
ⲙⲁⲣⲧⲉ ⲛ̀ ⲧⲥⲓϧ· ⲙⲙⲁⲣⲕⲟ [ⲁ]ⲡⲁϩⲓⲧⲏⲥ· ⲉ ⲣⲟⲩⲛ· ⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲣⲉ ⲡ[ⲙ]ⲛⲛⲟⲩⲉ· ⲧⲛⲣⲏⲥ· ⲙⲟⲟⲩⲉ· ⲛ̀ⲧⲙ-
ⲙⲁⲩ· ⲁⲩϫⲓ[ⲣⲟ]ⲱⲙⲉⲓ· ⲙⲙⲟⲩ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲁⲩ-
ϣⲱⲕ [ⲉ ⲡ]ⲙⲁ· ⲉⲛⲉⲩⲡⲣⲏⲧⲏⲥ· ⲁⲩⲱ ⲡⲉϫⲁⲩ [ⲙ ⲡⲉⲩ]ⲁⲓⲁ-
ⲕⲟⲛⲟⲥ▒▒▒

ⲙⲟⲥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̄ⲡⲉ ⲛϩⲉ ⲉⲩϫⲟⲓ· ϩⲛ̄ ⲛⲉⲓ ⲉϫⲏⲩ·
ⲧⲏⲣⲟⲩ ⲉϥⲛⲁⲃⲱⲕ· ⲉ ⲡⲉⲛⲧⲟϣ· ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲛⲁⲩ (*sic*)· ϫⲉ ϩⲣⲟϣ· ⲛ̄ϩⲏⲧ· ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲧⲛ̄ⲛⲟⲟⲩ·
ⲛⲁⲛ· ⲛⲧⲉⲩⲕⲁⲓⲣⲓⲁ ⲛⲧⲛ̄ⲃⲱⲕ· ⲉ ⲡⲉⲛⲏⲓ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ·
ϩⲛ̄ ⲧⲉⲩϣⲏ ⲇⲉ ⲉⲧ ⲛⲏⲩ· ⲁⲩϫⲟⲓ· ⲙⲟⲟⲛⲉ· ⲉϥⲏⲡ·
ⲉ ⲧⲡⲟⲗⲓⲥ· ⲥⲟⲩⲁⲛ· ⲟⲩⲙⲁ· ⲛϥ̄ⲟⲩⲏⲏⲩ· ⲁⲛ ⲉ ⲧⲉϥ-
ⲡⲟⲗⲓⲥ· ⲡⲁⲓ ⲇⲉ· ⲛⲉⲁϥⲉⲓⲛⲉ· ⲙ ⲡⲉϥⲁⲩⲉⲓⲛ· ⲉϩⲏⲧ
ϣⲁ ⲧⲡⲟⲗⲓⲥ[redacted]ⲡⲣⲓϫ· [redacted]
Fol. 31 *a* [redacted] | ⲕⲟⲟⲃⲉϥ· ⲛϭⲓ ϩⲉⲛⲁⲣⲭⲱⲛ·
ⲍⲃ ⲁⲩⲁⲗⲉ ⲉ ⲣⲟϥ ⲙⲛ̄ ⲛⲉⲩϩⲓⲟⲟⲙⲉ· ⲙⲛ̄ ⲛⲉⲩϣⲏ· ⲁⲩⲱ
ⲧⲉⲩⲁⲡⲟⲥⲕⲉⲩⲏ· ⲧⲏⲣⲥ̄· ⲙⲛ̄ ⲛⲉⲩϩⲙ̄ϩⲁⲗ· ⲁⲩⲉⲓ· ⲉ
ⲣⲁⲕⲟⲧⲉ· ϩⲧⲟⲟⲩⲉ· ⲇⲉ ⲛ ⲧⲉⲣ ϥ̄ϣⲱⲡⲉ ⲁⲩϭⲱϣⲧ̄·
ⲛϭⲓ ⲛⲉⲥⲛⲏⲩ ⲉⲧ ⲙⲟⲟϣⲉ· ⲙⲛ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ
ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ· ⲉ ⲡϫⲟⲓ· ⲁⲩⲉⲓⲙⲉ ϫⲉ ⲛⲧⲁϥⲙⲟⲟⲛⲉ
ⲛ̄ⲧⲉⲩϣⲏ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁϥⲃⲱⲕ· ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲛϭⲓ
ⲟⲩⲁ· ⲛ ⲛⲉⲥⲛⲏⲩ ⲁϥϣⲁϫⲉ· ⲙⲛ̄ ⲡⲛⲉⲉϥ· ⲙ
ⲡϫⲟⲓ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲧⲉⲧⲛⲁϣⲧⲁⲗⲟⲛ· ⲛⲙⲙⲏⲧⲛ̄
ⲉⲧⲉⲧⲛ̄ⲃⲏⲕ· ⲉ ⲣⲏⲥ· ⲡⲉϫⲉ ⲡⲛⲉⲉϥ· ⲛⲁϥ ϫⲉ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲉ-
ⲛⲣⲙ̄ ⲧⲱⲛ· ϫⲉ ϯⲛⲁⲩ ⲉ ⲧⲉⲕⲁⲥⲡⲉ· ⲉⲥⲧⲛ̄ⲧⲱⲛ· ⲉ ⲧⲱⲛ·
ⲛ̄ⲧⲟϥ ⲇⲉ· ⲡⲉϫⲁϥ· ϫⲉ ⲉⲛⲏⲡ· ⲉ ⲡⲓⲗⲁⲕ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲛⲧⲁⲕⲉⲓ· ⲉ ⲧⲱⲛ· ⲙ ⲡⲉⲓ ⲙⲁ· ⲏ [ⲛ]ⲧⲕⲉⲓ·
ⲉ ⲧⲃⲉ ⲟⲩ· ⲛ̄ ϩⲱⲃ· ⲁϥⲁⲣⲭⲉⲓ· ⲛ̄[redacted]
[redacted]ⲟⲥ ϫⲉⲛⲧⲁⲛ[redacted]ⲡⲟⲥ[redacted]
Fol. 31 *b* [redacted]ⲛⲙ̄ [two or three lines wanting] | ⲁϥϩⲉ·
ⲍⲅ ⲉ ⲣⲟϥ· ⲉϥϩⲙⲟⲟⲥ ϩⲓⲣⲙ̄ ⲡⲣⲟ· ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁϥ-
ⲡⲁϩⲧϥ̄· ⲁϥⲟⲩⲱϣⲧ̄· ϩⲁ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲁⲩⲱ ⲡⲉϫⲁϥ·
ϫⲉ ⲁⲓⲙⲡϣⲁ ⲛ ⲟⲩⲛⲟϭ· ⲛ̄ ϩⲙⲟⲧ· ⲙⲡⲟⲟⲩ ⲡⲁ ⲉⲓⲱⲧ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁϥϣⲁϫⲉ· ⲁⲩⲱ· ⲛⲧⲁⲩⲟ ⲉ ⲣⲟϥ·
ⲛⲑⲉ· ⲛⲧⲁⲩⲕⲉⲉϥⲉ ⲡⲉϥϫⲟⲓ· ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲁϥ·
ϫⲉ ⲥⲉⲛⲁⲕⲁⲁϥ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ· ⲉϣⲱⲡⲉ· ⲡⲟⲩⲱϣ·
ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲁ ⲡⲛⲉⲉϥ· ⲇⲉ· ⲡⲱⲧ· ⲉ ⲃⲟⲗ· ⲉ ⲡϫⲟⲓ·
ⲁϥⲧⲁⲩⲉ ⲑⲉ· ⲉⲛⲁⲣⲭⲱⲛ· ⲙⲛ̄ ⲛⲉϥϣⲃⲏⲣ· ⲛⲉⲉϥ
ⲛⲧⲟⲟⲩ· ϩⲱⲟⲩ· ⲟⲛ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ· ϩⲱⲟⲩ ⲁⲩⲡⲱⲧ· ⲉ
ϩⲣⲁⲓ· ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉ ⲧⲣⲉⲩϫⲓ ⲥⲙⲟⲩ· ⲛⲧⲟⲟⲧϥ̄· ⲙ

пепіскопос· аупарақалеі· ⲛ̄ ⲡⲁⲣⲭⲱⲛ· є трєѣка
пхоі є ⲃⲟⲗ· ⲛ̄ ⲡⲏⲛⲕє· ⲛсєталоу· є рнс· ⲛтоот
ѧє· пєхаѵ· ⲭє ⲛⲟє· ⲛ̄ⲧⲁккєлєѵє· ⲙⲙос· пєпєі
ѡт· єт ⲟⲩаⲁⲃ· снащѡпє· ауѡ таі те ⲑє· ⲛтⲁ
ⲭєі(?) [illegible] ⲛ̄ ⲟⲩⲛоѕ· [illegible] апоѵ
[illegible] [five or six lines wanting]
ⲛⲟіа· ⲙ пєⲭ̄с· ⲛєре ⲡⲧⲛ̄ⲧ· сѡк ⲙⲙоп ⲛ̄ ⲕⲟⲧⲥ̄· Fol. 32 a
ⲙⲓⲙ· ⲯⲁⲛⲧ ⲟⲩкатаⲛта· є тєⲙⲡоліс· ⲙ тер ⲟⲩєі
ѧє є рнс· є пєⲧⲛⲓ· ауєіре· ⲙ ⲟⲩⲛоѕ· ⲙⲙⲛ̄ⲧⲣⲁⲙⲙє·
рѡⲙє· є пєпіскопос· ⲁⲩⲧѡⲥ ѧє нау· ⲙ ⲣⲉⲛⲧ̄ⲃ̄
ноотє ѧє кас· єѵєталоу· ⲛсєⲭⲓⲧ̄ⲥ̄· є тєⲙⲡоліс
Н тер ⲟⲩсѡⲧⲙ̄· ѧє· ⲛ̄ⲥⲓ пλаос· ауєі є ⲃⲟⲗ·
ⲣⲉⲛⲧ̄ⲥ̄· тнроⲩ· ⲛ̄ⲥ ⲣⲉⲛⲯⲁⲗⲙос ⲙⲛ̄ ⲣⲉⲛⲣⲱⲙⲛос·
ауⲯаллєі· ⲣⲁ тєⲙⲣⲛ̄ ⲯⲁⲛⲧ ⲟⲩⲭⲓⲧ̄ⲥ̄· є ⲣоⲙ· є
тєккλнсіа ⲛсєⲟⲩⲱⲥоу· ⲣⲓⲭⲙ̄ пєⲣоронос· ауѡ ауⲧ
нау· ⲙ тєⲩсталіки· ⲙ ⲧⲙⲛ̄тєпіскопос· ауⲭⲓⲧ̄ⲥ̄·
ⲛⲥⲓ пⲁіаконос нтаⲩхоос· є пλаос є тⲃⲏⲛⲧ̄ⲥ̄·
ⲭє сєⲱооп ⲛⲥⲓ пєкλнронолос· ауѡⲱⲥ̄· є
пλаос· ауѡ ауτрєѣⲩ ⲡрооⲩ· ⲙ̄ⲡτє просфо[ра]
ауєⲥⲛаⲥє· ⲙⲙоп· тнроⲩ· ⲛ̄ⲥ пєⲩⲥⲓⲭ· ⲙⲙ
пєⲧкоⲓ· ⲯа пєⲧноⲩ ауⲣ̄ ⲯоⲙⲙⲧ̄· ⲛⲥⲟⲟⲩ ⲛ̄ⲥ тек-
клєсіа [ау]каθнєі· ⲙⲙоп· ⲟⲩ[illegible]
[three or four lines wanting] єⲩєіре· м ⲣєⲙⲙⲧ̄ⲛа· Fol. 32 b
єнащѡоⲩ· єⲩⲣаⲣєⲩ є пєнтоλн· тнроⲩ· м пєⲩ-
єіѡт· єт ⲟⲩаⲁⲃ· ⲁⲡа ⲙакєⲇѡніос пєпіско-
пос· ⲙⲙⲛ̄ⲥа ⲣєнⲥооⲩ ⲭє ауⲯѡпє· ⲛⲥⲓ ⲟⲩноѕ
м ⲯа· а пλаос· тнр̄ⲥ̄· паракалєі· ⲙⲙ ⲣ̄
тр̄ⲉі· є ⲣоⲙ· є тполіс ⲛ̄ⲥⲧⲁⲙⲁⲉ ⲙⲙоп· ⲁⲩ
ⲣⲙ̄ⲡтрєѣⲩ м ⲡрооⲩ и тєпросфора ауⲙоⲩⲧⲉ·
є нсаіас пєⲩсоп· ауⲁⲙаⲣⲧє ⲙⲙоⲩ· ауⲭіро-
ⲧоноі· ⲙⲙоⲩ· м пресвτєрос ката ⲑє нтаⲩ-
ⲣѡⲛ· є тоотⲥ̄· ⲛⲥⲓ пархнепіскопос· ⲁⲡа ⲁⲑⲁна-
сіос· ⲁⲩѡ таі те ⲑє нтаⲩⲥⲧⲁⲙⲁⲉ· м пλаос·
ауⲥⲙоⲩ· є ⲣоот ауκⲁⲁⲩ· є ⲃⲟⲗ· ⲙ̄ⲡ ⲟⲩєіρнин·

ⲙⲛ̄ⲛⲥⲱⲥ· ⲛ ⲧⲉⲣ ϥ̄ⲣ̄ ϩⲉⲛϩⲟⲟⲩ· ⲉϥⲙⲟⲟⲛⲉ· ⲙ ⲡⲉϥ-
ⲗⲁⲟⲥ· ϩⲛ̄ ⲑⲟⲧⲉ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲡⲉϥⲥⲱⲙⲁ· ⲕⲁ ϭⲟⲙ·
ⲉ ⲃⲟⲗ· ⲁϥⲙⲟⲩⲧ[ⲉ] ⲉ ⲏⲥⲁⲓⲁⲥ· ⲡⲉϥⲥⲟⲛ· ⲡⲉϫⲁϥ· ⲛⲁϥ·
ϫⲉ ⲥⲱⲧⲙ̄· ⲛⲧⲁⲧⲁⲙⲟⲕ· ⲉⲡⲉⲓ ⲇⲏ· ⲁϥϫⲟⲟⲥ ⲛϭⲓ
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲁ[ⲑⲁⲛⲁⲥⲓⲟⲥ] [ⲉ ⲧⲁ]
Fol. 33 *a* ⲛϩⲟⲩⲧⲕ̄· ⲉϯⲗ [illegible] [three or four lines wanting] | ϫⲟⲟⲩ·
ⲍ̄ⲥ̄ ⲁϥϣⲧⲟ· ⲉ ⲡϣⲱⲛⲉ· ⲛ̄ ⲥⲟⲩ ⲙⲏⲧ ⲛ ⲧⲱⲃⲉ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ
ⲑⲉ· ⲛ̄ⲧⲁϥⲙⲧⲟⲛ ⲙ̄[ⲙⲟϥ] ⲛ̄ ⲥⲟⲩ ⲙⲛ̄ⲧⲁϥⲧⲉ· ⲙ ⲡⲉⲓ
ⲉⲃⲟⲧ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲧⲁⲙⲉ ⲡⲗⲁⲟⲥ ⲁⲩⲉⲓ ⲉ
ⲃⲟⲗ· ⲁⲩⲥⲕⲉⲡⲁⲍⲉ· ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ· ⲁⲩⲱ ⲁⲩⲣⲓⲙⲉ
ⲉ ⲣ̊ϥ ⲧⲏⲣⲟⲩ· ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲛ ⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲁⲩⲱ
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲩⲧⲟⲙⲥ̄· ⲙⲙⲟϥ· ϩⲁϩⲧⲙ̄ ⲡⲥⲱⲙⲁ· ⲛ
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲧⲉⲩⲛⲟⲩ· ⲉⲧ ⲙ̄-
ⲙⲁⲩ· ⲁⲩⲁⲙⲁϩⲧⲉ· ⲛ̄ ⲏⲥⲁⲓⲁⲥ· ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲩ-
ϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ ⲟⲩⲱⲧ· ⲁⲩ-
ⲡⲓⲑⲉ· ⲙⲙⲟϥ· ⲧⲏⲣⲟⲩ· ⲉ ⲧⲣⲉⲩⲧⲁϩⲟϥ· ⲉ ⲣⲁⲧϥ̄· ⲛ̄
ϣⲱⲥ ⲉ ϩⲣⲁⲓ· ⲉ ϫⲱⲟⲩ· ⲉ ⲡⲙⲁ· ⲙ ⲙⲁⲣⲕⲟⲥ ⲡⲉϥ-
ⲥⲟⲛ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲥϩⲁⲓ· ⲙ ⲡⲉⲯⲓⲥⲫⲓⲥⲙⲁ (*sic*)·
ϩⲁ ⲣⲟϥ· ⲁⲩⲧⲁⲁϥ· ⲛ ϩⲉⲛⲥⲛⲏⲩ· ⲙ ⲙⲁⲓ ⲛⲟⲩⲧⲉ·
ⲛⲥⲉϫⲓⲧϥ̄· ⲉ ⲣⲁⲕⲟⲧⲉ· ⲛ̄ⲥⲉⲭⲉⲓ[ⲣ]ⲟⲇⲟⲛⲉⲓ· ⲙⲙⲟϥ·
ⲛⲧⲉⲩⲛⲟⲩ· ⲁϥⲉⲓ· ⲉ ⲃⲟⲗ [ⲉ] ⲡϫⲟⲓ· ⲁⲩⲁⲗⲉ· ⲁⲩⲥϭⲏⲣ·
ⲉ ϩⲏⲧ· ⲁⲩⲱ ϩⲙ̄ [ⲡ]ⲟⲩⲱϣ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲡ [illegible]
[illegible] [ⲁ]ⲩⲕⲁⲧⲁⲛⲧⲁ· ⲉⲧ [illegible] [three or four lines
Fol. 33 *b* wanting] | ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ϥⲛⲏⲩ· ⲙⲡⲟⲟⲩ· ⲁⲩⲱ
ⲍ̄ⲍ̄ ϯ [illegible] ⲟⲩⲓ· ⲛ ⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ· ⲉ ⲣⲟⲥ· ⲉϥ-
ϣⲁⲛⲉⲓ· ϣⲁϥⲃⲱⲕ· ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟⲥ· ⲛ̄ϥⲥⲩⲛⲁⲅⲉ· ⲙ-
ⲡⲟⲟⲩ· ⲛ̄ϩⲏⲧⲥ̄· ⲉϯ ⲇⲉ· ⲉⲩϣⲁϫⲉ ⲙⲛ̄ ⲡⲣⲱⲙⲉ· ⲉⲓⲥ
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲁ]ϥⲉⲓ· ⲉⲩⲯⲁⲗⲗⲉⲓ· ϩⲁ ⲧⲉϥϩⲏ·
ⲁⲩϯ ⲙ ⲡⲉⲩⲟⲩⲟⲓ· ⲁⲩⲡⲁϩⲧⲟⲩ· ⲁⲩⲟⲩⲱϣⲧ̄· ϩⲁ ⲣⲟϥ
ⲙ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲧⲟϥ ⲇⲉ ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ· ⲉϥϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲧⲱⲟⲩⲛ· ⲉ ϩⲣⲁⲓ ⲛⲁϣⲏⲣⲉ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ
ⲁⲩⲧⲱⲟⲩⲛ· ⲉ ϩⲣⲁⲓ ⲁⲩϫⲓ ⲥⲙⲟⲩ· ⲛⲧⲟⲟⲧϥ̄· ⲁⲩϯ
ⲛⲁϥ· ⲙ̄ ⲡⲉⲯⲓⲥⲫⲓⲥⲙⲁ· ⲛⲧⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩ-
ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥϩⲙⲟⲟⲥ·

ⲛ ⲧⲉⲣ ϥ̅ⲱϣ· ⲇⲉ ⲙ ⲡⲉⲯⲩⲫⲓⲥⲙⲁ· ⲁϥⲕⲉⲗⲉⲩⲉ· ⲉ
ⲧⲣⲉⲩϥⲓ· ⲙ̅ ⲡⲣⲟⲟⲩϣ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁϥⲧⲱⲟⲩⲛ·
ⲁϥⲁⲙⲁϩⲧⲉ ⲛ ⲏ̅ⲥⲁⲓⲁⲥ· ⲁϥϫⲓⲧϥ̅· ⲉ ⲡⲥⲁ ⲛ ϩⲟⲩⲛ·
ⲁϥⲭ[ⲉⲓ]ⲣⲟⲇⲱⲛⲉⲓ· ⲙⲙⲟϥ ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲥⲩⲛⲁ[ⲅⲉ]
[illegible]ϩⲛ̅ ⲛⲉϥϭⲓϫ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧ[illegible][ⲁ]ϥ-
ϩⲙⲟⲟⲥ· ⲁϥⲧⲣⲉⲩⲥϩ[ⲁⲓ][illegible] [three or four lines wanting] |
ⲁⲛⲁⲗⲉ· ⲁⲛⲕⲱ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ϩⲙ̅ ⲡⲟⲩⲱϣ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Fol. 34 a
ⲙ ⲡϩⲟⲩⲛ· ⲛ ϩⲉⲛⲕⲟⲩⲓ· ⲛϩⲟⲟⲩ ⲁⲛⲙⲟⲟⲛⲉ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲍ̅ⲏ̅
ⲥⲟⲩⲁⲛ· ⲁϥⲥⲱⲧⲙ̅· ⲛ̅ϭⲓ ⲡⲗⲁⲟⲥ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲉϥ-
ⲁⲡⲁⲛⲧⲏ ⲁⲩⲱ ⲁⲩⲯⲁⲗⲗⲉⲓ· ϩⲁ ⲧⲉϥϩⲏ· ⲁⲩϫⲓⲧϥ̅· ⲉ
ϩⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲁⲩⲑⲣⲟⲛⲓⲁⲍⲉ· ⲙⲙⲟϥ· ⲁⲩⲱ ⲁϥϯ
ⲛⲁⲩ· ⲛ ⲛⲉⲥϩⲁⲓ· ⲙ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲟϣⲟⲩ·
ⲁⲩⲱ ⲛϯϩⲉ· ⲁϥⲕⲁⲁⲩ· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙⲛ̅-
ⲛⲥⲁ ϣⲟⲙⲛ̅ⲧ· ⲇⲉ ⲛϩⲟⲟⲩ· ⲉϥ ϩⲛ̅ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲁϥⲉⲓ
ⲉ ⲃⲟⲗ· ⲁϥⲁⲛⲁⲭⲱⲣⲉⲓ ⲉ ⲡⲉϥⲙⲁ· ⲛ ϣⲱⲡⲉ· ⲁⲩⲱ
ⲙⲉϥⲃⲱⲕ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲉⲓ ⲙⲏ ⲧⲉⲓ· ⲟⲩⲛⲟϭ· ⲛ̅ϩⲟⲟⲩ·
ⲛ ϣⲁ· ⲁⲩⲱ ϩⲓ ⲛⲁⲓ ⲟⲛ· ⲛⲉ ϣⲁⲣⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲉⲓ ⲙⲛ̅
ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲙⲛ̅ ⲛⲛⲟϭ· ⲙ ⲡⲗⲁⲟⲥ· ⲛⲥⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ·
ⲙⲙⲟϥ· ϣⲁⲛⲧ ⲉϥⲟⲩⲁϩϥ̅· ⲛⲥⲱⲟⲩ ⲛⲧⲟϥ· ⲇⲉ· ⲡ
ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲡⲁ ⲏⲥⲁⲓⲁⲥ· ⲛⲉ ⲟⲩ́ⲣⲱⲙⲉ ⲡⲉ· ⲉⲛⲁ-
ⲛⲟⲩϥ· ⲙ ⲡⲣⲟⲥⲟⲡⲟⲛ· ⲁⲩⲱ [ⲛ ⲟⲩ]ⲁⲅⲁⲡⲏⲧⲟⲥ ⲡⲉ ⲙ-
ⲙⲁⲁⲧⲉ· ⲛⲉⲣⲉ ⲛⲣ̅ⲙⲙ̅ⲁⲟ[illegible]
[illegible]ⲉ ⲧⲣ̅ϥ̅ [three or four lines wanting] | ⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· Fol. 34 b
ⲁⲩⲥⲕⲉⲡⲁⲍⲉ· ⲙ ⲡⲉϥⲗⲩⲯⲁⲛⲏ̊ ⲉⲧ ⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲍ̅ⲑ̅
ⲛⲉⲩⲛⲉϩⲡⲉ· ⲉ ⲣⲟϥ· ⲧⲏⲣⲟⲩ ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ·
ⲛ ⲁⲅⲁⲑⲟⲥ· ⲉⲙⲁⲁⲧⲉ ⲛ ⲧⲉⲣ ⲟⲩⲕⲟⲥϥ̅· ⲟⲛ· ⲕⲁⲧⲁ
ⲡⲉϥⲙⲡϣⲁ· ⲁⲩⲧⲟⲙⲥϥ̅· ϩⲁϩⲧⲛ̅ ⲛⲉϥϣⲃⲏⲣ· ⲗⲩⲧⲟⲩⲣ-
ⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲙⲁⲕⲁⲣⲓⲟⲥ· ⲉⲧⲉ ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ
ⲡⲉ· ⲙⲛ̅ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁ ⲡⲟⲩⲁ·
ⲡⲟⲩⲁ· ⲁⲛⲁⲭⲱⲣⲉⲓ· ⲉ ⲡⲉϥⲙⲁ ⲛ ϣⲱⲡⲉ· ⲁ ⲧⲡⲟⲗⲓⲥ·
ⲣ̅ ϩⲉⲛϩⲟⲟⲩ· ⲉⲥⲕⲏⲉⲃ· ⲛⲁⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲛⲉϥϣⲟⲟⲡ· ⲇⲉ
ⲟⲛ ϩⲛ̅ ϯⲛⲏⲥⲟⲥ· ⲛϭⲓ ⲟⲩⲙⲟⲛⲟⲭⲟⲥ· ⲉ ⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲡⲥⲟⲩⲗⲟⲩⲥⲓⲁ· ⲉⲩⲣ ⲙⲛ̅ⲧⲣⲉ· ϩⲁ ⲛⲉϥⲡⲣⲁⲝⲓⲥ· ⲛϭⲓ
ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲥⲟⲟⲩⲛ· ⲙⲙ[ⲟϥ] ⲡⲁⲓ ⲛⲧⲁ ⲡⲉⲛⲉⲓⲱⲧ·

ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲣ̄ ⲧⲉϥⲙⲛ̄ⲧⲙⲟⲛⲟⲭⲟⲥ· ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧ-
ⲉⲡⲓⲥⲕⲟⲡⲟ̅ⲥ ⲡⲛⲟⲩⲧⲉ· ⲇⲉ· ⲁϥⲧⲁⲁⲥ· ⲉ ⲡϩⲏⲧ· ⲙ ⲡⲗⲁⲟⲥ
ⲉ ⲧⲣⲉⲩϣⲓⲛⲉ ⲛⲥⲱϥ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲉϯⲛⲏⲥⲟⲥ ⲛϭⲓ ⲡⲉⲕⲗⲏ-
ⲣⲟⲥ· ⲙⲛ̄ ⲡⲗⲁⲟⲥ· ⲁⲩⲱ [illegible] ⲛ̄ [illegible] [three or four
Fol. 35 a lines wanting] | ⲛⲓⲙ· ⲁⲛⲟⲕ· ⲅⲁⲣ· ⲁⲛ̄ⲅ̄ ⲟⲩϩⲓⲇⲓⲱ̄ⲧⲏⲥ ⲛ
ⲟ̄ ϯⲥⲟⲟⲩⲛ· ⲁⲛ· ⲛ̄ ⲧⲁ ⲟⲩⲛⲁⲙ· ⲙⲛ̄ ⲧⲁ ϩⲃⲟⲩⲣ· ⲛ ⲧⲉⲣ
ⲉⲩⲣ ⲟⲩⲛⲟϭ· ⲇⲉ· ⲛ ⲁⲡⲣⲏⲧⲉ· ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ·
ⲁⲩⲱ ⲙ̄ⲡⲉ ϥⲡⲓⲑⲉ· ⲛⲁⲩ· ⲁⲩϫⲓⲧϥ̄· ⲇⲉ ⲛ ϫⲛⲁϩ· ⲁⲩ-
ⲧⲁⲗⲟϥ· ⲁⲩϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲥϩⲁⲓ· ⲙ
ⲡⲉⲯⲩⲫⲓⲥⲙⲁ· ϩⲁ ⲣⲟϥ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ· ⲛⲙ̄ⲙⲁϥ· ⲛ̄ ϩⲉⲛ-
ⲕⲉⲥⲛⲏⲩ· ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉ ⲁⲩϩⲱⲛ· ⲉ ⲧⲟⲟⲧⲟⲩ· ⲉ
ⲧⲣⲉⲩⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ· ϣⲁⲛⲧ ⲟⲩϫⲓⲧϥ̄· ⲉ ⲣⲁⲕⲟⲧⲉ· ⲛⲥⲉ-
ⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ· ⲙⲙⲟϥ· ⲛⲧⲟⲟⲩ ⲇⲉ ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ
ⲧⲙ̄ⲣⲱ· ⲛ ⲥⲭⲓⲥⲥⲁ· ⲁⲩⲁⲗⲉ· ⲉⲩⲕⲟⲩⲓ· ⲛ ⲥⲕⲁⲫⲟⲥ·
ϣⲁⲛⲧ ⲟⲩⲃⲱⲕ· ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ·
ⲇⲉ· ⲉ ⲡⲡⲉⲓⲗⲱⲛ· ⲁⲩϩⲉ· ⲉⲩⲥⲟⲛ· ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ·
ⲙⲙⲟϥ· ⲉ ⲧⲣ̄ϥ̄ⲧⲁⲙⲟⲟⲩ· ⲉ ⲡⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ: ⲛϩⲏⲧϥ̄ ⲛ̄ⲧⲟϥ· ⲇⲉ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲉⲛⲉϥϩⲙⲟ̅ⲥ ⲡϩⲟⲩⲛ· ⲙ ⲡⲡⲩⲗⲱⲛ· ⲉϥⲥⲩⲛⲧⲉⲭⲉⲓ [illegible] [ⲉ]
ⲡⲓⲥⲕⲟⲡⲟⲥ· ⲥⲛⲁⲩ· ⲟⲩⲁ· ⲛⲧⲉ ⲁⲑⲣⲓⲃⲉ [illegible]
Fol. 35 b [illegible] ϫ· ⲁϥ [three or four lines wanting] | ⲁⲡⲁ ⲥⲉⲗⲗⲟⲩ-
ⲟ̄ⲁ̄ ⲥⲓⲁ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϩⲛ̄ ⲟⲩⲥⲙⲏ· ⲉⲥⲙⲉϩ· ⲛ ⲣⲁϣⲉ·
ϫⲉ ⲙ ⲙⲏⲏⲛⲉ· ⲱ ⲡⲙⲟⲛⲟⲭⲟⲥ· ⲕϣⲟⲟⲡ· ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ-
ⲁⲧⲣⲟⲟⲩϣ· ⲙⲡⲟⲟⲩ· ⲕⲛⲁϥⲓ ⲣⲟⲟⲩϣ· ⲛⲧⲛ̄ϩⲉ· ϩⲱⲱⲛ
ⲛⲁⲓ ⲇⲉ· ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ· ⲛϭⲓ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲁϥⲧⲱⲟⲩⲛ· ⲁϥϫⲓⲧⲛ ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁϥ-
ⲧⲣⲉⲩϥⲓ ⲡⲣⲟⲟⲩϣ· ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ̄ ⲡⲉⲑⲩⲥⲓⲁ-
ⲥⲧⲏⲣⲓⲟⲛ· ⲁϥϣⲗ̅ⲗ̅ⲏ ⲉ ϫⲱϥ· ⲁϥⲡⲟϣⲛ̄ϥ̄· ⲛ ⲁⲛⲁⲅⲛⲱ-
ⲥⲧⲏⲥ· ⲉⲓⲧⲁ· ⲁϥⲡⲟϣⲛ̄ϥ̄· ⲛ ⲇⲓⲁⲕⲟⲛⲟⲥ· ⲉⲓⲧⲁ· ⲁϥⲁⲁϥ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ϩⲱⲙⲁⲓⲟⲥ· ⲁϥⲭⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟϥ·
ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲕⲁⲁⲛ· ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ
ⲃⲱⲕ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲁⲛⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ· ϩⲓⲧⲟⲟⲧϥ̄· ⲁⲛⲣ̄
ⲡⲱⲃϣ̄· ⲛ̄ⲧⲥⲩⲥⲧⲁⲇⲓⲕⲏ· ⲛ ⲧⲙ̄ⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲛⲕ-
ⲧⲟⲛ· ϣⲁ ⲣⲟϥ· ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙⲙⲟϥ ⲉ ⲧⲃⲏⲏⲧⲥ̄·

ⲛⲧⲟϥ ⲇⲉ ⲁϥⲕⲉⲗⲉⲩⲉ· ⲙ ⲡⲉϥⲇⲓⲁⲕⲟⲛⲟⲥ· ⲁϥⲉⲕⲗⲁⲃⲉ·
ⲙⲙⲟⲥ· ⲛ̄ⲧⲟⲟⲧϥ̄ [redacted] ⲁϥⲥⲁ [redacted]
[three or four lines wanting] | [redacted] ⲛϩⲱⲃ· ⲛⲓⲙ· ⲛⲧⲉ Fol. 36 a
ⲧⲙ̄ⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲧⲁⲥⲧⲁϩⲟⲓ ⲡⲁⲣⲁ ⲡⲁ ⲙⲡϣⲁ· ⲉϥ- ⲟ̅ⲃ̅
ϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲁⲓⲛⲁⲩ· ⲉ ⲣⲟⲕ· ⲛⲧⲁⲩϭⲟⲟⲗⲕ̄· ⲛ
ⲟⲩⲥⲧⲟⲗⲏ· ⲁⲩⲱ ⲁⲩϯ· ⲛ ϩⲉⲛϣⲟϣ̄ⲧ̄· ⲉ ϩⲣⲁⲓ· ⲉ ⲛⲉⲕ-
ϭⲓϫ· ⲁⲥϣⲱⲡⲉ ⲇⲉ· ⲙⲛ̄ⲛⲥⲁ ⲧⲣ̄ϥ̄ⲉⲓ· ⲉ ⲣⲏⲥ ⲁϥⲃⲱⲕ·
ⲛ ϣⲟⲣⲡ̄· ⲛϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ· ⲉⲧ ϩⲛ̄
ⲧⲛⲏⲥⲟⲥ· ⲛⲧⲟϥ· ⲙⲛ̄ ⲛⲉⲧ ⲛ̄ⲙ̄ⲙ̄ⲁϥ ⲁϥϩⲙⲟⲟⲥ· ϩⲙ̄
ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲉϥⲟⲩⲉϣ
ⲧⲉⲥⲩⲭⲓⲁ· ⲙⲙⲁⲁⲧⲉ· ⲡⲗⲁⲟⲥ· ⲇⲉ· ⲛ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄·
ⲁϥⲣ̄ϩⲃⲁ· ⲁⲩⲱ ⲁⲩⲁⲗⲉ· ⲉ ϩⲉⲛⲥⲕⲁⲫⲟⲥ· ⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ·
ⲉ ⲧⲛⲏⲥⲟⲥ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩϫⲓ ⲥⲙⲟⲩ· ⲇⲉ· ⲛ̄ ⲧⲟⲟⲧϥ̄·
ⲁⲩⲧⲁⲙⲟϥ· ⲉ ⲧⲃⲉ ⲧⲙ̄ⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ ⲛⲉⲥⲛⲏⲩ ⲉⲧ
ⲙⲟⲟϣⲉ· ⲛ̄ⲙ̄ⲙ̄ⲁϥ ⲧⲁⲙⲟⲟⲩ· ϫⲉ ⲁⲩⲭⲓⲣⲟⲇⲟⲛⲉⲓ· ⲙ-
ⲙⲟϥ· ⲡⲉϫⲉ ⲡⲗⲁⲟⲥ· ⲛⲁϥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙⲡⲉ ⲕⲉⲓ·
ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲛ̄ⲡⲟⲗⲓⲥ· ⲱ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲑⲉ· ⲛⲛⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ· ⲧⲏⲣⲟⲩ ✻· ⲛⲧⲟϥ· ⲇⲉ ⲡⲉϫⲁϥ· ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ
ⲛⲁⲓ· ⲱ ⲛⲁϣⲏⲣⲉ ϫⲉ ⲛ ϯⲉⲡⲓⲑⲩⲙⲉⲓ· ⲉ ⲡⲁ ⲕⲟⲩⲓ·
ⲙⲙⲁ· ⲛ ϣⲱⲡⲉ· ⲉ ⲧⲣⲁⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲛ ϣⲟⲣⲡ̄·
ⲁⲩⲉⲛⲧϥ̄· ⲇⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲧⲁⲗⲟϥ· ⲉⲩⲕⲟⲩⲓ· ⲛ ⲥⲕⲁⲫⲟⲥ·
ⲁⲩⲯⲁⲗⲗⲉⲓ· ϩⲁ ⲧⲉϥϩⲏ ϣⲁⲛⲧ ⲟⲩϫⲓⲧϥ̄· ⲉ ϩⲟⲩⲛ· ⲉ
ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲛⲥⲉ[ⲑ]ⲙ̄ⲥⲟϥ· ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲕⲁⲧⲁ
ⲧⲥⲩⲛⲏⲑⲓⲁ· ⲁⲩⲱ [ⲧ]ⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁϥⲥⲩⲛⲁⲅⲉ· ⲙⲙⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁϥ[ⲕ]ⲁⲁⲩ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲇⲉ [ⲁ]ⲡⲁ ⲡⲥⲩⲗⲟⲩⲥⲓⲁ· ⲁϥⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ⲉ ⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ· | ⲁϥⲣ̄ ⲙⲛⲧⲁⲥⲉ· ⲛ̄ϩⲟⲟⲩ· ⲉϥⲕ[ⲁⲑⲏⲅⲉⲓ ⲡⲗⲁ]ⲟⲥ· Fol. 36 b
ϩⲛ̄ ⲛⲗⲟⲅⲟⲥ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲁϥ[ϩⲱⲛ ⲉⲧ]ⲟⲟⲧⲟⲩ· ⲉ ⲟ̅ⲅ̅
ⲧⲣⲉⲩϩⲁⲣⲉϩ· ⲉ ⲡⲧⲃ̄ⲃⲟ· ⲁⲩⲱ ⲧⲁⲅⲁⲡⲏ· ⲉ ϩⲟⲩⲛ· ⲉⲛⲉⲩ-
ⲉⲣⲏⲩ· ⲙⲛ̄ⲛⲥⲱⲥ ⲇⲉ ⲟⲛ· ⲁϥⲕⲟⲧϥ̄· ⲉ ϩⲟⲩⲛ· ⲉ
ⲡⲉϥⲙⲁ· ⲛ̄ ϣⲱⲡⲉ ⲁⲥϣⲱⲡⲉ· ⲇⲉ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ· ⲁϥⲙ-
ⲧⲟⲛ ⲙⲙϥ̊ ⲛϭⲓ ⲁⲡⲁ ϯⲙⲟⲑⲉⲟⲥ· ⲉ ⲁϥⲕⲁⲑⲓⲥⲧⲁ· ⲛ ⲁⲡⲁ
ⲑⲉⲟⲫⲓⲗⲟⲥ· ⲁⲩⲱ ⲁⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲧⲏⲣⲟⲩ· ⲃⲱⲕ ⲉ
ⲣⲁⲕⲟⲧⲉ· ⲉ ⲧⲣⲉⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲙⲙⲟϥ· ⲁϥⲃⲱⲕ ⲇⲉ

ϩⲱⲱϥ· ⲛ̄ϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲡⲥⲩⲗⲟⲩⲥⲓⲁ· ⲛ ⲧⲉⲣ
ⲟⲩⲕⲁⲧⲁⲛⲧⲁ· ⲇⲉ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩϩⲉ· ⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉϥⲛϩⲟⲩⲛ· ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲩⲥⲱⲟⲩϩ·
ⲉ ⲣⲟϥ· ⲛ̄ϭⲓ ⲡⲉⲕⲗⲏⲣⲟ̊ⲥ ⲁⲩⲱ ⲡⲗⲁⲟⲥ· ⲧⲏⲣ̄ϥ̄· ⲉⲛⲉ
ⲑⲃ̄ⲧⲱⲙⲁⲥ ⲧⲉ ⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲉϣⲁⲩⲃⲁⲡϯⲍⲉ· ⲛ̄ϩⲏⲧ̄ⲥ̄·
ⲛ ⲧⲉⲣ ⲟⲩⲙⲟⲩϩ· ⲇⲉ· ⲛ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ· ⲙ̄ⲙⲟⲟⲩ·
ⲁ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲃⲱⲕ· ⲉ ϩⲟⲩⲛ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ·
ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩϣⲗⲏⲗ· ⲉϫⲙ̄ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ· ⲁⲡⲁ
ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁ· ⲇⲉ ϩⲱⲱϥ ⲉⲛⲉϥⲁⲁϩ· ⲉⲣⲁⲁⲧϥ̄· ϩⲓⲣⲙ̄
ⲡⲣⲟ· ⲙ̄ ⲡⲃⲁⲡϯⲥⲧⲏⲣⲓⲟⲛ· ⲉϥⲟⲩⲉ· ⲙⲙⲟϥ· ⲛ ⲟⲩⲕⲟⲩⲓ·
ⲙⲡⲉ ϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ· ⲉ ⲙⲁⲩ· ⲉϥⲱⲡ· ⲙⲙⲟϥ· ⲛ ⲁⲧ
ⲙ̄ϣⲁ ⲁⲩⲧⲃ̄ⲥ̄ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲇⲉ· ⲉ ⲧⲃⲏⲏⲧϥ̄ ϩⲙ̄
ⲡⲉⲡⲛ̄ⲁ̄· ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ· ⲉ ϫⲓⲧϥ̄· ⲉ ϩⲟⲩⲛ ⲁⲩⲱ ⲡⲉϫⲁϥ·
Fol. 37 a ⲛⲁϥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲙⲡⲉ ⲕⲉⲓ | [ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ]· ⲉ
ⲟ̄ⲇ̄ ⲧⲣ̄ⲕϣ̄ⲗⲏⲗ· ⲛⲙ̄ⲙⲁⲛ [ⲛⲧⲟϥ ⲇⲉ] ⲡⲉϫⲁϥ· ⲙ ⲡⲁⲣⲭⲓ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲛⲅ̄ ⲟⲩⲣⲱⲙⲉ· ⲉϥϭⲟϫⲃ̄· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲛⲧⲁϥ-
ⲡⲱⲣϣ̄· ⲛ ⲛⲉϥϭⲓϫ· ⲉ ⲃⲟⲗ· ⲁϥϣⲗⲏⲗ· ⲛ̄ⲙ̄ⲙⲁⲩ ϩⲓ
ⲟⲩⲥⲟⲡ· ⲁⲥⲃⲣ̄ⲃⲣ̄· ⲛϭⲓ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ ⲛⲑⲉ ⲛⲟⲩ-
ⲭⲁⲗⲭⲓⲟⲛ· ⲉⲩⲥⲁϩⲧⲉ· ϩⲁ ⲣⲟϥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ·
ⲙⲛ̄ ⲡⲕⲉⲥⲉ[ⲉⲡⲉ]· ⲛⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ· ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ·
ⲉ ⲧⲉϣⲡⲏⲣⲉ· ⲛⲧⲁⲥϣⲱⲡⲉ· ⲁⲩϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ
ⲙⲛ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲡⲁ ⲡⲥⲉⲗⲟⲩⲥⲓⲁⲥ ⲉ
ⲧⲃⲉ ⲡⲉϥⲧⲃ̄ⲃⲟ· ⲛ ⲧⲉⲣ ϥ̄ⲟⲩⲱ· ⲇⲉ ⲉϥⲃⲁⲡϯⲍⲉ· ⲛ̄ϭⲓ
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲥⲩⲛⲁⲅⲉ· ⲙⲙⲟⲟⲩ· ⲁϥⲕⲁⲁϥ
ⲉ ⲃⲟⲗ· ⲁⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϭⲱ ϩⲁϩⲧⲏϥ· ⲙ ⲡⲉϩⲟⲟⲩ· ⲉⲧ
ⲙ̄ⲙⲁⲩ· ⲙ ⲡⲉϥⲣⲁⲥⲧⲉ ⲇⲉ· ⲁϥⲁⲡⲟⲗⲉⲓ· ⲙⲙⲟⲟⲩ· ⲉ
ⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲃⲱⲕ· ⲉ ⲧⲉϥⲡⲟⲗⲓⲥ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲇⲉ ϩⲱⲱϥ· ⲁⲡⲁ ⲡⲥⲉⲗⲟⲩⲥⲓⲁⲥ· ⲁϥϭⲱ· ⲉϥⲥ̊ⲣⲁϩⲧ̄ ϩⲙ̄
ⲡⲧⲟⲡⲟⲥ· ⲉⲛⲉϥⲛϩⲏⲧϥ̄· ⲛ ϣⲟⲣⲡ̄· ⲙⲡⲁⲧⲉ ϥⲣ̄ ⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ϣⲁ ⲡⲉϩⲟⲟⲩ· ⲛⲧⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ· ⲛϩⲏⲧϥ̄· ⲉⲛⲉ-
ⲁϥϫⲧⲟ ⲇⲉ· ⲉ ⲡϣⲱⲛⲉ· ϫⲓⲛ ⲥⲟⲩ ϫⲟⲩⲱⲧ· ⲙ ⲡⲁⲱⲛⲉ·
ⲙⲛ̄ⲛⲥⲱⲥ ⲁϥⲙⲧⲟⲛ· ⲙⲙⲟϥ· ⲛ ⲥⲟⲩ ϫⲟⲩⲧϣⲟⲙⲧⲉ·
ⲙ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲛ ⲟⲩⲱⲧ· ⲁⲩⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ· ⲛϭⲓ ⲛⲉⲕⲗⲏ-

рос · тнр̄ · мн̄ пλаос · атскепазе м пеусωма |
Ст таінт · аттωнс̄ · мпоу[illegible]нтнріон · ет Fol. 37b
таінт мнн · м[поу · те]пот · ге па сон папноутє · ое
епеі ан акталоі · є тве ренкоі · еіс ринте · аіта-
лок · є тве непіскопос · нтатщопе рн̄ пілак ·
ное нта па еіωт · апа ларωн таλλоі · рωωт · а
пеуеіоте ае · рωоу ✝ н ренхрнма · атстратеуе ·
мпоу рωмє · аүω нн̄хі · п̄сащуе · п̄анωнна
м̄мннє · ене мєуоуеш λаат · п̄рнтоу · аλλа ·
нн̄✝ мпоот · є тн̄тоλн ене а пеуеіоте · оүωщ ·
ехі сотне · нач нтоу · ае м̄пе уоүωщ · аλλа ·
ауλарер є пеусωма · рн̄ оүмн̄пароєнос · мн
пеухпо · ща пеухωк · є воλ · асщωпе ае · н
оүроот · аүтн̄ноот · н̄ ренсраі є на п̄рро не · же
кас етнахітоу · є ке полıс · а порапон ае ·
н апа ларωн · таρоу · є трєхітоу · нцвωк · мн̄-
м̄ат · н̄ тер ує ае є воλ · рн̄ тполıс аүноі
тωмнт є роq · рі терін · м пнат н р̄р̄ре · єроүщ ·
є ларпаζе · мпоу · аүω пехаq · нєі пакаюс ·
же н̄ тер ер̄ пмєєу[є] м пщаже · нта пепрофн-
тнс · ааа хооу · же пноуі · мн̄ тар̄ζ · пекр̄ї-
р[аλ] ацпатассе · мпоот · аєі н наβаλ | Fol. 38a
пехаі · же па хоєіс · іс пеχс✝ м пеі oe
ентріон · є ераі є нαєіх ✝наапотассе · н п̄а пані ·
тнроу · мн̄ нархарχонта · тнроу · аүω н̄тар-
щмнто · є наєіоте · мн̄ нарωмє · тнроу · аүω ·
нтарщмнто · є на пеі космос · нта✝ рімωт ·
м песχнма · н̄ тмнтмонохос є тве пекран · ет
оүааβ · пехаq же нєі ппет оүааβ · апа ларωн ·
же н̄ тер еіже наі · аісовт̄н̄ · є воλ · м пконта-
ріон · ет р̄ та сіх · аүλоусхіζе · м пноуі · ацу-
моот · аүω · нтєуноот · мпе ікто · є тполıс · нке
сор · аλλа · аіβωк є ке полıс · ет рі пса рнс ·
мноуі · нке щоопт̄ · нроот · м моощє · аіт · є

ⲃⲟⲗ· ⲙ̅ ⲡⲁ ϩⲧⲟ· ⲙⲛ̅ ⲧⲁ ⲕⲁⲙⲓⲥⲉ· ⲁⲩⲱ ⲛⲁⲧⲥⲁⲧⲃ̅ϥ̅
ⲙⲛ̅ ⲛⲁⲥⲕⲉⲩⲏ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲛ̅ ⲧⲟⲟⲧ· ⲁⲓϣⲱⲡ ⲛⲁⲓ·
ⲛ ⲟⲩϩⲃ̅ⲥⲱ· ⲙ ⲡⲁⲅⲁⲛⲟⲥ· ⲡⲕⲉ ⲥⲉⲡⲉ ⲇⲉ· ⲁⲓⲇⲓⲁⲕⲟⲛⲉⲓ
ⲙ̅ⲙⲟⲟⲩ· ⲛ̅ ⲛ̅ϩⲏⲕⲉ· ⲉⲧ ϩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲁⲓⲃⲱⲕ· ⲉ ⲡⲧⲟⲟⲩ ⲛ ϣⲓⲏⲧ· ⲁⲓϯ ⲉ ϫⲱⲓ· ⲙ ⲡⲉⲥⲭⲏ-
ⲙⲁ· ⲙ ⲙⲟⲛⲟⲭⲟⲥ· ϩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲡⲁⲗⲓⲛ
ⲟⲛ· ⲙⲡⲉ ⲓⲉϣϭⲱ· ϩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲧⲃⲉ
ⲛⲁⲉⲓⲟⲧⲉ· ϫⲉ ⲛⲛⲉⲩϯ ⲟⲩⲟⲓ· ⲛⲥⲱϥ (*sic*) ⲁⲓⲙⲟⲟϣⲉ ⲇⲉ ⲉ
ⲣⲏⲥ· ⲕⲟⲩⲓ· ⲕⲟⲩⲓ· ϣⲁⲛⲧ ⲁⲓⲉⲓ· ⲉ ⲡⲉⲓ ⲧⲟⲟⲩ· ⲧⲉⲛⲟⲩ·
Fol. 38 *b* ⲛⲁⲓ ⲇⲉ ⲛⲧⲁⲓϫⲟⲟ̅ⲩ | ⲉ ⲣⲟⲕ· ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲛⲟⲩⲧⲉ·
ⲟ̅ⲍ̅ ⲛ ⲧⲟⲟⲧϥ̅· ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ϩⲁⲣ[ⲱⲛ]· [ⲛ]
ⲧⲉⲣ ⲓⲥⲡ̅ⲥⲱⲡϥ̅· ⲉ ⲧⲣϥ̅ϫⲱ ⲉ ⲣⲟⲓ· ⲛⲧⲉϥϭⲓ ⲁⲡⲟⲥ-
ⲧⲁⲥⲥⲉ· ⲙⲛ̅ⲛⲥⲱⲥ· ⲟⲛ· ⲉⲕϣⲁⲛϣⲗⲏⲗ ⲉ ϫⲱⲓ· ϯⲛⲁϫⲱ
ⲉ ⲣⲟⲕ· ⲛ̅ⲛⲉ ⲛⲧⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ϩⲛ̅ ⲛⲁⲃⲁⲗ· ⲁⲥϣⲱⲡⲉ·
ⲇⲉ ⲙⲙⲟⲓ ⲉⲓⲟ· ⲛ̅ ϣⲏⲣⲉ ϣⲏⲙ· ϩⲙ̅ ⲡⲏⲓ· ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ·
ⲁ ⲛⲁⲓⲉⲟⲧⲉ ⲧⲁⲁⲧ· ⲉ ⲧⲁⲛⲥⲏⲃⲉ ⲉ ⲧⲣⲉⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲥϩⲁⲓ
ⲡⲁ ⲥⲁϩ ⲇⲉ ⲛⲉϥⲥⲡⲟⲩⲇⲁⲍⲉ ⲉ ⲣⲟⲓ· ⲙ ⲙⲏⲏⲛⲉ· ϣⲁⲛⲧ
ⲉϥⲧⲥⲁⲃⲟⲓ· ⲉ ⲥϩⲁⲓ· ϩⲛ̅ ϩⲉⲛⲥϩⲁⲓ ⲉⲩⲟⲩⲁⲁⲃ ⲛ ⲧⲉⲣ ⲓⲉⲓ·
ⲉ ⲑⲏ· ⲉϫⲛ̅ ⲧⲗⲉⲝⲓⲥ· ⲉⲧ ϩⲙ̅ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ϫⲉ ⲡⲉⲧⲉ
ⲛ̅ϥⲛⲁⲕⲁ ⲉⲓⲱⲧ· ⲁⲛ ⲛⲥⲱϥ· ⲏ ⲙⲁⲁⲩ· ⲙⲛ̅ ⲡⲕⲉ ⲥⲉⲡⲉ·
ⲉⲧ ⲛⲏⲩ ⲙⲛ̅ⲛⲥⲁ ⲛⲁⲓ· ⲛ̅ϥⲟⲩⲁϩϥ̅· ⲛⲥⲱⲓ· ⲛ̅ϥⲙⲡϣⲁ·
ⲙⲙⲟⲓ· ⲁⲛ· ⲁⲛⲟⲕ· ⲇⲉ· ⲁⲓϯϩⲧⲏⲓ ⲉ ⲡⲉϩⲣⲏⲧⲟⲛ·
ⲁⲓϭⲱ· ⲉⲓⲙⲉⲗⲉⲧⲁ· ⲙⲙⲟϥ ϩⲙ̅ ⲡⲁ ϩⲏⲧ· ⲧⲏⲣϥ̅· ⲁⲥ-
ϣⲱⲡⲉ· ⲇⲉ ⲙⲛ̅ⲛⲥⲁ ϩⲉⲛϩⲟⲟⲩ· ⲁⲓⲥⲱⲧⲙ̅· ⲉ ⲡⲥⲟⲉⲓⲧ·
ⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ϫⲉ ⲉϥⲡⲟⲗⲩ-
ⲧⲉⲩⲉ· ϩⲛ̅ ⲟⲩⲙⲁ· ⲉⲩⲙⲟⲩⲧⲉ· ⲉ ⲣⲟϥ ϫⲉ ⲡⲉⲓⲁ· ⲉϥⲉⲓⲣⲉ·
ⲛ ⲟⲩⲙⲏⲏϣⲉ· ⲛⲧⲁⲗϭⲟ· ⲛ̅ ⲛⲉⲧ ϣⲱⲛⲉ· ⲧⲏⲣⲟⲩ·
ⲁⲓⲧⲱⲟⲩⲛ· ⲁⲓⲃⲱⲕ ⲉ ⲡⲙⲁ· ⲉⲛⲉϥⲛ̅ϩⲏⲧϥ̅· ⲁⲓϩⲙⲟⲟⲥ·
ϩⲓⲣⲙ̅ ⲡⲣⲟ· ⲙ ⲡⲉϥⲙⲁ· ⲛ ϣⲱⲡⲉ· ϣⲁⲛⲧⲉ ⲡⲣⲏ
Fol. 39 *a* ϩⲱⲧⲡ̅· ⲉⲛⲉ ⲡⲟⲩⲱϣ ⲅⲁⲣ· ⲡⲉ ⲡⲉϩⲟⲟⲩ | ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛ
ⲟ̅ⲏ̅ ⲧⲉⲣⲉ ⲣⲟⲩϩⲉ· ϣⲱⲡⲉ· ⲙⲡⲉ ϥⲉⲓ· ⲁⲓⲧⲱⲟⲩⲛ· ⲁⲓⲙⲟⲟ-
ϣⲉ· ϩⲙ̅ ⲡⲧⲟⲟⲩ· ⲛⲁ ϣⲟⲙⲛ̅ⲧ̅· ⲙⲙⲓⲗⲓⲟⲛ· ⲙⲛ̅ⲛⲥⲱⲥ
ⲁⲓϭⲱϣⲧ̅· ⲉ ⲡⲉⲥⲏⲧ· ⲉϫⲙ̅ ⲡϣⲟ· ⲁⲓⲛⲁⲩ· ⲉ ϩⲉⲛⲧⲁϭⲥⲉ·
ⲛⲣⲱⲙⲉ· ⲉⲩⲥⲱⲕ· ⲉ ϩⲟⲩⲛ· ϩⲁ ⲟⲩⲕⲱⲱϩ ⲙ ⲡⲉⲧⲣⲁ·

ⲁⲓⲙⲟⲟϣⲉ ϩⲁ ⲣⲁⲧⲟⲩ· ⲁⲓϭⲓⲛⲉ ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲣⲉ ⲟⲩⲛⲟⲩϩ ⲙⲏⲣ· ⲉⲩⲛⲟϭ· ⲛ ⲱⲛⲉ·
ⲉϥⲁϣⲉ ⲉ ⲡⲉϥⲙⲁⲕ̅ϩ̅· ⲛ ⲧⲉⲣ ⲓⲙⲟⲩⲧⲉ ⲇⲉ ⲟⲩⲃⲏϥ· ϫⲉ
ⲥⲙⲟⲩ· ⲉ ⲣⲟⲓ ⲁϥⲥⲁϩⲉ ⲡⲉϥⲙⲁⲕ̅ϩ̅· ⲉ ⲃⲟⲗ· ϩ̅ⲙ̅ ⲡⲛⲟⲩϩ·
ⲁϥⲛⲉϫ ⲡⲱⲱⲛⲉ· ϩⲓϫ̅ⲙ̅ ⲡⲕⲁϩ· ⲁϥϯ ϩⲓⲱⲱϥ· ⲛ ⲧⲉϥ-
ⲥⲧⲟⲗⲏ· ⲁϥϭⲱϣ̅ⲧ̅· ⲉ ϩⲟⲩⲛ· ⲉ ϩⲣⲁⲓ· ⲡⲉϫⲁϥ· ⲛⲁⲓ·
ϫⲉ ⲉⲕⲛⲏⲩ· ⲧⲱⲛ· ⲡⲁ ϣⲏⲣⲉ ⲙ ⲡⲉⲓ ⲙⲁ· ⲁⲛⲟⲕ· ⲇⲉ
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ· ⲙⲙⲟⲛ ⲛⲧⲁⲓ-
ⲥⲱⲣ̅ⲙ̅· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲙⲟⲩ· ⲛ̅ⲅ̅ ϩⲙⲟⲟⲥ· ⲡⲁ ϣⲏⲣⲉ·
ⲙⲙⲟⲛ ⲛⲧⲁⲕⲥⲱⲣ̅ⲙ̅· ⲁⲛ· ⲁⲗⲗⲁ· ⲛⲧⲁⲕϩⲉ· ⲉ ⲧⲉϩⲓⲏ
ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲛ̅ ⲧⲉⲣ ⲓϩⲙⲟⲟⲥ ⲇⲉ ϩⲁϩⲧⲏϥ ⲁⲓⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟϥ· ϫⲉ ⲉⲓⲟⲩⲱϣ ϩⲱⲱⲧ· ⲉ ⲧ̅ⲣ̅ⲕ̅ⲕⲁⲁⲧ· ⲙ
ⲙⲟⲛⲟⲭⲟⲥ· ϩⲁϩⲧⲏⲕ· ⲡⲉϫⲁϥ· ⲛⲁⲓ· ϩ̅ⲛ̅ ⲟⲩⲙ̅ⲛ̅ⲧ̅ⲣ̅ⲙ̅ⲛ̅-
ϩⲏⲧ· [ϫ]ⲉ ⲛⲧⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲟⲟⲥ· ϩⲛ̅ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ·
ϫⲉ ⲁⲙⲏⲓⲧ̅ⲛ̅· ϣⲁ ⲣⲟⲓ ⲟⲩⲟⲛ· ⲛⲓⲙ· ⲉⲧ· ϩⲟⲟⲥⲉ· ⲁⲩⲱ
ⲁⲛⲟⲕ· ϯⲛⲁϯⲙⲧⲟⲛ· ⲛⲏⲧ̅ⲛ̅ ⲡⲣⲁⲛ· ⲛ̅ ⲧ̅ⲙ̅ⲛ̅ⲧ̅ⲙⲟⲛⲟⲭⲟⲥ |
ⲛⲁⲛⲟⲩϥ· ⲁⲗⲗⲁ· ⲡⲉⲓ ⲃⲓⲟⲥ ϩⲟⲟⲥⲉ· ⲛ ϫⲟⲕϥ̅ ⲉ ⲃⲟⲗ· ⲡⲉ- Fol. 39 b
ϫⲁⲓ ⲇⲉ ⲛⲁϥ· ϫⲉ ⲛⲧ ⲁⲓⲉⲓ· ⲉ ϩⲣⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲉ ⲧⲃⲉ ⲟ̅ⲑ̅
ⲡⲉⲓ ϩⲱⲃ· ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϣⲱⲡⲉ ϯⲛⲁϣ-
ϫⲟⲕϥ̅· ⲉ ⲃⲟⲗ· ⲛ̅ⲅ̅ⲣ̅ ⲡⲛⲁ· ⲛ̅ⲙ̅ⲙⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ
ⲟⲩϩⲱⲃ ⲉⲛⲁⲛⲟⲩϥ· ⲡⲉⲧ ⲉⲕϣⲓⲛⲉ· ⲛ̅ⲥⲱϥ· ⲱ ⲡⲁ ϣⲏⲣⲉ·
ⲉⲕϫⲉ (*sic*) ⲁⲕϩⲓ ⲧⲟⲟⲧⲕ̅· ⲉ ⲡϩⲱⲃ· ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲓⲙ· ⲡⲉⲧ
ⲛⲁϣⲕⲱⲗⲩ· ⲙⲙⲟⲕ· ⲱ ⲡⲁ ϣⲏⲣⲉ· ⲁⲛⲧⲱⲟⲩⲛ ⲇⲉ
ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ· ϩ̅ⲙ̅ ⲡⲧⲟⲟⲩ ⲁϥϫⲓⲧ· ϣⲁ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·
ⲉ ⲧ̅ⲣ̅ϥ̅ϯ· ϩⲓⲱⲱⲧ· ⲙ ⲡⲉⲥⲭⲏⲙⲁ· ⲛ ⲧ̅ⲙ̅ⲛ̅ⲧ̅ⲙⲟⲛⲟⲭⲟⲥ·
ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲛ̅ⲙⲟⲩⲧⲉ· ⲉ ϩⲟⲩⲛ· ⲁϥⲉⲓ· ⲉ ⲃⲟⲗ· ⲛϭⲓ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁϥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲛ· ⲁϥϫⲓⲧ̅ⲛ̅· ⲉ
ϩⲟⲩⲛ· ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ ⲁ ⲡⲁ ⲉⲓⲱⲧ· ϫⲟⲟⲥ· ⲛⲁϥ· ⲛⲧⲉⲩ-
ⲛⲟⲩ· ⲉ ⲧⲃⲏⲏⲧ ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ· ⲁϥϣⲱⲃ· ⲙ ⲡϥⲱ· ⲛ
ⲧⲁ ⲁⲡⲉ· ⲁϥϯ ⲉ ϫⲱⲓ· ⲙ ⲡⲉⲥⲭⲏⲙⲁ· ⲛ ⲧ̅ⲙ̅ⲛ̅ⲧ̅ⲙⲟⲛⲟ-
ⲭⲟⲥ· ⲁⲛⲧⲱⲟⲩⲛ· ⲁⲛⲃⲱⲕ· ⲉ ⲡⲉⲛⲙⲁ ⲛ ϣⲱⲡⲉ· ⲡⲁ
ⲉⲓⲱⲧ ⲇⲉ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁϥⲣ̅ ⲟⲩϩⲃ̅ⲇⲱⲙⲁⲥ·
ⲛ̅ϩⲟⲟⲩ· ⲉϥⲕⲱⲧ· ⲙⲙⲟⲓ· ϩ̅ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ· ⲛ̅ ⲧ̅ⲙ̅ⲛ̅ⲧ̅ⲣ̅ϥ̅-
ϣⲙ̅ⲙ̅ϣⲉ ⲛⲟⲩⲧⲉ· ⲙⲛ̅ⲛⲥⲁ ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ϩⲙⲟⲟⲥ

нак · ⲭⲁ пеі ⲙⲁ · таⲩωк таⲥⲙ пⲩіне · м пеі
сон · тактоі · ⲱа рок ⲙпе ⲭоⲧωⲩ ⲁе · є траеіне
Fol. 40 a ⲁе ⲉⲭоⲧωⲩ | є ⲃωк є иеⲩполⲧтеⲩе · пеⲭаі ⲁе нач
ⲡ ⲁе екнит · ⲙпоот · пеⲭач ⲁе · наі ⲁе ⲙⲙоп ·
ⲙере псон · кааⲧ є ⲃол · ⲱа псаββатон · епе
пⲩорп · ⲛⲣоот · ⲛтачωк · є ⲃол · ⲭⲓ тоот пе
поⲧωⲩ ⲁⲧω ачр пⲩорп · ⲛⲣоот · ⲙⲛ ⲡⲙер снаⲩ ·
ⲙⲛ ⲙпер ⲱоⲩⲛⲧ · ⲱа ⲭраі · є ⲡⲙер ⲭтоот · ⲙⲛ
ⲡⲙер ⲫоⲧ · анок · ⲁе ⲁⲛⲁⲁⲓⲱⲱпіон · ⲫ ⲭісе наі ·
ⲉⲙⲁⲁⲧе · ⲁе є ⲧⲃе от · а пекеіωт · каак · ⲙаⲩаак
ачⲃωк · є ⲧⲃе от · ⲙпе ⲭⲩⲧⲛ · ⲛток нⲛⲁі сиот ·
ⲛⲧ м псон · ет ⲙⲙаⲩ · п тер отⲥω ⲁе · етеноχ-
ⲗеі · наі · аітωоⲩп · аіⲭі тоот · є ⲭоⲩп · ⲭⲙ птоот
ⲱа ⲡⲙа · ⲛⲧ аіⲭе є роⲭ · м пⲩорп и соп
аісⲛⲧⲧⲟ · ечααⲣ · ерааⲧⲟ · ⲭⲛ тⲙнте м пⲩо · ере
отноⲥ · пкаⲧсωп · и ⲃол ⲁе не пкаірос · м
ⲡⲙоⲩⲣ · м ⲡⲙоот ⲁⲧω ере отноⲥ · и ωпе ·
таⲗнт · є роⲭ · ⲉа иеⲭⲃаⲗ · ⲭωп · є пωрк · є ⲧⲃе
пкаⲧсωп ет п ⲃол · ачⲭе ехⲙ пкаⲣ · ачка
тоотⲟ є ⲃол · є тⲣⲙⲙот · анок · ⲁе аⲗⲗаⲣⲧе
ⲙⲙоⲓ · аітоⲩноссⲟ еірⲙе · є ⲭоⲩп є ⲭраⲓ · еіхω
ⲙⲙос · ⲁе ⲁⲣрок · екⲫ ⲭісе · нак · нⲧⲣе тнрс ·
Fol. 40 b ω па еіωт ет отααⲩ | нтоⲩ ⲁе пеⲭач · наі · ⲁе
ⲡⲁ нтакеі є паі ⲙа · є ⲧⲃе от ω па ⲱнре · пеⲭаі
нач ⲁе ⲁⲛⲁпоⲩⲃа · ⲫ ⲭісе · наі · аіеі є таⲙок ·
ачнетⲃ рωⲩ · п сωⲃе пеⲭач · ⲁе ⲁⲗнθωс · на-
поⲩⲃа · ет θнп не · ω па ⲱнре · аіпараκалеі ·
ⲁе · ⲙⲙоⲩ · еіхω ⲙⲙос ⲁе ⲫсопсп · п текⲙⲙт-
еіωт · ет отααⲩ · ⲁе є ⲧⲃе от · κⲫ ⲙⲙок · є иеі
ⲭісе · ⲙⲛ иеі поⲗⲧⲫа · ачоⲧωⲱⲃ · иⲥі пⲣⲗⲗо ·
наⲙе · апа ⲭарωп · ⲁе и ⲫпарⲣ · ⲗⲁаⲧ · ⲁи є
рок па ⲱнре ⲭⲛ иет екⲱⲙе · исωоⲩ · м пнаⲩ ·
ⲥар пеⲭач є ⲫпарⲣ ⲡⲙеете · пнⲭісе · нтаⲥⲱопоⲩ
ⲭа рок иⲥі па снр · и ⲁⲥⲁⲃоп · ⲱаит ечⲫсо ·

ⲉ ⲡⲉⲛ ⲅⲉⲛⲟⲥ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲉⲭⲙⲁⲗⲱⲥⲓⲁ· ⲙ ⲡⲇⲓⲁ-
ⲃⲟⲗⲟⲥ· ⲁϥϯ ⲙ ⲡⲉϥⲥⲱⲙⲁ· ⲙⲛ̄ ⲡⲉϥⲥⲛⲟϥ· ϩⲁ ⲣⲟⲛ·
ϣⲁⲓϫⲟⲟⲥ ⲗⲟⲓⲡⲟⲛ ϫⲉ ⲉϣϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲉⲭⲉ ⲉ ϣⲡ̄
ϩⲓⲥⲉ ϩⲁ ⲣⲟⲛ· ⲁⲛⲟⲛ· ϩⲱⲱⲛ· ϣϣⲉ ⲉ ⲣⲟⲛ· ⲉ ⲧⲣ̄ⲛϥⲓ
ϩⲁ ϩⲓⲥⲉ· ⲛⲓⲙ· ϣⲁⲛⲧ ⲉϥⲣ ⲟⲩⲛⲁ· ⲛⲙ̄ⲙⲁⲛ ⲙ ⲡⲉϩⲟⲟⲩ·
ⲙ ⲡⲉⲛϭⲙ ⲡϣⲓⲛⲉ· ⲛⲁⲓ ⲇⲉ ⲛ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ· ⲁⲛⲧⲱⲟⲩⲛ·
ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ· ⲁⲛⲃⲱⲕ· ⲉ ⲡⲉⲛⲙⲁ· ⲛ ϣⲱⲡⲉ· ⲙ ⲡⲉ-
ϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲛϥ̄ⲡⲟⲗⲩⲧⲉⲩⲉ· ϩⲙ̄ ⲡⲉⲓ ⲥⲙⲟⲧ·
ϩⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉⲧ ⲉϥⲛⲁⲟⲩⲱⲙ· ⲉⲛⲉ |
ⲙⲉϥⲥⲉ ⲙⲟⲩ· ⲛϩⲏⲧϥ̄· ⲁⲩⲱ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲉϥⲛⲁⲥⲉ Fol. 41 a
ⲙⲟⲟⲩ· ⲉⲛⲉⲙⲉϥⲟⲩⲱⲙ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̄ ⲟⲩⲟⲩϣⲏ· ⲡⲃ̄
ⲉⲛⲉⲛⲕⲟⲧⲕ̄· ⲙ ⲡⲉⲥⲛⲁⲩ· ϩⲙ̄ ⲡⲉⲛⲙⲁ· ⲛ ϣⲱⲡⲉ· ⲁⲛ-
ⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲉⲓⲣⲉ· ⲛ̄ ⲟⲩⲫⲁⲛⲧⲁⲥⲓⲁ· ϩⲣⲁⲓ ϩⲙ̄ ⲡⲉⲓⲁ
ⲉⲩⲱϣ ⲉ ⲃⲟⲗ· ⲛ ⲧⲁⲥⲡⲉ· ⲛ̄ⲛⲗⲉϩⲙⲟⲟⲩⲉ· ⲁⲛⲟⲕ· ⲇⲉ
ⲛ ⲧⲉⲣ ⲓⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ· ⲁⲓϣⲧⲟⲣⲧⲣ̄· ⲁⲩⲱ ⲁⲓⲕⲓⲙ· ⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲓϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲛⲃⲉⲗϩⲙⲟⲟⲩⲉ· ⲉⲓ ⲉ ⲣⲟⲛ·
ⲛⲧⲟϥ ⲇⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲙⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ· ⲡⲁ ϣⲏⲣⲉ·
ϥⲥⲏϩ ⲅⲁⲣ ϫⲉ ϩⲙ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲛ̄ⲛⲁⲉⲓⲣⲉ ⲛ ⲟⲩϭⲟⲙ
ⲁⲩⲱ ⲟⲛ· ϫⲉ ⲙⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ· ⲧⲱⲟⲩⲛ ⲛⲧⲉ ⲛⲉϥϫⲁϫⲉ·
ϫⲱⲱⲣⲉ· ⲉ ⲃⲟⲗ· ⲛⲁⲓ ⲇⲉ ⲛ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ· ⲁⲛⲧⲱⲟⲩⲛ·
ⲉ ϩⲣⲁⲓ· ⲁⲛⲃⲱⲕ· ⲉ ⲡⲙⲁ ⲛ ⲧⲡⲉ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲛⲇⲁⲓⲙⲱⲛ·
ⲱϣ ⲉ ⲃⲟⲗ ⲛϯϩⲉ· ϩⲟⲓⲛⲉ· ⲙⲉⲛ· ϫⲉ ⲁⲛⲓⲥⲟⲩ· ⲉ ⲃⲟⲗ·
ⲛⲧⲛ̄ϩⲟⲧⲃⲟⲩ· ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲉ ⲙⲁⲣ̄ⲛϩⲟⲧⲃⲟⲩ ϩⲓϫⲙ̄
ⲡⲙⲁ· ⲉⲛⲉⲩⲛϩⲏⲧϥ̄· ⲡϩⲁⲅⲓⲟⲥ ⲇⲉ ⲁϥⲉⲓⲙⲉ· ϩⲙ̄ ⲡⲉ-
ⲡⲛ̄ⲁ̄· ϫⲉ ϩⲉⲛ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ
ⲙⲁⲣ̄ⲛ̄ⲧⲁⲁⲛ· ⲉ ⲡⲉϣⲗⲏⲗ ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲛⲧⲁⲁⲛ·
ⲉ ⲡⲉϣⲗⲏⲗ· ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ· ⲛⲧⲁⲛⲧⲁⲁⲛ· ⲉ ⲡⲉϣⲗⲏⲗ·
ⲁⲩⲡⲱⲧ· ϩⲙ̄ ⲡⲉⲓⲁ· ⲁⲛⲟⲕ· ⲇⲉ ⲁⲓⲣϣⲡⲏⲣⲉ ⲡⲉϫⲁⲓ·
ⲙ ⲡϩⲗ̄ⲗⲟ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ ϫⲉ ⲙⲏ· ϣⲁⲩⲣ ϯ
ⲁϣⲏ· ⲛⲥⲙⲟⲧ· ⲛϭⲓ ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⁘— | ⲛⲧⲟϥ ⲇⲉ ⲡⲉ- Fol. 41 b
ϫⲁϥ· ϫⲉ ⲛⲧⲁⲕⲛⲁⲩ ⲱ ⲡⲁϣⲏⲣⲉ· ⲟⲩⲕⲟⲩⲓ ⲛ ϩⲱⲃ· ⲡⲅ̄
ⲡⲉ ⲡⲁⲓ· ⲛⲧⲁⲕⲁⲁϥ· ⲕⲁⲓ ⲅⲁⲣ· ⲁⲩⲥⲟⲛ· ϫⲟⲟⲥ· ⲛⲁⲓ
ϫⲉ ⲁⲥϣⲱⲡⲉ ⲙⲙⲟⲓ· ⲛ ⲟⲩⲥⲟⲡ· ⲉⲓⲁⲁϩ· ⲉⲣⲁⲁⲧ· ϩⲁ
ⲟⲩⲕⲟⲟϩ ⲛ̄ ⲧⲟⲟⲩ· ϩⲛ̄ ⲛⲉϩⲟⲟⲩ· ⲙ ⲡϣⲱⲙ· ⲉⲛⲉ ⲡⲁ ⲥⲟⲟⲩ

пе· мпе іотшш· отае· мпе іс̅ωот ае· мпе
ґрноос· є ґраі· аүєі н̅сі отаλмоноп· єре от-
ґравλос· й̅ ноүв ḋ̅й̅ тєүсіх· пєхас наі· же хро
мпк̅ ѡ̅ пиоєіх· м пєх̅с̅· нтафшпе калωс·
аінат· єар· є некріне· аттн̅ноотк· є сλєωλк·
псон· ае єт ммат· н тер ϥ̅нат· єнкот̅с̅· м
паіаволос· аушωλ̅ϥ̅ и отсф̅ос̅· є пкар· нтєч-
ноү· аүр ат отѡ̅ϩ̅· є вол· нсі паλмоноп·
асшопе ае и тер ϥ̅хе наі· нсі ппет отаав· апа
ґарωн· аπаρ̅т̅· ґа нєүотрнпте· аπараκалєі
моос· же ппк̅· пе псон· єт ммат· нточ ае
пєхас· же тωоүн є ґраі ауω ϯнаталок· и тер
єітωоүн· ае є ґраі· пєхас· наі· же сωшт̅·
мпр̅ хоос и λаау· анок пе пєі ґнґал· и ат
ѡаү а паі шопе· ммоі· асшопе ае он· й̅ от-
ροοτ· єпроοос· мн̅ нєпєрнт· аүєі є вол· ґнґ̅
нтоот· нсі отα ноүва· мн̅ пєүшнре· же єтнасе
Fol. 42 a моот· ґнґ̅ пєіеρ̣· | ауω и тере пшнре· коуі·
ка̅ нех тєүсіх є нтоот· же ϥнасѡ· аусоκ̅ϥ̅· нсі
отноς нєнсар· ауґарпаζе· моос· ауβωк·
нтєаноү· ае· а пєүєіѡт· ноχ̅ϥ̅· єхй̅ пкар·
ауащкак· є вол· ауґіне· ḋ̅й̅ отсіще єпе мн̅-
таүшнре· нсавλλау· єпєүпнт ае· ґі нтоот·
єүхі шкак· є вол· аусолп̅ й̅ нєүсѡма· ḋ̅ϥ̅
ппоне· ет жнр· ḋ̅й̅ м петра· ауплλєі· м пєү-
сѡма· ммаате анок· ае· и тер єінат· є пєч-
ноς· й̅ ϯнар ḣнт· аіхоос· м па єіѡт· ау-
тѡоүи ауєі· єр̅ϩ̅ про· ауχѡр̅ϩ̅· м паноүва·
и тєүсіх· є тр̅ѣвк· ща роч· й̅ тер ϥ̅єі ае·
ауна т· є нєплλсн· ет ḋ̅ϥ̅ пєүсѡма· ауүωте·
є вол· й̅ нєсноч· ет сωк є пєснт ḋ̅ϥ̅ пєүсѡма·
ауаλλаρте моос· ауχιϯ̅ϥ̅· є роүн· є пєүма· и
шопе· ауχιϯ̅ϥ̅ й̅ѳнаλ̣· ауτр̅ϩ̅ρнооς· и тер
р̅ѳнооϥ̅· ае· є пент аушопе мпе ґеіне· є пет

ϥ̅ϫω · ⲙⲙⲟϥ · ⲛⲁϥ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲛⲁⲓ · ϫⲉ ⲧⲱⲟⲩⲛ ·
ⲁⲛⲁⲩ ϫⲉ ⲕⲛⲁϭ̅ⲛ̅ ⲟⲩⲣⲱⲙⲉ · ϩ̅ⲛ̅ ⲧⲉϩⲓⲏ · ⲛ̅ⲅ̅ⲙⲟ̅ⲩ̅ⲧⲉ ⲉ
ⲣⲟϥ · ⲁⲣⲏⲩ · ⲕⲛⲁϭ̅ⲛ̅ⲧ̅ϥ̅ · ⲉϥⲥⲟⲟⲩⲛ · ⲛ̅ϣⲁϫⲉ ⲛ̅ⲙ̅-
ⲙⲁϥ · ⲛ ⲧⲉⲣ ⲓⲃⲱⲕ ⲇⲉ ⲁⲓϭ̅ⲛ̅ · ⲟⲩⲣⲙ̅ ⲡⲓⲗⲁⲕ · ⲉϥ-
ⲧⲁⲗⲏⲩ · ⲉⲡⲉⲓⲱ · ⲉϥⲛⲁⲃⲱⲕ · ⲉⲥⲟⲩⲁⲛ · ⲁⲓⲙⲟⲩⲧⲉ · ⲉ
ⲣⲟϥ ⁘ | ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲁⲣⲁ ⲕⲛⲟⲓ ⲛ ⲧⲁⲥⲡⲉ ⲛ ⲛⲁⲛⲟⲩⲃⲁ · Fol. 42 b
ⲡⲉϫⲁϥ ϫⲉ ⲥⲉ · ⲁⲓϫⲓⲧϥ ⲇⲉ ϣⲁ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲡⲉ
ⲡⲣⲱⲙⲉ ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ · ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ · ⲡⲁⲛⲟⲩⲃⲁ · ϩ̅ⲛ̅
ⲛⲉⲡⲗⲩⲅⲏ · ⲉⲧ ϩⲙ̅ ⲡⲉϥⲥⲱⲙⲁ · ⲁϥⲣϣⲡⲏⲣⲉ ⲉⲙⲁⲁⲧⲉ ·
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁϩⲣⲟⲕ · ⲉⲕⲡⲗⲩⲅⲏ · ⲡⲁⲛⲟⲩⲃⲁ · ⲇⲉ
ⲁϥⲧⲁⲙⲟϥ · ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ · ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲇⲉ ⲁⲡⲁ
ϩⲁⲣⲱⲛ ⲁϥϫⲓ ⲛ̅ ⲟⲩⲗⲁⲕⲙ̅ · ⲛ̅ ϣⲉ ⲁϥⲧⲁⲁⲥ · ⲛⲁϥ ⲉϥϫⲱ
ⲙⲙⲟⲥ ϫⲉ ϫⲓⲧⲥ̅ · ⲛⲟϫ̅ⲥ̅ · ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲉⲓⲉⲣⲟ · ⲡⲙⲁ ·
ⲛⲧⲁ ⲡⲙ̅ⲥⲁϩ · ϥⲓ · ⲙ ⲡⲉⲕϣⲏⲣⲉ · ⲛϩⲏⲧ̅ⲥ̅ · ⲁⲩⲱ ⲁϥ-
ⲃⲱⲕ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁϥ · ⲁⲥϣⲱⲡⲉ ⲇⲉ · ⲛ̅ ⲧⲉⲣ
ϥ̅ⲛⲟϫ̅ⲥ̅ · ⲧⲗⲁⲕⲙ̅ · ⲛ̅ ϣⲉ · ⲉ ⲡⲙⲟⲟⲩ · ⲁϥⲉⲓ · ⲛ̅ⲟⲩⲛⲟϭ ·
ⲛⲙ̅ⲥⲁϩ · ⲁϥⲛⲟⲩϫⲉ · ⲙ̅ ⲡϣⲏⲣⲉ ⲕⲟⲩⲓ ⲉ ⲡⲉⲕⲣⲟ · ⲉⲙⲛ̅
ⲗⲁⲁⲩ · ⲛ ⲧⲁⲕⲟ · ϣⲟⲟⲡ · ⲙ̅ ⲡⲉϥⲥⲱⲙⲁ · ⲁⲩⲱ ⲁϥ-
ⲁⲙⲁϩⲧⲉ · ⲛ̅ ⲧⲉϥϭⲓϫ · ⲁϥⲉⲛⲧ̅ϥ̅ · ϣⲁ ⲡ̅ϩ̅ⲗ̅ⲗ̅ⲟ̅ · ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲡⲁⲛⲟⲩⲃⲁ · ⲇⲉ · ⲛ̅ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ·
ⲉ ⲧⲉϣⲡⲏⲣⲉ ⲁϥⲉϣⲗⲟⲩⲗⲁⲓ · ⲉ ⲃⲟⲗ · ϩⲁ ⲡⲣⲁϣⲉ · ⲉ
ⲁϥϩⲱⲗϭ̅ · ⲉ ⲣⲟϥ · ⲁϥϯⲡⲓ · ⲉ ⲣⲟϥ · ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥ-
ⲃⲱⲕ · ⲉ ⲡⲓⲗⲁⲕ · ⲙ̅ⲡⲉ ϥⲃⲱⲕ · ⲉ ⲥⲟⲩⲁⲛ · ⲙ̅ ⲡⲉϩⲟⲟⲩ ·
ⲉⲧ ⲙ̅ⲙⲁⲩ · ⲁⲗⲗⲁ · ⲛⲉϥⲙⲟⲟϣⲉ ⲡⲉ ⲉϥⲧⲁϣⲉⲟⲉⲓϣ · ⲛ̅
ⲧⲉϣⲡⲏⲣⲉ · ⲛⲧⲁⲥϣⲱⲡⲉ · ⲡⲁⲛⲟⲩⲃⲁ · ⲇⲉ · ⲛ ⲧⲉⲣ ϥ̅ⲛⲁⲩ ·
ⲉ ⲧⲉϣⲡⲏⲣⲉ · ⲛⲧⲁⲥϣⲱⲡⲉ · ⲁϥⲃⲱⲕ · ⲉ ⲡⲉϥⲏⲓ · ⲉϥϯ
ⲉⲟⲟⲩ | ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ · ⲉϥⲧⲁϣⲉⲟⲉⲓϣ · ⲙ ⲡⲉⲛⲧ Fol. 43 a
ⲁϥϣⲱⲡⲉ · ⲁⲩⲱ ⲟⲩⲟⲛ · ⲛⲓⲙ · ⲛⲧⲁⲩⲥⲱⲧⲙ̅ · ⲁⲩϯ ⲉⲟⲟⲩ ⲡⲥ
ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙ̅ⲛ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ϣⲁ
ϩⲣⲁⲓ · ⲉ ⲡⲟⲟⲩ · ⲛϩⲟⲟⲩ Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲟⲛ · ⲛ ⲟⲩϩⲟⲟⲩ ·
ⲉⲛϩⲙⲟⲟⲥ · ϩ̅ⲙ̅ ⲡⲉⲛⲙⲁ · ⲛ ϣⲱⲡⲉ · ⲁⲩⲣⲱⲙⲉ · ⲛ ⲟⲩⲱϩⲉ
ⲉⲓ ϣⲁ ⲣⲟⲛ · ⲉⲣⲉ ⲛⲉϥϩⲟⲓⲧⲉ ⲡⲏϩ · ϩⲓⲱⲱϥ · ⲉⲣⲉ ⲧⲉϥⲁⲡⲉ ·
ⲙⲉϩ ⲉⲓⲁⲧⲛ̅ · ⲉϥⲣⲓⲙⲉ ⲉⲙⲁⲁⲧⲉ ϩⲛ̅ ⲟⲩⲥⲓϣⲉ · ⲁⲛⲟⲕ ⲇⲉ
ⲁⲓϯ ⲙ ⲡⲁ ⲟⲩⲟⲓ · ⲉ ⲣϥ̊ ⲉⲓϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁϥ-

ϣⲱⲡⲉ· ⲙⲙⲟⲕ· ⲛⲧⲟϥ· ⲇⲉ ⲡⲉϫⲁϥ· ⲛⲁⲓ ϫⲉ ⲁⲥϣⲱⲡⲉ·
ⲙⲙⲟⲓ· ⲉⲓⲥⲱⲕ· ⲙ ⲡⲉϣⲛⲏ ⲙⲛ̄ ⲡⲁ ⲕⲟⲩⲓ ⲛ ϣⲏⲣⲉ·
ⲉϥϩⲙ̄ ⲡϫⲟⲓ ϩⲛ̄ ⲟⲩⲥϣⲛⲉ· ⲁϥϩⲉ ⲉ ⲡⲉⲥⲏⲧ· ⲉ ⲡⲙⲟⲟⲩ·
ⲁϥⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ⲉ ⲧⲁⲃⲱ ⲁⲩⲱ ⲙⲡⲉ ⲓⲉϣϭⲙϭⲟⲙ·
ⲉ ⲥⲉⲕ ⲡⲉϣⲛⲏ ⲉ ϩⲣⲁⲓ· ⲉ ⲃⲟⲗ· ϫⲉ ⲉⲣⲉ ⲡⲙⲟⲟⲩ·
ⲛⲁϣⲧ̄· ⲉⲙⲁⲁⲧⲉ· ⲛ ⲧⲉⲣ ⲓⲣ̄ ⲡⲙⲉⲉⲩⲉ· ⲙ ⲡⲁ ϫⲥ̄· ⲛ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁⲓⲧⲱⲟⲩⲛ· ⲁⲓⲉⲓ· ϣⲁ
ⲣⲟϥ· ϫⲉ ⲉⲣⲉ ⲡⲉϥⲛⲁ· ⲛⲁⲧⲁϩⲟⲓ· ϫⲉ ⲟⲩϣⲏⲣⲉ ⲛ
ⲟⲩⲱⲧ· ⲛⲁⲓ ⲡⲉ· ⲁⲛⲟⲕ ⲇⲉ· ⲁⲓⲧⲱⲟⲩⲛ· ⲁⲓⲃⲱⲕ· ⲁⲓ-
ⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁϥⲧⲱⲟⲩⲛ· ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲏⲧ· ⲡⲣⲱⲙⲉ
ⲇⲉ· ⲁϥⲡⲁϩⲧ̄ϥ̄· ϩⲁ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲁϥⲟⲩⲱϣⲧ̄· ⲛⲁϥ·
ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲃⲟⲏⲑⲉⲓ· ⲉ ⲣⲟⲓ· ⲛⲅ̄ⲥⲡⲥⲡ̄ ⲡⲉⲭ̄ⲥ̄·
ⲛ̄ϥ̄ⲭⲁⲣⲓⲍⲉ· ⲛⲁⲓ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ ϫⲉ ⲟⲩⲟⲛ ⲛⲧⲁⲓ· ⲛⲥⲁⲃⲗ̄-
ⲗⲁϥ· ⲡϩⲗ̄ⲗⲟ· ⲇⲉ· ⲉⲧ ⲧⲁⲓⲏⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ ⁘|
Fol. 43b ϫⲉ ⲃⲱⲕ· ⲡⲁ ϣⲏⲣⲉ ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡϫⲥ̄ ϯⲡⲓⲥⲧⲉⲩⲉ· ϫⲉ
ⲡ̄ⲍ̄ ⲕⲛⲁϩⲉ· ⲉ ⲛⲉⲕϣⲏⲣⲉ ⲉϥϩⲙⲟⲟⲥ ϩⲙ̄ ⲡϫⲟⲓ· ⲛ̄ⲧⲟϥ ⲇⲉ
ⲡⲉϫⲁϥ ϫⲉ ⲧⲡⲓⲥⲧⲉⲩⲉ· ⲉ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ⲥⲛⲁϣⲱⲡⲉ· ⲕⲁⲧⲁ
ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ· ⲛⲧⲟϥ ⲇⲉ ⲁϥⲃⲱⲕ· ⲉ ⲡϫⲟⲓ ⲁϥϩⲉ· ⲉ
ⲡⲉϥϣⲏⲣⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛⲁϥ· ⲁϥϫⲛ ⲉ
ⲡⲉϥϣⲏⲣⲉ ϫⲉ ⲟⲩ· ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲙⲙⲟⲕ· ⲛⲧⲟϥ
ⲇⲉ ⲡⲉϫⲁϥ· ϫⲉ ⲁⲥϣⲱⲡⲉ· ⲙⲙⲟⲓ· ⲛ ⲧⲉⲣ ⲉⲓⲃⲱⲕ·
ⲉ ϩⲣⲁⲓ· ⲉ ⲧⲁⲃⲱ· ⲉϯ ⲇⲉ· ⲉⲣⲉ ⲡⲁ ϩⲁⲏ· ⲛ̄ⲛⲓϥⲉ·
ϩⲛ̄ ⲛⲁϭⲃ̄ϣⲁ· ⲁⲓϭⲱϣⲧ̄· ⲁⲓⲛⲁⲩ· ⲉⲩⲣⲱⲙⲉ· ⲛ̄ ⲟⲩⲟⲉⲓⲛ
ⲉⲁϥⲁⲙⲁϩⲧⲉ· ⲛ̄ ⲧⲁ ϭⲓϫ· ⲁϥⲉⲛⲧ̄· ⲉ ϩⲣⲁⲓ· ϩⲛ̄ ⲧⲁⲃⲱ·
ⲁϥⲧⲁⲗⲟⲓ· ⲉ ⲡϫⲟⲓ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟ̅ ⲁⲓⲗⲟ· ⲉⲓⲛⲁⲩ· ⲉ
ⲣⲟϥ· ⲡⲉϥⲉⲓⲱⲧ ⲇⲉ ⲁϥⲁⲙⲁϩⲧⲉ· ⲙⲙⲟϥ· ⲁϥⲉⲛⲧϥ̄· ⲉ
ⲣⲁⲧϥ̄· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁϥϣⲡ̄ ϩⲙⲟⲧ·
ⲛ̄ⲧ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ̄ Ⲛⲉⲩⲛ
ⲟⲩⲣⲱⲙⲉ· ⲇⲉ ⲟⲛ· ⲛⲟⲩⲟⲉⲓⲛ· ⲙ ⲡⲣⲏⲥ ⲙⲙⲟⲛ· ⲛ
ⲟⲩⲕⲟⲩⲓ· ⲉϥⲣ̄ ϩⲱⲃ· ⲉⲩⲙⲁ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ· ⲁⲥϣⲱⲡⲉ ⲇⲉ·
ⲛ ⲧⲉⲣ ϥ̄ⲁⲗⲉ ⲉⲩⲃⲛ̄ⲛⲉ· ϫⲉ ⲉϥⲛⲁⲕⲱⲧ̄ϥ̄· ⲛⲛⲉϥⲕⲁⲣⲡⲟⲥ
ⲁⲧϣⲏⲧⲉ· ⲥⲟⲗⲡ̄ ⲁϥϩⲉ· ⲛⲥⲁ ⲡⲁϩⲟⲩ· ϩⲓϫⲙ̄ ⲡⲕⲁϩ·
ⲁϥⲣⲑⲉ· ⲛ̄ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲡⲉϥϣⲏⲣⲉ· ⲇⲉ· ⲛϥ̄ϩⲙⲟⲟⲥ·
ϩⲁ ⲧⲃ̄ⲛⲛⲉ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̄ⲛⲁⲩ· ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲁϥ-

ⲣⲓⲙⲉ ϩⲛ̄ ⲟⲩⲥⲓϣⲉ· ⲛ̄ ⲣⲱⲙⲉ ⲇⲉ· ⲉⲧ ⲙ̄ ⲡⲉϥⲕⲱⲧⲉ· | ⲛ Fol. 44 a
ⲧⲉⲣ [ⲟⲩⲥⲱⲧ]ⲙ̄ ⲉ ⲣⲟϥ· ⲉϥⲱϣ· ⲉ ⲃⲟⲗ· ⲁⲩⲃⲱⲕ· ⲉ ⲛⲁⲩ ⲉ ⲡⲏ̄
ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲡⲁⲓ· ⲉϥⲛⲏϫ· ⲉ
ⲃⲟⲗ· ⲉϫⲙ̄ ⲡⲕⲁϩ ⲉⲧⲉ ⲡⲉⲩϣⲃⲏⲣ ⲡⲉ· ⲉϥⲟ ⲛⲑⲉ· ⲛ̄ⲛ̄ⲉⲧ
ⲙⲟⲟⲩⲧ· ⲡⲉϫⲁⲩ· ⲙ ⲡⲉϥϣⲏⲣⲉ· ϫⲉ ⲃⲱⲕ· ϣⲁ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲛ̄ⲅ̄ϫⲓ ⲛ ⲟⲩϭⲁⲡⲏ ⲙⲙⲟⲟⲩ·
ⲛ ⲧⲟⲟⲧϥ̄· ϩⲛ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲛⲅ̄ⲛⲟϫϥ̄· ⲉ ϫⲱϥ· ⲙⲉϣⲁⲕ·
ϥⲛⲁⲛⲉϩⲥⲉ· ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁϥⲃⲱⲕ· ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲉϥⲣⲓⲙⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲇⲉ ⲛ̄ϥϩⲙⲟⲟⲥ· ϩⲁϩⲧⲛ̄ ⲡⲣⲟ·
ϫⲉ ⲛⲧⲁϥⲉⲓ ϩⲛ̄ ⲟⲩⲕⲁⲩⲙⲁ· ⲉϥϩⲟⲟⲥⲉ· ⲡϣⲏⲣⲉ ⲇⲉ
ϣⲏⲙ· ⲁϥⲡⲁϩⲧϥ̄· ⲛⲁϥ ⲁϥⲧⲁⲙⲟϥ· ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ·
ⲡⲇⲓⲕⲁⲓⲟⲥ ⲇⲉ ⲛ ϣⲛ̄ϩⲧⲏϥ· ⲛ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲛⲧ
ⲁϥϣⲱⲡⲉ· ⲁϥⲙ̄ⲕⲁϩ· ⲛ̄ϩⲏⲧ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲓⲛⲉ·
ⲛⲁⲓ· ⲛ ⲟⲩⲕⲟⲩⲓ· ⲙⲙⲟⲟⲩ ⲛϥ̄ϥⲓⲧϥ̄· ⲛϥ̄ⲛⲟϫϥ̄·
ⲉ ϫⲱϥ· ϩⲙ̄ ⲡⲣⲁⲛ· ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲓⲉⲛⲧϥ̄ ⲇⲉ· ⲛⲁϥ·
ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟϥ· ⲁϥⲧⲁⲁϥ ⲛⲁϥ· ϫⲉ ϫⲓⲧϥ̄·
ⲛⲅ̄ⲛⲟϫϥ̄ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̄ⲛⲟϫⲕϥ̄· ⲉ ϫⲱϥ·
ⲁϥⲧⲱⲟⲩⲛ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁϥⲉⲓ· ⲙⲛ̄ ⲡⲉϥϣⲏⲣⲉ ⲁϥⲟⲩ-
ⲱϣⲧ̄· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ̄ ⲛⲧⲟϥ ⲇⲉ· ⲁϥ-
ⲧⲟⲩⲛⲟⲥϥ̄· ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲱϣⲧ̄· ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲁⲛⲟⲕ· ⲅⲁⲣ· ⲁⲛⲅ̄ ⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲥ· ⲛ ⲧⲉⲣ ϥ̄ⲧⲱⲟⲩⲛ
ⲇⲉ· ⲁ ⲡⲉϥϣⲏⲣⲉ· ⲧⲁⲙⲟϥ· ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲉϥϫⲱ
ⲙⲙⲟⲥ | ϫⲉ ⲛ ⲧⲉⲣ ⲓⲛⲟⲩϫⲕ̄· ⲙ ⲡⲙ[ⲟⲟⲩ ⲉ ϫⲱ]ⲕ· ⲁⲕ- Fol. 44 b
ⲃⲟϭⲕ̄· ⲁⲕⲁⲁϩ· ⲉⲣⲁⲧⲕ· ϩⲱⲥ ⲉϣϫⲉ ⲛⲧⲁⲕⲛⲉϩⲥⲉ· ϩⲁ ⲡⲑ̄
ⲡϩⲓⲛⲏⲃ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲩⲃⲱⲕ· ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄·
ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲟⲩⲥϩⲓⲙⲉ ⲇⲉ ϩⲙ̄ ⲡⲉⲓⲗⲁⲕ ⲛ ⲧⲉⲣⲥ̄ⲉⲓ·
ⲉⲥⲛⲁⲙⲓⲥⲉ· ⲁ ⲡⲉⲥϣⲏⲣⲉ· ϫⲟϩⲧ̄ ⲛϩⲏⲧⲥ̄· ⲁϥⲙⲟⲩ· ⲁⲩⲱ
ⲛ̄ ⲧⲉⲣ ⲥ̄ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛ ⲛⲉⲥϣⲡⲏⲣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ·
ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ϩⲓⲧⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ
ⲁⲥⲱϣ· ⲉ ⲃⲟⲗ· ⲉϥϫⲱ· ⲙⲙⲟⲥ ϫⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ· ϩⲛ̄ ⲧⲟⲩⲛⲟⲩ
ⲛ ⲁⲛⲁⲅⲕⲏ· ⲛⲧⲉⲩⲛⲟⲩ ⲁⲥⲙⲓⲥⲉ· ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ·
ⲉϥⲙⲟⲟⲩⲧ· ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲇⲉ· ⲁⲩⲗⲩⲡⲉⲓ· ⲉⲙⲁⲁⲧⲉ· ⲉ
ⲧⲃⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲛ ⲧⲉⲣⲉ ⲧϣⲉⲉⲣⲉ ⲇⲉ ϣⲏⲙ· ⲛⲁⲩ

ⲉ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲉⲩⲙⲟⲕϩ̅· ⲛ̅ϩⲏⲧ· ⲡⲉϫⲁⲥ· ⲛⲁⲩ ϫⲉ
ⲁϩⲣⲱⲧⲛ̅· ⲉⲧⲉⲧⲛ̅ⲙⲟⲕϩ̅· ⲛ̅ϩⲏⲧ· ⲉ ⲧⲃⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ·
ⲛ̅ⲥⲁⲃⲏⲗ ⲅⲁⲣ ϫⲉ ⲁⲓⲁⲓⲧⲉⲓ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉϣϫⲉ ⲁⲓϩⲱⲛ· ⲉ ⲙⲟⲩ· ⲁⲛⲟⲕ· ⲙ ⲡⲁ
ⲥⲱⲙⲁ· ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅· ⲇⲉ· ⲛϭⲓ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲉⲛⲉ
ϩⲛ̅ⲣⲙ̅ⲙⲁⲟ· ⲅⲁⲣ· ⲙⲙⲁⲁⲧⲉ ⲛⲉ· ⲁⲩϫⲓ ⲛ̅ ϩⲉⲛⲭⲣⲏ-
ⲙⲁ· ϩⲛ̅ ⲛⲉⲩϭⲓϫ· ⲁⲩⲃⲱⲕ· ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ϩⲁⲣⲱⲛ· ⲛⲧⲟϥ ⲇⲉ ⲁⲩⲧⲁⲙⲟϥ· ϩⲙ̅ ⲡⲉⲡⲛⲁ̅· ϫⲉ
ⲥⲉⲛⲏⲩ· ϣⲁ ⲣⲟⲕ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ϣⲧⲁⲙ· ⲙ ⲡⲣⲟ·
ⲙⲡⲣ̅ ⲕⲁ ⲣⲱⲙⲉ· ⲛⲁⲓ· ⲉ ϩⲟⲩⲛ· ⲙⲡⲟⲟⲩ· ⲛ ⲧⲉⲣ
Fol. 45 *a* ⲟⲩⲉⲓ | ⲇⲉ· ⲟⲩⲣ̅· ⲟⲩⲛⲟϭ· ⲛ ⲁⲡⲣⲏⲧⲉ· ⲉⲩⲧⲱϩⲙ̅·
ϥ̅ ⲉϩⲟⲩⲛ ⲛⲧⲟϥ· ⲇⲉ· ⲁϥϭⲱϣⲧ· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲟⲩϣⲟϣⲧ̅
ⲡⲉϫⲁϥ· ⲛⲁⲩ ϫⲉ ⲉⲧⲛ̅ϣⲓⲛⲉ· ⲛⲥⲁ ⲟⲩ· ⲁⲩⲟⲩⲱϣⲃ̅·
ϫⲉ ⲉⲛϣⲓⲛⲉ· ⲛⲥⲁ ⲧⲉⲕⲙⲛ̅ⲧ̅ⲡⲉⲧⲟⲩⲁⲁⲃ· ⲉⲓⲧⲁ· ⲡⲉϫⲁϥ·
ϫⲉ ⲉⲧⲉⲧⲛ̅ⲣ̅ ⲭⲣⲓⲁ· ⲛ̅ ⲟⲩ· ⲡⲉϫⲁⲩ· ϫⲉ ⲛⲧⲁⲛⲉⲓ· ϫⲉ
ⲉⲛⲉⲁⲡⲁⲛⲧⲁ· ⲉ ⲧⲉⲕⲙⲛ̅ⲧ̅ⲡⲉⲧⲟⲩⲁⲁⲃ· ϫⲓ ⲛ ⲧⲟⲟⲧⲛ̅ ⲛ ϯ
ⲕⲟⲩⲓ ⲛ ⲉⲩⲗⲟⲅⲓⲁ· ⲛⲅ̅ϣⲗⲏⲗ· ⲉϫⲙ̅ ⲡⲕⲟⲩⲓ· ⲛ ϣⲏⲣⲉ
ⲛ̅ϥⲱⲛϩ̅· ⲛ ⲧⲉϥⲙⲁⲁⲩ· ⲕⲁⲓ ⲅⲁⲣ ⲛⲧⲁ ⲧⲉϥⲙⲁⲁⲩ ⲉⲡⲓ-
ⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲕⲣⲁⲛ· ⲙ ⲡⲛⲁⲩ· ⲛⲧⲁⲥⲉⲓ· ⲉⲥⲛⲁⲙⲓⲥⲉ·
ⲉⲛⲉ ⲙⲙⲟⲛ ⲡⲉ· ⲁⲩⲙⲟⲩ· ⲙ ⲡⲉⲥⲛⲁⲩ· ⲡⲉϫⲉ ⲡϩⲁⲅⲓⲟⲥ·
ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲛⲁⲩ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲟⲟⲥ·
ϫⲉ ⲧⲛⲟⲩⲛⲉ· ⲙ ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ· ⲧⲉ ⲧⲙⲛ̅ⲧⲙⲁⲓ ϩⲟⲙⲛ̅ⲧ̅·
ⲁⲩⲱ ⲟⲛ ⲁ ⲡⲉⲧⲣⲟⲥ· ⲉⲡⲓϯⲙⲁ· ⲛ̅ ⲥⲓⲙⲱⲛ· ⲉϥϫⲱ·
ⲙⲙⲟⲥ· ϫⲉ ⲡⲉⲕϩⲁⲧ· ⲙⲛ̅ ⲡⲉⲕⲛⲟⲩⲃ· ⲉϥⲉϣⲱⲡⲉ ⲛ̅ⲙ̅-
ⲙⲁⲕ· ϩⲓ ⲡⲧⲁⲕⲟ· ϫⲉ ⲁⲕⲙⲉⲉⲩⲉ· ϫⲉ ⲧⲇⲱⲣⲉⲁ ⲙ
ⲡⲛⲟⲩⲧⲉ· ϣⲁⲩϫⲡⲟⲥ· ϩⲓⲧⲛ̅ ⲭⲣⲏⲙⲁ· ⲧⲁⲓ ⲅⲁⲣ· ⲉ ⲧⲃⲉ
ⲧⲙⲛⲧⲙⲁⲓ ϩⲟⲙⲛ̅ⲧ̅· ⲛⲧⲁⲩⲥϩⲣⲟⲩⲉⲣ (*sic*) ⲅⲓⲉⲓⲥⲉⲓ· ϩⲛ̅ ⲟⲩ-
ⲥⲱⲃϩ̅· ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲟⲛ· ⲛⲧⲁϥϫⲟⲟⲥ· ⲙ ⲡⲃⲁⲥⲓⲗⲓⲕⲟⲥ ϫⲉ
ⲃⲱⲕ· ⲡⲉⲕϣⲏⲣⲉ· ⲟⲛϩ̅· ⲛⲧ ⲁϥϯ ⲛⲟⲩⲃ· ⲛⲁϥ ⲁⲛ· ⲟⲩⲇⲉ
ϩⲁⲧ· ⲛⲧⲱⲧⲛ̅ ⲇⲉ· ϩⲱⲱⲧ ⲧⲏⲩⲧⲛ̅· ⲉϣⲱⲡⲉ· ⲟⲩⲛ ⲧⲉⲧⲛ̅-
ⲡⲓⲥⲡⲓⲥ (*sic*)· ⲙⲙⲁⲩ· ⲧⲇⲱⲣⲉⲁ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲛⲁϣⲱⲡⲉ ⲛⲏⲧⲛ̅·
ⲁⲩⲟⲩⲱϣⲃ̅ [ϫ]ⲉ ⲧⲛ̅ⲡⲓⲥⲧⲉⲩⲉ· ⲉ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ
Fol. 45 *b* ϩⲱⲃ· ⲛⲓⲙ· ⲉⲧ ⲉⲕⲛⲁϫⲟⲟⲩ· ⲛⲁⲛ· ϫⲉ ⲡⲉⲭ̅ⲥ̅· ⲛⲁϫⲟ-
ϥ̅ⲁ̅ ⲕⲟⲩ· ⲉ ⲃⲟⲗ ⁘— | ⲡⲉⲓⲱⲧ· ⲇⲉ ⲙ ⲡϣⲏⲣⲉ ϣⲏⲙ [ⲁϥϫⲓ]

ⲟⲩⲕⲟⲩⲓ ⲛⲕⲁϥ · ϩⲓⲣⲏ ⲡⲣⲟ · ⲙ ⲡⲉϥⲙⲁ · ⲛ ϣⲱⲡⲉ · ⲁϥ[ⲙⲟ]ⲩⲧ · ⲉ ⲡⲉϥϩⲱⲙ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ · ⲉ ⲣⲟⲙ ⲉ ⲡⲛⲓ · ⲁⲧⲣⲉ ⲉⲧⲛⲟϩ · ⲙⲙⲏⲛⲓⲛⲉ · ⲉⲧⲥⲱⲟⲩϩ · ⲙⲡ̄ ⲧⲉϥ-ϩⲓⲙⲉ · ⲙⲡ̄ ⲡⲉϣⲏⲣⲉ · ⲁ ⲡⲉⲩⲉⲓⲱⲧ ⲃⲱⲗ · ⲉ ⲃⲟⲗ · ⲙ ⲡⲕⲟⲩⲓ · ⲛ ⲕⲁϥ · ⲉⲧ ⲙⲛⲣ · ⲉ ⲡⲉϥϩⲱⲙ · ⲁⲩⲛⲟϩ ⲉ · ⲉⲩϩ ⲙⲡ̄ ⲡϣⲏⲣⲉ ⲛⲟⲩⲓ ⲉⲧ ⲙⲟⲟⲩⲧ · ⲛⲧⲉⲙⲟⲩ · ⲁⲩⲛⲓⲧ · ⲙ ⲡⲉϥ-ϩⲱⲙⲉ ⲁⲩⲱ ⲁⲩⲟⲩⲁϩ · ⲛ ⲡⲉⲩⲁⲗ · ⲁⲣ ϣⲡⲏⲣⲉ ⲙ̄ⲡⲓ ⲛⲉⲧ ϩⲙⲟⲟⲩ · ϩⲁⲣⲧⲥ · ⲁⲩϯ ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟ̀ⲧⲉ · ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲟⲩⲙⲛⲛϣⲉ ⲁⲉ · ⲉⲙϣⲟⲟⲡ · ⲙ̄ⲡ̄ ϩⲉⲛϣⲱⲙⲉ ⲉⲛⲉ ϣⲁⲉⲛⲧⲟⲩ · ϣⲁ ⲣⲟϥ · ⲙ̄ⲡⲧⲁⲗ-ⲥⲟⲟⲩ · ⲉⲙϣⲟⲟⲡ · ⲛⲟⲉ ⲙⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲛⲧⲁ ⲡⲛⲟ̀ⲧⲉ · ☥ ⲛⲁϥ · ⲙ ⲧⲉϩⲟⲧⲥⲓⲁ · ⲉϩⲙ̄ ϣⲱⲙⲉ ⲙⲙⲁ · ⲁⲧⲣⲱⲙⲉ ⲁⲉ ⲟⲛ · ⲉⲓ ϣⲁ ⲣⲟϥ · ⲙ ⲟⲩⲟⲟⲩ · ⲉⲙⲛ̄ · ⲉ ⲧⲡⲟⲗⲓⲥ ⲥⲟⲩⲁⲛ · ⲁⲩⲥⲱ ⲉⲙⲣⲙⲉ · ⲉ ⲣⲟⲙ · ⲉ ⲣⲟϥ · ⲉⲙϣⲉ ⲙⲙⲟⲥ · ⲁⲉ ⲟⲧⲣⲱⲙⲉ · ⲙ ⲡⲣⲱⲙⲉ · ⲉⲙⲡ̄ⲧⲁ ⲡⲟⲗⲓⲥ · ⲉⲓϧⲣⲉϣⲥⲧⲉⲓ · ⲛⲁϥ · ⲙ ⲙⲛⲧ · ⲡⲣⲟⲗⲟⲕⲟⲧ☥ⲛⲟⲥ · ⲙⲡⲉ ⲓⲣⲉ · ⲉ ⲣⲟⲟⲩ · ⲛⲧⲁⲧⲁⲁⲩ ⲛⲁϥ · ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩ · ⲁⲉ ⲣⲱⲙ ⲛ̄ⲣⲏⲧ · ⲉ ⲣⲁⲓ · ⲉ ϩⲱⲓ · ⲛⲧⲁⲧⲁⲁⲩ ⲛⲁϥ · ⲛⲧⲟⲩ ⲁⲉ · ⲙ̄ⲡⲉ ⲭⲁⲛⲉϩⲉⲓ · ⲁⲗⲗⲁ · ⲁⲭⲁⲙⲁⲣⲧⲉ · ⲙⲙⲟⲓ · ⲉ ⲧⲃⲉ ⲡⲉϥϩⲣⲉϣⲥⲧⲉⲓ · ⲉⲁⲟⲩⲱϣ · ⲉ ⲓⲥ ⲛⲧⲟⲟⲩ ⲙ ⲡⲁ ⲙⲁ · ⲛ ⲉⲗⲟⲟⲗⲉ · ⲛⲧⲁⲓⲧⲁⲣⲟϥ · ⲣⲁ ⲛⲁⲓⲟⲧⲉ · ⲉ ☥ⲥⲓⲙⲉ · ⲙ ⲡⲕⲟⲩⲓ · ⲙ̄ ⲡⲁⲣⲁⲗⲩⲧⲓⲁ · ⲉ ϧⲟⲗ ⲛ̄ⲣⲏⲧ̄ϥ · ⲉ ⲧⲃⲉ ⲧⲁ ⲥⲓⲛⲱⲛ̄ϥ · ⲙⲡ̄ ⲛⲁϣⲏⲣⲉ | ⲛⲣⲏⲕⲉ · ⲁⲩⲱ ⲉⲓ☥ ⲛⲁϥ · Fol. 46 a
ⲛ̄ⲧⲉⲭⲙⲓⲥⲉ · ☥ⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲛ ⲧⲉⲕⲙⲙ̄ⲡⲉⲧⲟⲩⲁⲁⲩ · ⲁⲩ ⲉ ⲧⲣⲏⲧ̄ⲡⲟⲟⲩ · ⲛⲁϥ · ⲛ̄ⲧⲁⲛⲉϩⲉ · ⲙⲙⲟⲓ · ⲛⲧⲁ ⲟⲧⲁ ⲥⲁⲣ · ⲉⲓ̄ ⲛⲁ ⲡⲉϥⲛⲓ · ϫⲟⲟⲥ ⲉ ⲣⲟⲓ ⲁⲉ ⲉⲛⲁ☥ ⲁⲛⲁϥⲛ ⲉ ⲣⲟⲕ · ⲉ ⲧⲃⲉ ⲡⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ · ⲉⲛⲁⲧⲣⲉϥⲙⲱⲧ · ⲙ̄ⲡⲁⲡⲟ-ⲧⲁⲥⲥⲉ · ⲙ ⲡⲉⲕⲙⲁ · ⲛ ⲉⲗⲟⲟⲗⲉ · ⲁⲩⲱ ☥ⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ ⲉⲕⲱⲛⲧⲁⲛⲏⲟⲟⲩ · ⲛⲁϥ · ⲛ̄ⲛⲁⲣ ⲁⲧ ⲥⲱⲧⲙ̄ ⲛⲥⲱⲕ · ⲁⲛ ⲛⲁⲓ ⲁⲉ ⲉⲁϥϣ ⲙⲙⲟⲟⲩ · ⲉⲙⲡⲣⲉ · ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲛ ⲣⲟⲩⲇⲉ · ϣⲱⲡⲉ · ⲛⲧⲟϥ ⲁⲉ ⲁⲩⲧⲱⲙⲁ ϩⲉⲙⲛⲁⲩϣⲕ · ⲉ ⲡⲉϩⲛⲓ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲁⲉ ⲛ ⲧⲉⲣ ⲁ̄ⲛⲁⲩ · ⲉ ⲡⲉⲙⲛⲁϩ · ⲛⲣⲏⲧ · ⲡⲉϩⲁϥ ⲛⲁϥ · ⲁⲉ ϩⲙⲟⲟⲩ ⲛⲁⲕ · ⲛ ⲡⲉ ⲛⲁⲓ ⲙⲁ · ϣⲁ ⲧⲟⲟⲩⲉ · ⲁⲉ ⲁ ⲡⲛⲁⲩ · ⲡⲣⲟⲕⲟⲡⲧⲉⲓ · ⲁⲩⲱ

ⲁϥϩⲙⲟⲟⲥ ϩⲓ ⲧⲁⲩⲗⲏ· ϩⲓ ⲃⲟⲗ· ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲓ·
ϫⲉ ϫⲓ· ⲛⲁⲕ· ⲛ ⲟⲩⲟⲉⲓⲕ· ⲙ̅ⲛ̅ ⲟⲩⲙⲟⲟⲩ ⲛⲅ̅ⲧⲁⲁⲩ·
ⲛⲁϥ· ⲛ̅ⲅ̅ϫⲟⲟⲥ ⲛⲁϥ· ϫⲉ ϩⲙⲟⲟⲥ ⲛⲁⲕ· ϣⲁ ϩⲧⲟⲟⲩⲉ·
ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲃⲟⲏⲑⲉⲓ· ⲉ ⲣⲟⲕ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲉⲓⲣⲉ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲓ· ⲁⲩⲱ ⲙⲡⲉ ⲡⲣⲱⲙⲉ ⲟⲩⲱϣ·
ⲉ ϫⲓ ϯⲡⲉ· ⲛ ⲗⲁⲁⲩ· ⲉ ⲧⲃⲉ ⲧⲗⲩⲡⲉⲓ· ⲁⲩⲱ ⲁⲓⲃⲱⲕ·
ⲁⲓⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁϥⲉⲓ· ⲉ ⲃⲟⲗ· ϣⲁ ⲣⲟϥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅· ⲡⲁ ϣⲏⲣⲉ· ⲧⲱⲟⲩⲛ ⲛⲅ̅
ⲟⲩⲱⲙ· ⲛ̅ ⲟⲩⲕⲟⲩⲓ· ⲛ̅ⲟⲉⲓⲕ· ⲁⲩⲱ· ϯⲡⲓⲥⲧⲉⲩⲉ[illegible]
Fol. 46 b ⲡⲛⲟⲩⲧⲉ ⲛⲁⲃⲟⲏⲑⲉⲓ· ⲉ ⲣⲟⲕ· | ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁϥ-
ϥ̅ⲅ̅ ⲉϣⲡⲓⲑⲉ ⲙⲙⲟϥ· ⲁϥⲧ[ⲱ]ⲟⲩⲛ· ⲁϥⲟⲩⲱⲙ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲇⲉ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁϥⲧⲱⲟⲩⲛ· ⲁϥⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ⲉ ⲡⲙⲁ
ⲛ ⲧⲡⲉ· ⲁϥⲉⲣ ⲧⲉⲩϣⲏ· ⲧⲏⲣ̅ⲥ̅· ⲉϥⲥⲟⲡⲥ̅ⲡ̅ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲉϥϣⲗⲏⲗ· ⲉ ⲧⲃⲏⲏⲧϥ̅ ϩⲧⲟⲟⲩⲉ ⲇⲉ· ⲛ ⲧⲉⲣ ϥ̅ϣⲱⲡⲉ·
ⲁ ⲡⲣⲱⲙⲉ ϣⲓⲛⲉ· ⲛⲥⲁ ⲃⲱⲕ· ⲉ ⲡⲉϥⲏⲓ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲇⲉ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲡⲉϫⲁϥ· ⲛⲁϥ· ϫⲉ ϭⲱ ⲛⲁⲕ· ⲛ̅ ⲕⲉ
ⲕⲟⲩⲓ· ⲕⲛⲁⲃⲱⲕ· ⲉ ⲡⲉⲕⲏⲓ· ⲉⲣⲉ ⲡⲉⲕϩⲏⲧ ⲙⲟⲧ̅ⲛ̅· ⲁⲩⲱ
ⲙⲡⲁⲧⲉ ⲡϣⲁϫⲉ· ⲟⲩⲱϩ ϩⲛ̅ ⲣⲱϥ· ⲉⲓⲥ ⲡⲣⲱⲙⲉ· ⲛ
ⲣ̅ⲙ̅ⲙⲁⲟ· ⲁϥⲉⲓ ⲉϥⲧⲁⲗⲏⲩ· ⲉⲩⲉⲓⲱ· ⲉⲩⲁⲙⲁϩⲧⲉ· ⲙⲙⲟϥ·
ⲉⲣⲉ ⲕⲉ ⲥⲛⲁⲩ· ⲛ̅ⲣⲱⲙⲉ· ⲟⲩⲏⲏϩ· ⲛⲥⲱϥ· ⲉⲩϫⲓ ⲙⲟⲉⲓⲧ·
ϩⲏⲧϥ̅· ϣⲁ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲉⲣⲉ ⲛⲉϥⲃⲁⲗ ⲟⲩⲱⲛ· ⲛ̅ϥ̅ⲛⲁⲩ·
ⲉ ⲃⲟⲗ· ⲁⲛ· ⲁϥⲡⲁϩⲧϥ̅· ⲁϥⲟⲩⲱϣⲧ̅· ⲉϫⲛ̅ ⲛ̅ ⲟⲩⲣⲏⲏⲧⲉ·
ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁϥⲁⲙⲁϩⲧⲉ ⲙⲙⲟϥ· ⲁϥⲧⲱⲟⲩⲛ· ⲙⲙⲟϥ·
ⲉ ϩⲣⲁⲓ Ⲉⲓⲧⲁ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁϥ ϫⲉ ⲙⲡⲉ
ⲕⲥⲱⲧⲙ̅· ⲉ ⲡⲛⲟⲙⲟⲥ· ⲉϥϫⲱ· ⲙⲙⲟⲥ ϫⲉ ⲟⲩ ϫⲉ ⲛⲛⲉ-
ⲕⲉⲡⲓⲑⲩⲙⲉⲓ· ⲉ ⲗⲁⲁⲩ· ⲛ̅ⲛ̅ⲕⲁ ⲙ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲕ ⲟⲩⲇⲉ
ϩⲙ̅ ⲡⲉϥⲏⲓ· ⲟⲩⲇⲉ ⲧⲉϥⲥⲱϣⲉ· ⲟⲩⲇⲉ ⲡⲉϥⲧⲃ̅ⲛⲏ· ⲟⲩⲇⲉ
ⲡⲉϥⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ· ⲟⲩⲇⲉ· ⲡⲉϥⲙⲁ· ⲛ ϫⲟⲉⲓⲧ[illegible]ⲉϣϫⲉ
ⲛⲛⲉⲛϫⲟⲟⲩ· ⲧⲏⲣⲟⲩ· ⲛⲧⲉ ⲡϣⲁ[illegible]
[illegible][ⲡⲉϫ]ⲁϥ ⲟⲛ[illegible]ⲏⲓ |
Fol. 47 a ⲉⲩⲏⲓ· ⲉⲧ ⲧⲱϭⲉ ⲛ̅ ⲟⲩⲥⲱϣⲉ· ⲉⲩⲥⲱϣⲉ· ϫⲉ ⲉⲩⲉϥⲓ·
ϥ̅ⲇ̅ ⲛⲧⲉ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲟⲩ· ⲡⲉⲓ ϣⲁϫⲉ· ϫⲉ ⲟⲩⲟⲓ· ⲟⲩⲟⲛ̅ϩ̅·
ⲙ ⲡϩⲱⲃ· ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩⲛ ⲟⲩⲛⲟϭ· ⲛ ⲕⲟⲗⲁⲥⲓⲥ ϭⲉⲉⲧ·
ⲉ ⲡⲉⲧ ⲛⲁⲉⲡⲓⲑⲩⲙⲉⲓ ⲉ ⲛⲉⲛⲕⲁ· ⲙ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ· ϫⲓⲛ

ⲟⲩⲛⲟϭ ϣⲁ ϩⲣⲁⲓ· ⲉⲩⲕⲟⲩⲓ· ⲛ ⲉⲗⲁⲭⲓⲥⲧⲟⲛ· ⲉϥⲱϣ ⲉ
ⲃⲟⲗ ⲟⲛ· ⲛϭⲓ ⲡⲥ̅ⲏ̅ⲣ̅· ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̄ ⲛ̄ⲛⲁⲏⲧ· ϫⲉ
ⲛⲧⲟⲟⲩ· ⲛⲉⲧ ⲟⲩⲛⲁⲛⲁ· ⲛⲁⲩ· ⲉⲓⲧⲁ ⲟⲛ· ϫⲉ ⲡⲛⲁ·
ϣⲁϥϣⲟⲩϣⲟⲩ· ⲙ̀ⲙⲟϥ· ϩⲓϫⲛ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲛⲁ· ⲙ ⲡⲉⲓ
ⲙⲁ· ⲡⲁ ϣⲏⲣⲉ· ⲧⲁⲣⲟⲩⲛⲁ· ⲛⲁⲕ ϩⲙ̄ ⲡⲕⲉ ⲙⲁ· ⲉⲧ
ⲉⲕⲛⲁⲃⲱⲕ· ⲉ ⲣⲟϥ ⲛⲁⲛⲟⲩⲥ ⲛⲁⲕ· ⲉ ⲧⲣ̄ⲕ̄ϣⲛ̄ϩⲧⲏⲕ· ϩⲁ
ⲡϩⲏⲕⲉ· ϫⲉ ⲛⲛⲉ ⲧⲙⲛ̄ⲧ̄ⲉ̄ⲃⲓⲏⲛ· ⲛⲛⲓⲛⲉⲩⲏ· ⲡⲁⲧ ⲛⲁ·
ⲧⲁϩⲟⲕ· ⲉ ⲃⲟⲗ· ϫⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲟⲩⲁⲧ ⲛⲁ ⲧⲉ· ⲙ ⲡⲉⲧⲉ
ⲙⲡⲉ ϥⲉⲓⲣⲉ· ⲙ ⲡⲛⲁ· ⲁⲩⲱ ⲟⲛ· ϫⲉ ⲡⲛⲁ· ϣⲁϥϣⲟⲩ-
ϣⲟⲩ· ⲙ̀ⲙⲟϥ· ϩⲓϫⲛ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲙⲏ ⲙⲡⲉ ⲕⲥⲱⲧⲙ̄· ⲉ
ⲧⲃⲉ ⲁⲭⲁⲃ ϫⲉ ⲛⲧⲁⲟⲩ· ϣⲱⲡ̄ⲉ̄· ⲙ̀ⲙⲟϥ· ⲛ ⲧⲉⲣ ϥ̄ⲉⲡⲓ-
ⲑⲩⲙⲉⲓ· ⲉ ⲡⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ ⲛ ⲛⲁⲃⲟⲩⲑⲁⲓ· ⲡⲓⲥⲣⲁⲉⲓⲗⲏ-
ⲧⲏⲥ· ⲛⲁⲓ ⲇⲉ ⲛ ⲧⲉⲣ ϥ̄ϫⲟⲟⲩ· ⲙ ⲡⲣⲱⲙⲉ ⲛ ⲣ̄ⲙ̄ⲙⲁⲟ·
ⲛϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ̄ ⲁϥⲟⲩⲱϣⲃ̄· ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁ· ⲛⲁⲓ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲉⲧ ϩⲁⲉⲟⲟⲩ· ⲛⲅ̄-
ⲥⲟⲡⲥ̄ⲡ̄· ⲙ ⲡⲉⲭⲥ̄· ϩⲁ ⲣⲟⲓ· ⲛⲧⲉ ⲡⲉⲓ ⲕⲁⲕⲉ· ⲗⲟ ⲙ̀-
ⲙⲁⲩ· ϩⲓϫⲛ̄ ⲛⲁⲃⲁⲗ· ⲁⲩⲱ ⲛ̄ ϯⲛⲁⲣ ⲁⲧ ⲥⲱⲧⲙ̄· ⲛ̄ⲥⲱⲕ
[illegible]ϩⲛ̄ ⲗⲁⲁⲩ ⲛϩⲱⲃ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ | ϫⲉ Fol. 47 b
ⲉⲕⲡⲓⲥⲧⲉⲩⲉ· ϫⲉ ⲟⲩⲛϭⲟⲙ· ⲙ̀ⲙⲟⲓ ⲉⲣ ⲡⲁⲓ· ⲁϥⲟⲩⲱϣⲃ̄· ϥ̄ⲉ̄
ϫⲉ ⲥⲉ ⲧⲱⲛⲟⲩ· ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟ̄ⲩⲁⲁⲃ· ⲗⲟⲓⲡⲟⲛ ⲥⲱⲧⲙ̄·
ⲉ ⲣⲟⲓ· ⲛ̄ⲧⲁϫⲱ· ⲉ ⲧⲉⲕⲁⲅⲁⲡⲏ· ⲙ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ·
ⲙ̀ⲙⲟⲓ· ⲁⲥϣⲱⲡⲉ ⲇⲉ· ϩⲙ̄ ⲡⲧⲣⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲉⲕϣⲁϫⲉ·
ⲛⲙ̄ⲙⲁⲓ· ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲃⲱⲕ· ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧ· ⲛⲥⲁϥ
ⲁⲓⲃⲱⲕ· ⲉ ϩⲣⲁⲓ ⲉ ⲡⲁ ⲏⲓ· ⲁⲓⲛⲕⲟⲧ̄ⲕ̄· ⲁⲓⲛⲉϩⲥⲉ ⲉ ϩⲣⲁⲓ·
ⲛⲧⲉⲩϣⲏ· ⲁⲓⲁⲓⲥⲑⲁⲛⲉ· ⲉ ⲡⲉⲓ ⲛⲟϭ· ⲛⲕⲁⲕⲉ· ϩⲓϫⲛ̄
ⲛⲁⲃⲁⲗ· ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ϩⲧⲟⲟⲩⲉ ϣⲱⲡⲉ· ⲡⲉϫⲁⲓ ⲛ̄ ⲛⲁ-
ⲣⲱⲙⲉ· ϫⲉ ⲛ ϯⲛⲁⲩ· ⲉ ⲃⲟⲗ· ⲁⲛ· ⲙⲡⲟⲟⲩ· ⲛⲧⲟⲟⲩ
ⲇⲉ· ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲡⲁⲛⲧⲱⲥ ⲛⲧⲁ ⲡⲁⲓ· ⲧⲁϩⲟⲕ· ⲉ ⲧⲃⲉ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁⲛⲛⲁⲩ· ⲉ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲕ-
ϣⲁϫⲉ ⲛⲙ̀ⲙⲁϥ· ⲛⲥⲁϥ· ⲉ ⲧⲃⲉ ⲛ ⲛⲟⲩⲃ ⲛⲧⲁϥⲃⲱⲕ· ϣⲁ
ⲣⲟϥ· ⲛ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲇⲉ ϫⲉ ⲁϥⲉⲓ· ϣⲁ ⲧⲉⲕⲙⲛ̄ⲧ̄ⲡⲉⲧ-
ⲟⲩⲁⲁⲃ· ⲁⲓⲉⲓⲙⲉ ϫⲉ ⲛⲧⲁ ⲡⲉⲓ ϩⲱⲃ· ⲧⲁϩⲟⲓ· ⲉ ⲧⲃⲏⲏⲧϥ̄·
ⲁⲓⲉⲓ ϣⲁ ⲣⲟⲕ· ϩⲱⲱⲧ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲡⲓⲥⲧⲉⲩⲉ· ϫⲉ ⲟⲩ-
ⲛϭⲟⲙ· ⲙ̀ⲙⲟⲕ· ⲉ ⲧⲁⲗϭⲟⲓ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ·

же екшанр̄ пна· ин̄ пρнке· пеχ̄с ρωщ· наталсок· ащιоотте· е отα· ннет ιοοще· нιιιач ащхι· и пекрашιатон· н̄ тоот̄ч̄ ащтααч· и паικαιος· апа ραρωн· пеже ппет отααв· апа ραρωн
Fol. 48 a ηαч [two lines illegible] | ρн̄ пει κοсμος н̄ч̄ϯ нак· и
ηε пекваеке· ρн̄ пει αιωн· ет нηт· нтетнот· ащсфрагιζе· н̄пеqваλ· ащιоотте· е рοι пежач нαι· же анпе· и ϯλακнин· ιιιοοт αтω пежач· нач· же ειа пекро· ρ̄н̄ отпιстιс· нтетнот· же· нтачею и пеqро· ащнат· е βολ· ατρ̄ шпнре· нει нет ραστнч̄· ατϯ εοοт· и ппοотте· ащтωοτи· ащотωшт· и ппет отααв· апа ραρωн· ещшп̄ ρнοт· и ппοотте· нιιιач ехн̄ пеqнат· е βολ· ппет отααв· же ащϯ и пекрашιатон и прωιε и ρнке· ащρωн· е тоот̄ч̄· ещхω ιιιοс· же н̄ток· ρωωк· арι пна· ин̄ пет ριтοτωк нθе нтаααч· нιιιак инпоте н̄с̄ хс̄ же ан̄ отρнке· инοοи· ιιιοι· ер тентολн· и пеταγγелιον· инε пеταγγелιον· шп̄ жп̄ ллаат и λοιπε· нак· ω пρнке· е трккоос аλλа· ша ρραι· ετхω ιιιοт и ωрш̄· ппοотте нач̄ βεεке· нак· ρа роч· инр̄ рθе· и пρн̄ραλ и ат шат· нта пеqхοεις· ка ραρ· н̄сιнсωр· нач е βολ· ащβωк· ащωст̄ и пеqшβнр· ρн̄ραλ· е тβе ρенкοοτε ет е роч· аλλа· шωпе· нточ (sic)· нθе и пρн̄ραλ· н̄ сабе· н̄та пеqсιнсωр
Fol. 48 b сωβ нач· | ащотωшт̄· н̄сι прωιε· н̄ ρнке· же
ч̄ζ шλнλ е хωι· па ειωт· ет отααв· атω ϯнарарец е ρωβ· ιιιн· н̄такронοс· е тοοт· атω таι те θе нтаϯρнт· и песнат· ащβωк е βολ рι тоот̄ч̄· ετϯ εοοт· и ппοотте· пρ̄ιιιαο же· и тер ч̄βωк· е пеqнι· ащхω е неqршιε· нρωβ· ιιιн· н̄тащшпе· ιιιοч неч̄ отршιε же он ρн̄ пеqнι· ере неqотрнητе· ϯткас· е роч· и относ· и отоειш· и тер ч̄сωтм̄· е нешпнре· ет ере ппет

ⲟⲩⲁⲁⲃ· ⲉⲓⲣⲉ· ⲙⲙⲟⲟⲩ· ⲡⲉϫⲁϥ· ϫⲉ ϩⲁⲙⲟⲓ· ⲉⲓⲉ·
ⲁⲛⲟⲕ· ⲡⲉⲛⲧ ⲁⲓⲙⲡϣⲁ· ⲛ ⲁⲡⲁⲛⲧⲁ· ⲉ ⲣⲟϥ· ⲛ̄ϥ̄ⲛⲁ·
ϩⲁ ⲧⲁ ⲙ̄ⲛ̄ⲧⲉⲃⲓⲏⲛ· ⲧⲁⲙⲁⲧⲉ· ⲙ ⲡⲧⲁⲗϭⲟ· ⲡⲉϫⲁϥ·
ⲛ̄ϭⲓ ⲡⲣⲱⲙⲉ· ⲉⲧ ϯⲧⲕⲁⲥ· ⲙ ⲡⲣⲱⲙⲉ· ⲛ̄ ⲣ̄ⲙⲙⲁⲟ·
ϫⲉ ⲙⲡⲉ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ϫⲱϩ· ⲉ ⲗⲁⲁⲩ· ⲙ ⲙⲉⲗⲟⲥ
ⲛⲧⲁⲕ ⲡⲉϫⲁϥ ϫⲉ ⲁϩⲉ· ⲁϥϫⲱϩ· ⲉ ⲛⲁϭⲓϫ· ⲁⲩⲱ
ⲁⲓⲡⲁϩⲧ̄ ϩⲁ ⲣⲁⲧϥ̄· ⲁⲓⲧⲁⲗⲟ· ⲛ̄ⲛⲁϭⲓϫ· ⲉϫⲛ̄ ⲛⲉϥⲟⲩ-
ⲣⲏⲏⲧⲉ· ⲁⲓⲟⲩⲱϣⲧ̄· ⲛⲁϥ· ⲡⲉϫⲁϥ ⲛⲁⲓ (*sic*)· ϫⲉ ⲁⲣⲓ
ⲧⲁⲅⲁⲡⲏ· ⲛⲅ̄ϩⲛ̄ⲧⲕ̄· ⲉ ϩⲟⲩⲛ [ⲉ ⲣ]ⲟⲓ· ⲛ ⲧⲉⲣ ϥ̄ϩⲱⲛ· ⲇⲉ
ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟϥ· ⲁϥ[ⲁⲙⲁϩ]ⲧⲉ· ⲛ ⲧⲉϥϭⲓϫ· ⲁϥⲧⲟϭ̄ⲥ̄·
ⲉ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲉϥϫⲱ· ⲙⲙⲟⲥ· ϫⲉ ϯⲡⲓⲥⲧⲉⲩⲉ[illegible]
ϭⲓϫ[illegible]ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲁⲣⲱⲛ [one line illegible] |
ⲙ ⲡⲧⲁⲗϭⲟ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲗⲟ· Fol. 49 *a*
ⲉⲩϯⲧⲕⲁⲥ· ϫⲓⲛ ⲧⲉⲩⲛⲟⲩ· ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲟⲩⲟⲛ· ⲛⲓⲙ· ϥ̄ⲏ
ⲛⲧⲁⲩⲥⲱⲧⲙ̄· ⲁⲩϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛ ⲁⲡⲁ ϩⲁⲣⲱⲛ·
Ⲛⲉⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ· ϩⲙ̄ ⲡⲓⲗⲁⲕ· ⲉ ⲟⲩⲛⲧⲁϥ· ⲙⲙⲁⲩ·
ⲛⲟⲩⲉⲓⲱ· ⲉϥⲣ̄ ϩⲱⲃ· ⲛ̄ϩⲏⲧϥ̄ ϩⲙ̄ ⲡⲟⲩⲉⲓⲧ· ⲛ ⲧⲉⲣ ϥ̄ⲉⲓ
ⲇⲉ ϫⲉ ϥⲛⲁⲃⲱⲕ· ⲉ ⲡⲉϥⲏⲓ· ⲁ ⲡⲉⲓⲱ ϩⲉ· ϩⲁ ⲣⲁⲧϥ̄·
ⲙ ⲡⲟⲉⲓⲧ ⲁϥⲙⲟⲩ· ⲛⲧⲟϥ ⲇⲉ· ϩⲓⲧⲛ̄ ⲧⲉϥⲛⲟϭ· ⲙ ⲡⲓⲥ-
ⲧⲓⲥ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲁϥⲕⲁ ⲡⲉⲓⲱ ⲉϥⲛⲏϫ· ⲉ
ⲃⲟⲗ· ⲉϥⲙⲟⲟⲩⲧ· ⲁϥⲉⲓ ϣⲁ ⲣⲟϥ· ⲁϥⲧⲁⲩⲉⲑⲉ· ⲉ ⲣⲟϥ·
ⲡⲇⲓⲕⲁⲓⲟⲥ ⲇⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲡⲉ ϥⲙⲟⲩ· ⲡⲁ
ϣⲏⲣⲉ ⲁⲗⲗⲁ· ⲉϥⲟ ⲛⲕⲛⲁⲁⲩ· ⲁϥϯ ⲛⲁϥ· ⲛ̄ ⲟⲩϭⲉⲣⲱⲃ·
ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲃⲱⲕ· ⲛⲅ̄ⲣⲁϩⲧϥ̄· ⲛ̄ϩⲏⲧϥ̄· ⲛ̄ϩⲏⲧϥ̄ (*sic*)·
ⲛ ϣⲟⲙ̄ⲛ̄ⲧ· ⲛⲥⲟⲡ· ⲁⲩⲱ ϥⲛⲁⲧⲱⲟⲩⲛ· ⲁϥϫⲓⲧϥ̄ ⲇⲉ·
ⲁϥⲃⲱⲕ· ⲁϥⲣⲁϩⲧϥ̄ ⲛϩⲏⲧϥ̄· ⲛϣⲟⲙ̄ⲛ̄ⲧ· ⲛⲥⲟⲡ· ⲁϥ-
ⲧⲱⲟⲩⲛ ⲁϥⲁⲁϩ· ⲉⲣⲁⲧϥ̄· ⲛ̄ⲑⲉ· ⲉⲛⲉϥⲟ· ⲙⲙⲟⲥ·
ⲡⲣⲱⲙⲉ· ⲁϥⲉⲓ· ϣⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲉϥϫⲱ· ⲙⲙⲟⲥ· ϫⲉ
ϯⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ· ⲛⲁⲕ· ⲡⲁ ⲉⲓⲱⲧ ⲉ ⲧⲃⲉ ⲡⲉϩⲙⲟⲧ· ⲛⲧⲁϥ-
ⲧⲁϩⲟⲓ· ⲛⲧⲟϥ ⲇⲉ ⲁϥϩⲱⲛ ⲉ ⲧⲟⲟⲧϥ̄· ⲉ ⲧⲙ̄ ϫⲉ ⲡⲉⲛⲧ
ⲁϥϣⲱⲡⲉ· ⲉ ⲗⲁⲁⲩ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ· ⲗⲁⲁⲩ ⲅⲁⲣ· ⲣ̄ ⲁⲡⲓⲥⲧⲟⲥ·
ⲛ ⲛⲉⲛ ϣⲁϫⲉ· ⲕⲁⲓ ⲅⲁⲣ· ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ· ϫⲟⲟⲥ ϫⲉ ⲡ[illegible]
[illegible]ⲣⲉⲙ | ⲡⲁⲓ ϩⲱⲱϥ· Fol. 49 *b*
ϥⲛⲁⲁⲩ· ⲁⲩⲱ· ϥⲛⲁⲣ̄ ⲛⲉⲧ ⲛⲁⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲛⲧⲟϥ ⲇⲉ ϥ̄ⲑ

ϩⲱⲱϥ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲛⲉϥⲣ̄ ϩⲱⲃ·
ⲉⲛⲉϥϭⲓϫ· ⲙⲙⲁⲁⲧⲉ· ⲉϥⲉⲓⲣⲉ· ⲙ ⲡⲙⲉⲉⲩⲉ· ⲙ ⲡⲉⲧ
ⲥⲏϩ ϫⲉ ⲁⲛ̄ⲣ̄ ϩⲱⲃ· ⲛ̄ϭⲓϫ· ⲙ ⲡⲉϩⲟⲟⲩ· ⲙⲛ̄ ⲧⲉⲩϣⲏ·
ϫⲉ ⲛⲛⲉ ⲛⲟⲩⲉϩ ϩⲓⲥⲉ· ⲉ ⲟⲩⲟⲛ· ⲙⲙⲱⲧⲛ̄· ϩⲉⲛⲥⲟⲡ
ⲙⲉⲛ· ⲛ̄ϥ̄ⲧⲁⲙⲓⲟ· ⲛ̄ ϩⲉⲛⲕⲩⲣⲓⲁ· ϩⲉⲛⲥⲟⲡ· ⲙⲉⲛ ⲉϥ-
ϣⲉϣ ⲛⲟⲩϩ· ⲉⲛⲉ ⲙⲉϥϭⲉⲡⲏ· ⲅⲁⲣ· ⲉ ϣⲁϫⲉ ⲉⲓ ⲙⲏ
ⲧⲉⲓ· ⲛ̄ⲧⲉ ⲟⲩⲛⲟϭ· ⲛ ⲣⲭⲣⲓⲁ· ϣⲱⲡⲉ· Ⲁⲩⲣⲱⲙⲉ· ⲉⲓ
ϣⲁ ⲣⲟϥ· ⲛ ⲟⲩⲥⲟⲡ· ⲁϥϣⲡ̄ ⲛⲟⲩϩ ⲛ ⲧⲟⲟⲧϥ̄· ⲉ ⲧⲉ-
ⲭⲣⲓⲁ· ⲙ ⲡⲉϥⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ ⲡⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ· ⲇⲉ·
ⲉⲧ ⲙ̄ⲙ̄ⲁⲩ· ⲉⲛⲉⲣⲉ ⲡⲉϥϭⲉⲗⲙⲁ· ϫⲁϫⲱ ⲉⲙⲁⲁⲧⲉ· ⲛ̄
ⲧⲉⲣ ϥ̄ϫⲓ ⲇⲉ ⲛ ⲛ̄ⲛⲟⲩϩ· ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲁϥⲙⲟⲣⲟⲩ· ⲉ ⲡⲉϥ-
ⲙⲁ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ· ⲁϥϣⲱⲡⲉ· ⲛ̄ ⲟⲩⲅⲉⲛⲏⲙⲁ· ⲉⲛⲁ-
ⲛⲟⲩϥ· ⲙⲙⲁⲁⲧⲉ· ⲁⲩⲱ ⲛⲉⲛⲧ ⲁⲩⲥⲱⲧⲙ̄ ⲁⲩϯ ⲉⲟⲟⲩ·
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁ ϩⲉⲛⲣⲱⲙⲉ ⲇⲉ ⲟⲛ ⲛⲃⲟⲩϩⲉ· ⲉⲓ ϣⲁ ⲣⲟϥ·
ⲛ ⲟⲩⲥⲟⲡ· ⲉⲩⲙⲟⲕϩ̄· ⲛϩⲏⲧ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ·
ϫⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ· ⲛⲅ̄ ϣⲗⲏⲗ· ⲉ ϫⲱⲛ ϫⲉ ⲥⲉⲉⲛⲱⲭⲗⲉⲓ·
ⲛⲁⲛ· ϩⲓⲧⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ· ⲛ ϩⲉⲛⲁϣⲏ ⲛⲧⲃ̄ⲧ· ⲁⲩⲱ·
ⲙⲡⲉ ⲛϭⲓⲛⲉ· ⲉ ϯ ⲛⲁϥ· ⲉⲛⲣ̄ ϩⲟⲧⲉ· ϫⲉ ⲛⲛⲉϥϩⲟⲣⲓ-
[ⲍⲉ] ⲉ ϫⲱⲛ· ⲛ̄ϥ̄ϣⲁⲁⲧⲛ̄· ⲛ ⲟⲩⲟⲥⲉ ⲡⲁⲣⲁ ⲧⲛ̄ϭⲟⲙ·
ⲁϥⲛⲁⲩ· ϫⲉ ⲛⲧⲉⲧⲛ̄
Fol. 50 *a* ⲛⲧⲉⲧⲛ̄ | ⲡⲉⲧⲣⲟⲥ·
ⲣ̄ ϫⲉ ⲛⲟⲩϫⲉ· ⲙ ⲡⲉϣⲛⲏ· ⲛⲥⲁ ⲟⲩⲛⲁⲙ· ⲙ ⲡϫⲟⲓ·
ⲧⲉⲧⲛⲁϩⲉ· ⲉ ⲟⲩⲟⲛ· ⲛⲧⲁϥϫⲟⲟⲥ ⲁⲛ ϫⲉ ⲥⲁ ϩⲃⲟⲩⲣ·
ⲁⲗⲗⲁ· ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ· ϫⲉ ⲉⲣϣⲁⲛ ⲡⲣⲱⲙⲉ·
ⲕⲱ ⲛⲥⲱϥ ⲛⲙ̄ⲙⲉⲉⲩⲉ· ⲉⲧ ⲑⲟⲟⲩ· ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲉⲧ ϩⲓ
ϩⲃⲟⲩⲣ· ⲛϥ̄ⲣ̄ ⲛⲉⲧ ϩⲓ ⲟⲩⲛⲁⲙ· ⲉⲧⲉ ⲙ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ
ⲛⲉ· ϩⲱⲃ· ⲛⲓⲙ· ⲉⲧⲉ ϥⲛⲁⲁⲓⲧⲉⲓ· ⲙⲙⲟⲟ ⲛⲧ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲥⲉⲛⲁϣⲱⲡⲉ· ⲛⲁϥ· ϥϫⲱ ⲅⲁⲣ ⲙⲙⲟⲥ·
ⲛϯϩⲉ· ⲛ ⲛⲉⲧ ϩⲓ ϩⲃⲟⲩⲣ· ϫⲉ ⲥⲁϩⲉ ⲧⲏⲩⲧⲛ̄· ⲉ ⲃⲟⲗ·
ⲙⲙⲟⲓ· ⲛⲉⲧ ⲥϩⲟⲩⲣ̄ⲧ· ⲉ ⲧⲥⲁⲁⲧⲉ· ⲛ ϣⲁ ⲉⲛⲉϩ ⲛⲧⲁⲩ-
ⲥⲃ̄ⲧⲱⲧⲥ̄· ⲙ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ· ⲛⲉⲧ ϩⲓ
ⲟⲩⲛⲁⲙ ϩⲱⲱϥ· ϫⲉ ⲁⲙⲏⲓⲧⲛ̄· ϣⲁ ⲣⲟⲓ· ⲛⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲁⲙⲏⲓⲧⲛ̄· ϣⲁ ⲣⲟⲓ
ⲟⲩⲟⲛ· ⲛⲓⲙ· ⲉⲧ ϩⲟⲟⲥⲉ· ⲁⲩⲱ ⲉⲧ ⲟⲧⲡ̄· ⲁⲩⲱ ⲁⲛⲟⲕ·

ϯⲛⲁϥ ⲙⲙⲟⲛ ⲙⲛⲧⲛ̄ · ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲧⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟ-
ⲙⲉⲓ · ⲛ ⲧⲙⲛ̄ⲧⲉⲣⲟ · ⲛ̄ⲧⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄ · ⲙⲛⲧⲛ̄ · ϫⲓⲙ ⲧⲕⲁ-
ⲧⲁⲃⲟⲗⲏ ⲙ ⲡⲕⲟⲥⲙⲟⲥ · ⲉ ⲧⲃⲉ ⲟⲩ · ⲡⲉϫⲁϥ ⲁⲉ ⲛⲉⲓ-
ϩⲕⲟⲉⲓⲧ · ⲁⲧⲉⲡⲛ̄ⲧⲙⲙⲟⲓ · ⲛⲉⲓⲟⲃⲉ · ⲁⲧⲉⲡⲛ̄ⲧⲥⲟⲓ ⲛⲉⲓⲕⲏ
ⲕⲁ ϩⲏⲧ · ⲁⲧⲉⲡⲛ̄ϯ · ϩⲓⲱⲱⲧ · ⲛⲉⲓⲟ ⲛ ⲱⲙⲙⲟ · ⲁⲧⲉⲡⲛ̄-
ⲱⲟⲡⲧ̄ · ⲉ ⲣⲱⲧⲛ̄ (sic) · ⲛⲉⲓⲱⲱⲛⲉ · ⲁⲧⲉⲡⲛ̄ⲥⲙ · ⲡⲁ ⲱⲙⲉ ·
ⲛⲉⲓϩⲙ ⲡⲉⲱⲧⲉⲕⲟ · ⲁⲧⲉⲡⲛ̄ⲉⲓ · ⲱⲁ ⲣⲟⲩ (sic) · ⲛⲁⲓ ⲛⲉ ⲛⲉ
ⲡ▒▒▒ ⲉ ⲱⲁⲣϫⲉ ⲡⲧⲛⲱⲙⲛ ⲉ ⲡⲥⲁ ⲛ ⲟⲩⲛⲁⲙ · | ⲛⲧⲱⲧⲛ̄ · Fol. 50 b
ϩⲱⲧ ⲧⲛⲧⲧⲛ̄ · ⲉⲧⲉⲧⲛⲁⲁⲧ · ⲧⲉⲧⲛⲁⲥⲱⲡⲉ · ⲛ ϩⲉⲛⲁⲱⲛ · ⲣⲁ
ⲛⲧⲃⲧ · ⲛⲁⲧⲁ ⲧⲉⲧⲛ̄ϫⲣⲓⲁ · ⲛⲧⲟⲟⲩ ⲁⲉ ⲡⲉϫⲁϥ · ϫⲉ ⲱⲉ
ⲡⲉⲕⲟⲩϫⲁⲓ · ⲱ ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲧⲃⲉ ⲧⲁⲓⲛⲧ-
ϩⲛⲕⲉ · ⲙⲛ̄ ϲⲉⲣϩⲉ · ⲉ ⲃⲱⲕ · ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ ⲡⲥⲁⲃⲃⲁ-
ⲧⲱⲛ · ⲙⲛ̄ ⲧⲕⲣⲓⲁⲕⲏ · ⲡⲉϫⲁϥ ⲛⲁⲩ · ϫⲉ ⲙⲏⲛ · ⲙⲡⲉ
ϩⲟⲟⲥ · ⲛⲏⲧⲛ̄ · ϫⲉ ⲛⲧⲉⲧⲛ̄ⲃⲏⲕ · ⲁⲛ · ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ·
ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛ̄ⲧⲉⲧⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉ ⲙⲙⲟϥ · ⲛ̄ⲣⲣ̄ ⲡⲛⲁ ·
ⲛⲙⲙⲁⲛⲧⲛ̄ · ⲛ̄ⲧⲙⲧⲁⲕⲁ ⲧⲛⲧⲧⲛ̄ · ⲉⲧⲉⲧⲛ̄ϣⲁⲁⲧ · ⲛ̄ⲗⲁⲁⲧ ·
ϣⲱⲉ ϭⲁⲣ · ⲉ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲛⲓⲙ · ⲉ ϣⲟⲣⲡⲟⲩ · ⲉ ⲡⲛⲓ ·
ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛⲥⲉⲥⲡⲥⲱⲡⲥ̄ · ⲛ̄ϥⲥⲟⲩⲃⲧⲉ · ⲙ ⲡⲉϫⲣⲱⲃ · ⲛ
ⲥⲓⲝ · ⲛⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲟϫⲱϣⲧ̄ · ϩⲁ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ · ⲉⲧⲁⲱ ·
ⲙⲙⲟⲥ ⲁⲉ ϣⲁⲛⲗ · ⲉ ϫⲱⲛ · ⲡⲉⲡⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲧⲱ ·
ⲧⲛⲛⲁϩⲁⲣⲉϥ · ⲉ ⲛⲉⲕⲱⲁⲁⲉ · ⲧⲛⲣⲟⲩ · ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ·
ⲛⲧⲁⲩϣⲁⲛⲗ · ⲉ ϫⲱⲟⲩ · ⲁⲩϥ ⲛⲁⲩ · ⲛ ⲟⲩⲥⲁⲡⲉⲓ · ⲙ-
ⲙⲟⲟⲩ · ⲁⲉ ⲥⲟⲩⲥⲱⲩ · ⲉⲁⲓ ⲛⲉⲧⲛⲱⲱⲛⲧ · ⲁⲧⲱ ⲧⲉⲧ-
ⲛⲁϩⲉ · ⲉ ⲟⲩⲟⲛ ⲛⲧⲟⲟⲩ ⲁⲉ · ⲁⲩⲃⲱⲕ · ⲇⲓ ⲟⲩⲡⲓⲥⲧⲓⲥ
ⲁⲧⲥⲱⲡⲉ · ⲛ ϩⲉⲛⲁⲱⲛ · ⲛⲧⲃⲧ ⲁⲧϥ ⲛ ⲧⲉϫⲣⲓⲁ · ⲙ
ⲡⲁⲣϫⲱⲛ · ⲛⲁϥ · ⲁⲧϥ ⲡⲕⲉ ⲥⲉⲉⲡⲉ · ⲉ ⲧⲉϫⲣⲓⲁ ⲙ
ⲡⲉⲧⲛⲓ · ⲁⲣⲉⲓ ⲱⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲉⲧⲉⲧϫⲁⲣⲓⲥⲧⲉⲓ · ⲙ
ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄ ⲛⲉⲥⲱⲩⲗⲏⲗ · ⲉⲧⲟⲧⲁⲁⲃ · ▒▒▒

ⲃⲱⲕ · ⲉ ⲥⲟⲩⲁⲛ · ⲡⲟⲩⲁ · ⲇⲉ ⲉ ⲃⲟⲗ · ⲛϩⲏⲧⲟⲩ · ⲟⲩⲃⲁⲗ ·
ⲛ ⲟⲩⲱⲧ · ⲡⲉⲧ ⲙ̄ⲙⲟϥ · ⲡⲉϫⲉ ⲡⲉϥϣⲃⲏⲣ ⲛⲁϥ · ϫⲉ
ⲁⲙⲟⲩ · ⲛⲧⲛ̄ϫⲓ ⲥⲙⲟⲩ ⲛ ⲧⲟⲟⲧϥ̄ · ⲙ ⲡⲉⲓ ⲛⲟϭ · ⲛ ⲣⲱⲙⲉ
ⲡⲉϫⲉ ⲡⲁ ⲡⲃⲁⲗ · ⲛ̄ ⲟⲩⲱⲧ · ϫⲉ ⲟⲩⲛⲟϭ · ⲛ̄ⲣⲱⲙⲉ ⲁⲛ
ⲡⲉ · ⲉϣϫⲉ ⲉϩⲉ · ⲙⲁⲣϥ̄ ⲟⲩⲱⲛ · ⲙ ⲡⲁ ⲃⲁⲗ · ⲁⲩⲱ ·
ⲙⲡⲁⲧⲉ ⲡϣⲁϫⲉ · ⲟⲩⲱϩ ⲛ̄ⲣⲱϥ · ⲁ ⲡⲉϥⲃⲁⲗ · ⲉⲧⲟ ⲛ
ⲃⲗ̄ⲗⲉ · ⲛⲁⲩ · ⲉ ⲃⲟⲗ · ⲁ ⲡⲉⲧ ⲛⲁⲩ ⲉ ⲃⲟⲗ · ⲣ̄ ⲃⲗ̄ⲗⲉ · ⲛ
ⲧⲉⲣⲉ ⲡⲉϥϣⲃⲏⲣ · ⲛⲁⲩ · ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ · ⲁϥⲣ̄ ϣⲡⲏⲣⲉ ·
ⲉⲙⲁⲁⲧⲉ · ⲁⲩⲱ ⲡⲉϫⲁϥ · ⲛⲁϥ · ϫⲉ ⲙⲡⲉ ⲓϫⲟⲟⲥ ⲛⲁⲕ ·
ϫⲉ ⲟⲩⲛⲟϭ · ⲛ̄ ⲣⲱⲙⲉ · ⲉⲙⲁⲁⲧⲉ · ⲡⲉϫⲁϥ · ϫⲉ ⲙⲡⲉ
ⲓϯⲟⲥⲉ · ⲛ̄ ⲗⲁⲁⲩ · ϫⲉ ⲁⲩϣⲧⲁⲙ · ⲛ ⲟⲩⲁ · ⲁⲩⲟⲩⲱⲛ ·
ⲛ ⲟⲩⲁ · ⲡⲗⲏⲛ · ⲙⲁⲣⲛ̄ⲃⲱⲕ · ϣⲁ ⲣⲟϥ · ⲙⲉϣⲁⲕ · ⲛ̄ϥϯ
ⲡⲟⲩⲟⲉⲓⲛ · ⲙ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲩⲱ · ⲁⲩⲉⲓ ⲙ ⲡⲉⲥⲛⲁⲩ · ϣⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙ ⲡⲁⲛⲟⲩⲃⲁ ·
ⲛ̄ⲧⲁϥⲣ ⲁⲧⲛⲁϩⲧⲉ ϫⲉ ⲉϣϫⲉ ⲕⲥⲟⲟⲩⲛ · ϫⲉ ⲙⲡⲉ ⲕϯⲟⲥⲉ ⲉⲕⲣ
ⲟⲩ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲩⲛⲟϭ ⲛ ϩ[illegible]ⲉ[illegible] [ⲁϥ]-
ⲟⲩⲱϣⲧ̄ · ⲛⲁϥ · ⲉϥϫⲱ ⲙⲙⲟⲥ · ϫⲉ · [ⲟⲩⲱⲛ ⲙ ⲡⲁ] ⲃⲁⲗ ·
Fol. 51 b ⲁⲩⲱ · ⲛⲧⲉⲩⲛⲟⲩ | ⲁϥⲛⲁⲩ · ⲉ ⲃⲟⲗ · ϩⲙ̄ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲩⲱ
ⲣ̄ⲅ̄ ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲩⲃⲱⲕ · ⲉ ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ̄ · ϩⲛ̄
ⲟⲩⲣⲁϣⲉ · ⲉⲩⲧⲁϣⲉⲟⲉⲓϣ · ⲛ ⲧⲉϣⲡⲏⲣⲉ · ⲛⲧⲁⲥϣⲱⲡⲉ · ϩⲛ̄
ⲧⲉⲭⲱⲣⲁ · ⲧⲏⲣ̄ⲥ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ Ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ · ⲛ
ⲣ̄ϥ̄ⲣϩⲟⲧⲉ · ϩⲛ̄ ⲧⲡ̊ⲗⲓⲥ · ⲥⲟⲩⲁⲛ · ⲉⲩⲡⲓⲥⲧⲟⲥ ⲡⲉ · ⲉϥⲛⲏⲩ ·
ϣⲁ ⲣⲟⲛ · ⲛ̄ϩⲁϩ · ⲛ̄ⲥⲟⲡ · ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ ⲟⲩϩⲟⲟ̊ ⲁϥⲟⲩⲱϣ ·
ⲉ ⲉⲓ ϣⲁ ⲣⲟⲛ · ⲡⲉϫⲉ ⲧⲉϥⲥϩⲓⲙⲉ ⲛⲁϥ ϫⲉ ⲉⲕϣⲁⲛⲃⲱⲕ ·
ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ·
ⲛ̄ϥⲧⲱⲃϩ̄ ⲙ ⲡⲉⲭⲣ̄ⲥ̄ · ⲉ ϫⲱⲛ · ⲛ̄ϥϯ ⲛⲁⲛ · ⲛ ⲟⲩⲥⲡⲉⲣ-
ⲙⲁ ⲛⲣⲱⲙⲉ · ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ̄ · ϫⲉ ⲛ ⲧⲉⲣⲉ ⲟⲩϣⲉⲣⲉ
ϣⲏⲙ · ⲉⲓ ⲉⲥⲛⲁⲙⲓⲥⲉ · ⲁⲥⲥⲱϣⲧ̄ · ⲛ̄ ⲧⲉⲣ ⲥ̄ⲉⲡⲓⲕⲁⲗⲉⲓ
ⲇⲉ · ⲙⲙⲟϥ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ϩⲱⲃ · ⲁⲥⲙⲓⲥⲉ · ⲙ ⲡⲉⲥϣⲏⲣⲉ ·
ⲉϥⲙⲟⲟⲩⲧ · ⲁ ⲡⲉⲥⲉⲓⲱⲧ ⲃⲱⲕ · ϣⲁ ⲣⲟϥ · ⲁϥⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ · ⲙⲙⲟϥ · ⲁⲩⲱ ⲡⲉϫⲁⲩ · ϫⲉ ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲓ · ⲛ̄
ⲟⲩⲕⲟⲩⲓ · ⲛ ⲕ̄ⲣⲙⲉⲥ ϩⲓⲣⲙ̄ · ⲡⲣⲟ · ⲙ ⲡⲉϥⲙⲁ · ⲛ ϣⲱⲡⲉ ·
ⲁϥⲛⲟϫϥ̄ · ⲉϫⲙ̄ ⲡϣⲏⲣⲉ ⲕⲟⲩⲓ · ⲉⲧ ⲙⲟⲟⲩⲧ · ⲁϥⲱⲛϩ̄
ⲛⲧⲉⲩⲛⲟⲩ · ⲛⲧⲟⲕ ϩⲱⲱⲕ · ⲉⲕϣⲁⲛⲥ̄ⲡⲥⲱⲡϥ̄ · ϯⲡⲓⲥⲧⲉⲩⲉ ·

ϫⲉ ⲡⲉⲧ ⲉⲕⲛⲁϫⲟⲟϥ· ϥⲛⲁϣⲱⲡⲉ ⲛⲧⲟϥ· ⲇⲉ· ⲛ ⲧⲉⲣ
ϥ̅ⲉⲓ· ϣⲁ ⲣⲟⲛ· ⲁϥⲧⲁⲩⲉ ⲡϣⲁϫⲉ ⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲉϥϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲁⲓϩⲙⲟⲟⲥ· ⲙ̅ⲛ̅ ⲧⲁ ⲥϩⲓⲙⲉ· ϫⲓⲛ ⲧⲁ ⲙ̅ⲛ̅ⲧ-
ⲕⲟⲩⲓ· ⲁⲩⲱ ⲙⲡⲉ ϣⲏⲣⲉ[redacted]ⲛⲣⲟⲙⲡⲉ·
ⲧⲉⲛⲟⲩ ϭⲉ[redacted] | [redacted]ⲙⲙⲟⲟⲩ· ⲛⲧⲙ̅- Fol. 52 a
ⲡⲛⲟⲩⲧⲉ· ϥⲛⲁⲧⲁⲁⲩ· ⲛⲁⲕ· ⲛⲧⲟϥ ⲇⲉ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲁϥ- ⲣ̅ⲇ̅
ⲃⲱⲕ· ⲉ ⲡⲙⲁ· ⲉ ⲧⲉϥⲉⲍⲩⲭⲁⲍⲉ· ⲛ̅ϩⲏⲧϥ̅· ⲁϥϣⲗⲏⲗ·
ⲛϯϩⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲡⲁ ϫ̅ⲥ̅· ⲛⲧⲟⲕ· ⲡⲉⲛⲧ ⲁⲕϯ ⲛ̅
ⲥⲁⲣⲣⲁ· ⲧⲁϭⲣⲓⲛ ⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲓⲥⲁⲁⲕ· ⲁⲩⲱ ⲁⲕϯ ⲛ
ⲓⲱⲥⲏⲫ· ⲛ ϩⲣⲁⲭⲏⲗ· ⲁⲕϯ ⲛ̅ⲥⲁⲙⲟⲩⲏⲗ· ⲛ ⲁⲛⲛⲁ·
ⲧⲉⲛⲟⲩ ϭⲉ ⲡϫⲟⲉⲓⲥ· ⲛⲧⲟⲕ ⲡⲉ ⲛ̅ⲥⲁϥ· ⲛⲧⲟⲕ ⲟⲛ ⲙⲡⲟⲟⲩ·
ⲁⲩⲱ ⲟⲛ· ϣⲁ ⲛⲓⲉⲛⲉϩ· ϯⲥⲟⲟⲩⲛ· ⲛ ⲧⲉⲕⲙⲛ̅ⲧⲁⲅⲁⲑⲟⲥ·
ⲡϫⲟⲉⲓⲥ ⲉⲕⲉⲥⲱⲧⲙ̅· ⲉ ⲡⲁ ⲧⲱⲃϩ̅· ⲛⲅ̅ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ
ⲡⲉⲧⲏⲙⲁ· ⲙ ⲡⲉⲓ ⲣⲱⲙⲉ ⲛⲧⲁϥⲉⲓ· ϣⲁ ⲣⲟⲛ ⲛ ⲧⲉⲣ ϥ̅ⲟⲩⲱ
ⲇⲉ ⲉϥϣⲗⲏⲗ· ⲁϥⲉⲓ ϣⲁ ⲡⲣⲱⲙⲉ ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ
ⲃⲱⲕ· ⲡⲁ ϣⲏⲣⲉ· ϩⲙ̅ ⲡⲣⲁⲛ· ⲙ ⲡⲉⲭⲣ̅ⲥ̅· ϯⲡⲓⲥⲧⲉⲩⲉ
ϫⲉ ⲛⲑⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲥ ⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲁⲃⲣⲁϩⲁⲙ·
ϫⲉ ϯⲛⲏⲩ· ⲕⲁ ⲡⲉⲟⲩⲟⲉⲓϣ· ⲛ̅ⲧⲉ ⲟⲩϣⲏⲣⲉ· ϣⲱⲡⲉ ⲛ
ⲥⲁⲣⲣⲁ ⲥⲛⲁϣⲱⲡⲉ· ⲙⲙⲟⲕ ϩⲱⲱⲕ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧⲁϥϫⲟⲟⲥ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲥϣⲱⲡⲉ· ⲙ ⲡϩⲟⲩⲛ ⲇⲉ ⲛ
ⲟⲩⲣⲟⲙⲡⲉ ⲁϥⲉⲓ ϣⲁ ⲣⲟⲛ· ⲉⲣⲉ ⲡϣⲏⲣⲉ ⲕⲟⲩⲓ ⲧⲁⲗⲏⲩ·
ⲉ ⲣⲟϥ· ⲁϥⲥⲟⲟⲩⲧⲛ̅· ⲙⲙⲟϥ· ⲉ ⲡⲁ ⲉⲓⲱⲧ ϫⲉ ⲉⲓⲥ ⲡⲕⲁⲣ-
ⲡⲟⲥ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲧⲁⲁϥ ⲛⲁⲓ· ϩⲓⲧⲛ̅ ⲛⲉⲕϣⲗⲏⲗ· ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲇⲉ ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲁϥϫⲓⲧϥ̅· ⲉ ⲡⲉϥϩⲁⲙⲏⲣ·
ⲁϥⲥⲙⲟⲩ· ⲉ ⲡⲛⲟⲩⲧⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲕⲥⲙⲁⲙⲁⲁⲧ·
ⲡϫⲟⲉⲓⲥ· ϩⲛ̅ ⲛⲉⲕϩⲃⲏⲩⲉ· ⲧⲏⲣⲟⲩ· ⲉⲓⲧⲁ· ⲁϥⲧⲁⲁϥ ⲙ
ⲡⲉϥⲉⲓⲱⲧ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲁⲛⲁⲩ· ⲉ ⲡⲉϩⲙⲟⲧ ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲛⲧⲁϥⲧⲁϩⲟⲕ· ⲡⲉⲭⲥ̅· ⲡⲉⲛⲧ ⲁϥⲭⲁⲣⲓⲍⲉ ⲙ-
ⲙⲟϥ ⲛⲁⲕ· ⲡⲁ ϣⲏⲣⲉ· ⲉϥⲉⲁⲩⲍⲁⲛⲉ[redacted]ⲛⲁⲕ | ⲛϥ̅ϯⲑⲉ· Fol. 52 b
ⲛⲁⲛ· ⲉ ⲧⲣⲛ̅ⲣ̅ ⲡⲉϥⲟⲩⲱϣ· ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ· ⲉⲣⲉ ⲟⲩ- ⲣ̅ⲉ̅
ⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲉⲛⲱⲭⲗⲉⲓ· ⲛⲁϥ· ⲉ ⲡⲉϩⲟⲟⲩ ⲛ ⲧⲉⲣⲉ
ⲛⲉϥⲉⲓⲟⲧⲉ· ⲥⲱⲧⲙ̅· ⲉ ⲡⲥⲟⲉⲓⲧ· ⲛ̅ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁⲩ-
ⲥⲟⲛϩϥ̅· ⲉ ⲛⲉϥϭⲓϫ· ⲙⲛ̅ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲁⲩⲧⲁⲗⲟϥ·
ⲉⲩⲉⲓⲱ· ⲁⲩϫⲓⲧϥ̅· ϣⲁ ⲣⲟϥ ⲉⲩⲁⲙⲁϩⲧⲉ· ⲙⲙⲟϥ· ⲛϭⲓ

ϥⲧⲟⲟⲩ· ⲛⲣⲱⲙⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲉⲛⲧϥ̄· ⲇⲉ· ⲁⲩⲟⲩⲁϩϥ̄·
ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲉⲓⲱ ⲁⲩⲕⲁⲁϥ· ⲉϥⲛⲏϫ· ⲉ ⲃⲟⲗ· ϩⲓⲣⲙ̄
ⲡⲣⲟ· ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲇⲉ· ⲛⲉϥϣⲁϫⲉ ⲉ ⲃⲟⲗ· ϩⲙ̄
ⲡⲣⲱⲙⲉ· ⲉϥⲧⲁⲩⲟ· ⲛ̄ ϩⲉⲛⲛⲟϭ· ⲙ ⲙⲛ̄ⲧⲁⲧ ϣⲓⲡⲉ· ⲉ
ⲡⲁ ⲉⲓⲱⲧ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲙⲏ ⲛⲧⲕ̄· ⲟⲩⲙⲁⲧⲟⲓ·
ⲣⲱ ⲁⲛ ⲉⲕⲟⲩⲉ ⲙ ϫⲓⲛϭⲟⲛⲥ̄· ⲙⲏ ⲛ ϩⲉⲛⲁⲣⲭⲱⲛ· ⲁⲛ
ⲛⲉ ⲛⲉⲕⲉⲓⲟⲧⲉ· ⲉⲩⲟⲩⲱⲙ· ⲙ ⲡⲉⲧⲉ ⲙ ⲡⲟⲩϣⲡ̄ ϩⲓⲥⲉ ⲉ
ⲣⲟϥ· ϯⲥⲟⲟⲩⲛ· ⲉⲩϩⲟⲟⲩ· ⲉⲁ ⲡⲉⲕⲉⲓⲱⲧ· ϯ ⲙⲏⲧ ⲛϩⲟ-
ⲗⲟⲕⲟⲧϯⲛⲟⲥ· ⲛ ⲟⲩⲣⲱⲙⲉ· ⲉ ⲡⲉⲩϣⲁⲡ· ⲁⲩⲱ ⲛ ⲧⲉⲣ
ϥ̄ⲧⲙ̄ϩⲉ· ⲉ ⲣⲟⲟⲩ· ⲛ̄ϥⲧⲁⲁⲩ· ⲛⲁϥ· ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲛ̄ⲧ-
ϩⲏⲕⲉ· ⲁϥⲧⲱⲣⲡ̄· ⲙ ⲡⲉϥⲏⲓ· ϩⲁ ⲣⲟⲟⲩ ⲙⲏ ⲛ ⲟⲩⲛⲟⲃⲉ
ⲁⲛ· ⲡⲉ ⲡⲁⲓ· ⲛⲧⲁϥⲁⲁϥ· ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ· ⲁⲕⲉⲓ· ⲉ ⲡⲉⲓ
ⲙⲁ· ϫⲉ ⲉⲓⲉⲣ ⲡⲁϩⲣⲉ· ⲉ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲉⲧ ϣⲱⲛⲉ· ⲙ-
ⲛⲧⲕ̄ ⲟⲩϩⲓⲁⲧⲣⲟⲥ· ⲣⲱ ⲡⲁ ⲉⲓⲱⲧ ⲇⲉ· ⲁϥⲁⲛⲉⲭⲉ ϣⲁⲛ-
ⲧⲉϥϫⲱ ⲛⲛⲉϥϣⲁϫⲉ· ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲛⲧⲟⲕ
ⲣⲱ ⲛⲅ̄ ⲙⲡϣⲁ· ⲁⲛ· ⲉ ⲟⲩⲱϣⲃ̄· ⲛⲁⲕ· ⲧⲉⲛⲟⲩ ϫⲉ·
ϯⲡⲁⲣⲁⲛⲅⲉⲗⲉ ⲛⲁⲕ· ϩⲙ̄ ⲡⲣⲁⲛ· ⲙ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛⲧ
ⲁⲩϯⲟⲩ· ⲙ̄ⲙⲟϥ· ⲉ ⲧⲣ̄ⲕⲉⲓ· ⲉ ⲃⲟⲗ· ⲛ̄· [illegible] ⲡⲇⲁⲓ-
ⲙⲟⲛⲓⲟⲛ ⲇⲉ· ⲛ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄ [illegible] ⲛ
Fol. 53 a [illegible] | ⲛϥⲓ ⲡⲣⲱⲙⲉ· ⲛ̄ϥⲡⲱⲧ· ⲧⲟⲧⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁϥⲙⲉϩ
ⲣ̄ⲉ̄ ⲧⲉϥϭⲓϫ· ⲙⲙⲟⲟⲩ· ⲁϥⲛⲟϫⲥ̄· ⲉ ϩⲟⲩⲛ· ϩⲙ̄ ⲡⲉϥϩⲟ·
ⲛϣⲟⲙⲛ̄ⲧ· ⲛⲥⲟⲡ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ϩⲙ̄ ⲡⲣⲁⲛ· ⲛ
ⲧⲉⲧⲣⲓⲁⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲙⲟⲩ· ⲉ ⲃⲟⲗ· ⲛ̄ϩⲏⲧϥ̄· ⲡⲇⲁⲓ-
ⲙⲟⲛⲓⲟⲛ· ⲇⲉ· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁϥ·
ϫⲉ ⲃⲱⲕ· ⲛⲁⲕ· ⲉ ⲧⲃⲁⲃⲩⲗⲱⲛ ⲛ ⲛⲉⲭⲁⲗⲇⲁⲓⲟⲥ· ⲛⲅ̄
ϭⲱ ϩⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙ̄ⲙⲁⲩ ϣⲁ ⲡⲉϩⲟⲟⲩ· ⲙ ⲡϩⲁⲡ· ⲉⲧ
ⲉⲣⲉ ⲡⲟⲩⲁ· ⲡⲟⲩⲁ ⲛⲁϫⲓ· ⲕⲁⲧⲁ ⲛⲉⲛⲧ ⲁϥⲁⲁϥ· ⲛⲧⲟⲕ
ϩⲱⲱⲕ· ⲥⲉⲛⲁⲛⲟϫⲕ̄· ⲉ ⲡϣⲓⲕ· ⲛ ⲁⲙⲛ̄ⲧⲉ· ⲡⲇⲁⲓⲙⲟ-
ⲛⲓⲟⲛ ⲇⲉ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄· ⲉ ⲛⲁⲓ· ⲁϥⲃⲱⲕ· ⲉϥϭⲟⲛ̄ⲧ·
ⲡⲣⲱⲙⲉ· ⲇⲉ· ⲛ ⲧⲉⲣⲉ ⲡⲉϥϩⲏⲧ· ⲥⲙ̄ⲛⲧϥ̄ ⲉ ⲣⲟϥ· ⲁϥϯ
ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲛⲉϥⲉⲓⲟⲧⲉ· ⲙⲛ̄ ⲟⲩⲟⲛ· ⲛⲓⲙ
ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ⲧⲟⲧⲉ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉ ⲧⲣ̄ϥϫⲓ ⲛ ⲟⲩⲗⲁⲁⲩ· ⲛⲧⲟϥ ⲇⲉ· ⲙⲡⲉ
ϥⲁⲛⲉⲭⲉⲓ ⲉ ⲃⲟⲗ· ϫⲉ ⲙⲡⲉ ϥϫⲓ ⲟⲩⲗⲁⲁⲩ· ⲛ ϯⲙⲓⲛⲉ·

ϫⲓⲛ ⲧⲁϥⲣ̄ ⲙⲟⲛⲟⲭⲟⲥ· ⲉⲛⲉϣⲁϥϫⲟⲟⲥ ⲉ ⲣⲟⲓ ⲛ̄ϩⲁϩ
ⲛ̄ⲥⲟⲡ· ϫⲉ ⲙⲡⲣ̄ ϭⲱϣⲧ̄· ⲛⲥⲁ ⲛⲉϩⲃⲏⲩⲉ· ⲙ̄ ⲡⲉⲓ ⲕⲟⲥ-
ⲙⲟⲥ· ⲛⲁⲓ· ⲉⲧⲉ ⲛⲥⲉⲛⲁϯ ϩⲏⲩ· ⲁⲛ ⲛ ⲗⲁⲁⲩ· ⲁⲗⲗⲁ·
ⲛ̄ ϩⲟⲥⲟⲛ· ⲟⲩⲛ̄ⲧⲁⲛ· ⲙⲙⲁⲩ ⲛ ⲧⲉϩⲣⲉ ⲙⲛ̄ ⲑⲃ̄ⲥⲱ· ⲛⲁⲓ·
ⲛⲁⲣⲱϣⲉ· ⲉ ⲣⲟⲛ· ⲕⲁⲓ ⲅⲁⲣ· ⲁ ⲡⲉⲛⲥⲏⲣ̄· ϫⲟⲟⲥ· ⲛ̄
ⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫⲉ ⲙⲡⲣ̄ ϫⲡⲟ ⲛⲏⲧⲛ̄· ⲛ ⲟⲩⲛⲟⲩⲃ·
ⲏ ⲟⲩ ϩⲁⲧ· ⲟⲩⲇⲉ· ϩⲟⲙⲛ̄ⲧ̄· ϩⲛ̄· ⲛⲉⲧⲛ̄ⲙⲟⲕϫ (sic)· ⲉ ⲧⲃⲉ·
ⲡⲁⲓ· ϣϣⲉ· ⲉ ⲡⲙⲟⲛⲟⲭⲟⲥ· ⲉ ⲧⲣⲉϥⲙⲟⲟϣⲉ | ϩⲛ̄ ⲟⲩ- Fol. 53 b
ⲥⲙⲟⲧ· ⲛ ϯⲙⲓⲛⲉ· ⲙⲛ̄ ⲟⲩⲃⲓⲟⲥ· ⲉⲛⲁⲛⲟⲩϥ Ⲉⲡⲉⲓ ⲇⲏ· ⲣ̄ⲍ̄
ⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ· ⲙ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲁⲩⲟⲩⲁϩⲟⲩ· ⲛ̄ⲥⲁ
ⲡϫⲟⲉⲓⲥ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ· ⲁϥⲧⲱⲟⲩⲛ· ⲛ̄ϭⲓ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ̄ ⲁϥⲙⲟⲟϣⲉ· ⲉ ϩⲟⲩⲛ· ϩⲙ̄
ⲡⲓⲁ· ⲁⲛⲟⲕ· ⲇⲉ ⲁϥϩⲱⲛ ⲉ ⲧⲟⲟⲧ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ
ϩⲙⲟⲟⲥ ⲛⲁⲕ· ⲙ ⲡⲉⲓ ⲙⲁ· ⲉⲣϣⲁⲛ ⲟⲩⲣⲱⲙⲉ· ⲉⲓ ⲉϥ-
ϣⲓⲛⲉ ⲛⲥⲱⲓ· ⲁϫⲓⲥ ⲛⲁϥ· ϫⲉ ⲁϥⲃⲱⲕ· ⲉ ϭⲙ̄ⲡϣⲓⲛⲉ ⲛ̄
ⲟⲩⲥⲟⲛ· ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲧⲉϥⲡⲟⲗⲩϯⲁ· ⲉⲧ ⲉϥⲉⲓⲣⲉ ⲙⲙⲟⲥ·
ⲉϥϣⲁⲛ̄ⲡⲱϩ· ⲉ ⲧⲉⲡⲣⲱ· ϣⲁϥϩⲱⲣⲡ̄· ⲛ̄ ⲧⲉϥⲗⲩⲃⲩ-
ⲧⲱⲛ· ⲙⲙⲟⲟⲩ· ⲛⲥ̄ⲧⲁⲁⲥ ϩⲓⲱⲱϥ· ⲛϥ̄ⲁⲁϩ ⲉⲣⲁⲧϥ̄· ⲉ
ϯⲱ̄ⲧⲉ· ⲛϥ̄ⲣ ⲧⲉⲩϣⲏ· ⲧⲏⲣⲥ̄ ⲉϥϣⲗⲏⲗ ⲉⲣϣⲁⲛ ϩⲧⲟⲟⲩⲉ·
ϣⲱⲡⲉ· ϣⲁϥⲃⲱⲕ· ⲉ ϩⲟⲩⲛ ϩⲁ ϩⲉⲛϩⲟⲕⲟⲟϩ (sic)· ⲙ ⲡⲉⲧⲣⲁ·
ⲉⲩⲱϭⲃ̄· ⲉⲛⲉⲙⲉϥϯ ⲙⲧⲟⲛ· ⲛⲁϥ· ϩⲱⲗⲱⲥ· ⲙ ⲡⲉ-
ϩⲟⲟⲩ· ⲙⲛ̄ ⲧⲉⲩϣⲏ· ϩⲙ̄ ⲡϣⲱⲙ· ⲇⲉ ϩⲱⲱϥ· ϣⲁ-
ϥⲁⲁϩ· ⲉⲣⲁⲧϥ̄· ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ· ⲙ ⲡⲕⲁⲩⲙⲁ· ⲛϥ̄ϣⲗⲏⲗ·
ⲁϥⲣ̄ ⲡⲉϥⲟⲩⲟⲉⲓϣ· ⲧⲏⲣϥ̄· ⲉϥⲙⲏⲛ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲛⲉⲓ ⲛⲟϭ·
ⲙ ⲡⲟⲗⲩϯⲁ· ⲁⲥϣⲱⲡⲉ· ⲇⲉ ⲛ ⲟⲩⲣⲟⲙⲡⲉ· ⲙⲡⲉ ⲁⲛⲁ-
ⲃⲁⲥⲓⲥ· ϣⲱⲡⲉ ⲛ ⲧⲉⲛⲥⲱϣⲉ· ⲧⲏⲣⲟⲩ· ϫⲓ ⲙⲟⲟⲩ· ⲁⲩⲉⲓ·
ⲛϭⲓ ϩⲛ̄ ⲙⲏⲏϣⲉ· ⲛ̄ϩⲏⲕⲉ· ⲁⲩⲣⲓⲙⲉ· ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟϥ
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲛⲁⲙⲟⲩ·
ⲙⲛ̄ ⲛⲉⲛϣⲏⲣⲉ· ϫⲉ ⲙⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ϣⲱⲡⲉ· ⲡⲉϫⲁϥ·
ⲛⲁⲩ ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ [illegible]
[illegible] | ϫⲉ ⲡⲉϣⲗⲏⲗ· Fol. 54 a
ⲙ ⲡϩⲏⲕⲉ· ⲉϥϣⲁⲛⲙ̄ⲕⲁϩ· ⲛ̄ϩⲏⲧ ϣⲁϥⲡⲱϩⲧ̄· ⲙ ⲡⲉϥ- ⲣ̄ⲏ̄
ⲥⲟⲡⲥⲡ̄· ⲙⲡⲙⲧⲟ· ⲉ ⲃⲟⲗ· ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲉⲓⲧⲁ· ⲟⲛ ϫⲉ ⲁ
ⲡϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̄· ⲉ ⲡⲟⲩⲱϣ· ⲛ̄ ⲛ̄ϩⲏⲕⲉ· ⲁϥϫⲱ ⲉ ⲣⲟⲟⲩ

ⲟⲛ· ⲛ̄ϩⲉⲛⲕⲉ ⲙⲏⲏϣⲉ· ⲛϣⲁϫⲉ ⲛ̄ⲧⲉ ⲛⲉⲅⲣⲁⲫⲏ·
ⲉϥⲃⲱⲗ· ⲙ̄ⲙⲟⲟⲩ· ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉϥⲥⲟⲗⲥ̄ⲗ̄· ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ⲉⲩⲥⲙⲟ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲇⲉ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲙⲡⲉ
ϥⲁⲙⲉⲗⲉⲓ· ⲉ ⲡⲉⲩϩⲱϣ· ⲁⲗⲗⲁ· ⲛⲉϣⲁϥⲃⲱⲕ ⲉ ⲡⲉⲓⲉⲣⲟ·
ⲕⲁⲧⲁ ⲟⲩϣⲏ ⲛϥ̄ⲟⲩⲱⲙⲥ̄· ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲉϥⲙⲁⲕϩ̄·
ⲛ̄ϥ̄ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉϥϫⲱ· ⲙⲙⲟⲥ· ϫⲉ ⲡⲉⲭⲥ̄·
ⲡⲁⲅⲁⲑⲟⲥ· ϣⲛ̄ϩⲧⲏⲕ· ⲱ̄ ⲡϣⲛ̄ϩⲧⲏϥ· ϩⲁ ⲡⲉⲕⲉⲓⲛⲉ· ⲙⲛ̄
ⲧⲉⲕϩⲓⲕⲱⲛ ⲉⲛⲉⲁϥϭⲱ ⲅⲁⲣ· ⲉϥⲙⲏⲛ· ⲉ ⲃⲟⲗ· ⲛϯϩⲉ·
ϣⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ϣⲛ̄ϩⲧⲏϥ· ϩⲁ ⲛⲉϥⲣⲙ̄ⲉⲓⲟⲟⲩⲉ· ⲛ̄ϥ̄ⲧⲣⲉ-
ⲡⲙⲟⲟⲩ· ⲉⲓ ⲉϫⲙ̄ ⲡϩⲟ ⲙ ⲡⲕⲁϩ· ⲧⲏⲣϥ̄· Ⲁⲥϣⲱⲡⲉ ⲇⲉ
ⲟⲛ· ⲛ ⲟⲩⲣⲟⲙⲡⲉ· ⲁ ϩⲉⲛⲣⲱⲙⲉ· ⲉⲓ ϣⲁ ⲣⲟϥ· ⲉⲩϫⲉⲕ
ϯⲟⲩ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲧϩⲓⲥⲧⲟⲣⲓⲁ· ⲛⲁⲧⲁⲙⲟⲛ·
ⲉⲛϣⲁⲛⲙⲟⲟϣⲉ· ⲉⲑⲏ· ⲛ ⲧⲉⲣ ⲟⲩϭⲱ· ⲇⲉ ⲉⲩⲥⲟⲡⲥⲡ̄
ⲙⲙⲟϥ· ⲉ ⲧⲣϥ̄ⲧⲱⲃϩ̄· ⲙ̄ ⲡⲉⲭⲥ̄· ⲛϥ̄ⲧⲛⲛⲟⲟⲩ· ⲛⲁⲩ·
ⲙ ⲡⲙⲟⲟⲩ ⲉ ⲧⲃⲉ· ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ· ϫⲉ
ⲉⲩϣⲧⲣ̄ⲧⲱⲣ· ⲉ ⲃⲟⲗ· ϫⲉ· ⲁ ⲡⲕⲁⲓⲣⲟⲥ· ⲙ ⲡⲙⲟⲩϩ ⲙ
ⲡⲙⲟⲟⲩ· ⲟⲩⲉⲓⲛ· ⲛ̄ⲧⲟⲟⲩ· ⲇⲉ· ⲁⲩϭⲱ ⲉⲩⲣⲓ̈ⲙⲉ·
ⲁϥ ϩⲏⲧϥ̄
Fol. 54 b | ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲡ̄ⲣ̄
ⲣ̄ⲑ̄ ⲕⲱ ⲛⲥⲱⲕ ⲛ ⲛⲉϩⲃⲏⲩⲉ ⲛ̄ ⲛⲉⲕϭⲓϫ· ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄
ⲛⲧⲃ̄ⲛⲛⲟⲟⲩⲉ· ⲕⲁⲓ ⲅⲁⲣ ⲛⲧⲁⲕⲥⲟⲛⲧⲛ̄· ⲧⲏⲣⲛ̄ ϩⲙ̄ ⲡⲉⲕ·
ⲥⲛⲟϥ· ⲉⲁ ⲕⲕⲁⲧⲁⲝⲓⲟⲩ· ⲙⲙⲟⲕ· ⲁⲕⲉⲓ· ⲉ ⲡⲕⲟⲥⲙⲟⲥ·
ⲁⲩϫⲡⲟⲕ· ϩⲱⲥ ⲣⲱⲙⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲟⲩϫⲁⲓ· ⲧⲛ̄ⲥⲟⲟⲩⲛ·
ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ· ⲟ ⲛ ⲁⲧ ϭⲟⲙ ⲛ ⲛⲁϩⲣⲁⲕ· ⲡⲛⲟⲩⲧⲉ·
ⲙⲡ̄ⲣ̄ ⲣ̄ ⲡⲱⲃϣ̄· ⲛ ⲧⲉⲯⲩⲭⲏ· ⲛ̄ ⲛ̄ϩⲏⲕⲉ· ⲙⲏⲡⲟⲧⲉ ⲛⲥⲉⲣ̄
ⲛⲟⲃⲉ· ϩⲛ̄ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ· ⲙ̄ ⲡⲉⲕⲙⲧⲟ· ⲉ ⲃⲟⲗ· ϯⲉⲓⲣⲉ
ⲅⲁⲣ· ⲙ ⲡⲙⲉⲉⲩⲉ· ⲙ ⲡⲉⲛⲧⲁ ⲡⲥⲟⲫⲟⲥ· ⲥⲟⲗⲟⲙⲱⲛ·
ϫⲟⲟϥ· ϫⲉ ⲙⲡ̄ⲣ̄ ϯ ⲛⲁⲓ· ⲛ ⲟⲩⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲙⲛ
ⲟⲩⲙ̄ⲛ̄ⲧϩⲏⲕⲉ· ⲁⲩⲱ ϩⲟⲧⲁⲛ ⲉϥϣⲁⲛⲉⲓⲛⲉ ⲙ ⲡⲙⲟⲟⲩ· ⲙ
ⲡⲉⲓⲉⲣⲟ· ⲉ ϩⲣⲁⲓ· ⲉϥⲉⲓⲛⲉ· ⲙⲙⲟϥ· ⲁⲛ· ⲉ ⲧⲃⲉ
ⲧⲛ̄ⲁⲛⲁⲡⲁⲩⲥⲓⲥ· ⲙⲁⲩⲁⲁⲛ· ⲟⲩⲉⲛϭⲟⲙ· ⲅⲁⲣ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲣⲉⲡⲉϥⲥⲱⲛ̄ⲧ̄· ⲧⲏⲣϥ̄ ϩⲉ ⲉ ⲧⲉⲭⲣⲓⲁ· ⲛ̄
ⲧⲉⲩϭⲓⲛⲱⲛ̄ϩ̄ ⲁⲗⲗⲁ· ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲕⲁ ⲡϩⲏⲕⲉ· ⲉ

тр̄ϩаітєі· м пр̄ммао· же нас· ерщан пр̄ммао
р̄ пна· єтр̄ пна· нн̄нау· м пєроот м пєчєр̄
пщіне· пρнке же ρωωч· єщщантωοτн· ρа
тєчмнтρнке· єγнавωк· є тнн̄тєро ρн̄
[redacted] т
[redacted]
те тнн̄тєро· нн̄пнуе· прωме н̄нант єутн̄тωн· Fol. 55 a
є тєѕλοοσε· нта іакωв· наү є рос ере ратс̄· ρі
тахρнт· єхн̄ пкаρ· ере тесапе· пнр̄· ща ρраі·
єтпе· ере наєєєλос· м пноуте· тахρнт є жωс·
єте паі пе пеіωт· м пна· анаү же нтачхοос же
неі коуі· єте наі пе· єγсοвк̄· ноє οн н̄тачхοос
же єкщанеіре· й отаріѕтон· н отагапон· мпр̄
моуте· є пєкщвнр· оуае нєкєγнсєннс· аλλа·
тωρн̄· й ρнке мн̄ нвλλе· мн̄ н̄ѕаλе· же мн̄
таү λаау мнау· нщвв̄ш· нсетωοвоу· нак·
сенатοвοοу ѕар нак· ρн̄ тапастасіс· н̄тмікаіос·
аүω кан· ещхе мн̄ѕоп мнок є аλе· є ρраі·
єхн̄ тапе· и тєѕλοοσε· єте паі пе· є трн̄ϯ· ρн̄
отωωλе· нтн̄ре є пна· єт жнк· є воλ· є тне паі·
мар̄пна· же пна· щаєщλοπλοπ· пнοуг· ριхн̄
текріѕіс· наі же и тер ϥхοοс· н̄ѕі ппет отаав·
апа ρарωн· аєщλнλ· аγкаат є воλ· ρн̄ от-
єірнни· же пноуте натре пеіеро· пот ρ мнοοс·
н̄ϥентϥ· є пєщщі· мпр̄ р̄ ρоте· оуае· мпр̄ р̄ ат
нарте· нтетн̄хοос же апснт· м пноуг· м пноοс·
отеіне· аλλа пістеуе· н̄точ | же отнѕоп· м Fol. 55 b
пноуте· є ρωв· нщ· аγтωопк же· аγвωк· ρн̄ ρіа
отеірнни· ρн̄ теущн же· ет кнт· аєвωк· ехн̄
пеіеро· аєщλλ ечхω мнос· же пхоеіс нток
пенсаϩ пе· аγω нток· он· н̄поοт· аγω он· ща
пенеϩ· нток пент акпωϩ· й отпетра· а ренноοс·
ει є воλ· актсо й оγλаос аγω и тере сатцωп·
еіве актре отмер отоіѕе· неі ω̄· таує моот· є

ⲃⲟⲗ· ⲁⲥⲧⲁⲗϭⲟ· ⲙ ⲡⲉϥⲉⲓⲃⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲥⲟⲡⲥ̅ⲡ̅
ⲙⲙⲟⲕ· ⲙⲡⲟⲟⲩ ϫⲉ ⲕⲁⲥ· ⲉⲕⲉⲧⲛ̅ⲛⲟⲟⲩ· ⲙ̅ ⲡⲙⲟⲟⲩ·
ⲙ ⲡⲉⲓⲉⲣⲟ· ⲉ ϩⲣⲁⲓ· ⲉϫⲙ̅ ⲡⲕⲁϩ ⲧⲏⲣϥ̅ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲛϩⲏⲕⲉ· ⲙ ⲡⲉⲕⲗⲁⲟⲥ ⲛⲁϩⲉ· ⲉ ⲧⲉⲩⲧⲣⲟⲫⲏ· ⲛ̅ⲥⲉⲥⲙⲟⲩ·
ⲉ ⲣⲟⲕ· ⲙⲛ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁϥϫⲉⲕ ⲧⲉⲩϣⲏ·
ⲧⲏⲣⲥ̅· ⲉ ⲃⲟⲗ· ⲉϥϣⲗⲏⲗ· ⲉϥⲥⲟⲡⲥ̅ⲡ̅· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉ
ⲧⲃⲉ ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ ⲛϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲁⲣⲱⲛ·
ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁ ⲡⲙⲟⲟⲩ ϭⲱ ⲉϥⲙⲟⲩϩ· ϩⲛ̅ ⲟⲩ-
ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· ⲙⲡⲉ ϥⲉⲓ ⲉ ⲡⲁϩⲟⲩ· ⲛ̅ ⲟⲩϩⲟⲟⲩ· ϣⲁⲛ
ⲧⲉⲛⲥⲱϣⲉ· ⲧⲏⲣⲟⲩ ϫⲓ ⲙⲟⲟⲩ· ⲉ ⲁⲩⲛⲟϭ· ⲛϩⲩⲛⲟⲩϥⲉ·
ϣⲱⲡⲉ ⲛ ⲧⲉ ⲣⲟⲙⲡⲉ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ϩⲓⲧⲛ̅ ⲛⲉϣⲗⲏⲗ ⲙ̅
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲡⲥⲟⲡⲥ̅ⲡ̅ ⲙ̅ ⲡⲇⲓ-
ⲕⲁⲓⲟⲥ· ϭⲙϭⲟⲙ· ⲁⲩⲱ ϥⲉⲛⲉⲣⲅⲉⲓ ⲉϣⲁⲛϩⲓ· ⲧⲟⲟⲧ·
ⲉ ⲧⲁⲩⲉ ⲛⲉϥⲙⲁⲉⲓⲛ· ⲧⲏⲣⲟⲩ [illegible] ⲛⲟⲩⲧⲉ·
Fol. 56 *a* ⲉⲛⲉⲣⲅⲉⲓ [illegible] [ⲡⲡⲉⲧ ⲟⲩ]ⲁⲁⲃ | ⲁⲡⲁ
ⲣⲓⲃ ϩⲁⲣⲱⲛ ⲡϣⲁϫⲉ· ⲛⲁⲟⲩⲱϣ̅ⲥ̅· ⲉ ⲃⲟⲗ· ⲉ ⲡⲉϩⲟⲩⲟ· ⲁⲥ-
ϣⲱⲡⲉ ⲇⲉ ⲛⲟⲩϩⲟⲟⲩ· ⲉϥϩⲙⲟⲟⲥ· ⲉⲣⲉ ϩⲉⲛⲣⲱⲙⲉ·
ⲥⲟⲟⲩϩ· ⲉ ⲣⲟϥ· ⲁϥⲉⲓ ⲛϭⲓ ⲟⲩⲣⲱⲙⲉ· ⲛ̅ ϩⲏⲕⲉ· ⲉⲣⲉ
ⲟⲩⲉⲣⲧⲁⲩ· ⲛⲉⲓⲱⲧ· ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲁϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟϥ· ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲥⲙⲟⲩ· ⲉ ⲣⲟϥ· ⲛⲁⲓ· ⲡⲁ
ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲁⲃⲱⲕ· ⲛⲧⲁⲧⲁⲙⲓⲟϥ· ⲛⲟⲉⲓⲕ· ⲛ̅
ⲛ̅ⲁϣⲏⲣⲉ· ϫⲉ ⲁⲛⲟⲕ· ⲟⲩⲣⲱⲙⲉ· ⲛ ϩⲏⲕⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲇⲉ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁϥⲙⲉϩ ⲡⲉϥϣⲱϥ̅ⲧ̅ ⲙⲙⲟⲟⲩ· ⲁϥ-
ⲛⲟϫϥ̅· ⲉϫⲙ̅ ⲡⲉⲣⲧⲁⲩ· ⲛⲉⲓⲱⲧ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲃⲱⲕ·
ⲛⲅ̅ ⲧⲁⲙⲓⲟ ⲛⲛⲉⲕϣⲏⲣⲉ· ϩⲙ̅ ⲡⲣⲁⲛ· ⲙ ⲡⲉⲭ̅ⲥ̅· ⲛⲧⲟϥ ⲇⲉ
ⲁϥϫⲓⲧϥ̅ ⲁϥⲃⲱⲕ· ⲁϥⲧⲁⲙⲓⲟϥ ⲁⲩⲛⲟϭ· ⲛ̅ ⲥⲙⲟⲩ· ϣⲱⲡⲉ
ⲛϩⲏⲧϥ̅ ⲡⲣⲱⲙⲉ ⲇⲉ· ⲁϥⲉⲓ ϣⲁ ⲣⲟⲛ· ⲉϥϯ ⲉⲟⲟⲩ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲓⲥ ϩⲏⲏⲧⲉ
ⲱ ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲛⲟⲩⲧⲉ· ⲁⲓϫⲱ ⲉ ⲣⲟⲕ· ⲛ ϩⲉⲛⲕⲟⲩⲓ ⲉ
ⲃⲟⲗ ϩⲛ̅ ⲙⲡⲟⲗⲩϯⲁ· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ̅ ⲉ
ⲃⲟⲗ ϫⲉ ⲁⲛⲅ̅ ⲟⲩⲗⲁⲥ ⲛ ⲥⲁⲣⲝ̅· ⲙⲛ̅ϭⲟⲙ ⲙⲙⲟⲓ· ⲉ ϫⲱ·
ⲙ ⲡⲧⲁⲓⲟ· ⲛ ⲛⲉϥⲁⲣⲉⲧⲏ· Ϯⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲧⲉϥϭⲓⲛ-
ⲙⲧⲟⲛ· ⲉⲧ ⲟ ⲛ̅ϣⲡⲏⲣⲉ ⲉⲛⲉ ⲟⲩϩⲗ̅ⲗⲟ ⲡⲉ· ⲁϥⲁⲁⲓ· ϩⲛ̅
ⲛⲉϥϩⲟⲟⲩ· ⲁ ⲡⲉϥⲥⲱⲙⲁ· ⲁⲛϩⲁⲗⲓⲥⲕⲉ· ϩⲓⲧⲙ̅ ⲡⲉϩⲟⲩⲟ

ⲛ ⲧⲁⲥⲕⲓⲥⲓⲥ· ⲁϥϣⲱⲛⲉ ⲇⲉ ⲛ ⲥⲟⲩ ϯⲟⲩ ⲙ ⲡⲁϣⲟⲛⲥ̅·
ⲁⲩⲱ ⲙ̅ ⲡⲉϥⲣⲁⲥⲧⲉ ⲉⲧⲉ ⲥⲟⲩ ⲥⲟⲟⲩ ⲡⲉ· ⲁⲓⲥⲱⲧⲙ̅· ⲉ ϩⲛ̅-
ⲥⲙⲏ· ⲛⲧⲉ ϩⲛ̅ⲭⲟⲣⲟⲥ | ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲱϣ· ⲉ ⲃⲟⲗ· ϫⲉ Fol. 56 b
ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲙⲡⲉ ⲓⲉⲓⲉⲓⲙⲉ (sic)· ⲉ ⲡⲉⲧ ⲟⲩϫⲱ ⲣ̅ⲓ̅ⲅ̅
ⲙⲙⲟϥ ⲁⲛⲟⲕ· ⲇⲉ ⲡⲁⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲁⲓ ⲛⲁϥ· ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲉϥⲃⲱⲗ· ϫⲉ ⲁⲩⲙⲁⲕⲁⲣⲓⲍⲉ· ⲙⲙⲟϥ· ϩⲛ̅ ⲙⲡⲏⲩⲉ· ⲛⲑⲉ
ⲛ̅ⲧⲁⲩⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟϥ· ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲉⲛⲉⲩⲙⲏⲛ ⲇⲉ ⲉ
ⲃⲟⲗ· ⲛϯϩⲉ ϣⲁ ⲡⲛⲟϭ (sic)· ⲛϣⲱⲣⲡ̅ ⲛⲥⲟⲩ ⲯⲓⲥ ⲙ ⲡⲉⲃⲟⲧ·
ⲡⲁϣⲟⲛⲥ̅· ⲙ ⲡⲛⲁⲩ· ⲇⲉ ⲛϫⲡ̅ ⲥⲁϣϥⲉ ⲙ ⲡⲉϩⲟⲟⲩ ⲉⲧ
ⲙ̅ⲙⲁⲩ· ⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ· ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧϩⲗ̅ⲗⲟ· ⲉⲥⲕⲓⲱⲟⲩ·
ⲛϭⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲁⲛⲟⲛ ⲇⲉ· ⲁⲛⲕⲱⲱⲥ·
ⲙ ⲡⲉϥⲥⲱⲙⲁ· ϩⲛ̅ ⲟⲩⲉⲟⲟⲩ ⲙⲛ̅ ⲟⲩϯⲙⲏ· ⲁⲛⲕⲁⲁϥ·
ϩⲁϩⲧⲛ̅ ⲡⲥⲱⲙⲁ· ⲛ̅ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲁⲩ-
ϣⲱⲡⲉ· ϩⲙ̅ ⲡⲓⲗⲁⲕ· ⲉⲧⲉ ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉ· ⲙⲛ̅
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ· ⲙⲛ̅ ⲁⲡⲁ ⲏⲥⲁⲓⲁⲥ· ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲁ ⲥⲟⲛ
ⲡⲁⲡⲛⲟⲩⲧⲉ· ϣⲗⲏⲗ· ⲉ ϫⲱⲓ· ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲣ ⲟⲩⲛⲁ·
ⲛ̅ⲙ̅ⲙⲁⲓ· ⲛϥ̅ⲛ ⲧⲁ ϩⲁⲏ· ⲉ ⲃⲟⲗ· ϩⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ·
ⲉⲥⲣⲁ· ⲛⲁϥ· ⲁⲛⲟⲕ ⲇⲉ· ⲡⲉϫⲁⲓ ⲛⲁϥ· ϫⲉ ⲁⲕⲣ ⲙⲡϣⲁ·
ⲛ ⲟⲩⲛⲟϭ· ⲛ ϩⲙⲟⲧ· ϫⲉ ⲁⲓⲥⲱⲧⲙ̅· ⲉ ⲛⲉⲓ ⲡⲟⲗⲩϯⲁ·
ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧⲕ̅ ⲉⲛⲁ ⲡⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲃⲉ ⲡⲁⲓ·
ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲥϩⲁⲓⲥⲟⲩ· ⲛⲧⲁⲕⲕⲁⲁⲟⲩ· ⲉ ϩⲣⲁⲓ· ⲉⲩⲡⲣⲟⲥ-
ⲧⲁⲅⲙⲁ ⲛⲛⲅⲉⲛⲉⲁ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ
ⲑⲉ· ⲛⲧⲁⲓⲥϩⲁⲓⲥⲟⲩ· ⲛ ⲧⲉⲣ ⲛ̅ⲟⲩⲱ ⲇⲉ· ⲉⲛϣⲁϫⲉ ⲙⲛ̅
ⲛⲉⲛⲉⲣⲏⲩ· ⲁⲛⲟⲕ· ⲙⲛ̅ ⲁⲡⲁ ⲓⲥⲁⲁⲕ[illegible]ⲁⲡⲁ
ϩⲁⲣⲱⲛ· ⲁϥϭⲱ[illegible]ⲁⲓ ⲛ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ· ⲁⲛⲟⲩⲱⲙ ⲁⲩⲱ
ⲁⲛⲥⲟ | ⲙⲛ̅ ⲛⲉⲛⲉⲣⲏⲩ· ⲁⲛⲧⲱⲟⲩⲛ· ⲁⲛϣⲗⲏⲗ· ⲁⲓⲉⲓ ⲉ Fol. 57 a
ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̅· ⲉ ⲧⲣⲁⲃⲱⲕ· ⲉϭⲙ̅ ⲡϣⲓⲛⲉ ⲛ̅ ⲛ̅ⲉⲥⲛⲏⲩ· ⲣ̅ⲓ̅ⲇ̅
ⲉⲧ ϩⲓ ⲡⲥⲁ· ⲛ ⲙϩⲓⲧ· ⲙ̅ⲙⲟϥ· ⲡⲁⲓ ⲡⲉ ⲡⲃⲓⲟⲥ· ⲙ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· ⲛ̅ ⲣⲙ̅ ⲡⲓⲗⲁⲕ· ⲁⲡⲁ
ϩⲁⲣⲱⲛ· ⲉ ⲁϥϫⲉⲕ ⲡⲉϥⲇⲣⲟⲙⲟⲥ· ⲉ ⲃⲟⲗ· ϩⲙ̅ ⲡⲧⲟⲟⲩ·
ⲙ ⲡⲉⲓⲉⲃⲧ̅· ⲙ ⲡⲉⲓⲗⲁⲕ ⲉⲩⲉⲟⲟⲩ ⲛⲧⲉⲧⲣⲓⲁⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ
ⲡⲉⲓⲱⲧ· ⲙⲛ̅ ⲡϣⲏⲣⲉ· ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ̅· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ
ⲣ̅ϥ̅ⲧⲁⲛϩⲟ· ⲁⲩⲱ ⲛϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ· ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲛ
ⲟⲩⲟⲉⲓϣ· ⲛⲓⲙ· ϣⲁ ⲉⲛⲉϩ·

———···———···———···———···———···———

ⲠϢⲀ· Ⲛ ⲀⲠⲀ ϨⲀⲢⲰⲚ ⲠⲈⲠⲢⲞⲔⲞⲒⲠⲈⲚⲞⲚ·

(Ps. xcix. 1–9)

Ⲡϫⲟⲉⲓⲥ ⲁϥⲣ̄ⲣⲣⲟ· ⲙⲁⲣⲉ ⲛⲗⲁⲟⲥ· ⲛⲟⲩϭ̄ⲥ̄· ⲡⲉⲧ
ϩⲙⲟⲟⲥ· ⲉϫⲛ̄ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ· ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲕⲓⲙ·
ⲟⲩⲛⲟϭ· ⲡⲉ ⲡϫⲟⲉⲓⲥ· ϩⲛ̄ ⲥⲓⲱⲛ ⲉϥϫⲟⲟⲥⲉ ⲉϫⲛ̄ ⲛⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲟⲩⲱⲛ̄ϩ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉⲕⲛⲁϭ (*sic*)· ⲛ ⲣⲁⲛ
ϫⲉ ⲟⲩϩⲟⲧⲉ ⲡⲉ· ⲁⲩⲱ ϥⲟⲩⲁⲁⲃ ⲡⲧⲁⲓⲟ ⲛ̄ ⲟⲩⲣ̄ⲣ̄ⲟ·
ⲡⲉ ⲙⲉⲣⲉ ⲡϩⲁⲡ· ⲛⲧⲟⲕ· ⲁⲕⲥ̄ⲃ̄ⲧⲉ ⲡⲥⲟⲟⲩⲧⲛ̄· ⲁⲩⲱ
ⲁⲕⲉⲓⲣⲉ· ⲙ ⲡϩⲁⲡ· ⲙⲛ̄ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲡⲛⲟⲩⲧⲉ· ϩⲛ̄
ⲓⲁⲕⲱⲃ· ϫⲉⲥ̄ⲧ̄ ⲡϫⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̄ⲟⲩⲱϣⲧ̄ ⲙ
ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ϫⲉ ⲙⲱⲩⲥⲏⲥ·
ⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲁⲁⲣⲱⲛ· ϩⲛ̄ ⲛⲉϥⲟⲩⲏⲏⲃ ⲁⲩⲱ ⲥⲁⲙⲟⲩⲏⲗ·
ϩⲛ̄ ⲛⲉⲧ ⲉⲡⲓⲕⲁⲗⲉⲓ· ⲙ ⲡⲉϥⲣⲁⲛ· ⲁⲩⲱϣ· ⲉ ϩⲣⲁⲓ· ⲉ
ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲛⲧⲟϥ· ⲁⲩⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲟⲩ· ⲁϥϣⲁϫⲉ
ⲛⲙ̄ⲙⲁⲩ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲟⲩⲥⲧⲩⲗⲗⲟⲥ ⲛ ⲕⲗⲟⲟⲗⲉ·
ⲁⲩϩⲁⲣⲉϩ· ⲉ ⲛⲉϥⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ· ⲁⲩⲱ· ⲛⲉϥⲡⲣⲟⲥ-
ⲧⲁⲅⲙⲁ· ⲉⲛⲧ ⲁϥⲧⲁⲁⲩ· ⲛⲁⲩ· ⲡϫⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ·
Fol. 57 *b* ⲛ̄ⲧⲟⲕ· ⲉⲛⲧⲁⲕⲥⲱⲧⲙ̄· | ⲉ ⲣⲟⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲟⲕ· ⲡⲉⲛⲧ
ⲣ̄ⲓ̄ⲉ̄ ⲁⲕⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲕⲣ ⲡⲉⲕⲃⲁ· ⲛ ⲛⲉⲩϩⲃⲏⲩⲉ·
ϫⲁⲥ̄ⲧ̄ ⲡϫ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̄ⲟⲩⲱϣⲧ̄· ⲙ ⲡⲉϥⲧⲟⲟⲩ ⲉⲧ
ⲟⲩⲁⲁⲃ· ϫⲉ ϥⲟⲩⲁⲁⲃ ⲛϭⲓ ⲡϫ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ·

ⲠⲀⲠⲞⲤⲦⲞⲖⲞⲤ ⁘ (Heb. iv. 14–v. 6)

Ⲉⲟⲩⲛⲧⲁⲛ ⲇⲉ ⲙⲙⲁⲩ· ⲛ ⲟⲩⲛⲟϭ· ⲛ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲉ
ⲁϥϫⲉⲧ ⲙⲡⲏⲩⲉ· ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣ-
ⲛ̄ⲁⲙⲁϩⲧⲉ· ⲛ ⲧⲉϥϩⲟⲙⲟⲗⲟⲅⲓⲁ· ⲛ ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ·
ⲅⲁⲣ ⲁⲛ· ⲡⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲛϥ̄· ⲉⲙⲛ̄ϭⲟⲙ ⲙⲙⲟϥ· ⲉ ϣⲡ̄
ϩⲓⲥⲉ· ⲛⲙ̄ⲙⲁⲛ· ϩⲛ̄ ⲛⲉⲛⲁⲥⲑⲉⲛⲓⲁ· ⲁⲗⲗⲁ· ⲉϥϫⲟⲛ̄ⲧ̄·
ⲛϩⲱⲃ· ⲛⲓⲙ· ⲛ ⲧⲉⲛϩⲉ· ϣⲁⲧⲛ̄ ⲡⲛⲟⲃⲉ· ⲙⲁⲣⲛ̄ϯ
ⲡⲉⲛⲟⲩⲟⲓ· ϩⲛ̄ ⲟⲩⲡⲁⲣϩⲏⲥⲓⲁ· ⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲛ ⲧⲉⲭⲁ-
ⲣⲓⲥ· ϫⲉ ⲕⲁⲥ· ⲉⲛⲉϫⲓ ⲛ̄ ⲟⲩⲛⲁ· ⲁⲩⲱ ⲛⲧⲛ̄ϩⲉ· ⲉⲩϩⲙⲟⲧ
ⲛⲟⲩⲟⲉⲓϣ ⲛ̄ⲁ̄ ⲛ̄ⲃⲟⲏⲑⲓⲁ· ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲅⲁⲣ ⲛⲓⲙ· ⲉⲧⲟⲩϫⲓ

ⲙⲙⲟⲟⲩ· ⲉ ⲃⲟⲗ ϩⲓ ⲡⲣⲱⲙⲉ· ⲉⲩⲁⲧⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲟⲩ· ⲉⲁⲓ ⲡⲣⲱⲙⲉ· ⲛ ⲛⲁⲣⲡ ⲡⲛⲟⲩⲧⲉ· ⲁⲉ ⲁⲉ ⲉⲩⲉⲧⲁⲗⲉ ϩⲱⲣⲟⲛ ⲉ ϩⲣⲁⲓ ϩⲓ ⲟⲩⲥⲓⲁ· ϩⲁ ⲛⲟⲃⲉ ⲉⲟⲩⲛⲥⲟⲙ· ⲙⲙⲟⲩ· ⲉ ⲱⲡ ϩⲓⲥⲉ· ⲙⲡ ⲛⲉⲧ ⲟ ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ· ⲙⲡ ⲛⲉⲧ ⲡⲗⲁⲛⲁ· ⲉ ⲃⲟⲗ· ϩⲱⲥ ⲁⲉ ⲥⲱⲟⲟⲡ· ϩⲓ ⲟⲩ-ⲙⲡⲧⲥⲱⲃ· ⲁⲩⲱ· ⲉ ⲧⲃⲏⲏⲧⲥ̄· ⲱⲱⲉ ⲉ ⲣⲟϥ· ⲕⲁⲧⲁ ⲟⲉ· ⲉⲱⲁⲥⲧⲁⲗⲟ· ⲉ ϩⲣⲁⲓ· ϩⲁ ⲡⲗⲁⲟⲥ· ⲛ̄ⲧⲁⲗⲟ· ϩⲱⲥ ϥ· ϩⲁ ⲣⲟϥ· ⲛ̄ϯⲉ ϩⲁ ⲛⲉⲙⲛⲟⲃⲉ [redacted] ⲟⲩⲁ· ⲁⲉ ⲡⲟⲩⲁ· ⲁⲓ ⲛⲁⲥ ⲁⲛ· ⲙ ⲡⲧⲁⲓⲟ· ⲁⲗⲗⲁ ⲉⲧⲉⲙⲉ· ⲙⲙⲟⲩ· ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲡⲛⲟⲩⲧⲉ· [redacted]ⲁⲁⲣⲱⲛ· ⲧⲁⲓ ⲧⲉ ⲟⲉ· ⲙ ⲡⲉϫ̄ⲥ̄· ⲛⲧⲁϥ[redacted]ⲁⲁϥ ⲁⲛ· [redacted]
ⲛ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲁⲗⲗⲁ ⲡⲉⲛⲧ ⲁϥⲱⲁϫⲉ ⲛ̄ⲙⲙⲁϥ ⲡⲉ· Fol. 58 a
ϫⲉ ⲛⲧⲟⲕ· ⲡⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲛⲟⲕ· ⲁⲓϩⲡⲟⲕ· ⲙⲡⲟⲟⲩ· ϩⲓⲉ
ⲕⲁⲧⲁ ⲟⲉ ⲟⲛ· ⲉⲱⲁϥϩⲟⲟⲥ ϩⲓ ⲛⲉ ⲙⲁ· ϫⲉ ⲛⲧⲟⲕ· ⲡⲉ ⲡⲟⲩⲛⲏⲃ· ⲱⲁ ⲉⲛⲉϩ· ⲕⲁⲧⲁ ⲧⲧⲁϫⲓⲥ· ⲙ ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ·

ⲠⲔⲀⲐⲞⲖⲒⳮ· ⲒⲀⲔⲔⲰⲂ ⳯ (James v. 10–16)

Ⲭⲓ ⲙ ⲡⲉⲥⲙⲟⲩ· ⲛⲁⲥⲛⲏⲩ· ⲙ ⲡⲣⲓⲥⲉ· ⲙⲡ ⲧⲙⲛ̄ⲧⲣⲁ-ⲣⲱⲣⲛ̄· ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛⲁⲓ ⲛⲧⲁⲩⲱⲁϫⲉ ϩⲙ̄ ⲡⲣⲁⲛ· ⲙ ⲡⲭ̄ⲥ̄· ⲉⲓⲥ ϩⲛⲏⲧⲉ· ⲧⲙⲙⲁⲕⲁⲣⲓⲍⲉ· ⲛ̄ⲛⲉⲛⲏⲩ ⲁⲧⲣⲡⲟ-ⲙⲓⲛⲉ· ⲁⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄· ⲉ ⲟⲩⲡⲟⲙⲟⲛⲏ ⲛ ⲓⲱⲃ· ⲁⲩⲱ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ· ⲉ ⲑⲁⲛ· ⲙ ⲡⲭ̄ⲥ̄ ⲁⲉ ⲟⲩϫⲁⲣⲧⲏϥ· ⲡⲉ ⲡⲭ̄ⲥ̄· ⲁⲩⲱ ⲟⲩⲛⲁⲛⲧ ⲡⲉ· ϩⲁⲑⲱⲛ ⲁⲉ ⲛϩⲱⲃ· ⲛⲓⲙ· ⲛⲁⲥⲛⲏⲩ· ⲙⲡⲣ̄ ⲱⲣⲕ· ⲗⲁⲁⲩ ⲟⲩⲁⲉ· ⲧⲡⲉ ⲟⲩⲁⲉ ⲡⲕⲁϩ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ· ⲛⲁⲛⲁϫ· ⲙⲁⲣⲉϥϫⲱⲡⲉ· ⲛⲥⲓ ⲡⲉⲧⲛ̄ⲥⲉ· ⲛ ⲥⲉ· ⲁⲩⲱ ⲡⲉⲧⲛ̄ⲙⲙⲟⲛ ⲛ ⲙⲙⲟⲛ· ⲁⲉ ⲕⲁⲥ· ⲛ̄ⲛⲉ ⲁⲕⲣⲓⲃⲉ· ⲙⲙⲱⲧⲛ̄· ⲡⲉⲧ ⲱⲡ ϩⲓⲥⲉ· ⲙⲙⲱⲧⲛ̄· ⲙⲁⲣⲉϥϫⲱⲗⲛⲗ· ⲡⲉⲧ ⲣⲟⲟⲩⲧ· ⲙⲁⲣⲉϥⲯⲁⲗⲗⲉⲓ ⲡⲉⲧ ⲱⲟⲛⲉ· ⲛ̄ϩⲙⲧ ⲧⲛⲧⲛ̄ ⲙⲁⲣⲉϥⲙⲟⲩⲧⲉ ⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲛ̄ ⲧⲉⲕ-ⲕⲗⲏⲥⲓⲁ· ⲛⲥⲉϫⲱⲗⲛⲗ· ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲉ ⲁⲧⲁⲣⲉϥ· ⲛ ⲟⲩⲛⲉⲉ· ϩⲓⲉ ⲡⲣⲁⲛ· ⲙ ⲡⲭ̄ⲥ̄· ⲁⲩⲱ ⲡⲉϫⲱⲗⲛⲗ· ⲙⲡ ⲧⲡⲓⲥⲧⲓⲥ ⲛ ⲁⲧ ⲟⲩⲁⲉ ⲡⲉⲧ ⲱⲟⲛⲉ· ⲁⲩⲱ ⲡⲭ̄ⲥ̄· ⲡⲁⲧⲟ-

ⲛⲟⲩⲥ̅ϥ̅· ⲕⲁⲛ· ⲉϣⲱⲡⲉ· ⲉ ⲁϥⲣ̅ ϩⲉⲛⲕⲉⲛⲟⲃⲉ· ⲥⲉⲛⲁ-
ⲕⲁⲁⲩ· ⲛⲁϥ· ⲉ ⲃⲟⲗ· ⲟⲩⲱⲛ̅ϩ̅· ϭⲉ ⲉ ⲃⲟⲗ· ⲛ̅ⲛⲉⲧ-
ⲛ̅ⲛⲟⲃⲉ· ⲉ ⲛⲉⲧⲛ̅ⲉⲣⲏⲩ· ⲛⲧⲉⲧⲛ̅ϣⲗⲏⲗ· ϩⲁ ⲛⲉⲧⲛ̅ⲉⲣⲏⲩ·
ϫⲉ ⲕⲁⲥ· ⲉ ϥⲉⲕⲱ ⲛⲏⲧⲛ̅· ⲉ ⲃⲟⲗ· ⲡⲥⲟⲡⲥⲡ̅· ⲙ̅ ⲡⲇⲓ-
ⲕⲁⲓⲟⲥ· ϭⲙ̅ϭⲟⲙ· ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲱ ϥⲉⲛⲉⲣⲅⲉⲓ·|

ⲠⲢⲀⲜⲒⲤ (Acts vii. 34–43)

Fol. 58 b Ⲧⲉⲛⲟⲩ ϭⲉ· ⲁⲙⲟⲩ· ⲛⲧⲁϫⲟⲟⲩⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲕⲏⲙⲉ· ⲡⲁⲓ
ⲣ̅ⲓ̅ⲍ̅ ⲡⲉ ⲙⲱⲩⲥⲏⲥ· ⲛⲧⲁⲩⲁⲣⲛⲁ· ⲙⲙⲟϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ
ⲛⲓⲙ· ⲡⲉⲛⲧ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲕ· ⲛ ⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲛ̅
ⲣϥϯϩⲁⲡ· ⲉ ϩⲣⲁⲓ· ⲉ ϫⲱⲛ· ⲡⲁⲓ ⲁ ⲡⲛⲟⲩⲧⲉ· ϫⲟⲟⲩϥ·
ⲛ ⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲛ ⲣϥ̅ⲥⲱⲧⲉ· ϩⲛ̅ ⲧϭⲓϫ· ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ·
ⲡⲁⲓ ⲛ̅ⲧⲁϥⲟⲩⲱⲛ̅ϩ̅· ⲛⲁϥ· ⲉ ⲃⲟⲗ· ϩⲙ ⲡⲃⲁⲧⲟⲥ· ⲡⲁⲓ
ⲡⲉⲛⲧ ⲁϥⲉⲛⲧⲟⲩ· ⲉ ⲃⲟⲗ· ⲉ ⲁϥⲉⲓⲣⲉ ⲛ̅ ϩⲉⲛⲙⲁⲉⲓⲛ· ⲙⲛ̅
ϩⲉⲛϣⲡⲏⲣⲉ ϩⲛ̅ ⲕⲏⲙⲉ· ⲁⲩⲱ ϩⲛ̅ ⲧⲉⲗⲩⲑⲣⲁ ⲑⲁⲗⲁⲥⲥⲁ·
ϩⲙ̅ ⲡϫⲁⲓⲉ· ⲛ ϩⲙⲉ· ⲛ̅ⲣⲟⲙⲡⲉ· ⲡⲁⲓ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲥ·
ⲛ̅ ⲛϣⲏⲣⲉ· ⲙ ⲡⲓⲏ̅ⲗ̅· ϫⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲧⲟⲩⲛⲟⲥ ⲟⲩ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛⲏⲧⲛ̅· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲛⲉⲧⲛ̅ⲥⲛⲏⲩ· ⲛ ⲧⲁ ϩⲉ·
ⲡⲁⲓ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ϩⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙⲛ̅ ⲡⲉⲧ ϣⲁϫⲉ·
ⲛ̅ⲙ̅ⲙⲁϥ ϩⲙ̅ ⲡⲧⲟⲟⲩ· ⲛ ⲥⲓⲛⲁ· ⲁⲩⲱ ⲙⲛ̅ ⲛⲉⲛⲉⲓⲟⲧⲉ·
ⲡⲁⲓ [ⲡⲉ]ⲛⲧ ⲁϥϫⲓ· ⲛ̅ ϩⲉⲛϣⲁϫⲉ ⲉⲩⲟⲛ̅ϩ̅· ⲉ ⲃⲟⲗ· ⲉ ⲧⲁⲁⲩ
ⲛⲏⲧⲛ̅· ⲁⲩⲱ ⲙ ⲡⲟⲩⲱϣ· ⲉ ⲥⲱⲧⲙ̅· ⲛ̅ⲥⲱϥ· ⲛϭⲓ
ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲁⲗⲗⲁ· ⲁⲩⲕⲁⲁϥ ⲛⲥⲱⲟⲩ· ⲁⲩⲕⲟⲧⲟⲩ· ⲉ
ⲕⲏⲙⲉ· ⲁⲩϫⲟⲟⲥ· ⲛ ⲁⲁⲣⲱⲛ· ϫⲉ ⲧⲁⲙⲓⲟ ⲛⲁⲛ· ⲛ
ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲥⲉϫⲓ ⲙⲟⲉⲓⲧ· ϩⲏⲧⲛ̅· ⲙⲱⲩⲥⲏⲥ· ⲅⲁⲣ
ⲡⲁⲓ· ⲛⲧⲁϥⲉⲛⲧⲛ̅ ⲉ ⲃⲟⲗ· ϩⲙ̅ ⲡⲕⲁϩ ⲛ ⲕⲏⲙⲉ· ⲁⲩⲱ
ⲛⲧⲛ̅ⲥⲟⲟⲩⲛ· ⲁⲛ ϫⲉ ⲛⲧⲁ ⲟⲩ· ϣⲱⲡⲉ· ⲙⲙⲟϥ· ⲁⲩⲱ
ⲁⲩⲧⲁⲙⲓⲉ ⲥⲕⲩⲛⲏ· ϩⲛ̅ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲧⲁⲗⲉ·
ⲑⲩⲥⲓⲁ· ⲉ ϩⲣⲁⲓ ⲙ ⲡⲉⲓⲇⲟⲗⲟⲛ· ⲁⲩⲱ· ⲁⲩⲉⲩⲫⲣⲁⲛⲉ·
ϩⲛ̅ ⲛⲉϩⲃⲏⲩⲉ· ⲛ̅ⲛⲉⲩϭⲓϫ· ⲁⲩⲕⲧⲟⲟⲩ· ⲇⲉ ⲛ̅ϭⲓ·
Fol. 59 a ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲣⲉⲩϣⲙ̅ϣⲉ·|ⲛ ⲧⲉⲥⲧⲣⲁϯⲁ· ⲛ ⲧⲡⲉ· ⲕⲁⲧⲁ
ⲣ̅ⲓ̅ⲏ̅ ⲑⲉ ⲉⲧ ⲥⲏϩ· ϩⲙ̅ ⲡϫⲱⲱⲙⲉ· ⲛ̅ ⲛ̅ⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ϫⲉ ⲙⲏ·

ⲁⲧⲉⲧⲛ̄ⲧⲁⲗⲟ ⲛⲁⲓ ⲉ ϩⲣⲁⲓ· ⲛ ϩⲉⲛϣⲱⲱⲧ ⲙⲛ̄ ϩⲉⲛⲑⲩⲥⲓⲁ· ⲛ ϩⲙⲉ· ⲛⲣⲟⲙⲡⲉ· ϩⲛ̄ ⲧⲉⲣⲏⲙⲟⲥ· ⲡⲏⲓ ⲙ ⲡⲓⲏⲗ̄· ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄ϫⲓ· ⲛ ⲧⲉⲥⲕⲩⲛⲏ· ⲙ ⲙⲟⲗⲟⲭ· ⲙⲛ̄ ⲡⲥⲓⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲫⲉⲣⲁⲛ· ⲛⲉⲥⲙⲟⲧ· ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲙⲓⲟⲟⲩ ⲉ ⲟⲩⲱϣⲧ̄ ⲛⲁⲩ· ⲁⲩⲱ ϯⲛⲁⲡⲉⲛⲉ ⲧⲏⲩⲧⲛ̄· ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲓ ⲥⲁ· ⲛ ⲧⲃⲁⲃⲩⲗⲱⲛ·

ⲠⲀⲖⲖⲎ· ⲠⲈϤⲬⲠⲞ ⁘ (Ps. lxxvii. 18–20)

Ⲁ ⲛⲉⲕⲉⲩⲣⲏⲏϭⲉ· ⲣ ⲟⲩⲟⲉⲓⲛ· ⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲁ ⲡⲕⲁϩ· ⲕⲓⲙ· ⲁϥⲥⲧⲱⲧ· ⲉⲣⲉ ⲧⲉⲕϩⲓⲏ· ϩⲛ̄ ⲑⲁⲗⲗⲁⲥⲁ ⲁⲩⲱ ⲛⲉⲕⲙⲁ· ⲙ ⲙⲟⲟϣⲉ ϩⲛ̄ ϩⲉⲛⲙⲟⲟⲩ· ⲉⲛⲁϣⲱⲟⲩ ⲁⲩⲱ· ⲥⲉⲛⲁⲥⲟⲩⲛ ⲛⲉⲕⲧⲁϭⲥⲉ ⲁⲛ· ⲁⲕϫⲓ ⲙⲟⲉⲓⲧ· ϩⲏⲧϥ̄· ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲛⲑⲉ· ⲛ ⲛⲉⲓⲉⲥⲟⲟⲩ· ⲉⲩϩⲛ̄ ⲧϭⲓϫ ⲙ ⲙⲱⲩⲥⲏⲥ· ⲙⲛ̄ ⲁⲁⲣⲱⲛ·

ⲠⲔⲀⲦⲀ ⲠⲀⲐⲐⲀⲒⲞⲤ ⁘ (Matt. iv. 23–v. 16)

Ⲁϥⲉⲓ ⲇⲉ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲅⲁⲗⲓⲗⲁⲓⲁ· ⲧⲏⲣ̄ⲥ̄· ⲉϥϯ ⲥⲃⲱ ϩⲣⲁⲓ· ϩⲛ̄ ⲛⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ· ⲁⲩⲱ· ⲉϥⲧⲁϣⲉⲟⲉⲓϣ ⲙ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ⲛ ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ· ⲁⲩⲱ ⲉϥⲣ̄ ⲡⲁϩⲣⲉ· ⲉ ϣⲱⲛⲉ· ⲛⲓⲙ· ϩⲓⲗⲟϫⲗϫ̄ ⲛⲓⲙ· ϩⲙ̄ ⲡⲗⲁⲟⲥ· ⲡⲉϥⲥⲟⲉⲓⲧ ⲁϥⲃⲱⲕ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲥⲩⲣⲓⲁ· ⲧⲏⲣ̄ⲥ̄· ⲁⲩⲉⲓⲛⲉ· ⲛⲁϥ· ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧ ⲙⲟⲕϩ̄· ϩⲛ̄ ϩⲉⲛϣⲱⲛⲉ· ⲉⲩϣⲟⲃⲉ· ⲁⲩⲱ ⲉⲩϣⲟⲟⲡ ϩⲛ̄ ϩⲉⲛⲧⲕⲁⲥ· ⲙⲛ̄ ⲛⲉⲧ ⲟ· ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲙⲛ̄ ⲛⲉⲧ ϩⲓⲧⲉ ⲙⲛ̄ ⲛⲉⲧ ⲥⲏϭ ⲁⲩⲱ ⲁϥⲣ̄ ⲡⲁϩⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲟⲩⲁϩⲟⲩ ⲛⲥⲱϥ· ⲛϭⲓ ϩⲉⲛⲙⲏⲏϣⲉ· ⲉⲛⲁϣⲱⲟⲩ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲇⲉⲕⲁⲡⲟⲗⲓⲥ· ⲙⲛ̄ ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ· ⲙⲛ̄ ⲡⲉⲕⲣⲟ· ⲙ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ·|
Ⲛ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲇⲉ· ⲉ ⲙⲙⲏⲏϣⲉ· ⲁϥⲁⲗⲉ· ⲉ ϩⲣⲁⲓ Fol. 59 b
ⲉϫⲙ̄ ⲡⲧⲟⲟⲩ· ⲁⲩⲱⲛ ⲧⲉⲣ ϥ̄ϩⲙⲟⲟⲥ· ⲁⲩϯ ⲡⲉⲩⲟⲓ· ⲣ̄ⲓ̄ⲑ̄
ⲉ ⲣⲟϥ· ⲛϭⲓ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ· ⲁϥⲟⲩⲱⲛ ⲛ ⲣⲱϥ· ⲁϥϯ ⲥⲃⲱ ⲛⲁⲩ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ ⲛ̄ϩⲏⲕⲉ·

ϩⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄ · ϫⲉ ⲧⲱⲟⲩ · ⲧⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ ⲙ̄ⲡⲏⲩⲉ ⁘
ⲛⲁⲓⲁⲧⲟⲩ · ⲛ̄ ⲛ̄ⲉⲧ ⲣ̄ϩⲏⲃⲉ ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩ ⲛⲁⲥⲡ̄-
ⲥⲱⲡⲟⲩ ⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ ⲛⲣ̄ⲙ̄ⲣⲁϣ ϫⲉ ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁ-
ⲕⲗⲏⲣⲟⲛⲱⲙⲉⲓ · ⲙ ⲡⲕⲁϩ ⁘ ⲛⲁⲓⲁⲧⲟⲩ · ⲛⲛⲉⲧ ϩⲕⲁⲉⲓⲧ
ⲉⲧ ⲟⲃⲉ · ⲛ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲥⲉⲓ ⁘
ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ · ϩⲙ̄ ⲡⲉⲩϩⲏⲧ · ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ
ⲛⲁⲛⲁⲩ · ⲉ ⲡⲛⲟⲩⲧⲉ ⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲛⲁⲏⲧ · ϫⲉ ⲛⲧⲟⲟⲩ ·
ⲛⲉⲧ ⲟⲩⲛⲁⲛⲁ · ⲛⲁⲩ ⁘ ⲛⲁⲓⲁⲧⲟⲩ · ⲛ̄ ⲛ̄ⲣⲥ̄ⲩ̄ⲣ̄ ⲉⲓⲣⲏⲛⲏ ·
ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲙⲟⲩⲧⲉ · ⲉ ⲣⲟⲟⲩ ϫⲉ ⲛϣⲏⲣⲉ ·
ⲙ̄ ⲡⲡⲛⲟⲩⲧⲉ (*sic*) ⁘ ⲛⲁⲓⲁⲧⲟⲩ · ⲛ ⲛⲉⲛⲧ ⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ ·
ⲉ ⲧⲃⲉ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ϫⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ · ⲛ̄
ⲙⲡⲏⲩⲉ ⁘ ⲛⲁⲓⲁⲧ ⲧⲏⲩⲧⲛ̄ ⲉⲩϣⲁⲛⲛⲉϭⲛⲉϭ ⲧⲏⲩⲧⲛ̄ ·
ⲛⲥⲉⲡⲱⲧ ⲛⲥⲱⲧⲛ̄ ⲛⲥⲉϫⲉ ϩⲱⲃ · ⲛⲓⲙ · ⲉϥϩⲟⲟⲩ · ⲉ ϩⲟⲩⲛ ·
ⲉ ⲣⲱⲧⲛ̄ · ⲉⲩϫⲓ ϭⲟⲗ · ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲧ · ⲣⲁϣⲉ · ⲛⲧⲉⲧⲛ̄-
ⲧⲉⲗⲏⲗ · ϫⲉ ⲡⲉⲧⲛ̄ⲃⲉⲉⲕⲉ ⲛⲁϣⲱϥ · ϩⲣⲁⲓ ϩⲛ̄ ⲙⲡⲏⲩⲉ ·
ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲡⲱⲧ · ⲛⲥⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲉⲧ
ϩⲁ ⲧⲉⲧⲛ̄ϩⲏ · ⲛ̄ⲧⲱⲧⲛ̄ · ⲡⲉ ⲡⲉϩⲙⲟ̅ⲩ ⲙ ⲡⲕⲁϩ · ⲉⲣϣⲁⲛ ·
Fol. 60 *a* ⲡⲉϩⲙⲟⲩ ⲇⲉ ⲃⲁⲃⲉ · ⲉⲩⲛⲁⲙⲁⲗϩⲩ̄ | ⲛ ⲟⲩ ⲙⲉϥⲣ̄ϣⲁⲩ ·
ⲣ̄ⲕ̄ ⲉ ⲗⲁⲁⲩ · ⲛⲥⲁ ⲛⲟϫⲩ̄ · ⲉ ⲃⲟⲗ ⲛⲥⲉϩⲟⲙⲩ̄ · ϩⲓⲧⲛ̄ ⲛⲣⲱⲙⲉ ·
ⲛⲧⲱⲧⲛ̄ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ · ⲙ ⲡⲕⲟⲥⲙⲟⲥ · ⲙⲛ̄ϣϭⲟⲙ · ⲛ
ⲟⲩⲡⲟⲗⲓⲥ · ⲉ ϩⲱⲡ ⲉⲥⲕⲏ · ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲟⲩⲧⲟⲟⲩ · ⲟⲩⲇⲉ
ⲙⲉⲩϫⲉⲣⲉ ⲟⲩϩⲏⲃⲥ̄ · ⲛⲥⲉⲕⲁⲁϥ ϩⲁ ⲟⲩϣⲓ · ⲁⲗⲗⲁ · ⲉ-
ϣⲁⲩⲕⲁⲁϥ · ⲉϫⲛ̄ ⲧⲗⲩⲭⲛⲓⲁ · ⲛ̄ⲥ̄ⲩ̄ⲣ̄ ⲟⲩⲟⲉⲓⲛ · ⲉ ⲛⲉⲧ
ϣⲟⲟⲡ · ⲧⲏⲣⲟⲩ ϩⲙ̄ ⲡⲏⲓ · ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲙⲁⲣⲥ̄ⲩ̄ⲣ̄ ⲟⲩⲟⲉⲓⲛ ·
ⲛϭⲓ ⲡⲉⲧⲛ̄ⲟⲩⲟⲉⲓⲛ · ⲙⲡⲙ̄ⲧⲟ · ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ · ϫⲉ
ⲕⲁⲥ · ⲉⲩⲉⲛⲁⲩ ⲉ ⲛⲉⲧⲛ̄ϩⲃⲏⲩⲉ ⲉⲧ ⲛⲁⲛⲱⲟⲩ · ⲛⲥⲉϯ ⲉⲟⲟⲩ ·
ⲙ ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ · ⲉⲧ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ ·

ⲞⲠⲀⲒⲰⲤ ⲔⲈ ⲞⲨⲀ · ⲀⲦⲀⲚⲀⲤⲦⲀⲤⲒⲤ · ⲠⲔⲀⲦⲀ ⲠⲀⲢⲔⲞⲤ · (Chapter xvi)

Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲟⲩⲉⲓⲛⲉ · ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅ-
ⲇⲁⲗⲓⲛⲏ · ⲁⲩⲱ ⲙⲁⲣⲓⲁ · ⲧⲁ ⲓⲁⲕⲕⲱⲃⲟⲥ ⲙⲛ̄ ⲥⲁⲗⲱⲙⲏ ·

ⲁⲩⲱ ⲡⲉⲛϩⲏⲗⲓⲁ · ⲁⲛⲁⲥ · ⲉⲧⲁⲓ · ⲛⲥⲉⲧⲁϩⲥ̅ⲧ̅ · ⲉⲧⲟⲟⲧⲉ
ⲁⲛ · ⲛⲱⲟⲣⲡ̅ · ⲙ ⲡ̀ⲟⲩ ⲙ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲁⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ
ⲡⲓⲣⲁⲁⲧ · ⲙⲡⲁⲧⲉ ⲡⲣⲏ · ϣⲁ · ⲁⲩⲱ ⲛⲉⲩϫⲱ ⲙⲙⲟⲥ ·
ⲛⲙⲉⲧⲉⲣⲏⲧ ⲁⲛ ⲙⲙⲟ · ⲁⲣⲁ · ⲡⲉⲧ ⲛⲁⲥⲕⲣⲓⲛ̅ ⲡⲱⲟⲙⲉ ·
ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲫⲓⲣⲏ ⲧⲧⲁⲡⲣⲟ · ⲙ ⲡⲉⲧⲣⲁⲁⲧ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ
ⲁⲛ · ⲉ ⲣⲁⲓ · ⲁⲩⲛⲁⲩ · ⲉ ⲡⲱⲟⲙⲉ · ⲉ ⲁⲩⲭⲓⲧⲟⲩ ⲙⲙⲁⲩ
ⲙⲉ ⲟⲩⲛⲟⲥ · ⲥⲁⲣ · ⲉⲙⲁⲁⲧⲉ ⲡⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲱⲟⲕ
ⲉ ⲣⲁⲓ · ⲉ ⲡⲓⲣⲁⲁⲧ · ⲁⲩⲛⲁⲩ · ⲉⲧⲣⲣ̅ϣⲉⲉⲣⲉ ⲉⲫⲣⲁⲟⲟⲥ
ⲉ ⲣⲁⲓ · ⲛⲥⲁ ⲟⲩⲛⲁⲓ ⲙⲙⲟⲩ · ⲉⲫⲥⲟⲟⲗⲉ · ⲛ ⲟⲩⲥ-
ⲧⲟⲗⲏ · ⲛ̅ ⲟⲩⲱⲣϣ̅ · ⲁⲩⲱ · ⲁ ⲑⲟⲧⲉ ⲭⲓⲧⲟⲩ · ⲛⲧⲟⲩ · ⲁ[ⲉ
ⲁ[ⲛⲱⲱⲭⲉ · ⲛⲙⲙⲁⲩ · ⲁⲉ ⲙⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ · ▒▒[†]ⲥⲟⲟⲩ ·
ⲥⲁⲣ · ⲁⲉ · ⲉⲧⲉⲧⲛ̅ϣⲙⲉ ⲛⲥⲁ ⲓ̅ⲥ̅ | ⲡⲛⲁϫⲱⲣⲁⲓⲟⲥ · ⲡⲉⲛⲧ Fol. 60b
ⲁⲧⲥⲟⲫⲟⲥ ⲙⲙⲟⲩ · ⲛ̅ⲩ̅ ⲙ ⲡⲉⲓ ⲙ · ⲁⲛ · ⲁⲥⲧⲱⲟⲙⲉ · ⲣⲕⲁ
ⲥⲁⲣ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲥϫⲟⲟⲥ · ⲁⲩⲱ ⲉⲓⲥ ⲡⲓⲁ · ⲛⲧⲁⲩ-
ⲕⲁⲁⲩ ⲛ̅ⲟⲩⲧⲉ̅ · ⲁⲗⲗⲁ · ϧⲱⲕ · ⲛⲧⲉⲧⲛ̅ϫⲟⲟⲥ · ⲛ̅ ⲛⲉⲥⲙⲁ-
ⲟⲩⲧⲛⲥ · ⲙ̅ⲡ̅ ⲡⲕⲉ ⲡⲉⲧⲣⲟⲥ · ⲉ ⲥⲛⲁⲣϣⲟⲣⲡ̅ · ⲉ ⲣⲱⲧⲛ̅
ⲉ ⲧⲥⲁⲗⲓⲗⲁⲓⲁ · ⲉⲧⲉⲧⲛⲁⲛⲁⲩ · ⲉ ⲣⲟⲩ ⲣⲣ̅ ⲡⲓⲁ ⲉⲧ
ⲙⲙⲁⲩ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̀ⲧⲁⲥϫⲟⲟⲥ · ⲙⲛ̀ⲧ̀ⲛ̅ · ⲛ̅ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅ ·
ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲣⲣ̅ ⲡⲓⲣⲁⲁⲧ · ⲁⲩⲡⲱⲧ · ⲛⲉⲣⲉ ⲟⲩⲣⲟⲧⲉ ⲥⲁⲣ ·
ⲙⲙⲁⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲧⲣ̅ ϣⲡⲏⲣⲉ · ⲙⲡ ⲟⲩⲁⲉ ⲗⲁⲁⲩ · ⲁⲉ
ⲛ̀ϣⲁⲁⲉ ⲉ ⲗⲁⲁⲩ · ⲛⲉⲧⲣ̅ ⲣⲟⲧⲉ ⲥⲁⲣ ⲡⲉ · ⲛ̅ ⲧⲉⲣ ⲥ̀ⲧⲱⲟⲙⲉ
ⲁⲉ · ⲉ ⲣⲧⲟⲟⲧⲉ · ⲛ ϣⲱⲣⲡ̅ · ⲛⲥⲟⲩⲁ · ⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ·
ⲁⲥⲟⲩⲱⲡⲉ̅ · ⲉ ⲃⲟⲗ ⲛ ϣⲟⲣⲡ̅ · ⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ·
ⲧⲁⲓ ⲛⲧⲁⲥⲛⲉϫ ⲥⲁϣⲥ̅ · ⲡⲁⲗⲁⲙⲟⲛⲓⲟⲛ · ⲉ ⲃⲟⲗ · ⲛⲧⲛⲧⲥ̅ ·
ⲧⲉⲧ ⲙⲙⲁⲩ ⲁⲉ · ⲁⲥⲃⲱⲕ · ⲁⲥⲧⲁⲙⲉ ⲛⲉⲙⲧ ⲁⲩϣⲱⲡⲉ
ⲡⲙⲙⲁⲥ · ⲉⲧⲣ̅ ⲟⲛⲃⲉ · ⲁⲩⲱ ⲉⲧⲣⲙⲙⲉ · ⲛⲧⲟⲟⲩ · ⲁⲉ
ⲣⲱⲟⲙⲉ ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅ · ⲁⲉ ⲭⲟⲣⲉ · ⲁⲩⲱ ⲁⲉ ⲁⲥⲛⲁⲩ
ⲉ ⲣⲟⲩ · ⲁⲣⲣ̅ ⲣⲟⲧⲉ · ⲙⲙⲓⲥⲁ ⲛⲁⲓ ⲁⲉ ⲥⲛⲁⲩ · ⲉ ⲃⲟⲗ
ⲛⲧⲛⲧⲟⲟⲩ · ⲉⲧⲙⲟⲟⲩⲉ · ⲁⲩⲟⲩⲱⲟⲕ̅ ⲉ ⲣⲟⲟⲩ · ⲟⲩ̅ ⲛⲉ
ⲙⲟⲣⲫⲏ · ⲉⲧⲃⲏⲏⲕ · ⲉ ⲧⲥⲱⲙⲉ · ⲛⲉⲧ ⲙⲙⲁⲩ ⲣⲱⲟⲙⲉ · ⲟⲩ · ⲁⲧ-
ϣⲱⲕ · ⲁⲧⲁⲗⲙⲉ ⲡⲙⲉ ⲥⲉⲉⲡⲉ · ⲟⲩⲁⲉ ⲟⲩ · ⲙⲡ ⲟⲩⲡⲓⲥⲧⲉⲩⲉ ·
ⲛ̅ ⲛⲉⲧ ⲙⲙⲁⲩ · ⲙⲙⲓⲥⲁ · ⲉⲧⲛⲏⲓ · ⲙ ⲡⲓⲛⲏⲧⲟⲩⲉ · ⲁⲩⲟⲩ-
ⲱⲟⲕ̅ ⲉⲧⲟⲟⲩⲱⲛ ⲁⲩⲱ · ⲁⲩⲟⲩⲟⲥⲛⲉⲩ · ⲛⲧⲉⲩⲙⲛ̅ⲧⲁⲧⲛⲁⲣⲧⲉ ·
ⲧⲉⲩⲙⲛ̅ⲧⲛⲁⲱⲧⲟⲛⲧ · ▒▒ⲙ▒▒▒

Fol. 61 a ρκβ

пеχαϥ · ⲁⲉ ⲛⲁⲩ · ⲁⲉ ϧⲱⲕ · ϵ ϧⲟⲗ · ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ
тнр϶ · ⲛⲧⲉⲧⲛ̅ⲧⲁϣⲉⲟⲉⲓϣ · ⲙ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ · ⲙ
ⲡⲥⲱⲛ̅ⲧ · тнр϶ · пет ⲛⲁⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ ⲛ̅ϥⲭⲓϧⲁⲡⲧⲓⲥⲙⲁ ·
ⲩⲛⲁⲟⲩϫⲁⲓ · пете ⲛ̅ⲛⲩⲛⲁⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ ⲁⲛ · сенаτ-
ϭⲁⲓⲟϥ · ⲛⲉⲓ ⲙⲁⲉⲓⲛ · ⲁⲉ ⲛⲁⲟⲩⲱϩ · ϵ ⲛⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ·
сенанех ⲁⲗⲗⲱⲛⲓⲟⲛ · ϵ ϧⲟⲗ · ϩⲙ̅ ⲡⲁ ⲣⲁⲛ · сена-
ϣⲁϫⲉ ϩⲙ̅ ⲛⲁⲥⲡⲉ · сенаϥⲓ ⲛ ϩⲉⲛϩⲟϥ · ϩⲙ̅ ⲛⲉⲩϭⲓϫ ·
ⲕⲁⲓ ⲉⲧϣⲁⲛⲥⲱ ⲛ ⲟⲩⲛⲁⲣϣ ⲙⲙⲟⲩ · ⲛ̅ⲥⲛⲁⲣϧⲟⲟⲛⲉ
ⲛⲁⲩ ⲁⲛ · сенаⲧⲁⲗⲉ ⲧⲟⲟⲧⲟⲩ · ⲉϫⲛ̅ ⲛⲉⲧϣⲱⲛⲉ
ⲛⲥⲉⲗⲧⲟⲛ · ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲓ̅ⲥ̅ ⲙⲡⲛⲥ ⲧⲣⲁϣⲁϫⲉ ⲛⲙⲙⲁⲩ ·
ⲁⲩϫⲓⲧ϶ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ · ⲁϥⲣⲙⲟⲟⲥ ⲛⲥⲁ ⲟⲩⲛⲁⲓ · ⲙ
ⲡⲛⲟⲩⲧⲉ · ⲛⲧⲟⲟⲩ ⲇⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ · ⲉ ϧⲟⲗ · ⲁⲩⲧⲁϣⲉ-
ⲟⲉⲓϣ · ⲛⲙⲙⲁⲉⲓⲛ · ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ☩ ⲛ ⲧⲟⲟⲧⲟⲩ · ⲉⲧⲁ-
ϫⲣⲟ · ⲙ ⲡϣⲁϫⲉ · ϩⲓⲧⲛ̅ ⲙⲙⲁⲉⲓⲛ · ⲉⲧ ⲟⲩⲛⲏϩ · ⲛⲥⲱⲟⲩ ·

THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

ⲠⲈϢⲖⲎⲖ· Ⲙ ⲠϨⲀⲄⲒⲞⲤ· ⲀⲐⲀⲚⲀⲤⲒⲞⲤ ⲚⲦⲀϤⲦⲀⲨⲞϤ Ⲙ ⲠⲘⲀⲨ (*sic*)**· ⲈⲦ ⲈϤⲚⲀⲔⲀ ⲤⲰⲘⲀ· Ⲉ ϨⲢⲀⲒ ⲚϨⲎⲦϤ· ⲈⲦⲈ ⲠⲞⲞⲨ· ⲚϨⲞⲞⲨ ⲠⲈ ϨⲚ̄ ⲤⲞⲨ ⲤⲀϢϤ· Ⲙ ⲠⲈⲂⲞⲦ ⲠⲀϢⲞⲚ̄Ⲥ̄· ϨⲚ̄ ⲞⲨⲈⲒⲢⲎⲚⲎ· ⲚⲦⲈ ⲠⲚⲞⲨⲦⲈ· ⲤⲘⲞⲨ· Ⲉ ⲢⲞⲚ· ϨⲀⲘⲎⲚ·**

Ⲉⲓⲃⲏⲕ· ⲉ ϩⲣⲁⲓ ⲉⲛϭⲓϫ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛϭⲓϫ ⲛⲣⲱⲙⲉ· ⲁⲛ· ⲉ ⲧⲃⲉ· ⲡⲁⲓ· ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲛϭⲟⲙ· ⲥⲱⲧⲙ̄· ⲉ ⲡⲉϣⲗⲏⲗ· ⲙ ⲡⲉⲕϩⲙ̄ϩⲁⲗ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲛⲅ̄ ⲧⲙ̄ ⲧⲛ̄ⲛⲟⲟⲩ ⲛⲥⲁⲧⲁⲯⲩⲭⲏ | ϫⲉ ⲁⲛ̄ⲅ̄ ⲟⲩⲣⲱⲙⲉ ⲛⲥⲛⲟϥ· ϩⲓ ⲥⲁⲣⲝ̄· ⲁⲩⲱ Fol. 61 b
ⲕⲥⲟⲟⲩⲛ̄ ⲛ ⲧⲙⲛ̄ⲧϭⲱⲃ· ⲛ̄ ⲛ̄ϣⲏⲣⲉ ⲛ ⲁⲇⲁⲙ ϫⲉ ⲉⲣϣⲁⲛ ⲣ̄ⲕⲅ̄
ⲟⲩⲕⲟⲩⲓ· ⲙ ⲡⲱⲗϩ̄· ⲧⲁϩⲉ ⲟⲩⲁ ϣⲁϥⲧⲁϩⲉ ⲟⲩⲁ ϣⲁϥⲕⲓⲛ-
ⲇⲉⲩⲛⲉⲉⲩⲉ· ⲁⲩⲱ ⲟⲩϩⲟⲧⲉ· ⲛ ⲁϣ ⲛ̄ϭⲟⲧ· ⲡⲉ ϩⲉ ⲉ ϩⲣⲁⲓ· ⲉⲛ̄ϭⲓϫ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲩⲙⲙ[ⲁ]ⲩ· ⲛϭⲓ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲛ̄ⲧⲁⲕ-
ⲧⲁⲙⲓⲟⲟ̈ⲩ ⲉ ϫⲓⲕⲃⲁ· ⲛ̄ ⲛ̄ⲣϥ̄ⲣ ⲛⲟⲃⲉ· ⲙⲛ̄ ⲧⲅⲉⲛϩⲉⲛ ⲁ (*sic*)· ⲛ ⲥⲁⲁⲧⲉ· ⲙⲛ̄ ⲡϫⲁϥ· ⲙⲛ̄ ⲡⲛ̄ⲡϥ̄ⲧ (*sic*)· ⲛ̄ ⲁⲧ ⲛⲕⲟⲧⲕ̄· ⲉⲓϣⲁⲛϫⲟⲟϥ ϫⲉ ⲁⲛ̄ⲅ̄ ⲟⲩⲇⲓⲕⲁⲓⲥ̊ ⲁⲩⲱ ⲁⲓϣⲡ̄ ϩⲓⲥⲉ· ⲉϫⲙ̄ ⲡⲉⲕⲣⲁⲛ· ⲛⲅ̄ ϩⲉ ⲉ ⲣⲟⲓ· ⲉ ⲁⲓⲣ̄ ⲛⲟⲃⲉ· ϩⲙ̄ ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ ϫⲉ ⲛⲕⲉ ⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲙⲉⲉⲩⲉ· ⲉⲩϭⲱⲱⲙⲉ· ⲛⲧⲁⲩⲧⲁⲙⲓⲟⲟⲩ· ⲅⲁⲣ· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲡⲛⲁ̄· ⲉϥⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲟⲩⲥⲁⲁⲧⲉ· ⲉⲓⲉ ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ· ⲁⲛⲟⲕ· ⲁⲛ̄ⲅ̄ ⲟⲩⲕⲁϩ· ϩⲓ ⲕⲉⲣⲙⲉⲥ· ⲁⲩⲱ ⲁⲛ̄ⲅ̄ ⲟⲩⲥⲁⲣⲝ̄· ⲉϣⲁⲥⲃⲱⲗ· ⲉ ⲃⲟⲗ· ⲛⲥ̄ϣⲱⲡⲉ· ⲛ ⲟⲩⲕⲁϩ· ϩⲓ ⲕⲉⲣⲙⲉⲥ· ⲁⲩⲱ ⲛⲧⲁⲕ-
ⲧⲁⲙⲓⲟⲓ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲟⲩⲙⲏⲧⲣⲁ· ⲛ ⲥϩⲓⲙⲉ· ⲁⲕⲧⲟϭⲧ̄ ⲛ̄ⲑⲉ· ⲛ ⲟⲩⲥⲟⲟϩⲉ· ⲉϣⲁⲥⲡⲓⲥⲉ· ϩⲙ̄ ⲡⲕⲱϩⲧ̄ ⲁⲕϯ ⲉ ⲣⲟⲓ· ⲛ̄ ϩⲉⲛⲕⲉⲉⲥ· ⲁⲕⲙⲟⲣⲧ̄· ⲛ ϩⲉⲛⲙⲟⲩⲧ ⲙⲛ̄ ϩⲉⲛⲥⲁⲣⲝ̄· ⲁⲕ-
ϭⲟⲟⲗⲧ̄· ⲛ̄ ⲟⲩϣⲁⲁⲣ· ⲁⲕϯ ⲉ ⲣⲟⲓ ⲛ ⲟⲩⲡⲛⲟⲏ· ⲙⲛ̄ ⲟⲩⲡⲛⲁ̄·

ⲉϥⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲛ[illegible]ⲟⲩⲓ ϣⲁⲣⲉ ⲡⲉⲡⲛⲁ̄· ⲕⲁⲁⲩ· ⲛϥ̄ⲕⲟⲧϥ̄·
ⲉⲩ[illegible]ⲉ ⲃⲟⲗ· ⲛ̄[illegible]

Fol. 62 a ⲣ̄ⲕⲇ̄ [illegible] | ⲛⲧⲉ ⲡⲕⲁϩ· ⲥⲧⲱⲧ· ϣⲁ ⲛⲉϥⲥⲛ̄ⲧⲉ ⲡⲉⲧ ϩⲙⲟⲟⲥ ⲉ
ϩⲣⲁⲓ ⲉϫⲛ̄ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ· ⲛⲟⲩⲟⲉⲓⲛ ⲉⲩⲁϩ ⲉⲣⲁⲧⲟⲩ ⲉ ⲣⲟϥ·
ⲛϭⲓ ϩⲉⲛϣⲟ· ⲛϣⲟ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ· ⲛⲧⲃⲁ· ⲉⲩϯ ⲉⲟⲟⲩ ⲛ̄
ⲧⲉϥⲙⲛ̄ⲧⲛⲟϭ· ⲡⲉⲛⲧ ⲁϥⲕⲱ ⲛ̄ⲥⲁϣϥⲉ ⲙⲡⲉ· ⲙⲛ̄ ⲥⲁϣϥ̄·
ⲛ̄ⲥⲧⲉⲣⲉⲱⲙⲁ· ϩⲙ̄ ⲡϣⲁϫⲉ ⲛ ⲧⲉϥϭⲟⲙ· ⲡⲉⲧ ϯ ⲛ̄
ⲟⲩⲧⲟϣ· ⲉ ⲑⲁⲗⲗⲁⲥⲁ ⲉⲙⲉⲥⲉϣ ⲥⲁⲁⲧϥ̄· ⲡⲉⲧ ⲃⲱⲗ· ⲉ ⲃⲟⲗ·
ⲙ̄ ⲯⲩⲭⲏ· ⲛⲓⲙ· ⲉⲧ ⲧⲟⲩⲛⲟⲥ· ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ⲉϥϯ
ⲛⲁⲩ ⲛ ⲟⲩⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ⲡⲁⲓ· ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ·
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϣⲟⲩⲱϩⲙ̄· ⲛⲁϥ· ⲉⲓ ⲙⲏ ⲧⲉⲓ· ⲡⲉϥϣⲏⲣⲉ·
ⲛ ⲁⲅⲁⲑⲟⲥ· ⲙⲛ̄ ⲡⲉϥⲡⲛⲁ̄· ⲛ̄ ϩⲁⲅⲓⲟⲛ· ⲏ ⲉⲣⲉ ⲧⲁ ⲯⲩⲭⲏ·
ⲛ̄ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ· ⲁⲩⲱ ⲛⲣϥⲣ̄ ⲛⲟⲃⲉ· ⲛⲁⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ·
ⲛ̄ ⲛⲁϩⲣⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ· ⲉⲓ ⲙⲏ ⲧⲉⲓ· ⲧⲉⲕⲙⲛ̄ⲧϣⲁⲛ-
ϩⲧⲏϥ· ⲡϫⲟⲉⲓⲥ· ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ· ⲙⲛ̄ ⲡⲁ ⲥⲱⲙⲁ· ⲙⲛ̄ ⲡⲁ
ⲡⲛⲁ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲓⲟ ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲁ ⲱⲛϩ̄ ⲛⲅ̄ϫⲓ ⲛ̄ ⲧⲟⲟⲧ·
ⲛ̄ ⲧⲁ ⲉⲍⲟⲙⲟⲗⲟⲅⲓⲥⲓⲥ ⲛⲅ̄ ϯ ⲛ ⲟⲩⲛⲁ· ⲛ ⲧⲁ ⲯⲩⲭⲏ·
ⲉⲓⲛⲏⲩ ⲉ ⲣⲁⲧⲕ̄· ⲡϫⲥ̄· ⲡⲇⲉⲥⲡⲟⲇⲏⲥ· ⲙ ⲡⲧⲏⲣϥ̄· ⲡⲉⲛⲧ
ⲁϥϫⲓ· ⲙ ⲡⲉϣⲗⲏⲗ· ⲙ ⲡϣⲟⲣⲡ̄· ⲛ̄ ⲣⲱⲙⲉ· ⲁⲇⲁⲙ
ⲁϥϯ ⲙⲉⲧⲁⲛⲓⲁ· ⲛⲁϥ· ⲉⲕⲉϫⲓ ⲙ ⲡⲁ ⲧⲱⲃϩ̄· ⲛ̄ⲧⲟⲟⲧ·
ⲛⲅ̄ ⲧⲛ̄ⲛⲟⲟⲩ· ⲛ̄ⲥⲁ ⲧⲁ ⲯⲩⲭⲏ· ϩⲛ̄ ⲟⲩⲟⲩⲛⲟⲩ· ⲉⲥⲣϣⲁⲩ·
ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ⲁⲩⲱ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁϩⲓⲏⲧ· ⲁⲛ·
ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉϣⲗⲏⲗ· ⲙ̄ ⲡϣⲟⲣⲡ̄· ⲙ̄ ⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲁⲃⲉⲗ· ⲉⲕⲉⲥⲱⲧⲙ̄· ⲉ ⲡⲱⲓ· ϩⲱ ⲙ̄ⲡⲟⲟⲩ· ⲛⲅ̄
ⲧⲛ̄ⲛⲟⲟⲩ· ⲛⲥⲁ ⲧⲁ ⲯⲩⲭⲏ· ⲛ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ· ⲛⲧⲉ
Fol. 62 b ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· | ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉϣⲗⲏⲗ· ⲛ
ⲣ̄ⲕⲉ̄ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲉϥϣⲟⲟⲡ· ϩⲙ̄ ⲡⲕⲁϩ· ⲛ ⲭⲁⲛⲁⲁⲛ
ⲁϥϭⲟϫϭⲉϫ ⲛ ϩⲉⲛⲣ̄ⲣⲟ· ⲉⲩⲧⲁϫⲣⲏⲩ· ⲁⲩⲱ ⲉⲩⲟϣ· ⲙ
ⲙⲏⲏϣⲉ ⲛϩⲟⲩⲟ ⲉ ⲣⲟϥ· ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ·
ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉϣⲗⲏⲗ· ⲛ ⲓⲥⲁⲁⲕ· ⲁϥⲛⲁϩⲙⲉϥ·
ⲉ ⲧϭⲓϫ· ⲛ̄ ⲛ̄ⲉⲫⲩⲗⲉⲥⲧⲉⲉⲓⲙ· ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ϩⲱ
ⲙⲡⲟⲟⲩ· ⲛⲅ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ· ⲛ̄ ⲟⲩⲁⲡⲁⲛⲧⲏⲙⲁ· ⲉⲛⲁ-
ⲛⲟⲩⲥ· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉϣⲗⲏⲗ ⲛ ⲓⲁⲕⲱⲃ· ⲉϥⲃⲏⲕ·
ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ· ⲛ ⲧⲥⲩⲣⲓⲁ· ⲁϥⲟⲩⲱⲛϩ̄· ⲛⲁϥ ⲉ

ⲃⲟⲗ· ⲛϭⲓ ⲡⲛⲟⲩⲧⲉ· ⲁϥϯ ⲛⲁϥ· ⲛ ⲧⲙ̅ⲛ̅ⲧⲣⲙⲙⲁⲟ̅· ⲛ
ⲗⲁⲃⲁⲛ ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ· ϩⲱ ⲙⲡⲟⲟⲩ· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̅·
ⲉ ⲓⲱⲥⲏⲫ ϩⲛ̅ ⲕⲏⲙⲉ ⲉⲕⲉⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲓ ϩⲱ· ⲙⲡⲟⲟⲩ·
ⲉⲓⲛⲏⲩ ⲉ ⲣⲁⲧⲕ̅· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̅ ⲉ ⲡⲉϣⲗⲏⲗ· ⲙ ⲡⲛ̅ⲟϭ
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲱⲩⲥⲏⲥ· ⲉ ⲁϥⲉⲓⲛⲉ· ⲙ ⲡⲗⲁⲟⲥ ⲙ
ⲡ̅ⲓⲏ̅ⲗ̅· ⲉ ⲃⲟⲗ· ϩⲛ̅ ⲕⲏⲙⲉ· ⲉⲕⲉⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲓ ϩⲱ ⲙ
ⲡⲟⲟⲩ· ⲁⲛⲟⲕ ⲡⲉⲕϩⲙ̅ϩⲁⲗ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲕⲥⲱⲧⲙ̅· ⲉ
ⲡⲉϣⲗⲏⲗ· ⲛ ⲓⲉⲥⲟⲩ· ⲡϣⲏⲣⲉ· ⲛ̅ ⲛⲁⲩⲏ ⲉϥⲙⲓϣⲉ· ⲙⲛ̅
ⲛⲉϥϫⲁϫⲉ· ⲁⲕⲧⲛ̅ⲛⲟⲟⲩ· ⲛⲁϥ ⲙ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ·
ⲛ ⲧϭⲟⲙ· ⲛ ⲙ̅ⲡⲏⲩⲉ· ⲉ ⲧⲣ̅ϥ̅ϫⲓⲕⲃⲁ· ⲛ̅ ⲛⲉϥϫⲁϫⲉ·
ⲉⲕⲉⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ ⲉⲓⲛⲏⲩ· ⲉ ⲣⲁⲧⲕ̅· ⲱ· ⲡⲁ
ϫⲟⲉⲓⲥ· ⲧⲉϩⲓⲏ ⲅⲁⲣ· ⲛ̅ⲣⲱⲙⲉ· ⲛⲓⲙ· ⲧⲉ ⲧⲁⲓ· ⲁⲗⲗⲁ·
ⲉⲓⲛⲁⲃⲱⲕ ϩⲛ̅· ⲟⲩϩⲓⲏ· ⲛ ϯⲥⲟⲟⲩⲛ· ⲙⲙⲟⲥ ⲁⲛ· ϩⲁⲑⲏ·
ⲛⲥⲁϥ ⲙⲛ̅ ϣⲙ̅ⲧⲉ ⲡⲟⲟⲩ· ⲛ̅ϩⲟⲟⲩ· ⲧⲁⲓ· ⲉⲧⲉ ⲟⲩⲛ̅ⲧⲁⲥ
ⲛϣⲁ Fol. 63 a
ⲙⲟⲕϩ̅· ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲛⲑⲉ ⲛ̅ ⲟⲩⲧⲣⲟⲭⲟⲥ· ⲛ̅ ⲛ̅ⲁϩⲣ̅ⲛ̅ ⲣ̅ⲕ̅ⲥ̅
ⲟⲩⲕⲱϩ̅ⲧ̅· ⲁⲩⲱ ⲛⲑⲉ ⲛ ⲟⲩⲗⲁⲁⲩ· ⲛ̅ ⲛⲁϩⲣ̅ⲛ̅ ⲟⲩⲧⲣⲓⲣ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ· ⲛⲁⲕ· ⲡⲛ̅ⲟⲩⲧⲉ· ⲙ ⲡⲁ
ⲱⲛ̅ϩ̅ ⲁⲩⲱ ⲟⲛ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲁⲕⲥⲱⲧⲙ̅· ⲉ ⲡⲉϩⲣⲟⲟⲩ
ⲛⲛⲉⲕϩⲙ̅ϩⲁⲗ· ⲥⲱⲧⲙ̅ ⲉ ⲡⲱⲓ ϩⲱ ⲡϫ̅ⲥ̅· ⲡⲁ ⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ
ⲁϥⲉⲛ̅ⲧ̅· ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲕⲁⲕⲉ· ⲛ ⲧⲙ̅ⲛ̅ⲧⲁⲧⲥⲟⲟⲩⲛ·
ⲉⲕⲉⲉⲓⲛⲉ· ⲛ̅ ⲧⲁ ⲯⲩⲭⲏ· ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲁ ⲥⲱⲙⲁ· ϩⲛ̅
ⲟⲩⲟⲩⲛⲟ̅ⲩ ⲉⲙⲛ̅ ϩⲓⲥⲉ· ⲛϩⲏⲧ̅ⲥ̅ ϫⲉ ⲛⲧⲕ̅ ⲟⲩⲛⲟⲩⲧⲉ· ⲛ
ⲁⲅⲁⲑⲟⲥ· ⲛⲧⲟⲕ· ⲟⲛ ⲡⲉⲛⲧ ⲁⲕⲥⲱⲧⲙ̅· ⲉ ⲡⲉϣⲗⲏⲗ· ⲛ̅
ⲛⲉⲕⲣⲓⲧⲏⲥ· ⲃⲁⲣⲁⲕ· ⲥⲁⲙⲯⲱⲛ· ⲓⲉⲫⲑⲁⲉ· ⲅⲉⲇⲉⲱⲛ·
ⲙⲛ̅ ⲇⲉⲃⲱⲣⲣⲁ· ⲅⲟⲑⲟⲛⲓⲏⲗ ⲙⲛ̅ ⲁⲱⲑ· ϣⲁⲛⲧⲟⲩⲕⲣⲓⲛⲉ·
ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲛⲥⲉⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ· ϩⲓ ⲡϫⲁⲓⲉ ⲉⲕⲉ-
ⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲓ ϩⲱ· ϩⲙ̅ ⲡⲁ ⲧⲱⲃϩ̅· ⲉⲓϣⲗⲏⲗ· ⲉ ϩⲣⲁⲓ·
ⲉ ⲧⲉⲕⲙ̅ⲛ̅ⲧⲁⲅⲁⲑⲟⲥ· ⲡϫⲟⲉⲓⲥ· ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲓⲏ̅ⲗ̅· ⲁⲕ-
ⲥⲱⲧⲙ̅· ⲉ ⲡⲉϣⲗⲏⲗ· ⲛ ⲓ̅ⲉⲣⲉⲙⲓⲁⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉϥϩⲙ̅ ⲡϣⲏⲓ· ⲙ ⲡⲗⲟⲓϩⲉ· ⲉⲕⲉⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲓ· ϩⲱ ϩⲙ̅
ⲡⲁ ⲥⲟⲡⲥⲡ̅· ⲙⲛ̅ ⲡⲁ ⲧⲱⲃϩ̅· ⲉ ϯⲧⲱⲃϩ̅ ⲙⲙⲟⲕ ⲛ̅ϩⲏⲧ̅ϥ̅·
ⲡⲛⲟⲩⲧⲉ· ⲛ ⲣ̅ϥ̅ⲥⲱⲧⲙ̅· ⲁⲕⲥⲱⲧⲙ̅ ⲟⲛ· ⲉ ⲏⲥⲁⲓⲁⲥ ⲡⲛⲟϭ·
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉϥⲱϣ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟⲕ· ⲉϥϣⲗⲏⲗ ϩⲁ

пеклаос · акпарѣеч · е птако · екесωтⲥ · е рої
ρω · ⲛ̄ⲛⲉρⲥ̄ · та ψⲩχн · е птако · аксωтⲥ̄ · он ·
е пєщλнλ · ⲛ̄ ієгек[ιнλ] · пепрофнтнс[illegible]е ρраι ·
Fol. 63 b е роοт · актотнос · нач(?) н ρєн[illegible] | ащωпе н
ρκζ отпнон · н ωⲛ̄ϩ · нке сοп · екесωтⲥ̄ · ρω е па
щλнλ · ⲛ̄ⲥⲛа · н та ψⲩχн · пхоєіс пноττе · ⲙ
па ωⲛ̄ϩ · ⲛ̄ток пент аксωтⲥ̄ · е ѕанінλ · пепро-
фнтнс ечρⲥ̄ пщнı · н ⲙⲙоı · актⲛ̄ноοт · ща
ρ̊ч н аββакоⲙⲙ · ⲙⲛ̄ парістон · аксωтⲥ̄ е ıωнас ·
ечρⲛ̄ ρнтс · ⲙ пκτтос нщоⲙⲛⲧ ⲛ̄роοт · ⲙⲛ̄
щоⲙτе · нотщн · ⲉⲙⲛ̄ⲟⲉ · е тр̄ϫотωⲙ · ⲙⲙоч ·
актр̄ϫнοχ̄ϥ · е ппет щотωοт · екесωтⲥ̄ · е рої
ρω ⲙⲡоοт · пноττе · ет нор̄ⲥ̄ ⲙⲙоı · ρⲛ̄ ⲟλıψıс ·
нıⲙ екенарчет · ρⲛ̄ ✝ ке отеıе · ет о н ρоτе пент
асусωтⲥ̄ · е пещλнλ · н ρнλıас пноσ · ⲙ про-
фнтнс · акщтаⲙ · н тпе · ⲛ̄ щоⲙτе ⲛ̄проⲙпе · ⲙⲛ̄
соοт · невот · екесωтⲥ̄ е рої ρω ⲙⲡоοт · пхоєіс
ⲛ̄ тпе · ⲙⲛ̄ пκаϩ · пент асусωтⲥ̄ · е єλıсаıос ·
асутотнос пщнре · ⲛ̄ тесрⲙⲙе ⲛ̄ сωⲙⲁⲛıтнс нас ·
сωтⲥ̄ · е рої · єıωщ · е ρраı · е рок · ρⲛ̄ таєıнеı ·
е ϧоλ ρⲛ̄ сωⲙⲁ · пноττе · ⲙ па отⲁаı · ⲛ̄ток
пент аксωтⲥ̄ · е пещλнλ · н ⲁⲁⲁ · ечрнт · ρнтϥ ·
ⲛ̄нєсϧаχе · нер̄ⲥ̄ та ψⲩχн ρω · е тєıх · ⲙ
пκатнсорос · акщωпе он ⲙⲛ̄ неиєıоτе ⲙ про-
фнтнс · ⲙⲛ̄ неиєıоτе ⲛ̄апостолос · щантоєıре ·
ⲛ̄неı · ϭом тнрот · ⲙⲛ̄ неищпнре ⲙⲛ̄ неı[illegible]ⲙⲛ̄
неı[illegible]екещωпе ⲛⲙⲙаı |
Fol. 64 a ρω · пноττе · ⲙ па ωⲛ̄ϩ · анок пекρⲙρаλ ⲁⲃа-
ρκн насıос · ✝сооτн · же аксωтⲥ̄ · е рої · ρⲛ̄ ρаϩ ·
ⲛ̄ⲟλıψıс · єıωщ е ρраı · е рок · сωтⲥ̄ · е рої
тенот па хоєіс ⲛ̄тⲛ̄ноοт · наı · ⲙ ⲙıхаλ
пекнοσ · ⲛ̄ архаггелос · ρⲛ̄ отⲙⲛ̄тщанрτнч
ⲛ̄тⲛ̄ı н та ψⲩχн ρⲛ̄ отанапаусıс · ⲛ̄ϥоτоσч̄ · ⲙ
пщоχпе · ⲙ пκатнсорос · наı ет ⲙⲉⲉτе · е

ⲕⲁⲧⲏⲥⲟⲣⲉⲓ · ⲙⲙⲟⲛ · ⲙⲡⲉⲕⲙⲁⲧⲟ · ⲉ ⲃⲟⲗ · ⲛ̄ⲧⲉ ⲡⲓ ⲙ̄ⲡ̄ⲛ̄ⲁ ⲁ̄ⲅ̄ⲓ
ⲕⲁⲧⲏⲥⲟⲣⲓⲁ · ⲉ ⲣⲟϩⲓ · ⲉ ⲡⲉⲕⲣⲉϥⲣⲁⲛ ⲛ̄ⲣ̄ⲱⲙⲉ · ⲙⲡⲉⲧ
ⲣⲓ ⲣⲙⲟⲟⲩ · ⲙⲙⲟⲓ · ⲛ̄ⲧⲣ̄ϥⲙⲛ̄ⲧⲙ̄ⲙⲁⲩ · ⲛⲥⲓ ⲡⲱⲁϩ · ⲙ
ⲡⲕⲱϩⲧ · ⲛ̄ⲧⲁϥⲉ · ⲛⲁⲓ ⲉ ⲧⲣⲁⲁϩ · ⲉ ⲣⲁⲁⲧ · ⲙⲡⲉⲕⲙⲁⲧⲟ ·
ⲉ ⲃⲟⲗ · ⲡⲉⲧ ⲕⲣⲓⲛⲉ ⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ · ⲧⲏⲣⲥ · ⲙ̄ⲡⲉ ⲟⲩⲣⲟ ·
ⲉⲙⲙⲁ ⲱⲙⲉ ⲛ̄ⲣⲏⲧⲉ · ⲙⲁⲣⲟⲟⲩⲉⲓⲣⲉ ⲱⲙⲉ · ⲛⲥⲓ ⲛⲉⲧ ⲣⲓ ⲣⲙⲟⲟⲩ
ⲙⲧⲉ ⲛⲉⲧ ⲣⲓ ⲟⲩⲁⲁⲓ · ⲁⲁϥ · ⲉ ⲣⲁⲧⲟⲩ · ⲣⲁⲣⲧⲏⲓ ·
ⲙⲁⲣⲉϥϣⲁⲛ̄ · ⲛ̄ⲥⲓ ⲡⲱϩⲧ · ⲛ ⲁⲧ ϫⲉⲛⲁ · ⲛ̄ⲥⲉⲙⲛⲏⲟ · ⲛ
ⲧⲥⲁⲁⲧⲉ · ⲙ ⲡⲁⲧ ⲱⲙⲉ · ⲙⲙ̄ ⲛⲉϥⲁⲧⲁⲙⲁⲓⲥ · ⲙⲁ ϯⲟⲉ
ⲛⲁⲓ · ⲉ ⲧⲣⲁⲥⲟⲡⲉ̄ · ⲉϫⲙ̄ ⲱⲙⲉ ⲣⲓ ⲣⲟⲧⲉ · ϫⲉ ⲛⲧⲟⲕ ·
ⲡⲉ ⲡⲛⲟⲩⲧⲉ · ⲙⲙⲉ ⲙⲁⲧⲁⲁϥ ⲡⲉⲧ ⲉⲣⲉ ⲟⲩⲣⲟⲧⲉ · ⲙⲙ̄
ⲟⲩⲥⲧⲱⲧ · ⲙⲙ̄ ⲟⲩⲉⲣⲣⲱⲗϥ · ⲙⲡⲉⲥⲙⲟ · ⲉ ⲃⲟⲗ ·
ⲡⲛⲟⲩⲧⲉ · ⲙⲁⲧⲁⲁϥ ⲡⲉⲧ ⲉⲣⲉ ⲧⲁ ⲯⲩⲭⲏ · ⲙⲙ̄ ⲡⲁ ⲡⲛⲁ ·
ⲣⲓ ⲛⲉⲩⲉⲓⲱ ϯⲥⲟⲡⲉ̄ · ⲙⲙⲟⲕ · ⲡⲁ ϫⲉ · ⲉⲓⲙⲓ · ⲉ
ⲣⲣⲁⲓ · ⲉⲛⲉⲕⲉⲓⲱ · ⲛⲁⲓ · ⲉⲧ ⲉⲣⲉ ⲟⲩⲣⲟⲧⲉ · ⲙⲙ̄ ⲟⲩⲥ-
ⲧⲱⲧ ⲙⲡⲉⲥⲙⲟ · ⲣⲓ ⲛⲉⲩⲙⲁϩⲉ · ϣⲁⲣⲉ ⲧⲡⲉ · ⲙⲙ̄
ⲡⲕⲁⲣ · ⲃⲱⲗ · ⲉ ⲃⲟⲗ · ⲛ̄ⲧⲉ ⲛⲧⲟⲟⲩ · ⲥⲧⲱⲧ ϣⲁ ⲛⲉⲩⲥⲛⲧⲉ ·
[ⲛ̄ⲧⲉ] ⲛⲉⲧⲣ▒▒▒ ⲛ̄ⲛⲟⲩⲛ · ⲥⲧⲱⲧ · | ⲛ̄ⲧⲉ ⲛⲧⲁⲣⲧⲁⲣⲟⲥ Fol. 64 b
ϣⲧⲟⲣⲧ̄ · ϫⲉ ⲛⲁⲓ · ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲛ ⲁⲟⲣⲁⲧⲟⲥ · ⲟⲩⲣⲱⲙⲉ · ⲣⲕⲑ
ⲧⲉ ⲧⲉⲯⲩⲭⲏ · ⲛ̄ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲛ ⲛⲁⲣⲭ̄ⲏ ⲛⲉⲓ ⲛⲟⲥ · ⲉⲧ
ⲣⲁ ⲣⲟⲧⲉ · ⲉⲓϣⲁⲛϩⲟⲟⲥ ϫⲉ ⲁⲛⲉ̄ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ · ⲁⲛⲉ̄ ⲟⲩ-
ⲣⲁ̄ⲣ̄ ⲛⲟⲃⲉ · ⲙⲙⲁ · ⲡⲉⲧ ⲛⲁϣⲱⲟⲩⲣ̄ⲙ̄ⲙⲁⲩ · ⲛⲁϥ · ⲛ̄ⲥⲛⲁϩ ⲧⲁ
ⲯⲩⲭⲏ · ⲛ̄ ⲧⲁⲣⲧⲁⲣⲟⲥ · ⲙⲙⲁ ⲡⲉⲧ ⲛⲁϣⲱⲟⲩⲣ̄ⲙ̄ⲙⲁⲩ · ⲛⲁϥ ·
ⲣⲓ ⲧⲉⲭⲉϩⲟⲟⲥⲓⲁ · ⲉⲧϣⲁⲛⲧⲟⲛⲟⲥⲟⲩ · ⲟⲛ · ⲡⲱϥ ⲛⲉ
ⲡⲁⲛⲁⲣⲧⲉ · ⲙⲡⲉ ⲗⲁⲁⲩ ⲟⲩⲛ̄ · ⲉ ⲣⲟϥ · ⲛ̄ ⲛⲉⲧ ⲟⲩⲛ̄ · ⲣⲓ
ⲡⲛⲁ ⲙ ⲡⲣⲱⲙⲉ · ⲛⲧⲟϥ · ⲉⲧ ⲁⲟⲕⲓⲙⲁⲍⲉ · ⲛ ⲛⲁⲛ · ⲙⲡⲉ
ⲛⲉϩⲗⲟⲟⲧⲉ · ⲉⲧⲛⲁⲓ · ⲛ̄ ⲛⲉⲧ ⲛⲁⲛⲱⲙ ⲙⲡⲉ ⲛⲉⲧ ⲁⲟⲟⲩ ·
ⲉⲧ ⲣⲓ ⲡⲛⲁ · ⲙ ⲡⲣⲱⲙⲉ · ϫⲉ ⲛ̄ⲧⲟϥ · ⲡⲉ ⲡⲛⲟⲩⲧⲉ ·
ⲛⲧⲟϥ · ⲡⲉ ⲡϫⲟⲉⲓⲥ · ⲛ ⲧⲁⲣⲉⲧⲏ · ⲉⲓϣⲁⲛⲧⲟⲛ · ⲣⲓ ⲧⲉⲓ ⲥⲁⲣⲝ ·
ⲁⲛⲧⲁⲁⲥ · ⲛⲁⲓ ⲉⲣ ⲡⲁ ⲟⲙⲟϣ · ⲣⲓ ⲡⲕⲁⲣ · ⲉ ⲥⲁⲣⲟⲟⲩ ·
ⲁⲩⲱ ⲉ ⲥⲙⲟⲧ ⲉⲓϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ · ⲣⲓ ⲥⲱⲙⲁ · ⲧⲉⲕⲉⲍⲟⲩ-
ⲥⲓⲁ · ⲧⲉⲧ ⲟ · ⲛ̄ ϫⲟⲉⲓⲥ · ⲉ ⲣⲟⲓ · ⲉ ϣⲁϫⲉ · ⲁⲩⲱ ⲉ ⲧⲛ̄
ϣⲁϫⲉ · ⲉ ⲧⲃⲉ ⲛⲁⲓ · ⲉⲓϣⲟⲟⲡ · ⲣⲓ ϯⲥⲁⲣⲝ ⲛ ϥⲛⲁⲛⲁ
ⲧⲟⲟⲧ · ⲉ ⲃⲟⲗ · ⲁⲛ · ⲉⲓⲣⲱⲥ · ⲉⲓⲥⲁⲱⲧ · ⲉⲓϯ ⲉⲟⲟⲩ · ⲛⲁⲕ ·

ϫⲉ ⲁⲓⲙⲡϣⲁ· ⲉ ⲟⲩⲱϣⲧ̄· ⲙ ⲡⲉⲕⲛⲟⲙⲟⲥ· ⲁⲩⲱ ⲉ ⲁϩ·
ⲉⲣⲁⲧ· ⲙ ⲡⲉⲕⲗⲁⲟⲥ ⲡⲉϯⲕⲱ ⲛϩⲧⲏⲓ· ⲉ ⲣⲟϥ· ϫⲓⲛ ⲧⲁ
ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ ϣⲁ ϩⲟⲩⲛ ⲉ ⲡⲟⲟⲩ· ⲛϩⲟⲟⲩ· ϯⲛⲁⲛⲁϩⲧⲉ·
ϩⲁ ⲛⲉϥⲧⲛ̄ϩ̄· ⲁⲩⲱ ϯⲛⲁⲣ̄ϩⲟⲧⲉ· ⲁⲛ· ϩⲏⲧϥ̄· ⲛⲟ̈ϩⲧⲟⲡ
ⲙⲛ̄ ⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲙ ⲡⲛⲁⲩ ⲙ ⲙⲉⲉⲣⲉ[illegible]
Fol. 65 a ⲛ̄ⲣⲱⲙⲉ[illegible] | ⲛⲁⲓ ⲉⲧ ϣⲟⲩϣⲟⲩ· ⲙⲙⲟⲟⲩ· ϩⲓϫⲙ̄
ⲣ̄ⲗ̄ ⲡⲕⲁϩ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲙⲙⲁⲁⲧⲉ· ϫⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲡⲉⲛⲧ
ⲁⲛⲥⲟⲩⲱⲛ̄ϥ̄· ⲙⲁⲣⲛ̄ⲧⲣⲩⲫⲁ· ϩⲛ̄ ⲟⲩⲱⲙ ⲙⲛ̄ ⲟⲩⲥⲱ ⲙⲛ̄
ⲟⲩϩⲩⲇⲟⲛⲏ· ⲉⲩϣⲟⲩⲉⲓⲧ ϫⲉ ⲛⲧⲛ̄ⲥⲟⲟⲩⲛ· ⲁⲛ· ϫⲉ
ⲛⲛⲁⲙⲟⲩ· ⲛ ⲁϣ ⲛ̄ ϩⲟⲟ̈ ⲛⲁⲓ ⲉⲧ ⲥⲁⲛϣ̄· ⲛ̄ⲛⲉⲩⲯⲩⲭⲏ·
ⲙ ⲡⲉϩⲟⲟⲩ· ⲙ ⲡⲕⲟⲛⲥⲟⲩ· ⲛⲁⲓ ⲉⲧ ϩⲉⲗⲡⲓⲍⲉ ⲉ ⲡⲁϣⲁⲓ ⲛ
ⲧⲉⲩⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲧⲁⲓ ⲉⲧⲉ ⲛ̄ⲥ̄ⲛⲁⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲟⲩ ⲁⲛ
ϩⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲛ̄ ⲧⲉⲩⲑⲗⲓⲯⲓⲥ· ⲟⲩⲇⲉ ⲛ̄ⲥ̄ⲛⲁϣϥⲓ ⲁⲛ· ⲉ
ⲃⲟⲗ· ϩⲓ ϫⲱⲟⲩ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲛ̄ ϩⲙⲟⲙ· ⲟⲩⲇⲉ ⲛ̄ⲥ̄ⲛⲁϣϫⲉ
ⲟⲩϣⲁϫⲉ ⲁⲛ· ϩⲙ̄ ⲡⲃⲏⲙⲁ· ⲙ ⲡⲉⲭ̄ⲥ̄· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲧⲟⲩⲙⲉⲣⲓⲥ· ⲟⲩⲙⲉⲣⲓⲥ ⲧⲉ· ⲉⲥⲟⲩⲟϣϥ̄· ⲁⲩⲱ ⲡⲉⲩϭⲙ̄-
ⲡϣⲓⲛⲉ· ⲟⲩϭⲙ̄ⲡϣⲓⲛⲉ ⲡⲉ· ⲛ ⲭⲟⲗⲏ· ϩⲓ ϭⲱⲛ̄ⲧ̄· ⲁⲛⲟⲕ·
ⲅⲁⲣ· ⲁⲛ̄ⲅ̄ ⲟⲩϩⲙ̄ϩⲁⲗ· ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ϫⲓⲛ ⲧⲁ ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ· ϣⲁ
ⲧⲁⲙⲛ̄ⲧϩⲗⲗⲟ· ⲁⲩⲱ ⲛ ϯⲛⲁⲕⲁ ⲧⲟⲟⲧ· ⲉ ⲃⲟⲗ· ⲁⲛ·
ⲉⲓⲥⲙⲟ̈ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲡⲉϥⲙⲉⲣⲓⲧ· ⲛϣⲏⲣⲉ ⲡⲁⲓ ⲛⲧⲁⲓ-
ϣⲱⲡⲉ· ⲛⲁϥ ⲛ̄ ⲇⲓⲁⲧⲟⲭⲟⲥ ⲙ̄ ⲡⲁ ⲟⲩⲟⲉⲓϣ· ⲧⲏⲣϥ̄ ⲉⲣⲉ
ⲛⲓⲙ· ⲧⲁⲓⲏⲩ· ⲛ ⲧⲉⲕϩⲉ ⲡⲉⲭ̄ⲥ̄· ⲡⲉⲧ ⲉⲣⲉ ⲟⲩⲟⲛ· ⲛⲓⲙ·
ⲉⲡⲓⲑⲩⲙⲉⲓ· ⲛ̄ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲛ̄ⲧⲟⲕ ⲡⲉ ⲓ̄ⲥ̄· ⲧⲛⲟϭ·
ⲛ̄ϭⲟⲙ ⲙ ⲡⲉⲓⲱⲧ· ⲡⲉϫⲡⲟ· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲭⲱⲣⲓⲥ ϩⲟⲟⲩⲧ· ⲛ ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ·
ⲡⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲥⲙⲟⲩ·
ⲉ ⲣⲟⲕ· ⲡⲉⲧ ⲙⲏⲛ· ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· ⲛ̄ⲧⲟⲕ· ⲡⲉ ⲓ̄ⲥ̄·
ⲡϣⲏⲣⲉ· ⲙ ⲡⲉⲓⲱⲧ· ⲥⲉ ϩⲁⲙⲏⲛ· ⲛ̄ⲧⲟⲕ· ⲡⲉⲧ ⲟⲩⲉϩ-
ⲥⲁϩⲛⲉ ⲛ̄ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ· ⲙⲛ̄· ⲛⲉⲥⲉⲣⲁⲫⲓⲛ· ⲥⲉ ϩⲁⲙⲏⲛ· |
Fol. 65 b ⲛⲧⲟⲕ· ⲡⲉⲧ ϣⲟⲟⲡ· ⲙⲛ̄ ⲡⲉⲓⲱⲧ· ⲙ ⲙⲉ ⲛⲟⲩⲟⲉⲓϣ·
ⲣ̄ⲗ̄ⲁ̄ ⲛⲓⲙ· ⲥⲉ ϩⲁⲙⲏⲛ ⁘ ⲛⲧⲟⲕ ⲡⲉⲧ ⲧⲱϣ· ⲛ̄ ⲛⲁⲅⲅⲉⲗⲟⲥ·
ⲥⲉ ϩⲁⲙⲏⲛ ⁘ ⲛⲧⲟⲕ ⲡⲉⲧ ϭⲟⲙ· ⲛ̄ ⲙⲡⲏⲩⲉ ⲥⲉ ϩⲁⲙⲏⲛ ⁘
ⲛⲧⲟⲕ ⲡⲉ ⲡⲉⲕⲗⲟⲙ ⲛ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲥⲉ ϩⲁⲙⲏⲛ ⁘
ⲛⲧⲟⲕ· ⲡⲉ ⲡϣⲟϫⲛⲉ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲏⲣⲟⲩ· ⲥⲉ

ϩⲁⲙⲏⲛ ⁘ ⲛⲧⲟⲕ· ⲡⲉⲧ ⲉⲣⲉ ⲛ ϣⲟϫⲛⲉ· ⲙ̅ ⲡⲉⲓⲱⲧ·
ϩⲏⲡ ⲛϩⲏⲧ̅ϥ̅· ⲥⲉ ϩⲁⲙⲏⲛ· ⲛ̅ⲧⲟⲕ· ⲡⲉ ⲧⲧⲁⲡⲣⲟ· ⲛ̅
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲥⲉ ϩⲁⲙⲏⲛ ⁘ ⲛ̅ⲧⲟⲕ· ⲡⲉ ⲡⲗⲁⲥ· ⲛ̅
ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ⲥⲉ ϩⲁⲙⲏⲛ ⁘—ⲛ̅ⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲁ ⲱⲛ̅ϩ̅· ⲥⲉ
ϩⲁⲙⲏⲛ ⁘—ⲛ̅ⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡϣⲟⲩϣⲟⲩ· ⲙ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅ ⲥⲉ ϩⲁⲙⲏⲛ ⁘ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲑⲉⲗⲡⲓⲥ· ⲛ ⲟⲩⲟⲛ·
ⲛⲓⲙ· ⲉⲧ ⲕⲱ ⲛϩⲧⲏⲩ· ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲛⲓⲙ· ⲧⲁⲓⲏⲩ·
ⲛⲧⲉⲕϩⲉ· ⲏ ⲛⲓⲙ ⲡⲉⲧ ⲧⲛ̅ⲧⲱⲛ· ⲉ ⲣⲟⲕ· ⲡⲣ̅ⲣ̅ⲟ̅· ⲡⲉⲧ
ϩⲙⲟⲟⲥ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ ⲉⲣⲉ ⲛⲥⲉⲣⲁⲫⲉⲓⲛ·
ⲁϩ· ⲉⲣⲁⲧⲟⲩ· ⲙⲡⲉϥⲙⲧⲟ· ⲉ ⲃⲟⲗ· ⲉⲣⲉ ⲧⲡⲉ· ⲙⲛ̅
ⲡⲕⲁϩ ϭⲱϣⲧ̅· ⲉ ⲃⲟⲗ· ϩⲏⲧ̅ϥ̅· ⲙ ⲡⲉⲕⲛⲁ· ⲉⲧ ⲱϣ ⲛⲁⲩ·
ⲙ ⲡⲉⲩⲱⲛ̅ϩ̅· ⲛ̅ ⲣⲱⲙⲉ· ⲙⲛ̅ ⲛ̅ⲧⲃⲛⲟⲟⲩⲉ· ⲙⲛ̅ ⲛⲉⲑⲏ-
ⲣⲓⲟⲛ· ⲙⲛ̅ ⲛ̅ϩⲁⲗⲁⲁⲧⲉ· ⲉⲕⲥⲁⲛ̅ϣ̅· ⲙⲙⲟⲟⲩ· ⲧⲏⲣⲟⲩ·
ⲛ̅ⲧⲟⲕ· ⲡⲉⲛⲧ ⲁⲩϩⲉⲣⲙⲏⲛⲉⲩⲉ· ⲙⲙⲟⲕ ϫⲉ ⲉⲙⲙⲁ-
ⲛⲟⲩⲏⲗ ⲡⲁⲓ ⲉϣⲁⲩⲟⲩⲁϩⲙⲉϥ· ϫⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲙ̅ⲙ̅ⲁⲛ̅·
ⲛⲧⲟⲕ· ⲡⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ϩⲣⲁⲃⲟⲩⲛⲏ·
ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲥⲁϩ ⲡⲕⲟⲩⲓ· ϩⲛ̅ ⲧⲉϥϭⲓⲛⲙⲓⲥⲉ·
ⲡⲛⲟϭ ϩⲱⲱϥ· ϩⲛ̅ ⲧⲉϥⲙ̅ⲛ̅ⲧⲛⲟⲩⲧⲉ· ⲉⲓϣⲁⲛⲥⲙⲟⲩ ⲉ
ⲣⲟⲕ· ⲡⲱⲕ· ⲡⲉ· ⲡⲉⲥⲙⲟⲩ· ⲉⲓϣⲁⲛϯ ⲉⲟⲟⲩ· ⲛⲁⲕ·
ⲡⲱⲕ ⲡⲉ ⲡⲉⲟⲟⲩ[illegible]ⲧⲙⲛ̅ⲧϣⲁⲛϩⲧⲏϥ· ⲡⲁ ⲛⲟⲩⲧⲉ
[illegible]ⲣⲟⲥ|ⲁ ⲡⲉⲕ- Fol. 66 a
ⲥⲛⲟϥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲥⲟⲟⲩϩⲟⲩ· ⲉ ϩⲟⲩⲛ· ⲉⲩⲁⲅⲉ- ⲣ̅ⲗ̅ⲃ̅
ⲗⲏ· ⲛ ⲟⲩⲱⲧ ⲁⲕⲥⲟⲟⲩϩⲟⲩ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲙⲁ· ⲙ
ⲙⲟⲟⲛⲉ ⲉⲧ ⲟⲣ̅ϫ̅· ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲱⲛϣ̅ ⲛⲁϩⲉ· ⲉ ⲣⲟϥ·
ⲁⲛ· ϣⲁ ⲉⲛⲉϩ· ⲁⲕⲕⲁⲑⲓⲥⲧⲁ· ⲉ ϫⲱⲟⲩ· ⲛ̅ϩⲉⲛϣⲱⲥ·
ⲉⲩⲛ̅ϩⲟⲧ· ⲛⲁⲓ ⲉⲩⲛⲁⲙⲟⲟⲛⲉ ⲙⲙⲟⲟ̅ⲩ ⲡⲉ· ϩⲛ̅ ⲟⲩⲇⲓⲕⲁⲓⲟ-
ⲥⲩⲛⲏ· ⲙⲡⲣ̅ ⲟⲩⲉ· ⲙⲙⲟⲓ· ⲡⲉⲭ̅ⲥ̅· ϫⲉ ⲛⲧⲕ̅ ⲟⲩⲛⲁⲏⲧ·
ⲁⲩⲱ ⲙ ⲙⲁⲓ ⲯⲩⲭⲏ· ⲁⲕⲛⲁϩⲙⲉⲧ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̅ ⲧⲁⲙⲉ-
ⲗⲓⲁ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ· ⲁⲕⲕⲁⲁⲧ· ⲛ̅ϣⲱⲥ ⲉ ⲡⲉⲕⲗⲁⲟⲥ ⲁⲓ-
ⲙⲟⲟⲛⲉ· ⲙⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱϣ· ϯⲥⲙⲟⲩ ⲉ ⲣⲟⲕ·
ⲡⲣ̅ϥ̅ⲛⲟϩ̅ⲙ̅· ⲙⲙⲟⲓ· ϯⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ ⲡⲁ ⲛⲉⲓ ⲥⲙⲟⲩ·
ⲧⲏⲣⲟⲩ ⲡϣⲟⲩϣⲟⲩ· ⲛ̅ ⲛⲉⲧⲟⲩⲁⲁⲃ· ⲓ̅ⲥ̅· ⲧϭⲟⲙ· ⲛ̅
ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ· ⲙⲛ̅ ⲛⲥⲉⲣⲁⲫⲓⲛ· ϯⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ·
ⲡⲉⲧ ϯ ⲕⲛ̅ⲛⲉ· ⲙ ⲡⲕⲁϩ· ⲉϥⲁⲩⲝⲁⲛⲉ· ⲓ̅ⲥ̅ ⲡⲥⲟⲫⲟⲥ ⲛ̅

ⲛϫⲱⲱⲣⲉ· ϯⲛⲁⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲧⲉϭⲣⲏⲏⲡⲉ· ⲛ̄ ⲛⲣ̄-
ⲣⲱⲟⲩ· ⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲡⲉⲕⲗⲟⲙ· ⲉⲧⲉ ⲙⲉϥϩⲱϭⲃ̄
ⲡⲱⲛϩ̄· ⲛ ⲟⲩⲟⲛ· ⲛⲓⲙ· ϯⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲧⲁⲛⲁⲥ-
ⲧⲁⲥⲓⲥ ⲛ̄ ⲟⲩⲟⲛ· ⲛⲓⲙ· ⲁⲩⲱ ⲡⲟⲩⲟⲉⲓⲛ· ⲉ ⲃⲟⲗ· ϩⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲉ· ⲙⲛ̄ ⲡⲕⲁϩ· ⲁϣⲉ ⲛⲥⲁ ⲡⲉϥ-
ϣⲁϫⲉ· ⲛⲑⲉ ⲛ̄ ⲟⲩⲧⲗ̄ϯⲗⲉ· ⲙⲙⲟⲟⲩ· ⲉⲥⲁϣⲉ ⲛ̄ⲥⲁ
ⲟⲩⲕⲁⲇⲟⲥ· ⲡⲉⲓⲱⲧ· ⲙ̄ ⲡⲧⲏⲣϥ̄· ⲡⲉⲛⲧ ⲁϥϣⲱⲗ· ⲛ
ⲁⲙⲛ̄ⲧⲉ· ⲁϥⲧⲁⲕⲟ ⲛ̄ⲉⲇⲱⲙ ⲁϥⲉⲓⲛⲉ ⲛ̄ ⲁⲇⲁⲙ· ⲉ ϩⲣⲁⲓ·
ⲙⲛ̄ ⲛⲉϥϣⲏⲣⲉ· ⲁϥϭⲱⲧⲡ̄· ⲙ̄ ⲡϫⲁϫⲉ· ⲙⲛ̄ ⲧⲉϥϭⲟⲙ·
ⲧⲏⲣⲥ̄· ⲁϥϯ ⲡⲟⲩⲟⲉⲓⲛ· ⲙ ⲡⲣⲏ· ⲁϥⲧⲱϣ· ⲛ̄ ⲛⲉⲧⲣⲟ-
Fol. 66 b ⲭⲟⲥ ⲙ ⲡⲟⲟϩ· ⲁϥϯ ⲣⲁⲛ· ⲡⲙⲏⲏϣⲉ· ⲛ ⲛⲥⲓⲟⲩ· | ⲁϥ-
ⲣⲗⲅ ⲧⲱϣ· ⲛ̄ⲥⲁϣϥⲉ· ⲙ ⲡⲉ· ⲙⲛ̄ ⲥⲁϣϥ̄· ⲛⲥⲧⲉⲣⲉⲱⲙⲁ·
ⲁϥⲥ̄ⲙⲛ̄ⲥⲛ̄ⲧⲉ· ⲙ ⲡⲕⲁϩ· ϩⲓϫⲙ̄ ⲙⲟⲟⲩ ⲁϥⲕⲱ ⲡⲙⲟⲟⲩ·
ϩⲁ ⲡⲕⲁϩ· ⲁⲩⲱ ⲛ̄ⲛⲟⲩⲛ· ⲛ̄ⲥⲁ ⲡⲉⲥⲏⲧ· ⲙ ⲡⲕⲁϩ· ϯⲥ-
ⲙⲟⲩ ⲉ ⲣⲟⲕ· ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲉ ⲡⲥⲱⲛ̄ⲧ̄ ⲧⲏⲣϥ̄· ϩⲙ̄ ⲡⲉϥ-
ϣⲁϫⲉ· ⲉ ⲁϥⲙⲧⲟⲛ· ⲙⲙⲟϥ· ϩⲙ̄ ⲡⲙⲉϩ ⲥⲁϣϥ̄·
ⲛ̄ϩⲟⲟⲩ· ϯⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲡⲁⲗⲫⲁ· ⲙⲛ̄ ⲡⲱ· ⲧⲁⲣⲭⲏ
ⲙⲛ̄ ⲡϫⲱⲕ· ⲛ ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ ⲓ̄ⲥ̄ ⲡⲁⲓ
ⲉ ϯⲛⲏⲩ· ⲉ ϩⲣⲁⲓ· ⲉ ⲛⲉϥϭⲓϫ· ⲉ ⲃⲟⲗ ϫⲉ ⲛⲧⲟϥ ⲡⲉ
ⲡⲁ ⲣϥ̄ϣⲟⲡⲧ̄· ⲉ ⲣⲟϥ· ⲁⲩⲱ· ⲧⲛⲁϣⲧⲉ ⲡⲉ· ⲙ̄ ⲡⲁ ⲟⲩ-
ϫⲁⲓ· ⲙⲡⲣ̄ ϯ ϣⲓⲡⲉ· ⲛⲁⲓ· ϩⲙ̄ ⲡⲉ ϯ ϭⲱϣⲧ̄· ⲉ ⲃⲟⲗ
ϩⲏⲧϥ̄· ⲥⲱⲧⲙ̄· ⲡϫⲟⲉⲓⲥ· ⲉ ⲡⲁ ϣⲗⲗ̄ⲏ ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ⲅ̄ⲧⲛ̄-
ⲛⲟⲟⲩ ⲛⲁⲓ· ⲙ ⲙⲓⲭⲁⲏⲗ· ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛϥ̄ϫⲓ·
ⲛ̄ⲧⲟⲟⲧ· ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ ϩⲛ̄ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ· ⲛⲅ̄ⲕⲁⲑⲓⲥⲧⲁ·
ⲙⲙⲟⲥ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ ⲛⲉⲕⲙ̄ⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ϫⲉ ⲡⲱⲕ·
ⲡⲉ ⲡⲉⲟⲟⲩ· ⲙⲛ̄ ⲡⲁⲙⲁϩⲧⲉ· ϣⲁ ⲉⲛⲉϩ· ⲛⲉⲛⲉϩ· ⲁⲙⲏⲛ·
ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲱⲕ ⲇⲉ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉϣⲗⲏⲗ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛϭⲓ ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁϥϯ ⲙ ⲡⲉϥⲡⲛ̄ⲁ̄ ⲛⲑⲉ· ⲛⲟⲩⲁ·
ⲉ ⲁϥⲟⲩⲱⲃϣ̄· ⲛ ⲥⲟⲩ ⲥⲁϣϥ̄· ⲙ ⲡⲁϣⲟⲛⲥ̄· ⲁⲛⲟⲕ ⲇⲉ
ϯⲙⲟⲑⲉⲟⲥ· ⲡⲇⲓⲁⲕⲟⲛⲟⲥ· ⲛⲉⲓⲁⲁϩ ⲉⲣⲁⲧ· ⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲉϥⲛⲁⲕⲁ ⲥⲱⲙⲁ ⲉ ϩⲣⲁⲓ· ϯⲣ
ⲙ̄ⲛ̄ⲧⲣⲉ· ⲛⲏⲧⲛ̄ ⲙⲡⲙ̄ⲧⲟ· ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛ[redacted]
Fol. 67 a [redacted] ⲛ [redacted] ⲏ |
ⲣⲗⲇ ⲛⲑⲉ ⲛ ⲟⲩⲭⲓⲟⲛ ⲁⲓⲛⲁⲩ· ⲉ ⲙⲓⲭⲁⲏⲗ· ⲁϥϫⲓ· ⲛ̄ ⲧⲉⲯⲩ-

ⲭⲏ· ⲛ̄ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁϥϩⲱⲗ· ⲉ ⲡϫⲓⲥⲉ ⲛⲙ̄ⲙⲁⲥ· ⲉⲥⲟ·
ⲙ ⲡⲧⲩⲡⲟⲥ· ⲛ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲙⲙⲁⲁⲧⲉ· ⲁⲓⲛⲁⲩ· ⲉ
ⲡⲉⲭⲟⲣⲟⲥ· ⲛ̄ ⲛⲁⲅⲅⲉⲗⲟⲥ· ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲙⲁⲣⲛ̄ϯ ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲁϥϯ ⲉⲟⲟⲩ·
ⲛ ⲛⲉϥⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ· ⲛⲁⲙⲉⲣⲁⲁⲧⲉ·
ⲙⲁⲣⲛ̄ ⲡⲱⲧ· ⲛ̄ⲥⲁ ⲛⲉⲥⲃⲟⲟⲩⲉ· ⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲁⲑⲁⲛⲁ-
ⲥⲓⲟⲥ ⲉⲛϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲕⲁⲛ ⲛⲧⲛ̄ⲛⲁϣⲡⲱϩ· ⲁⲛ
ⲉ ⲡϣⲓ ⲛ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲁⲗⲗⲁ· ⲙⲁⲣⲛ̄ ⲁⲡⲁⲧⲟⲟⲧⲛ̄ ⲉ ⲡϩⲱⲃ·
ⲙⲙⲁⲁⲧⲉ ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲛⲁϯ ⲧⲟⲟⲧϥ̄ ⲛⲙ̄ⲙⲁⲛ· ⲛⲧⲛ̄-
ϫⲟⲕϥ̄· ⲉ ⲃⲟⲗ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲉ ⲡⲉⲓ
ⲛⲟϭ· ⲛ̄ ϣⲟⲉⲓϫ· ϫⲉ ⲛⲧⲁϥⲙⲓϣⲉ· ⲛ ⲁϣ ⲛ ϩⲉ· ϣⲁⲛⲧ
ⲉϥⲁⲡⲁⲛⲧⲁ· ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛϥ̄ϫⲓ ⲙ ⲡⲉⲕⲗⲟⲙ ⲙ ⲡⲱⲛϩ̄·
ⲉⲁ ⲡⲛⲟⲩⲧⲉ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁϥ· ⲛ ⲧⲁⲡⲣⲟ· ϩⲓ ⲧⲁⲡⲣⲟ· ⲡⲁⲓ
ⲛⲧⲁⲩⲧⲁⲗⲟϥ· ⲉϫⲛ̄ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ· ⲛϩⲁϩ· ⲛⲥⲟⲡ ⲉ ⲁϥϯ-
ϣⲓⲡⲉ· ⲛ ⲛ̄ⲣ̄ⲣ̄ⲱⲟⲩ· ⲙⲛ̄ ⲛϩⲁⲓⲣⲉϯⲕⲟⲥ ϩⲓⲧⲛ̄ ⲧϭⲟⲙ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲉⲧ ⲛⲙ̄ⲙⲁϥ· ⲁⲛⲁⲩ ϫⲉ ⲟⲩⲁϣ· ⲛϭⲟⲧ· ⲡⲉ
ϩⲉ ⲉ ϩⲣⲁⲓ· ⲉⲛϭⲓϫ· ⲙ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̄ϩ̄· ⲉ ⲧⲃⲉ ⲡⲁⲓ·
ⲉⲕϣⲁⲛⲣ̄ ⲛⲟⲃⲉ· ⲉ ⲣⲟϥ ϥⲛⲁϯⲙⲱⲣⲉⲓ· ⲙⲙⲟⲕ· ⲉⲕ-
ϣⲁⲛⲉⲓⲣⲉ ⲇⲉ· ⲙ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ· ϥⲛⲁⲣⲁϣⲉ ⲛ̄ⲙ̄ⲙⲁⲕ·
ⲛϥ̄ⲧⲣⲉⲕⲁⲡⲁⲛⲧⲁ· ⲉ ⲣⲟϥ· ϩⲛ̄ ⲟⲩⲁⲡⲁⲛⲧⲏⲙⲁ ⲉⲛⲁⲛⲟⲩ·
ⲛϥϯ· ⲛⲁⲕ· ⲙ ⲡⲉ▒▒▒· ⲙⲛ̄▒▒▒ⲱⲛϩ· ϣⲁ ⲉⲛⲉϩ· ϩⲓⲧⲛ
ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ | ⲡⲁⲓ ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ⲉⲣⲉ ⲉⲟⲟⲩ· Fol. 67 b
ⲛⲓⲙ· ϩⲓ ⲧⲁⲓⲟ ⲛⲓⲙ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ· ⲙⲛ̄ ⲡⲉϥⲉⲓⲱⲧ· ⲛ ⲣ̄ⲗ̄ⲉ̄
ⲁⲅⲁⲑⲟⲥ· ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ ⲣ̄ϥ̄ⲧⲁⲛϩⲟ· ⲁⲩⲱ
ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓϣ· ⲛⲓⲙ· ϣⲁ
ⲉⲛⲉϩ·

DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

ⲞⲨⲖⲞⲄⲞⲤ· Ⲉ ⲀϤⲦⲀⲨⲞϤ ⲚϬⲒ ⲠϨⲀⲄⲒⲞⲤ ⲆⲒⲘⲰⲐⲈⲞⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲢⲀⲔⲞⲦⲈ· Ⲉ ⲦⲂⲈ ⲠϢⲀ· Ⲙ ⲠⲀⲢⲬⲀⲄⲄⲈⲖⲞⲤ· ⲈⲦ ⲞⲨⲀⲀⲂ ⲘⲒⲬⲀⲎⲖ· ⲈⲦⲈ ⲤⲞⲨ Ⲙ̄Ⲛ̄Ⲧ̄ⲤⲚⲞⲞⲨⲤ ⲠⲈ· Ⲙ ⲠⲈⲒ ⲈⲂⲞⲦ ⲠⲀⲰⲚⲈ ⲀϤϢⲀϪⲈ ⲆⲈ ⲞⲚ· Ⲉ ⲦⲂⲈ ⲚⲈϨⲒⲈⲒⲦ· ⲈⲦ Ϩ̄Ⲛ̄ ⲚⲔⲞⲖⲀⲤⲒⲤ· Ⲙ̄Ⲛ̄ ⲚⲈⲪⲨⲬⲞⲞⲨⲈ· ⲈⲦ ⲚϨⲎⲦⲞⲨ ⲀϤϢⲀϪⲈ ⲆⲈ ⲞⲚ· Ⲉ ⲦⲂⲈ ⲦⲘⲈⲦⲀⲚⲞⲒⲀ· Ⲛ̄ ⲦⲀⲚⲀⲂⲀⲤⲒⲤ· Ϩ̄Ⲛ̄ ⲞⲨⲈⲒⲢⲎⲚⲎ· ⲚⲦⲈ ⲠⲚⲞⲨⲦⲈ· ⲤⲘⲞⲨ· Ⲉ ⲢⲞⲚ· ϨⲀⲘⲎⲚ· ⲌⲀⲘⲎⲚ (*sic*)· ϤⲐ̄·

Ⲟⲩⲛⲟϭ· ⲛϣⲁ· ⲡⲉ ⲡⲟⲟⲩ· ⲱ ⲛⲁⲙⲉⲉⲣⲁⲁⲧⲉ· ⲙⲁⲣⲛ̄ⲥⲱⲟⲩϩ· ⲉ ϩⲟⲩⲛ ⲛⲧⲛ̄ⲉⲩⲫⲣⲁⲛⲉ ⲛⲧⲉⲛⲧⲉⲗⲏⲗ· ⲙⲙⲟⲛ· ⲛϩⲏⲧϥ̄· ϫⲉ ϯⲛⲁⲩ ⲁⲛⲟⲕ ⲙⲡⲟⲟⲩ· ⲉ ⲡⲛⲟϭ· ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉϥϯ ⲉ ⲧⲟⲟⲧⲛ̄· ⲛ̄ ϩⲉⲛⲧⲣⲟⲫⲏ· ⲙ ⲡⲛ̄ⲓⲕⲟⲛ̄· ⲕⲁⲧⲁ ⲡϣⲁϫⲉ· ⲙ ⲡϩⲓⲉⲣⲟⲯⲁⲗⲧⲏⲥ ⲇ̄ⲁ̄ⲇ̄· ϫⲉ ⲓⲟⲩⲇⲁ· ⲁⲣⲓ ⲛⲉⲕϣⲁ· ⲛⲅ̄ϯ ⲛ̄ⲛ̄ⲉⲕⲉⲣⲏⲧ ⲁⲩⲱ ⲟⲛ ϫⲉ ϣⲁⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ ⲡϫ̄ⲥ̄ [redacted] ⲕⲱⲧⲉ· ⲉ ⲛⲉⲧ ⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄· ⲁⲩⲱ ϣⲁϥⲛⲁϩⲙⲟ̄· [redacted] ϭⲉ· ⲧⲉⲛⲟⲩ· ⲡⲉ ⲡⲉⲓ ⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲛⲁⲏⲧ· ⲉⲧ ⲕⲱⲧⲉ ⲛⲉⲧ ⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲉⲧ ⲛⲟϩⲙ̄· ⲙⲙⲟⲟⲩ· [redacted]

Fol. 68 *a* ⲧⲟϥ [redacted] | ϣⲁϥⲁⲅⲱⲛⲓⲍⲉ·

ⲣ̄ⲗ̄ⲅ̄ ⲉ ϫⲱⲟⲩ ⲛ̄ϥⲥⲟⲡⲥ̄ⲡ̄· ⲙ ⲡⲛⲟⲩⲧⲉ ϣⲁⲛⲧ ⲉϥⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ· ⲙⲙⲟⲟⲩ· ⲉ ⲛⲉⲓ ⲁⲓⲱⲛ· ⲙ ⲡⲟⲩⲟⲉⲓⲛ· ⲟⲩ ⲙⲟⲛⲟⲛ·

ⲛⲇⲓⲕⲁⲓⲟⲥ ⲁⲗⲗⲁ· ⲛⲕⲉ ⲣ̅ϥ̅ⲣ̅ ⲛⲟⲃⲉ ⲟⲛ· ⲛⲧⲁⲩⲕⲱ
ⲛϩⲧⲏⲩ ⲉ ⲣⲟϥ· ϣⲁ ϩⲣⲁⲓ· ⲉ ⲛⲉⲛⲧ ⲁⲩⲡⲣⲟⲥⲫⲉⲣⲉⲓ·
ⲟⲩⲥⲟⲡ· ⲛ ⲟⲩⲱⲧ· ⲛ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲡⲣⲁⲛ· ⲙ
ⲛⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛϥ̅ⲧⲁⲁϥ
ⲛ̅ ⲛ̅ϩⲏⲕⲉ· ϣⲁ ϩⲣⲁⲓ ⲉⲩⲟⲉⲓⲕ· ⲛ̅ ⲟⲩⲱⲧ· ⲙⲛ̅ ⲟⲩϫⲱ·
ⲙⲙⲟⲩ ⲛ̅ ⲱⲣ̅ϣ̅ ⲛϥ̅ⲛⲁⲟⲃϣϥ̅· ⲁⲛ ⲉ ⲣⲟⲟⲩ· ϣⲁ ⲉⲛⲉϩ·
ⲛϭⲓ ⲡϣⲁⲛϩⲧⲏϥ· ⲙⲓⲭⲁⲏⲗ· ⲉϣϫⲉ ⲕⲟⲩⲱϣ· ⲥⲱⲧⲙ̅
ⲛ̅ⲧⲁⲧⲁⲙⲟⲕ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙⲙⲟⲓ ⲁⲛⲟⲕ· ⲡⲉⲓ ⲉⲗⲁⲭⲓⲥ-
ⲧⲟⲥ· ⲇⲓⲙⲟⲑⲉⲟⲥ ⲡⲉⲧⲛ̅ⲉⲓⲱⲧ· ⲁⲓⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ⲉ
ⲑⲓⲉⲗⲏⲙ̅· ⲉ ⲧⲣⲁⲟⲩⲱϣⲧ̅· ⲙ ⲡⲉⲥϯⲟ̅ⲥ̅· ⲙ ⲡⲉⲛ̅ⲥ̅ⲏ̅ⲣ̅·
ⲙⲛ̅ ⲡⲧⲁⲫⲟⲥ· ⲛ ⲣ̅ϥ̅ⲧⲁⲛϩⲟ· ⲙⲛ̅ ⲛⲧⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛ̅ⲧⲁ ⲡⲉⲛ̅ⲥ̅ⲏ̅ⲣ̅· ⲙⲟⲟϣⲉ ⲛϩⲏⲧⲟⲩ· ⲙⲛ̅ⲛ̅ⲥⲱⲥ· ⲁⲓⲃⲱⲕ·
ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲏⲓ· ⲙⲛ̅ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟⲕⲗⲟⲥ· ⲡⲙⲁ-
ⲑⲩⲧⲏⲥ· ⲛ̅ⲓⲱⲛⲏⲛ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲁⲓⲟⲩⲱϩ· ⲛ̅ϩⲏⲧϥ̅·
ⲁⲓϭⲓⲛⲉ ⲛ ⲟⲩϫⲱⲙⲉ· ⲙ ⲙⲉⲃⲣⲁⲛⲟⲛ· ⲛⲧⲁϥⲥϩⲁⲓϥ· ⲛϭⲓ
ⲡⲣⲟⲕⲗⲟⲥ ⲡⲙⲁⲑⲏⲧⲏⲥ ⲛ̅ⲓⲱϩⲁⲛⲛⲏⲥ· ⲛⲧⲁⲩⲕⲁⲁϥ· ⲛⲁⲩ·
ⲛϭⲓ ⲛ̅ⲣⲱⲙⲉ· ⲉⲧ ϩⲙ̅ ⲡⲏⲓ· ϩⲱⲥ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ·
ⲁⲓⲱϣ· ⲛϩⲏⲧϥ̅· ⲁⲓϭⲓⲛⲉ· ⲙ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ⲥⲟⲗⲥ̅ⲗ̅· ⲛⲑⲉ
ⲛⲧⲁ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲣ̅ ⲙⲛ̅ⲧⲣⲉ ⲉ ⲧⲃⲏⲏⲧϥ̅· ⲁⲥϣⲱⲡⲉ·
ⲙⲙⲟⲓ ⲡⲉϫⲁϥ· ⲁⲛⲟⲕ· ⲓⲱϩⲁⲛⲛⲏⲥ· ⲉ[illegible]ⲣⲉ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲙⲟⲟϣⲉ ⲛⲙ̅ⲙⲁϥ· [illegible]ⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ[illegible]ⲉⲧ[illegible] | ⲉ ϩⲣⲁⲓ· Fol. 68 b
ⲉϫⲛ̅ ⲟⲩⲗⲁⲕⲕⲟⲥ· ⲉϥϩⲁ ϩⲟⲧⲉ· ⲉⲙⲁⲁⲧⲉ· ⲡⲗⲁⲕⲕⲟⲥ ⲣ̅ⲗ̅ⲍ̅
ⲇⲉ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛⲉϥϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ⲛ̅ⲗⲁⲕⲕⲟⲥ· ⲁⲩⲱ
ⲛⲁϣⲉ ⲡⲉϥϣⲓⲕ· ⲙⲛ̅ ⲡⲉϥⲟⲩⲱϣ̅ⲥ̅· ⲡⲁⲣⲁ ⲛ ϣⲏⲓ·
ⲧⲏⲣⲟⲩ· ⲁⲓⲥⲱⲧⲙ̅· ⲉ ϩⲉⲛⲁϣⲏ· ⲛ̅ϩⲣⲟⲟⲩ· ⲛ̅ϩⲏⲧϥ̅·
ⲛⲑⲉ ⲙ ⲡⲉϩⲣⲟⲟⲩ· ⲛ ϩⲉⲛⲙⲟⲟⲩ· ⲉⲛⲁϣⲱⲟⲩ· ⲁⲓϫⲛⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟϣⲉ· ⲛⲙ̅ⲙⲁⲓ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲟⲩ
ⲡⲉ ⲡⲧⲱϣ ⲙ ⲡⲉⲓ ϣⲏⲓ· ⲡⲁⲓ· ⲛⲧⲁⲓⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲉϥ-
ⲛⲏⲩ ϩⲣⲁⲓ ⲛϩⲏⲧϥ̅· ⲛϭⲓ ⲟⲩⲛⲟϭ· ⲛ ⲕⲁⲡⲛⲟⲥ· ⲛ ⲕⲱϩ̅ⲧ̅
ϩⲱⲥⲧⲉ ⲛⲧⲉ ⲡϣⲁϩ· ⲙ ⲡⲉⲥⲕⲁⲡⲛⲟⲥ· ⲃⲱⲕ ⲉ ϩⲣⲁⲓ·
ⲛ̅ⲁⲡϣⲁⲩ· ⲛϣⲟⲙ̅ⲛ̅ⲧ̅· ⲛϣⲉ· ⲛⲥⲧⲁⲇⲓⲟⲛ· ⲁⲓⲛⲁⲩ ⲉ
ϩⲉⲛⲙⲟⲩⲓ· ⲛⲕⲱϩ̅ⲧ̅· ⲉⲩⲱϭⲉ· ⲙⲛ̅ ϩⲉⲛⲇⲣⲁⲕⲱⲛ ⲛⲕⲱϩ̅ⲧ̅·

ⲙⲛ̄ ϩⲉⲛϩⲃⲟⲩⲓ· ⲙⲛ̄ ϩⲉⲛⲥⲓⲧ· ⲙⲛ̄ ⲧⲁⲣⲝ̄· ⲙ ⲡⲕⲱϩⲧ̄·
ⲙⲛ̄ ⲡϥⲧ̄· ⲛ ⲁⲧ ⲛ̄ⲕⲟⲧⲕ̄· ⲉⲧ ⲃⲱϭⲉ ⲛϩⲏⲧϥ̄· ⲛⲉⲩⲟ
ⲛ̄ⲧϭⲟⲧ· ⲛ̄ ⲛⲉⲃϩⲃⲱ (*sic*) ⲛϩⲟϥ· ⲁⲩⲱ ⲧⲉⲥⲧⲣⲟⲅⲓⲗⲗⲟⲥ ⲛⲉⲣⲉ
ϩⲉⲛϣⲟ· ⲛ̄ϣⲟ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ· ⲛⲧⲃⲁ· ⲛⲉⲃⲣⲏϭⲉ· ⲛⲕⲱϩⲧ̄·
ϥⲱϭⲉ· ⲁⲩⲱ ⲉⲩⲛⲏⲩ· ⲉ ⲡⲉⲥⲏⲧ· ϣⲁ ⲡⲉⲭⲁⲱⲥ· ⲛ̄
ⲛ̄ⲧⲁⲣⲧⲁⲣⲟⲥ· ⲉϥⲣⲱⲕ̄ϩ̄· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲛⲁⲓ ϫⲉ
ⲟⲩ· ⲡⲙⲉⲣⲓⲧ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲓⲱϩⲁⲛⲛⲏⲥ ⲁⲕⲛⲁⲩ· ⲉ
ϯⲕⲟⲗⲁⲥⲓⲥ· ⲧⲁⲓ· ⲉⲧ ϩⲁ ϩⲟⲧⲉ· ⲡⲁⲣⲁ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ
ⲧⲏⲣⲟⲩ· ⲟⲩⲟⲓ ⲛ̄ ⲛⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲟⲩⲛⲁⲛⲟ-
ϫⲟⲩ· ⲉ ϯⲕⲟⲗⲁⲥⲓⲥ ⲧⲁⲓ· ϫⲉ ⲉⲥϩⲟⲟⲩ [redacted] ⲙⲁⲁⲧⲉ· [redacted]
[redacted]· ⲧⲏⲣⲟⲩ· ⲛⲧⲁⲕ [redacted]
Fol. 69 *a* [redacted] ⲙⲛ̄ | ϯⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲣⲟϥ· ⲧⲉⲥⲧⲣⲟⲅⲓⲗⲗⲟⲥ· ⲛ
ⲣⲗⲏ ⲕⲱϩⲧ̄· ⲉⲧ ⲉⲕⲛⲁⲩ· ⲉ ⲣⲟⲟⲩ· ⲉⲥⲁϣⲉ· ⲉ ⲡⲉⲥⲏⲧ· ⲉⲩ-
ϩⲏⲩ ⲉϫⲛ̄ ⲛⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ· ⲉⲧ ⲛ̄ϩⲏⲧϥ̄· ⲉⲩⲟⲙⲥ̄· ⲙⲙⲟⲟⲩ
ⲉ ⲡⲉⲥⲏⲧ̄· ⲛϣⲟⲙⲛ̄ⲧ ⲛϣⲉ ⲛϩⲟⲟⲩ· ⲙⲟⲅⲓⲥ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲛⲁⲉϣϭⲱⲗϫ̄· ⲉ ⲡⲉⲥⲏⲧ· ⲛϩⲏⲧϥ̄· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲛⲥⲉⲕⲟⲧⲟⲩ·
ⲟⲛ· ⲉ ϩⲣⲁⲓ· ⲛⲑⲉ ⲛⲟⲩⲧⲣⲟⲭⲟⲥ ϩⲛ̄ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ
ⲛ̄ⲣⲟⲙⲡⲉ· ⲉⲣⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲙⲏⲣ· ⲛⲙ̄ⲙⲁϥ·
ⲉⲣⲉ ⲧⲉⲩϩⲓⲏ· ⲡⲏϩ· ⲧⲏⲣⲟⲩ ⲉ ⲡⲉⲥⲏⲧ· ⲉ ⲡϣⲏⲓ· ⲉⲧ ⲙ̄-
ⲙⲁⲩ· ⲁⲛⲟⲕ· ⲇⲉ· ⲁⲓⲣⲓⲙⲉ ⲛ̄ ⲟⲩⲛⲟϭ· ⲛ̄ⲛⲁⲩ· ⲉϫⲙ̄
ⲡⲧⲁⲕⲟ· ⲛ̄ ⲛⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲛⲁⲓ· ϫⲉ
ⲙⲡⲣ̄ ⲣⲓⲙⲉ· ⲱ ⲡⲙⲉⲣⲓⲧ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲓⲱϩⲁⲛⲛⲏⲥ· ϫⲉ
ⲉⲓⲥ ϩⲏⲏⲧⲉ· ⲕⲛⲁⲛⲁⲩ· ⲙ̄ⲡⲟⲟⲩ· ⲉⲩⲛⲟϭ· ⲛ̄ ϣⲡⲏⲣⲉ·
ϩⲓⲧⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉϥⲛⲟϭ· ⲙ̄
ⲡⲁⲣϩⲓⲥⲓⲁ· ⲉⲓⲧⲁ· ⲉⲓϣⲁϫⲉ· ⲛⲙ̄ⲙⲁϥ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ ⲉϥ-
ϩⲙⲟⲟⲥ· ϩⲓϫⲙ̄ ⲫⲁⲣⲙⲁ· ⲛ̄ ⲛ̄ⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ ⁘ ⲉⲣⲉ
ⲛⲁⲅⲅⲉⲗⲟⲥ· ϩⲩⲙⲛⲉⲩⲉ· ϩⲁ ⲧⲉϥϩⲏ· ⲉⲣⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ
ⲧⲏⲣⲟⲩ· ⲟⲩⲏⲏϩ· ⲛ̄ⲥⲱϥ· ⲙⲛ̄ ⲙ̄ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲙⲛ̄
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ· ⲉⲩⲥⲧⲟⲗⲓⲍⲉ· ⲙⲙⲟⲟⲩ· ϩⲛ̄ ⲟⲩ-
ⲛⲟϭ· ⲛⲧⲁⲓⲟ· ⲙⲛ̄ ⲟⲩⲛⲟϭ ⲛ ⲉⲟⲟⲩ· ⲉⲣⲉ ϩⲉⲛⲧⲃⲁ· ϩⲛ̄
ⲛⲉⲩϭⲓϫ· ⲙⲛ̄ ϩⲉⲛⲕⲗⲁⲇⲟⲥ· ⲛⲥϯ ⲛⲟⲩϥⲉ· ⲉⲩⲭⲟⲣⲉⲩⲉ·
ⲁⲩⲱ ⲉⲩⲯⲁⲗⲗⲉⲓ· ϩⲁ ⲧⲉϥ ϩⲏ· ⲁϥⲉⲓ [redacted] ⲉϫⲛ̄ ⲛ̄ⲕⲟ-
ⲗⲁⲥⲓⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ [redacted] ⲛ̄ϭⲓ ⲡϣⲁϩ· [redacted]

[illegible] | ⲛϭⲓ ⲛⲉⲑⲩⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ· Fol. 69 b
ⲉⲧ ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲩⲣ ⲁⲧ ⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁ ⲣ̅ⲗ̅ⲑ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲭⲁⲗⲁ· ⲉ ⲡⲉⲥⲏⲧ· ⲙ
ⲡⲉϥⲧⲛ̄ϩ̄· ⲛⲟⲩⲛⲁⲙ· ⲁⲩⲉⲓ· ⲉ ϩⲣⲁⲓ· ⲉ ϫⲱϥ ⲛϭⲓ
ⲟⲩⲁϣⲏ· ⲙⲯⲩⲭⲏ· ⲛ ⲁⲧ ϫⲓ ⲏⲡⲉ ⲙⲙⲟⲟⲩ· ϫⲓⲓⲓ
ⲡⲉϭⲃⲟⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ ϣⲁⲛϩⲧⲏϥ· ϣⲁ ⲡϩⲁⲏ
ⲛϩⲧⲏϥ· ⲙ ⲡⲉϥⲧⲛ̄ϩ̄ ⲁϥⲉⲛⲧⲟⲩ· ⲉ ϩⲣⲁⲓ· ϩ̄ⲛ̄ ⲛⲕⲟⲗⲁ-
ⲥⲓⲥ· ⲁϥⲡⲱϩ̄ⲧ̄ ⲙⲙⲟⲟⲩ· ⲉϫⲙ̄ ⲡⲕⲁϩ ⲁϥⲙⲟⲩϩ· ⲙⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ· ⲛ̄ⲥϯⲱϩⲉ· ⲡⲁⲗⲓⲛ ⲟⲛ· ⲁϥⲭⲁⲗⲁ· ⲉ ⲡⲉⲥⲏⲧ·
ⲙ ⲡⲉϥⲧⲛ̄ϩ̄· ⲛ̄ϭⲓ ⲡⲇⲩⲛⲁⲧⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁϥϫⲓ ⲛ
ⲟⲩⲁϣⲏ ⲙ̄ⲯⲩⲭⲏ· ⲛ̄ϩⲟⲩⲟ· ⲉ ⲡϣⲟⲣⲡ̄· ⲛⲥⲟⲡ· ⲁϥⲉⲛ-
ⲧⲟⲩ· ⲉ ϩⲣⲁⲓ· ⲡⲉϫⲁϥ· ϫⲉ ⲙⲛ̄ⲛⲥⲱⲥ· ⲁⲩⲡⲣⲥ̊ⲕⲩⲛⲉⲓ
ⲛⲁϥ· ⲧⲏⲣⲟⲩ· ⲛϭⲓ ⲛⲉⲭⲉⲓⲣⲟⲩⲃⲓⲛ ⲙⲛ̄ ⲛⲥⲉⲣⲁⲫⲓⲛ·
ⲙⲛ̄ ⲛⲇⲓⲕⲁⲓⲟⲥ· ⲧⲏⲣⲟⲩ· ⲛ̄ⲧⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· ⲉⲩⲟⲩⲏⲏϩ·
ⲛⲥⲱϥ· ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙⲙⲟϥ· ⲉ ⲧⲣ̄ϥ̄ⲭⲁⲗⲁ· ⲟⲛ·
ⲙ ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ̄· ⲛⲥⲟⲡ· ⲉ ⲡⲉⲥⲏⲧ· ⲛϭⲓ ⲡⲉⲧ ⲙⲉϩ·
ⲙⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ⲛⲓⲙ· ⲙⲓⲭⲁⲏⲗ· ⲁϥⲉⲓⲛⲉ· ⲉ ϩⲣⲁⲓ
ⲛ ⲟⲩⲁϣⲏ ⲙⲯⲩⲭⲟⲟⲩⲉ· ⲉ ⲡⲉϩⲟⲩⲟ· ⲁϥⲛⲟϩⲙ̄ ⲙⲙⲟⲟⲩ·
ⲉⲛⲕⲟⲗⲁⲥⲓⲥ· ⲛ̄ ⲁⲧ ⲟⲩⲱϫⲛ̄· ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲛⲁⲅⲅⲉⲗⲟⲥ·
ⲁⲙⲁϩⲧⲉ· ⲙⲙⲟⲟⲩ· ⲙⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲧⲏⲣⲟⲩ· ⲛⲧⲁⲩⲉⲓ·
ⲙⲛ̄ ⲙⲓⲭⲁⲏⲗ· [illegible]ⲙⲟⲩ[illegible]· ⲉ ⲓⲉⲣⲟⲥⲱⲗⲩ[illegible]
[illegible]ⲙ· ⲡⲧⲉ[illegible] | ⲙⲓⲭⲁⲏⲗ· ⲉⲛⲧⲟⲩ· Fol. 70 a
ⲙⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉⲓⲱⲧ ⲛⲧⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ· ⲁⲩⲟⲩⲱϣⲧ̄· ⲣ̅ⲙ̅
ⲛⲁϥ· ⲧⲏⲣⲟⲩ ⲛϭⲓ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲥ̊ ⲙⲓⲭⲁⲏⲗ· ϫⲓⲧⲟⲩ· ⲉ ϩⲟⲩⲛ· ⲉ ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ϣⲁ
ⲉⲛⲉϩ· ⲁⲛⲟⲕ ⲇⲉ· ⲓⲱϩⲁⲛⲛⲏⲥ ⲁⲓⲣϣⲡⲏⲣⲉ· ⲉⲙⲁⲁⲧⲉ
ⲉϫⲛ̄ ⲙ̄ ⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ⲙ ⲡⲛⲟ̊ⲩⲧⲉ· ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲁⲛⲟⲕ· ⲁⲓϯ ⲉⲟⲟⲩ· ⲙ ⲡⲉⲓⲱⲧ· ⲙⲛ̄
ⲡϣⲏⲣⲉ· ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁⲓϣⲡ̄ ϩⲙⲟⲧ·
ⲛⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲉϫⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟϣⲉ· ⲛⲙ̄ⲙⲁⲓ· ϫⲉ ⲱ ⲓⲱϩⲁⲛⲛ̄ⲏ̄ⲥ̄
ⲡⲙⲉⲣⲓⲧ· ⲙ ⲡⲛⲟⲩⲧⲉ· ϯϩⲧⲏⲕ· ⲉ ⲡⲉϩⲟⲟⲩ· ⲉⲧⲉ ⲡⲉ-
ϩⲟⲟⲩ· ⲙ ⲡϣⲁ· ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ ⲡⲉ·
ϣⲟⲣⲡ̄· ⲙⲉⲛ· ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ· ⲛ ⲁ̄ⲑ̄ⲱ̄ⲣ̄·

ⲁ ⲡⲉⲓⲱⲧ· ⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟϥ ⲉϫⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ· ⲛ ⲙ̄ⲡⲏⲩⲉ·
ⲉ ⲧⲃⲉ ⲧⲛⲩⲕⲏⲥⲓⲥ· ⲛⲧⲁϥϫⲣⲟ· ⲉ ⲣⲟⲥ· ⲉ ⲁϥⲙⲟⲩⲣ· ⲙ
ⲡϫⲁϫⲉ· ⲉⲧ ϯ ⲟⲩⲃⲉ ⲡⲉϥϫⲟⲉⲓⲥ· ⲡⲙⲉϩ ⲥⲛⲁⲩ ⲉⲧⲉ ⲥⲟⲩ
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲙ ⲡⲁⲱⲛⲉ· ⲁϥⲧⲁⲁϥ· ⲉ ⲡⲉⲓ [ⲛⲟϭ ⲛ]-
ⲇⲱⲣⲉⲁⲥϯⲕⲟⲛ· ⲛ ⲁⲧ ⲟⲩⲱ· ϣⲁ ⲉⲛⲉϩ· [four lines wanting] |
Fol. 70 b ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ· ⲇⲉ ⲉ ⲧⲙⲛ̄ⲧⲟⲩⲉⲓⲃⲁϩⲏⲧ· ⲛ̄ⲧⲁ ⲛⲓⲟⲩⲇⲁⲓ·
ⲣⲙⲁ ⲁⲁⲥ· ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲟϥ· ϩⲱⲥⲧⲉ· ⲛⲧⲉ ⲧⲡⲉ· ⲛ ⲙ̄ⲡⲏⲩⲉ·
ⲧⲙ̄ ⲉϣϥⲓ· ϩⲁ ⲡⲉϥⲙⲕⲁϩ ⲛ ϩⲏⲧ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲧⲱⲟⲩⲛ·
ⲇⲉ· ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥϣⲡ̄
ϩⲓⲥⲉ· ⲛ̄ⲙ̄ⲙⲁϥ· ϩⲓⲣⲙ̄ ⲡⲣⲟ· ⲙ ⲡⲧⲁⲫⲟⲥ· ϣⲁ ϩⲣⲁⲓ·
ⲉ ⲁⲙⲛ̄ⲧⲉ· ⲙⲓⲭⲁⲏⲗ· ⲟⲛ· ⲡⲉⲛⲧ ⲁϥⲙⲟⲩⲣ· ⲛ̄ ⲃⲉ-
ⲗⲓⲁⲣ· ϩⲓⲧⲛ̄ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ· ⲙ ⲡⲉϥϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲧⲉⲭ-
ⲙⲁⲗⲱⲥⲓⲁ· ⲧⲏⲣⲥ̄· ⲛⲧⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲇⲩⲣⲁⲛⲛⲉⲩⲉ· ⲉ
ϫⲱⲟⲩ· ⲁϥⲉⲛⲧⲟⲩ· ϣⲁ ⲡ̄ⲥⲏⲣ̄ ⲉ ⲧⲃⲉ ⲡⲁⲓ· ⲁ ⲡⲉⲛ-
ⲥⲏⲣ̄ ⲃⲱⲕ· ⲉ ϩⲣⲁⲓ· ϣⲁ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲉⲭⲙⲁ-
ⲗⲱⲥⲓⲁ· ⲙⲛ̄ⲛⲥⲁ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁ ⲡⲉⲓⲱⲧ· ⲣⲁϣⲉ·
ⲉϫⲛ̄ ⲡⲉϥⲙⲉⲣⲓⲧ· ⲛ̄ ϣⲏⲣⲉ· ⲁϥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ·
ⲁϥⲭⲁⲣⲓⲍⲉ· ⲛⲁϥ· ⲛ ⲧⲉⲝⲟⲩⲥⲓⲁ· ⲉ ⲕⲣⲓⲛⲉ· ⲛⲛⲉⲧ
ⲟⲛ̄ϩ̄· ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲧⲱϥ ⲣⲱ· ⲧⲉ ⲧⲉⲝⲟⲩⲥⲓⲁ· ⲛ̄
ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ϫⲓⲛ ⲛⲉⲓ ⲁⲓⲱⲛ· ϣⲁ ⲉⲛⲉϩ· ⲧⲟⲧⲉ ⲁ
ⲡϣⲏⲣⲉ ⲛ ⲧⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ· ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲥⲧⲟⲗⲓⲍⲉ· ⲙ ⲙⲓ-
ⲭⲁⲏⲗ· ϩⲛ̄ ⲟⲩⲛⲟϭ· ⲛⲉⲟⲟⲩ· ⲛ ⲁⲧ ϣⲁϫⲉ· ⲉ ⲣⲟϥ
ⲛ̄ϩⲟⲩⲟ· ⲉ ⲡϣⲟⲣⲡ̄· ⲛⲥⲟⲡ· ⲛⲧⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟϥ·
ⲛⲁⲣⲭⲱⲛ· ⲉϫⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ· ⲛ ⲙ̄ⲡⲏⲩⲉ· [redacted]
[redacted] ⲛ̄ ⲟⲩ [redacted] ⲇⲱⲣⲉⲁⲥϯⲕⲟⲛ [redacted]
Fol. 71 a [redacted] | ⲉϫⲛ̄ ⲛⲕⲟ-
ⲣⲙⲃ ⲗⲁⲥⲓⲥ· ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲛ̄ ⲛⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲥⲧⲟⲗⲓⲍⲉ· ⲕⲁⲗⲱⲥ· ⲛ̄ⲛⲉⲩⲙⲁ· ⲉϥϣⲁⲛⲉⲓ ⲇⲉ ⲉ
ⲃⲟⲗ· ⲛϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲙ ⲡⲃⲟⲗ· ⲙ
ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲙ ⲡⲉⲓⲱⲧ· ϣⲁⲩⲥⲱⲟⲩϩ· ⲉ ⲣⲟϥ·
ⲛϭⲓ ⲛⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲙⲡⲏⲩⲉ· ϫⲓⲛ ⲁⲇⲁⲙ· ⲡⲉϥ-
ⲡⲗⲁⲥⲙⲁ· ⲉⲩⲭⲟⲣⲉⲩⲉ· ⲁⲩⲱ· ⲉⲩⲯⲁⲗⲗⲉⲓ· ϩⲓⲑⲏ· ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲧⲁ ⲑⲉ· ⲛⲧⲁⲕⲛⲁⲩ· ⲉ
ⲣⲟⲟⲩ· ⲱ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ· ⲓⲱϩⲁⲛⲛⲏⲥ ϣⲁⲛⲧ ⲉϥⲉⲓ· ⲉϫⲛ̄ ⲛⲕⲟ-

ⲗⲁⲥⲓⲥ· ⲧⲏⲣⲟⲩ· ⲛⲧⲉⲩⲛⲟⲩ· ϣⲁⲣⲉ ⲧⲉϩⲓⲏ· ⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ·
ⲧⲏⲣⲟⲩ· ⲟⲩⲱ̄ⲛ̄ ⲉ ⲃⲟⲗ· ⲉ ⲧⲛⲟϭ· ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲉⲧ ϣⲟⲕ̄ϩ̄·
ⲉⲙⲁⲁⲧⲉ ⲉⲧ ⲟ ⲛϩⲟⲧⲉ· ⲉⲙⲁⲁⲧⲉ· ϣⲁⲣⲉ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ
ⲧⲏⲣⲟⲩ· ⲉⲧ ϩⲛ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲓ ϣⲏⲓ·
ⲛ ⲟⲩⲱⲧ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ· ⲕⲁⲧⲁ ⲙⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ· ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ· ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ·
ⲙⲓⲭⲁⲏⲗ· ⲉⲓ ⲉϫⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ· ⲛϥ̄ⲭⲁⲗⲁ· ⲟⲛ· ⲙ
ⲡⲉϥⲧⲛ̄ϩ̄· ⲛ ⲟⲩⲛⲁⲙ· ⲉ ⲡⲉⲥⲏⲧ· ⲛϣⲟⲙⲛ̄ⲧ· ⲛⲥⲟⲡ·
ⲛϥ̄ⲉⲓⲛⲉ ⲉ ϩⲣⲁⲓ· ⲛ ⲟⲩⲁϣⲏ· ⲙⲯⲩⲭⲟⲟⲩⲉ· ⲛ̄ϥ̄ϣⲟⲩ-
ⲱⲟⲩ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲡⲥⲟⲡ· ⲅⲁⲣ· ⲉϣⲁϥⲙⲟⲩϩ· ⲙ ⲡⲉϥ-
ⲧⲛ̄ϩ̄· ϩⲛ̄ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ· ⲛ ϯ ⲙⲓⲛⲉ· ϣⲁⲣⲉ ⲡⲉⲩⲁⲣⲓⲑ-
ⲙⲟⲥ· ⲉⲓⲣⲉ· ⲛϣⲏⲧ ⲛⲧⲃⲁ· ⲙⲛ̄ ⲯⲓⲥ· ⲛⲧⲃⲁ· ⲟⲩϭⲁⲥ·
ⲙⲛ̄ ϣⲙⲟⲩⲛ· ⲛϣⲉ· ϣϥⲉ· ⲟ̄· ϣⲟⲣⲡ̄· ⲙⲉⲛ[illegible]
[illegible]ⲣϥ̄ⲣ̄ ⲛⲟⲃⲉ [one line wanting] |
ⲙⲛ̄ ⲛϩⲏⲕⲉ· ⲙⲛ̄ ⲛⲉⲛⲧ ⲁⲩϩⲁⲣⲉϩ· ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ⲙ Fol. 71 b
ⲡⲉⲛⲥⲏⲣ̄· ⲉⲧⲉ ⲧⲁⲓ· ⲧⲉ ⲧⲕⲩⲣⲓⲁⲕⲏ· ϣⲁ ϩⲣⲁⲓ· ⲉⲩⲕⲗⲁⲥ- ⲣⲙⲅ
ⲙⲁ· ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲟⲉⲓⲕ· ⲙⲛ̄ ⲟⲩⲁⲡⲟⲧ· ⲙⲙⲟⲩ· ⲛ ⲱⲣϣ̄·
ⲛϥ̄ⲧⲁⲁϥ· ⲛ ⲟⲩϩⲏⲕⲉ ϩⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲧⲕⲩ-
ⲣⲓⲁⲕⲏ· ⲧⲉⲩⲇⲉⲣⲟⲛ· ϣⲁϥⲉⲛⲧⲟⲩ· ⲉ ϩⲣⲁⲓ· ϩⲙ̄ ⲡⲣⲁⲛ·
ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ϣⲁ ϩⲣⲁⲓ· ⲉ ⲛⲉⲛⲧ ⲁⲩⲣ̄
ⲡⲛⲁ· ⲙⲛ̄ ⲡϩⲏⲕⲉ· ϩⲛ̄ ⲟⲩⲕⲗⲁⲥⲙⲁ· ⲛ ⲟⲩⲱⲧ ⲛⲟⲉⲓⲕ·
ⲛϥ̄ⲧⲁⲁϥ· ⲛ̄ⲟⲩⲁ· ⲛ̄ ⲛ̄ⲉⲧ ⲣ̄ ϭⲣⲱϩ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ ⲁⲩⲱ ϣⲁϥ-
ⲙⲟⲩⲧⲉ· ⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ· ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛϭⲓ ⲡⲉⲛϫⲥ̄· ⲓⲥ̄ ⲡⲉⲭⲥ̄
ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲙⲁⲁⲧⲉ· ⲛ̄ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ· ⲉⲓⲧⲉ ⲭⲣⲓⲥ-
ϯⲁⲛⲟⲥ· ⲉⲓⲧⲉ ϩⲉⲑⲛⲓⲕⲟⲥ· ⲉⲓⲧⲉ ⲓⲟⲩⲇⲁⲓ· ⲛⲧⲁⲩⲙⲁⲁⲧⲉ·
ⲙ̄ ⲡⲥⲱⲙⲁ· ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲙ ⲡⲉⲛϫⲥ̄ ⲓⲥ̄ ⲡⲉⲭⲣⲥ̄ ⲛϥ̄-
ⲛⲁⲕⲁⲁⲩ· ⲛ̄ⲥⲱϥ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ· ϣⲁⲣⲉ
ⲛⲇⲓⲕⲁⲓⲟⲥ· ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲛ̄ϭⲟⲙ· ⲉⲧ ϩⲛ̄ ⲙⲡⲏⲩⲉ· ⲛⲉⲩ-
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛⲑⲉ
ⲛⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲧⲉⲛⲟⲩ· ϫⲉ ⲕⲁⲥ· ⲉϥⲉϣⲛ̄ϩⲧⲏϥ·
ⲉϫⲙ̄ ⲯⲩⲭⲏ· ⲛⲓⲙ· ⲛⲧⲁⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ· ⲙ̄ ⲡⲉⲩⲣⲁⲛ (sic)
ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲡⲙⲉϩ ⲥⲛⲁⲩ· ⲛ̄ⲥⲟⲡ· ⲛϥ̄-
ⲉⲓⲣⲉ ⲟⲛ· ⲕⲁⲧⲁ ⲧⲉⲓ ϩⲉ· ϣⲁ ϩⲣⲁⲓ·[illegible]

[illegible] · ϵϥϵιπϵ ⲙ[illegible]ⲥⲟⲩⲥⲛ |
Fol. 72 a ⲛ ⲛⲉⲧ ⲟⲩⲁⲁϩ· ⲙⲛ̄ ⲛⲓⲙⲛ̄ⲧⲩⲁⲛⲧⲛⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲡⲁⲁⲁ ⲁⲩⲱ ⲛ̄ϥⲉⲓⲣⲉ ⲙⲙⲟⲥ· ⲛ̄ϯⲣⲉ· ⲛⲥⲓ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ·
ⲙⲓϫⲁⲏⲗ· ϫⲓⲛ ⲧⲁⲡⲁⲥⲧⲁⲥⲓⲥ· ⲙ̄ ⲡⲉⲛⲥⲛ̄ⲣ· ⲱⲁ ϩⲣⲁⲓ·
ⲉ ⲡⲟⲟⲩ· ⲛ̄ⲣⲟⲟⲩ ⲁⲩⲱ ⲟⲛ· ⲙⲉⲩⲗⲟ· ϥⲉⲓⲣⲉ· ⲙⲙⲟⲥ·
ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ· ⲙ̄ ⲡⲁⲱⲛⲉ· ⲱⲁ ⲧⲥⲛⲧⲉⲗⲓⲁ
ⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ· ⲛ̄ϯϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ·
ⲡⲟⲩⲁ· ⲡⲟⲩⲁ· ⲕⲁⲧⲁ ⲡⲉϥⲙⲛ̄ⲧϣⲁ· ⲡⲁⲗⲓⲛ· ⲟⲛ ⲛ̄ⲥⲙⲁⲟⲩ
ⲉ ⲣⲟⲩⲛ· ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲙ̄ ⲡⲉⲣⲟⲟⲩ· ⲛ̄ ⲟⲩⲱⲧ·
ⲛ̄ⲥⲓ ⲙⲓϫⲁⲏⲗ· ⲛ̄ⲥⲙⲁⲣⲧⲩ̄· ⲉϫⲛ̄ ⲙⲡⲁⲧ· ⲙ̄ ⲡⲉⲓⲱⲧ·
ⲛ̄ⲥⲟⲱⲙⲱⲧ̄ ⲛⲁⲩ· ⲉⲙⲙ ⲉⲩⲧⲱⲟⲩⲛ· ⲉ ⲣⲁⲓ· ⲱⲁⲛⲧⲉ
ⲡⲉⲓⲱⲧ ϫⲉ ⲙ̄ ⲡⲉⲥⲥⲟⲡⲥ̄· ⲛ ⲧⲟⲟⲧⲩ̄· ⲛ̄ⲥⲟⲓⲕⲟⲛⲟⲙⲉⲓ·
ⲛ ⲧⲥⲓⲱⲙⲛ̄ϩ· ⲛ̄ ⲡⲣⲱⲙⲉ ⲙⲛ̄ ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ· ⲙⲛ̄ ⲡⲉⲟⲟⲩ
ⲙ̄ ⲡⲉⲓⲉⲣⲟ· ⲛⲁⲥⲥⲉⲗⲟⲥ ⲅⲁⲣ· ⲉⲧ ⲫⲓϫⲛ̄ ⲛⲉϫⲟⲣⲥⲓⲁ· ⲙ̄
ⲡⲕⲁϩ· ⲱⲁⲧⲥⲱⲟⲩϩ· ⲉ ⲣⲟⲩⲛ· ⲧⲛⲟⲩ· ⲕⲁⲧⲁ ⲥⲟⲩ
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ· ⲙ̄ ⲡⲁⲱⲛⲉ· ⲙ̄ ⲡⲃⲟⲗ· ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉ-
ⲧⲁⲥⲙⲁ· ⲙ̄ ⲡⲉⲓⲱⲧ· ⲱⲁⲛⲧⲉ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ·
ⲉⲓ ⲉ ϩⲟⲗ· ⲙ̄ ⲡⲥⲁ ⲛ ⲣⲟⲩⲛ· ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ·
ⲛⲧⲉⲩⲛⲟⲩ· ⲱⲁⲩⲛⲁⲩ· ⲉ ⲡⲉϩⲣⲟ ⲛ̄ⲥⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲛ
ⲧⲙⲙⲉ· ⲛ ⲟⲃⲥⲱ ⲛⲧⲁⲩⲧⲁⲁⲥ ⲣⲓⲱⲟⲩϥ· ⲛⲥⲓ ⲡⲉⲓⲱⲧ·
ⲛⲧⲁⲙⲛ̄ⲧⲁⲣⲁⲃⲟⲥ ⲱⲁⲧⲉⲙⲙⲉ· ⲛⲧⲉⲩⲛⲟⲩ· ⲛⲥⲓ· ⲛⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲉⲧ ⲣⲓⲱⲛ̄ ⲛⲉⲣⲙⲛ̄ⲧⲉ· ⲙ̄ ⲡⲕⲁϩ[illegible]ⲥⲓⲥ· ⲉⲧ
Fol. 72 b ⲛⲁⲱⲱⲡⲉ | ⲣⲓⲱⲛ̄ ⲡⲕⲁϩ· ⲣⲓⲧⲛ̄ ⲧⲙⲙⲉ· ⲛ ⲟⲃⲥⲱ· ⲉⲧ·
ⲣⲙⲉ ⲧⲱ ⲣⲓⲱⲟϥ· ⲙ̄ ⲙⲓϫⲁⲏⲗ· ⲱⲁⲣⲁⲣⲁⲩⲉ ⲛⲥⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ·
ⲣⲛ̄ ⲟⲩⲟⲟⲥ· ⲛ ⲣⲁⲩⲉ· ⲉ ⲧⲃⲉ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲛⲣ̄ⲥ· ⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ· ⲱⲛ̄ⲣⲧⲛⲏ ⲅⲁ ⲣⲟⲩ ⲣⲓⲧⲛ̄ ⲛⲥⲟⲡⲥ̄· ⲙ̄
ⲡⲙⲁⲛⲧ· ⲙⲓϫⲁⲏⲗ· ⲁⲥⲟⲓⲕⲟⲛⲟⲙⲉⲓ· ⲛⲧⲉⲩⲥⲓⲱⲙⲛ̄ϩ·
ⲁⲩⲧⲣⲉ· ⲧⲁⲡⲁⲃⲁⲥⲓⲥ· ⲱⲱⲡⲉ· ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲙⲛ̄ ⲛⲧⲃ-
ⲛⲟⲟⲩⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ· ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̄
ⲛⲉⲧ ⲛⲁⲣ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲛⲟⲛⲕⲉ· ⲣⲛ̄ ⲡⲣⲁⲙ· ⲙ̄ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· ☩ⲁⲱ ⲙⲙⲟⲥ· ⲛⲁⲕ· ⲱ
ⲓⲱⲁⲛⲛⲏⲥ· ϫⲉ ⲉⲣϣⲁⲛ ⲟⲩⲣⲱⲙⲉ· ⲥⲓ ⲡⲣⲟⲟⲩϣ· ⲙ̄
ⲡⲉⲓ ϫⲱⲱⲙⲉ· ⲛ ☩ ⲡⲁⲣⲁⲛⲧⲉⲗⲓⲁ· ⲛ ☩ ⲙⲙⲉ· ⲛ̄ⲥⲉⲣⲁⲓⲥ·
ⲛ̄ⲧⲁⲁⲥ ⲉ ⲣⲟⲩⲛ· ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉ ⲡⲣⲁⲙ· ⲙ̄

пархаггелос · мιханл · н ⲛ̅ⲧ̅ⲥ̅ отпросфора є
пнı · м пноутє · н ⲛ̅ⲧ̅хєрє отλιτхиа и отωт ·
ⲫ̅ текклесıа · є пран · м пархаггелос ·
мιханл · н отсϯ ноуце · нуталос · є ⲣаı · є
тβє пєⲫран · ⲭапаⲍ ⲭаплωс · ѡа ⲣаı · єтоєık ·
и отωт · ⲛ̅ⲧ̅аач и ⲣ̅ мєєтє нач · єѡхє отр̅ⲣ̅
ноβє пє єпєрото · пара отоп · мм н отаμєлнс
пє тωпот пє · ⲭотан · єⲫѡанєı · є βол · ⲫ̅ псωма ·
ѡач[illegible]єн · єнколасıс[illegible]нⲧ̅на-
нат | ан · є βасанос · ⲫ̅ тколасıс · ет єⲫнрнтє · Fol. 73a
є тβє мⲛ̅тма · ет єⲫєıре · ммоот · ⲫ̅ пран · м
пархаггелос · мιханл · аλλа єⲫѡоп · ⲫ̅ ⲛ̅коласıс · нœє н ота · єⲫѡоп · ⲫ̅ отнı · єⲫрнı ·
ѡанте пноутє сⲫ̅ пєⲫѡıне ⲛ̅ⲧ̅р отма · нμμау ·
нⲧ̅ⲣєтєнⲧ̅ⲭ · є ⲣаı · ⲫ̅ ⲛ̅коласıс · нсєхıⲧ̅ⲭ ·
єμμа · и ⲙ̅ⲡтоп · ⲫıтⲙ̅ ⲛ̅сопсⲙ̅ м мιханл тенот ·
сє ѡ̄ ιωанннс · пμєрıт · м пно̊тє · ρѡан
отрωμє ⲭı проотѡ · и ϯλıаθнкн · ет ⲣа εоот ·
ⲛ̅ⲧ̅сраıс ⲛ̅ⲧ̅аас є ⲭотн є текклесıа · ⲫ̅ пран ·
м пархаггелос̊ мιханл · и ⲛ̅ⲧ̅сраıс ⲛ̅ⲧ̅каас · ⲭа
тоотⲭ̅ же кас ннє λаау · ⲡ̅ѡопє · и λοιπος отαє
ⲣı βѡωн · єⲫβѡк · є ⲭотн · є пнı · ет єс ⲡ̅ⲛⲧ̅ⲭ ·
ѡа єпєⲭ · отαє ⲣıⲭⲙ̅ нєⲧⲧβнооує · отαє ⲫ̅ тєⲥ-
сωѡє · отαє ⲫ̅ нєⲫма · нⲱнı · ⲙ̅ⲡ̅е λаау · и
хвıн · таⲭоот ⲣıтⲙ̅ λаау · ⲡ̅оυрıон отαє · пıн ·
отαє пнр̅ⲱ̅ · єхⲙ̅ тєⲥсωѡє · отαє ⲙ̅ⲡ̅е сρωⲍ ·
ѡωпє · ⲫ̅ нєⲫнı · отαє єхⲙ̅ нєⲫѡнре · мⲙ̅
нѡнре · ⲙ̅ нєⲫѡнре · ѡа ⲣаı · єⲭто єнтєпєа ·
же єре пран · м мιханл · нащωпє · ⲣı хωот ·
нœє ⲙ̅ отроплон · єⲩтахрнт · ρѡан отрωμє ·
ⲥраı · ⲙ̅ ⲛ̅єı λєгıс · ет ⲣаεоот · [illegible]
єхⲙ̅ м[illegible] | м пєⲫнı · єте наı не · ⲙ̅ⲍ̅ · Fol. 73b
ⲙ̅ⲍ̅ⲙ̅ⲥ · ⲁⲓⲓ ⲩⲛⲧ ⲭⲛⲑ · ⲣⲛ̅ⲁ ⲭⲙ̅ (or ⲭⲡ)

ⲁⲟⲏ· ⲫⲕⲧ· ⲃⲩⲗⲑ· ⲁⲥⲗⲉ· ⲩⲕⲍ ⲁⲍ· ⲭⲡⲗ· ⲣⲓⲅ· ⲁⲯⲕⲁ· ⲃⲗ ⲩⲕⲃ· ⲩⲡⲁ· ⲁⲯⲫⲍ· ⲩⲁⲃ· ⲧⲏ· ⲁⲯⲗⲗ ⲭⲓⲃ· ⲣⲗⲉ· ⲁⲡⲟ·:—

ⲙⲛ ⲗⲁⲁⲩ· ⲙ ⲡⲁⲛⲧⲕⲟⲓⲙⲉⲛⲟⲥ ⲛⲁⲃⲱⲕ ⲫⲓⲭⲏ ⲉ ⲡⲛⲓ· ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲇⲉ· ⲉⲡⲓⲃⲟⲩⲗⲏ· ⲛ ⲡⲣⲱⲙⲉ ⲙ ⲡⲟⲩⲛ-ⲣⲟⲥ· ⲡⲛⲉⲧⲉⲱⲥⲙⲁⲥⲟⲙ· ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲙⲁⲣⲟⲩⲣⲁⲣⲉϥ· ⲉ ⲧⲁⲧⲁⲃⲧⲕⲏ· ⲛⲥⲓ ⲟⲩⲟⲛ· ⲛⲓⲙ ⲉⲧ ⲙⲁⲥⲣⲁⲓⲥ ⲙⲁϥ· ⲙ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ· ⲁⲉ ⲕⲁⲁⲥ ⲡⲛⲉⲧⲕⲁⲁⲥ· ⲫⲏ ⲟⲩⲁⲁ ⲉ ⲟⲩⲛ ⲥⲱⲱϥ· ⲡⲣⲏⲧϥ ⲁⲉ ⲟⲩⲟⲥ· ⲧⲉ ⲧⲥⲟⲙ· ⲡ ⲛⲉⲓ ⲣⲁⲛ· ⲉⲧ ⲣⲁ ⲱⲡⲏⲣⲉ· ⲛⲁⲓ ⲁⲉ· ⲛ ⲧⲉⲣ ϥⲭⲟⲟⲩ ⲛⲁⲓ· ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ ⲡⲁⲥ· ⲁϥⲉⲓⲧ· ⲉ ⲡⲉⲥⲏⲧ ⲉⲭⲙ ⲡⲛⲁϩ ⲁⲛⲟⲕ· ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲓⲁⲁϩ· ⲉⲣⲁⲧ· ⲣⲓⲭⲙ ⲡⲧⲟⲟ ⲡ ⲡⲭⲟⲉⲓⲧ· ⲁϥⲃⲱⲕ· ⲉ ⲣⲁⲓ· ⲉⲙ ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲁⲉ· ⲁⲓⲣ ⲱⲡⲏⲣⲉ· ⲉⲙⲁⲁⲧⲉ· ⲉⲭⲡ ⲛⲉⲛⲧ ⲁⲧⲥⲟⲗⲡ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲁⲓϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲡ ⲡⲉϥⲛⲟⲩ ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛⲁⲓ ⲛⲉⲛⲧ ⲁⲓⲥⲡⲧⲟⲩ ⲣⲡ ⲑⲓⲉⲗⲏⲙⲁ· ⲣⲙ ⲡⲛⲓ· ⲡ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟϫⲟⲥ (*sic*) ⲡⲙⲁ-ⲟⲩⲧⲏⲥ· ⲛ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲁⲛⲟⲕ· ⲡⲉⲧⲡⲉⲓⲱⲧ· ϯⲙⲟⲟⲑⲉⲟⲥ ⲁⲓⲕⲧⲟⲓ· ⲉ ⲧⲁ ⲡⲟⲗⲓⲥ ⲣⲁⲛⲟⲧⲉ· ⲣⲡ ⲟⲩⲟⲥ· ⲛ ⲣⲁⲱⲉ ⲧⲉⲛⲟⲩ ⲥⲉ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ ⲣⲟⲥⲟⲛ· ⲁⲛⲥⲱⲧⲙ· ⲉ ⲛⲉⲓ· ⲛⲟ[ⲥ]▒▒▒▒▒▒▒▒ⲛ ⲁⲧ ⲟⲩⲱⲭⲡ|

Fol. 74 *a* ⲣⲡ ⲧⲧⲁⲡⲣⲟ· ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲣⲣ ⲙⲡⲧⲣⲉ ⲣⲙⲛ ⲛⲁⲛ· ⲛⲥⲓ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲙⲡⲣ ⲁⲙⲉⲗⲉⲓ· ⲉ ⲣ ⲡⲛⲁ· ⲙⲡ ⲛⲣⲙⲛⲉ· ⲙⲡ ⲛⲉⲧ ⲣ ⲥⲣⲱϥ· ⲕⲁⲧⲁ ⲧⲥⲟⲙ· ⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲙⲙⲱⲧⲛ ⲫⲓⲁⲁ ⲡⲣⲁⲙ· ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲫⲓⲧⲛ ⲡⲥⲟⲡⲥⲛ· ⲙ ⲙⲓⲭⲁⲏⲗ ⲧⲛⲭⲣⲱ· ⲛ ⲧⲉⲓ ⲛⲟⲩ· ⲙ ⲡⲁⲣϩⲏⲥⲓⲁ· ϩⲁⲣⲧⲛ ⲡⲉⲛⲥⲛⲣ· ⲁⲛⲟⲛ· ⲛⲉⲓⲣⲣⲩⲣ ⲛⲟⲃⲉ ⲛⲧⲁⲗⲁⲓⲡⲟⲣⲟⲥ· ⲧⲛⲥⲓⲙⲉ· ⲙ ⲡⲥⲟⲡⲥⲛ· ⲙ ⲙⲓⲭⲁⲏⲗ· ⲫⲓⲁ ⲡⲉⲓⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲙⲡ ϯⲱⲧⲉ· ⲙⲡ ⲡⲉⲓⲟⲩ ⲛⲣⲱⲟⲩ· ⲧⲛⲥⲓⲙⲉ· ⲙ ⲡⲥⲟⲡⲥⲛ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲫⲓ ⲧⲉⲧⲕⲣⲁⲥⲓⲁ· ⲛ ⲛⲁⲛⲣ· ⲙⲡ

ταγχιcιc · и ικαρπος · м пкаг тнзіне м псопсп · м мιχанл · ρп нтрофн · ет нотм · м пікон · тнзіне · м псопсп м мιχанл ρм пнрп · ет псω мммоч · мн пкесеепе й пзнютшм · ет ролз · м пікон · мн псеепе · инет псω · ммоот · тнрот · є тачапн · м пнотте · ещже котшщ є тре прап м мιχанл · скепазе · ммок · ρм пірасмос нім · екесраі · м пран · м мιχанл · ехм пєчтоот · ікоод · м пекнг · рі роєік · аγω рі вол · аγω он · ехм птоп · м пекроіте · же кас єчнарарєч · є рок · є вол · ρм пеооот нім ет натшотн · є жωк · нет рнп · мн нет отоп · є вол · екесраі · м пран · м мιχанл · ехп тетрапеζа · ет екотшм · й-

рнтц [illegible] оеік · нцт

| екесраі он · ехп ппнаζ · ет Fol. 74 b
екотшм · нрнтц же кас єчнаү · и отрλос · є ρλο
тектапро · мн отсєі нτсраі он · ехп папот · ет ексω · нрнтц же кас єчнащопе · кан и отраще · мн отєтффростин · χωρις ϯρε · рі мнтщна · и отϯρε ан пе · м пнаү · ет нсе нрп · єпψаллєі · єпєщλογλαι · є вол · ката пщаже · м паγλος же пет роογт · мαρφψаллєі · нім · пе прωме нхωωρε ρп тєγсоме · мн тєγсофіа · єі мн тєі · пента прφψаллєі жοос · є тβннтц · же а пχос · тωογи · нθє м пет овщ нθє и отхωωρε · єγтаре · м пнрп · отрωме наікаюс пе нωре ауϯρε ра пнрп · ката θє · нта тєтрафн · жοос · же ауτωзе · й отма и єλοολε ауοтшм · м пєγкарпос · ауϯρε ротан · ершан прωме · се нрп · пцϯρε · пцтаго · й ρєщаже и щλοц · рі єввнл · маλλй пцєіре и отпорніа · и · отмптатщпе · мн отмптхарβал · єγрікла · є пєі са · мн паі рп тасора · мн нєпλаϯа · и тполіс · паі пе пϯре · наме · ет мєр · и щпе ере нєпєіоте ет отааβ · соотн · м

ⲡⲟⲟⲥⲉ· ⲙ̅ ⲡⲏⲣ̅ⲡ̅· ⲙⲡⲁⲧ ⲟⲩϩⲱⲛ· ⲉ ⲧⲟⲟⲧⲛ̅· ⲉ
ⲧⲃⲏⲏⲧϥ̅· ⲙⲡⲱⲣ· ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲛϣⲏⲣⲉ· ⲛ
ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲓ ϩⲱⲃ· ⲅⲁⲣ[illegible]
Fol. 75 *a* ⲏⲣ̅ⲡ̅· ⲧⲟⲟⲙⲉ [one line wanting] | ⲙⲁⲣⲛ̅ϩⲁⲣⲉϩ· ⲉ ⲣⲁⲧⲛ̅·
ⲣ̅ⲛ̅ ⲛ̅ⲛⲁⲩ· ⲛⲓⲙ· ⲉⲛϣ[ⲗⲏⲗ] ⲉⲣⲉ ⲡⲉⲛϩⲟ ⲡⲁϩⲧ̅ ⲉϫⲙ̅ ⲡⲕⲁϩ·
ⲉⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲉⲛϫⲱ· ⲙⲙⲟⲥ· ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲙⲓⲭⲁⲏⲗ ⲡⲁϩⲧⲕ̅· ⲙ ⲡⲉⲓⲱⲧ ⲛ ⲁⲅⲁⲑⲟⲥ· ⲛ̅ϥ̅ⲕⲱ ⲛⲁⲛ
ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ ⲙⲛ̅ ⲛⲉⲛⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲧ̅ⲛ̅ⲧⲱⲃϩ̅·
ⲙⲙⲟⲕ· ⲙⲓⲭⲁⲏⲗ· ⲥ̅ⲡ̅ⲥ̅ⲡ̅ ⲡⲇⲉⲥⲡⲟⲧⲏⲥ· ⲡⲉⲭ̅ⲥ̅ ⲉ ϫⲱⲛ·
ϫⲉ ⲕⲁⲥ· ⲉϥⲉⲥⲙⲟⲩ· ⲉ ⲛⲉⲛϩⲟⲟⲩ· ⲁⲩⲱ ⲛⲉⲛⲣⲙ̅ⲡⲟⲟⲩⲉ
ⲛⲉⲓⲣⲏⲛⲏⲕⲟⲛ· ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉϥⲛⲁ· ϣⲟⲟⲡ ϩⲙ̅ ⲡⲉϥⲟⲩⲱϣ·
ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲧ̅ⲏ̅ⲣ̅ϥ̅· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲧⲣϥ̅ϩⲣⲟⲕ· ⲛϭⲓ
ⲡⲉⲭⲓⲙⲱⲛ· ⲉⲧ ϩⲓ ϫⲱⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ ϣⲁⲛϩⲧⲏϥ·
ⲙⲓⲭⲁⲏⲗ· ⲧⲉⲃϩ̅ ⲡϫ̅ⲥ̅· ⲉ ϫⲱⲛ· ⲛ̅ϥ̅ⲉⲓⲛⲉ ⲉ ϩⲣⲁⲓ· ⲙ
ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲟⲩⲱⲛ· ⲛⲁⲛ·
ⲛⲧⲉϥⲟⲩⲛⲁⲙ· ⲉⲧ ⲙⲉϩ· ⲛⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ· ⲡⲛⲟⲩⲧⲉ·
ⲡⲛⲁⲏⲧ· ⲡⲉⲧ ϯϩⲣⲉ· ⲛⲥⲁⲣⲝ̅· ⲛⲓⲙ· ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ·
ϫⲉ ⲉⲕϣⲁⲛ̅ⲁⲛⲟⲩⲱⲛ· ⲉ ⲧⲉⲕϭⲓϫ· ⲥⲉⲛⲁⲥⲉⲓ· ⲛ̅ⲧⲉⲕ-
ⲙ̅ⲛ̅ⲧⲭⲣ̅ⲥ̅· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲏⲥⲧⲣⲁ-
ⲅⲟⲥ (*sic*) ⲛ ⲧϭⲟⲙ· ⲙ ⲡϫ̅ⲟ̅ⲥ̅· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲡⲛⲁⲏⲧ· ϫⲉ ⲕⲁⲥ· ⲉϥⲉ̅ϩⲁⲣⲉϩ· ⲁⲩⲱ· ⲛ̅ϥ̅ⲁⲩⲝⲁⲛⲉ·
ⲛ ⲛ̅ϣⲏⲣⲉ ⲕⲟⲩⲓ· ϣⲁⲛⲧⲟⲩⲉⲓ· ⲉ ϩⲣⲁⲓ ⲉ ⲑⲩⲗⲓⲕⲓⲁ·
ⲧⲛ̅ⲧⲱⲃϩ̅· ⲙⲙⲟⲕ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛ̅
ⲧⲙ̅ⲛ̅ⲧϣⲁⲛϩⲧⲏϥ· ⲥⲟⲡⲥⲡ̅· ⲉ ϫⲱⲛ· ⲛⲛⲁϩⲣ̅ⲛ̅ ⲡⲉⲓⲱⲧ·
ⲛⲣϥ̅ⲕⲱ ⲉ ⲃⲟⲗ· ϫⲉ ⲕⲁⲥ· ⲉϥⲉϩⲁⲣⲉϩ· ⲉ ⲣⲟⲛ· ⲉ ⲃⲟⲗ·
ϩⲙ̅ ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛⲓⲙ· ⲙ ⲡ(*sic*)ⲡⲁⲛϯⲕ[ⲉⲓⲙⲉ]ⲛⲟⲥ· ⲁⲩⲱ·
Fol. 75 *b* ⲛϥ̅ϯⲑⲉ | [illegible]ⲙⲉⲧⲁⲛⲟⲓ· ⲛⲧ̅ⲛ̅ⲟⲩϫⲁⲓ· ⲙⲡⲁⲧ ⲛ̅ϫⲱ[ⲕ]
ⲣ̅ⲛ̅ⲁ̅ [ⲉ ⲃⲟ]ⲗ· ⲙ ⲡⲉⲛⲁϩⲉ· ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲡⲣⲁ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ·
ⲇⲉ ⲙⲙⲱⲧⲛ̅· ⲱ̅ ⲛⲉⲥⲛⲏⲩ· ⲙ̅ⲙ̅ⲉⲣⲓⲧ· ⲁⲩⲱ ⲡⲥⲩⲛϩⲉ-
ⲇⲣⲓⲟⲛ· ⲙ ⲙⲁⲓ ⲡⲉⲭⲣ̅ⲥ̅· ϫⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲥⲁϩⲉ ⲧⲏⲩⲧ̅ⲛ̅·
ⲉ ⲃⲟⲗ· ⲛϫⲓⲛ̅ϭⲟⲛⲥ̅· ⲛⲓⲙ· ϩⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ϩⲓ ϫⲱϩⲙ̅
ϩⲓ ⲕⲱϩ· ϩⲓ ⲙⲟⲥⲧⲉ· ϩⲓ ϯⲧⲱⲛ· ϩⲓ ϫⲓⲟⲩⲉ· ϩⲓ ⲙⲟⲥⲧⲉ
ϩⲓ ϩⲱⲧⲃ̅· ϩⲓ ⲡⲟⲣⲛⲓⲁ· ϩⲓ ⲥⲱⲱϥ ϩⲓ ⲁⲕⲁⲑⲁⲣⲥⲓⲁ· ϩⲓ

κρος · ητετ̄ⲥεπн · ητετ̄ⲛταλο · ⲛ ⲛετ̄ⲥιϫ · ⲙⲛ̄ ⲛετ̄ⲯⲩχн ⲙⲛ̄ⲧⲡенοτοι · ⲇ̄ⲉ̄ οτπαρρнсια · ⲙⲛ̄ οτⲃⲃⲱ · ⲙⲛ̄ οτсунаісіс · енанотс · ϣа парχнстратнсос · и тсоⲙ · и ⲙⲡнⲧе · ⲙιχанⲗ · Геноіто · ⲥе ϩωωн · ω нескнт · нⲱе · ⲛтансωотϩ · е ϩοση · е пει топос · ет отⲁⲁⲩ ϩⲙ̄ пει нοс · и ϣа · ⲙпοοт · ечесοοтϥ̄ · е ϩ̄ⲟⲛ е тесⲙⲛ̄тερο · ⲁтω · нтерⲙ̄пϣа (sic) · ⲁнοн тнрⲛ̄ · ϊ οтсοп · ⲛ̄ⲧⲛ̄сωтⲙ̄ · е тесⲙн · ⲙ ⲙакарια · ет ⲙⲙⲁт · ⲭе ⲁⲙнитⲛ̄ · нет сⲙⲙⲁⲁт · нте па еιωт · нтетⲛ̄клнроноⲙει · и тⲙ̄тερο · ⲛ̄тⲁтсⲃтωтс̄ · нитⲛ̄ ⲙн тнатаⲃοлн ⲙ пκοсⲙος · ϊтⲛ̄ техаріс · ⲙⲛ̄ тⲙаι ρωⲙе · ⲙ пенχс̄ · ⲓс̄ пеχс̄ паι е вοл · ϊ тоотϥ̄ · ере ⲟοⲩ · ⲛⲓⲙ · ϊ таιο ⲛⲓⲙ препει · нач · ⲙⲛ̄ пеⲭеιωт · и ⲁⲩⲁⲃοс · ⲙⲛ̄ пе пепⲛⲁ̄ [ет отⲁⲁⲩ · ⲛ ρ̄ⲧⲁнро · ⲁтω ⲛ ϩοⲗοοτсιος · тенοт · ⲁтω нοτοеιϣ ⲛⲓⲙ ϣа енеϥ·]

COLOPHON

✠ ϊтⲛ̄ тесποτан · ⲙⲛ̄ тⲙⲛ̄тⲭаι ροοσϣ · [ⲙ̄ⲡ̄ Fol. 76 a
пⲱе]осевестⲛ̄ · ⲛ ⲁιακο[но]с · паι ет ере пнοⲩте · [ⲣⲛⲇ̄]
соοση · ⲙ пеⲩран · ⲁϥϥ προοσϣ · ⲙ пει кефалιοн · ⲛ ⲭω[ω]ⲙе · ϊ̄ⲛ̄ пеϥρісе · ⲙⲙⲁ · ⲙ-ⲡοⲩϩ · ⲁϥсⲙⲛ̄тⲛ̄ · ⲁϥⲭωрιζе ⲙⲡοⲩϩ · е ϩοση · е пτοпос · и ⲁпа ϩарωн · ϩⲙ̄ пτοοт и тⲃω · ⲭе кас · ере пнοⲩте · ⲙ паікаιос ет сⲙⲙⲁⲁт ⲁпа ϩарωн · ⲙⲛ̄ ппатріарχ[нс] · ⲁтω папостοлікοн · ⲁⲃⲁ-наσιος · парχепіско[пос] · ⲙⲛ̄ парχаггелос ⲙιχанⲗ · наσⲙοт · е пенⲙаι нοⲩте · ⲙⲛ̄ ⲙ ⲙаι ⲁⲩапн · ϊ̄ⲛ̄ сⲙοт ⲙⲙⲁ · ет ⲭнк · е вοл · ⲙ ппікοн · нⲱе · нтⲁϥсⲙοт · е пенеιοτе · ⲙ патріарχ[нс] · ⲁⲃраϩⲁⲙ · ⲙⲛ̄ ісаак · ⲙⲛ̄ ιακωⲃ · паι · нта προφ-

ⲛⲟⲥ ⲧⲏⲣⲟⲩ· ϫⲓ ⲟⲩⲟⲉⲓⲏ (*sic*)· ⲉ ⲃⲟⲗ· ⲛϩⲏⲧⲟⲩ· ⲛϥ̄-
ⲛⲁϩⲙⲉϥ· ⲁⲩⲱ· ⲛϥ̄ⲧⲟⲩϫⲟϥ· ⲉⲛⲕⲟⲧⲥ̄· ⲧⲏⲣⲟⲩ· ⲙ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲙⲛ̄ ⲧⲉⲡⲓⲃⲟⲩⲗⲏ· ⲛ ⲛ̄ⲣⲱⲙⲉ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲛ·
ⲛϥ̄ⲙⲟⲣϥ̄· ϩⲛ̄ ⲧⲉϥϩⲩⲡⲟⲙⲟⲛⲏ· ⲙⲛ̄ⲛⲥⲁ ⲑⲉⲡⲓⲟ-
ⲑⲉⲥⲓⲥ· ⲟⲩⲛ ⲙ̄ ⲡⲉⲓ ϣⲁ ⲛⲧⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲓ·
ⲛⲧⲁϥⲣ̄ ⲡⲉⲩⲙⲉⲉⲩⲉ ϫⲓⲧϥ̄· ⲛ̄ ϩⲙⲟⲧ· ⲛ ⲧⲟⲟⲧϥ̄· ⲙ
ⲡⲉⲩⲣ̄ⲣⲟ ⲡⲉⲭⲥ̄· ⲛⲥⲉⲁⲁϥ· ⲛ ⲙⲡϣⲁ· ⲛ ⲥⲱⲧⲙ̄· ⲉ
ⲧⲉⲥⲙⲏ ⲉⲧ ⲙⲉϩ· ⲛ ⲣⲁϣⲉ· ⲛⲓⲙ· ϩⲓ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ· ϫⲉ
ⲁⲙⲏⲓⲧⲛ̄· ⲛⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲛⲧⲉⲧⲛ̄-
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ· ⲛ ⲧⲙⲛ̄ⲧⲉⲣⲟ· ⲛⲧⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄· ⲛⲏⲧⲛ̄·
ϫⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ· ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ϩⲁⲙⲏⲛ· ⲍⲁⲙⲏⲛ· (*sic*)
ⲉⲥⲉϣⲱⲡⲉ· ϩⲁⲙⲏⲛ· ϥ̄ⲑ̄·

Fol. 76 *b* Ⲉⲅⲣⲁⲫⲏ[redacted]ⲉⲡⲏⲫ· ⲥⲟⲩ(?) ⲕ̄[redacted]· ⲁⲡⲟ ⲇⲓⲟⲕⲗⲏ· ⲯ̄ⲏ̄
[ⲣⲛ̄ⲅ̄] ⲁⲡⲟ[redacted]ⲙⲓⲧⲏⲥ·
ⲉⲗⲁⲭ· ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓⲟⲩ· ⲓⲱⲥⲏⲫ· ⲁⲣⲭⲏ-
ⲇⲓⲁⲕⲟ· ⲉⲩⲝⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲉⲙⲟⲩ ⲁⲙⲁⲣⲧⲟⲗⲟⲥ

ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲅⲁⲡⲏ· ⲛⲁⲉⲓⲟⲧⲉ· ⲙⲛ̄ ⲛⲁⲥⲛⲏⲩ·
ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛⲧⲉⲧⲛ̄ⲧⲃϩ̄· ⲡϫⲟⲉⲓⲥ ⲉ ϫⲱⲓ· ⲛϥ̄ⲕⲱ
ⲟⲩⲙⲉⲣⲟⲥ· ϣⲏⲙ· ⲛⲁⲓ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲛⲁⲛⲟⲃⲉ· ϫⲉ ⲥⲉⲟϣ
ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲱ ⲛϥ̄ϯ ⲟⲣⲑⲟⲩ ⲙⲙⲟⲓ· ⲛⲥⲁ ⲑⲏ· ⲡⲣⲟⲥ
ⲡⲉϥⲟⲩⲱϣ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲙ ⲙⲁⲕⲁⲣⲓⲟⲛ· ⲁⲛⲟⲕ
ⲍⲱⲕⲣⲁⲧ[ⲱⲣ]· ⲡⲉⲓ ⲉⲗⲁⲭ[ⲓⲥⲧⲟⲥ]· ⲡϣⲏⲣⲉ· ⲙ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ· ⲓⲱ̄ⲥⲏⲫ· ⲡⲁⲣⲭⲏⲇⲓⲁⲕⲟⲛⲟⲥ· ⲛ ⲧⲡⲟⲗⲓⲥ·
ⲥⲛⲏ· ⲡⲟ̄ⲥ̄ ϯ ⲙⲧⲟⲛ· ⲛⲁϥ· ⲛⲧⲉⲧⲛⲕⲱ· ⲛⲁⲓ· ⲉ ⲃⲟⲗ·
ϩⲱⲧ ⲧⲏⲩⲧⲛ̄· ⲛ̄ ⲛ̄ⲁϣⲟϥⲕⲥ̄· ⲧⲏⲣⲟⲩ· ⲉ ⲧⲃⲉ ϫⲉ ⲛ ϯⲛⲟⲓ·
ⲁⲛ· ⲕⲁⲗⲱⲥ· ⲁⲗⲗⲁ· ⲉⲓϫⲓ ⲥⲃⲱ· ϩⲁ ⲣⲁⲧⲟⲩ ⲛ ⲛ̄ⲥⲁϩ·
ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲓⲁ (*sic*) ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ· ⲕⲱ· ⲛⲁⲓ· ⲉ ⲃⲟⲗ·⁘

ⲛⲧⲁⲛⲥϩⲁⲓ· ⲡⲉⲓ ϫⲱⲱⲙⲉ· ϩⲛ̄ ϯ ⲣⲟⲙⲡⲉ· ⲧⲁⲓ· ⲯ̄ⲏ̄·
ⲥⲁⲣⲁⲅⲓⲛⲟⲩ· ⲧⲱⲃ̄ (for ⲧⲟⲃ̄?)· ⲁⲩⲛⲟϭ· ⲛ̄ ϣⲡⲏⲣⲉ· ϣⲱⲡⲉ·

ⲉⲛ̄ ⲧⲁⲡⲁⲃⲁⲥⲓⲥ · ⲙ̄ ⲡⲉⲓⲉⲣⲟ · ⲙ̄ⲙⲟⲩ ⁘ ⲉⲛ̄ ⲥⲟⲩ ⲙ̄ⲡⲧⲏ ·
ⲙⲉⲛ · ⲙ̄ ⲙⲉⲥⲟⲩⲣⲏ · ⲁⲩⲥⲧⲏⲧⲁϥⲉ · ⲛⲁⲛ · ⲉ ⲣⲟϥ ·
ⲉⲩⲙⲁⲣⲉ · ⲙ̄ⲙⲟⲩ · ⲙ̄ⲡⲛⲉⲩⲥ · ⲁϥⲱⲡⲙ̄ · ⲩⲁⲛⲧ
ⲉϥⲱⲡⲙ̄ · ⲥⲛⲁⲩ · ⲙ̄ⲙⲁⲣⲉ · ⲙ̄ⲙⲟⲩ · ⲫⲓⲧⲛ̄ ⲛⲉⲩⲗⲗ (*sic*)
ⲟⲩⲛ · ⲉⲧ ⲉⲥⲉⲓⲣⲉ · ⲙ̄ⲙⲟⲩ · ⲫⲁⲣⲟⲛ · ⲛⲥⲓ ⲧⲛ̄ⲭ̄ⲥ ·
ⲧⲏⲣⲛ̄ · ⲑⲁⲩⲓⲁ · ⲙⲁⲣⲓⲁ · ⲁ ⲡⲛⲟⲩⲧⲉ · ⲥⲙ̄ ⲡⲉⲛϣⲓⲛⲉ ·
ⲫⲓⲧⲛ̄ ⲛⲉϥⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ · ⲉ ϩⲟⲩⲛ[illegible]
ⲙ̄ ⲙⲉⲥⲟⲣ[ⲏ] · [illegible]

ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

ⲒⲤ ⁘ ⲬⲤ ⁘ Ⲁ ⁘ Ⲱ ⁘

Fol. 1 *a* ⲁ̅ ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ϭⲓ ⲡϩⲁⲅⲓⲟⲥ
ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲱ-
ⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥ-
ⲧⲟⲙⲟⲥ ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲛ̄ ⲛⲟⲩⲃ· ⲛ̄ⲧⲁϥ-
ⲧⲁⲩⲟϥ ⲇⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉϥⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲥⲟⲩ ϥⲧⲟⲟⲩ
ⲡⲉ ⲛ̄ ⲁⲡⲁⲅⲟⲩⲙⲉⲛⲟⲛ· ⲛ̄ⲧⲁϥⲧⲁⲩⲉ̄ ⲡⲉⲓ
ⲗⲟⲅⲟⲥ ⲇⲉ ϩⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲧⲁⲩⲕⲟⲧϥ̄ ⲛⲁϥ
ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲣ̄ⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ
ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲕⲟⲧϥ̄ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ⲙ̄ ⲡⲣⲏⲥ
ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲡϫⲓⲁⲉⲓⲕ ⲛ̄ ⲧⲕⲉ
ⲣⲟⲙⲡⲉ ⲉⲧ ⲛⲏⲩ: ⲛⲉ ⲁϥⲉⲓ ⲡⲉ ⲛ̄ϭⲓ ⲡⲙⲁⲓ
ⲛⲟⲩⲧⲉ ⲛⲣ̄ⲣⲟ ⲉ ϣⲗⲏⲗ· ⲁⲩⲱ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ·
ϩⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲛ̄ⲧⲁ ⲡⲉϥⲥⲟⲛ ⲕⲟⲧϥ̄·
ⲁⲩⲱ ⲁϥϩⲁⲅⲓⲁⲍⲉ ⲙ̄ⲙⲟϥ: ⲁⲩⲱ ⲁⲩⲣ̄ ⲟⲩ-
ϩⲟⲙⲟⲛⲓⲁ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ϭⲓ ⲛ ⲉⲩⲥⲉⲃⲏⲥ ⲛ̄
ⲣ̄ⲣⲟ ⲟⲛⲛⲱⲣⲓⲟⲥ ⲙⲛ̄ ⲛ̄ ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲉ ⲁⲩ-
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲛⲟϭⲓⲱ̄ϩⲁⲛⲛⲏⲥ ⲡⲉⲭⲣⲩ-

ⲥ[ⲟⲥ]ⲧⲱⲙⲟⲥ· ⲉ ⲧⲁⲩⲉ ϩⲉⲛⲕⲟⲩⲓ ⲛ̄ⲁⲓⲡⲉ-
ⲛⲟⲥ ⲉ ⲡⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ϩⲣⲁⲫⲁⲏⲗ· ⲛ̄ⲧⲟϥ ⲇⲉ ϩⲱⲱϥ ⲡⲉⲭⲣⲩ-
ⲥⲟⲥⲧⲱⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ
ⲡⲡⲁⲛⲧⲟⲭⲓⲟⲛ ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁϥⲇⲓⲁⲗⲉⲅⲉ ⲙ̄ ⲡⲉⲓ ⲗⲟⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉ ⲁϥⲧⲁⲩⲉ ϩⲉⲛⲕⲟⲩⲓ ⲙⲛ ⲛ̄ϭⲟⲙ ⲙⲛ̄ ⲙ̄
ⲙⲁⲉⲓⲛ ⲙⲛ̄ ⲛⲉϣⲡⲏⲣⲉ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ϩⲣⲁⲫⲁⲏⲗ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲑⲉ ⲛ̄ⲧⲁⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ⲛ̄ⲧⲟϥ· ϫⲉ ⲡⲕⲁϣ ⲙ̄ ⲡⲉⲡⲛⲁ̄ ϩⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉϥ ⲥⲙⲟⲩ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲛ· ⲛ̄ⲧⲛ̄-
ⲟⲩϫⲁⲓ ⲧⲏⲣⲛ̄ ϩⲓ ⲟⲩⲥⲟⲡ· ⲥⲙⲟⲩ ⲉ̀ ⲣⲟⲛ·
ϩⲁⲙⲏⲛ:—

Ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛⲉⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ Fol. 1 b
ⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲛϥ̄ⲛⲁϩⲙⲟⲩ· Ⲟⲛⲧⲱⲥ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲃ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡϫⲥ̄ ϩⲣⲁⲫⲁⲏⲗ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ϩⲟⲧⲉ
ϩⲏⲧϥ̄ ⲧⲱⲃⲏⲇ ⲁϥⲛⲁϩⲙⲉϥ· Ⲁⲩⲱ ⲟⲛ ⲁϥϫⲟⲟⲥ· ϫⲉ
ϥⲛⲁϩⲱⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲉ
ⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲛ̄ⲥⲉϥⲓⲧⲕ̄ ϩⲓϫⲛ̄ ⲛⲉⲩϭⲓϫ· ⲙⲏ
ⲡⲟⲧⲉ ⲛⲅ̄ ϫⲱⲣⲡ̄ ⲉⲩⲱⲛⲉ ⲛ̄ⲧⲉⲕⲟⲩⲣⲏⲏ[ⲧⲉ]· ϩⲛ̄ ⲟⲩⲙⲉ
ⲅⲁⲣ ⲁ ⲡϫⲟⲉⲓⲥ ϩⲱⲛ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ⲉ ⲧⲣⲉϥϩⲁⲣⲉϩ ⲉ ⲇⲱⲃⲓⲁⲥ ⲡϣⲏⲣⲉ
ⲛ̄ ⲧⲱⲃⲓⲇ ϩⲛ̄ ⲛⲉϥϩⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ· ⲙⲏ ⲡⲟⲧⲉ ⲛⲅ̄ ϫⲱⲣⲡ̄
ⲉⲩⲱ̄ⲛⲉ ⲛ̄ ⲧⲉⲕⲟⲩⲣⲏⲏⲧⲉ· ⲛ̄ⲧⲁ ⲛ̄ϩⲁⲓ ⲛ̄ ⲥⲁⲣⲣⲁ ϫⲱⲣⲡ̄
ⲉⲩⲱ̄ⲛⲉ ⲁⲩⲱ ⲁⲩϩⲉ· ⲁϥϫⲟⲟⲩ ⲙ̄ ⲡϥ̄ϣⲁϫⲉ ⲁⲩⲱ ⲁϥ-
ⲧⲁⲗϭⲟⲟⲩ· ⲁⲩⲱ ⲁϥⲧⲟⲩϫⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ
ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛ̄ϭⲓ· ⲡⲣⲉϥⲯⲁⲗⲗⲉⲓ ⲇⲁⲩⲉⲓⲇ· Ⲁⲗⲏ-
ⲑⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ ⲙ̄ ⲡⲉϥϣⲁϫⲉ· ⲉⲧⲉ ⲡⲉϥⲛⲟϭ ⲛ̄
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϩⲣⲁⲫⲁⲏⲗ ⲡⲉ· ⲁϥⲧⲁⲗϭⲉ ⲥⲁⲣⲣⲁ

тщеере ⲛ ϩрасотнλ ϩⲙ пщωпе ет нащⲧ ⲛ
тⲙⲛⲧⲁϩрнι· ⲁⲩω ⲁⲩтοⲩϫοс ⲉⲡⲛοϭⲉⲥ ⲛ ⲛⲣⲙ-
Fol. 2a ϩλλ ⲙ песе|ωт ката пщаже ⲙ пⲓерос ⲡⲁпо-
ⲧ столос паⲩλос же ⲙⲛ ⲡϩⲉⲙλⲩтοⲩрⲥⲓкон ⲁⲛ ⲛе
ⲙ пⲛⲁ ⲧнроⲩ не· ⲉⲧⲧⲙⲛοοⲩ ⲙⲛοοⲩ ⲉ ϩⲉⲙⲁⲓа-
коⲛⲓа· ⲉ ⲧⲃⲉ нет наклнроноⲙⲉⲓ ⲛⲟⲩⲟⲩϫⲁⲓ:—
Намераате ⲉⲡⲩⲁⲙⲉⲉⲧⲉ ⲉ ⲃⲟⲗ ⲉ ⲧⲙⲛⲧⲙⲁⲓ рωⲙⲉ
ет ⲟⲩ ⲙ пⲛⲟⲩⲧⲉ ⲉ ϩⲟⲩⲛ ⲉпрωⲙⲉ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲉ
ϩⲟⲩⲛ ⲉⲙⲁⲓкаⲓос· ⲩⲁⲣ̄ ⲩⲡнре ⲉⲙⲁⲁⲧⲉ· Пхоⲉⲓс
ⲙⲉⲛ ⲡⲁⲓкаⲓос ката пет сн̄ⲩ· ⲡрⲉϥ̄ⲣ̄ ⲛοⲃⲉ ⲩⲁⲥка
нетнοⲃⲉ нат ⲉ ⲃⲟⲗ· ката ⲑⲉ ⲡⲧⲁϥϫοос ⲫ̄ тⲉϥ-
таπро ⲡⲛοⲩⲧⲉ ⲙ ат ϭⲟⲗ ⲁⲉ ⲩⲁре отраⲩе ⲩωпе
ⲫ̄ тпе:—ⲙ пⲛⲁ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ пⲛοⲩⲧⲉ ⲙⲙ̄ неⲥⲁⲥⲥⲉ-
λοс· ⲉϫⲙ̄ отрⲉϥ̄ⲣ̄ ⲛοⲃⲉ ⲉⲧⲩⲁⲙⲉⲧⲁⲛοⲓ· ⲫ̄ ⲟⲩⲙⲉ
сⲉⲙⲡⲱⲁ (*sic*) ϩⲟⲩⲧⲁⲓⲟ ⲛ̄ⲥⲓ ⲛⲁⲥⲥⲉλοс ⲉⲧ ⲟⲩⲁⲁⲩ· ⲙⲁλ-
λοⲛ ⲁⲉ ⲩⲱⲉ ⲉ ⲣⲟⲙ ⲉ тр ⲛⲣⲁⲩⲉ ⲛⲧⲙⲁⲧ: ⲁⲉ ⲡⲁⲓкаⲓос
ⲙⲉⲛ ⲛⲧοοⲩ нете ⲩⲁⲧⲁⲓⲁкоⲛⲉⲓ нат· ⲫⲓⲧⲛ̄ тκⲉλⲉ-
сⲓс ⲙ пⲁⲙⲓοⲧрⲥос пⲛοⲩⲧⲉ ⲡⲡⲁⲛⲧωκратωр· ⲫ̄
отпрοⲑⲁⲓрⲉсⲓс ⲙⲙ̄ отсⲧωт· сераⲩе ⲁⲉ ⲉϫⲙ̄ тⲥⲓⲛкто
ⲛрⲉϥ̄ⲣ̄ ⲛοⲃⲉ· ⲛⲥⲓ ⲛⲁⲥⲥⲉλοс ⲉⲧ ⲥⲙⲁⲁⲁⲧ ⲁⲩω ⲟⲛ
ⲁⲉ сⲉⲣⲟⲟⲩ рооⲩⲧ ⲉ ⲁⲓⲁкоⲛⲉⲓ ⲡⲁⲓкаⲓос· ⲛⲟⲉ ⲛοⲩⲣ̄-
ро ⲛⲧⲉ пκⲁϩ· ⲉрⲯⲁⲛ отⲁⲧⲣⲁⲛⲛοс ⲛ отⲉⲡⲁратнс
Fol. 2b ⲛрωⲙⲉ тωοⲩⲛ | ⲫ̄ неⲧⲉпарⲭⲓа ⲙⲫⲉⲓре ⲛ ⲫⲉⲛ-
ⲣ ⲁтаⲝⲓа· ⲙⲙ̄ ⲫⲉⲙⲙⲓⲧⲁⲩⲑⲁтнс· ⲗοⲓпοⲛ ⲩⲁре пр̄ро
ⲙⲉⲉⲧⲉ ⲫⲓ̄ неⲧϩⲛ̄т же ⲛ ⲁⲩ ⲛ̄ре ⲉⲙⲁϩро ⲉ пⲉⲓ
ⲁⲧⲣⲁⲛⲛ:—Тоте ⲩⲁⲥⲙοⲩⲧⲉ ⲉ ⲟⲧⲁ ⲛ неⲙⲙⲉⲥ-
танос ет ⲭⲁрⲉⲓ ⲉ ϫωοⲩ· ⲉ тре ⲥⲛⲁϥ ⲉ ⲃⲟⲗ ⲙ̄ⲡ-
ⲥⲱⲧⲡ ⲙ пантⲓаⲓкос ⲙ ⲙⲡрро (*sic*)· ϩотаⲛ ⲉⲧⲩⲁⲛ-
ϩро ⲉ ϩⲟϥ ⲩⲁϥкотⲕ̄ ⲱⲁ неⲧϫοⲉⲓс ⲫ̄ отраⲩе ⲙⲙ̄
отⲧⲉⲗⲓⲗ· ⲉре пето ⲛⲁⲧⲣⲁⲛⲛοс ⲛⲥⲁϥ ⲥοⲧⲡ̄ ⲉⲧⲙⲛ̄ⲣ
ⲛⲥⲁ неⲧϩⲧо· тоте ⲩⲁре пр̄ро ⲭⲓⲥⲉ ⲙ̄ⲣⲁⲩⲉ· же ⲝ
неⲧϫⲁϫе ⲣⲉ ϩⲁ неⲧстратнос· ⲁⲩω ⲩⲁⲩϫⲁⲣⲓⲍⲉ
ⲛ ϩⲉⲛκⲉ ноⲥ ⲛⲧⲁⲓо· ⲙⲙ̄ ϩⲉⲛκⲉ отсⲓⲁ ⲛ ⲙ̄ⲥтратω-
петархнс· пара нете отⲛⲧⲁⲩсоⲩ тнроⲩ ⲛ ⲩорⲡ̄·

ⲧⲁⲓ ⲟⲩⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ ⲡϫ[ⲥ̄] ⲁⲁⲥ ⲡⲙⲁⲓ ⲣⲱⲙⲉ ⲙ̄ ⲡⲉⲓ
ⲙⲁ· ⲉⲡⲉⲓ ⲇⲏ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲙⲛ̄ ϩⲣⲁⲫⲁⲏⲗ·
ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲟ ⲛ̄ⲛⲟϭ ϩⲛ̄ ⲧⲧⲁⲝⲓⲥ ⲛ̄ⲧⲁⲛⲕⲉⲗⲓⲕⲏ ⲧⲏⲣⲥ̄· Ⲉ
ⲧⲃⲉ ⲡⲁⲓ ⲙⲓⲭⲁⲏⲗ ⲙⲉⲛ· ⲁϥⲧⲛ̄ⲛⲟⲟⲩϥ ⲙ̄ ⲡϣⲟⲣⲡ̄
ⲛ̄ ⲥⲟⲡ· ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ ⲡϩⲟϥ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ· ⲉⲧⲉ
ⲥⲁⲧⲁⲛⲁⲏⲗ ⲡⲉ· ⲁⲩⲱ ⲁϥϫⲣⲟ ⲉ ⲣⲟϥ· ⲁϥⲙⲟⲣϥ̄ ⲛ̄ϣⲟ
ⲛ̄ⲣⲟⲙⲡⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡϫⲟⲉⲓⲥ ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̄ ⲡⲉⲓ
ⲛⲟϭ ⲛ̄ ⲁⲝⲓⲱⲙⲁ ⲛ̄ ⲧⲉⲓ ϭⲟⲧ· Ⲅⲁⲃⲣⲓⲏⲗ ϩⲱⲱϥ ⲁ ⲧⲉϥ-
ⲙⲛ̄ⲧⲡⲣⲟⲅⲛⲱⲥⲧⲏⲥ· ⲙⲟϣⲧϥ̄ | ⲙⲛ̄ ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ Fol. 3 a
ⲙⲛ̄ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ϥⲛⲁⲃⲱⲕ ϣⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ [ⲉ̄]
ⲙⲛ̄ ⲡϣⲙ̄ⲛⲟⲩϥⲉ: — Ϩⲣⲁⲫⲁⲏⲗ ϩⲱⲱϥ ϩⲱⲱϥ (*sic*) ⲉ
ⲣⲁⲧⲟⲩ ⲛ̄ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲛϥ̄ⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲩ ⲁⲩⲱ
ⲛϥ̄ϫⲓ ⲙⲟⲉⲓⲧ ϩⲏⲧⲟⲩ· ⲁⲩⲱ ⲛϥ̄ⲧⲁⲗϭⲟⲟⲩ: ⲁⲩⲱ ⲉⲙⲟⲩⲣ
ⲛ̄ ⲁⲥⲙⲟⲇⲁⲓⲟⲥ ⲡⲇⲁⲙⲟⲛⲓⲟⲛ (*sic*) ⲉⲑⲟⲟⲩ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ
ⲧⲱϣ ⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲕⲁⲧⲁ ⲡϩⲱⲃ ⲉⲧ
ⲧⲟⲟⲙⲉ ⲉ ⲧⲟⲛⲟⲙⲁⲥⲓⲁ ⲛ̄ ⲛⲉⲩⲣⲁⲛ· Ⲙⲓⲭⲁⲏⲗ ⲙⲉⲛ
ⲁϥⲧⲟϣϥ̄ ⲉ ⲧⲣ ϥ̄ⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲛ̄ⲣⲱⲙⲉ ⲙ̄ ⲡⲙ̄ (*sic*) ⲉ ⲧⲃⲉ
ⲧⲉϥⲡⲣⲟⲥⲉⲓⲅⲱⲣⲓⲁ ⲉⲧ ⲧⲟⲙⲉ· Ⲙⲓⲭⲁⲏⲗ ⲉⲕϣⲁⲛϩⲉⲣ-
ⲙⲏⲛⲉⲩⲉ ⲙ̄ⲙⲟϥ ϫⲉ ⲧⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲉ ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· Ⲅⲁⲃⲣⲓⲏⲗ ϩⲱⲱϥ ϫⲉ ⲛⲟⲩⲧⲉ ϩⲓ
ⲣⲱⲙⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁϥⲧⲟϣϥ̄ ⲛ̄ⲇⲓⲁⲕⲟⲛⲓⲧⲏⲥ· ⲁⲩⲱ
ⲛϥⲁⲓ ϣⲙ̄ⲛⲟⲩϥⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁⲣ̄ ⲣⲱⲙⲉ· ⲧϩⲉⲣ-
ⲙⲏⲛⲓⲁ ⲅⲁⲣ ⲛ̄ ϩⲣⲁⲫⲁⲏⲗ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ϫⲓ̈
ⲙⲟⲉⲓⲧ ϩⲏⲧⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲛ̄ϯϩⲉ ⲇⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ϣⲉⲣⲡ̄
ⲟⲛⲟⲙⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲓⲧⲛ̄ ⲧⲉϥϭⲓⲛϣⲉⲣⲡ̄ ⲥⲟⲟⲩⲛ ⲛ̄ ⲛⲉⲧ
ⲛⲁϣⲱⲡⲉ ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧ ⲟⲩϣⲱⲡⲉ· Ⲡⲁⲣⲛ̄ⲕⲧⲟⲛ ⲗⲟⲓⲡⲟⲛ
ⲉϫⲛ̄ ⲧϩⲩⲡⲟⲑⲉⲥⲓⲥ ⲙ̄ ⲡϣⲁϫⲉ: ⲛ̄ⲧⲛ̄ϣⲁϫⲉ ⲉ ⲧⲱⲃⲏⲇ
ⲡϣⲏⲣⲉ ⲛ̄ ⲧⲱⲃⲓⲏⲗ· Ⲡⲉϫⲁϥ ⲅⲁⲣ ⲛⲧⲟϥ ⲧⲱⲃⲏⲇ· ϫⲉ
ⲁⲛⲟⲕ ⲧⲱⲃⲏⲇ ⲛⲉⲓⲙⲟⲟϣⲉ | ϩⲓ ⲛⲉϩⲓⲟⲩⲉ ⲛ̄ ⲧⲙⲉⲉⲣⲉ Fol. 3 b
ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ϩⲛ̄ ⲛⲁϭⲓϫ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛ̄ ⲛⲉϩⲟⲟⲩ [ⲋ̄]
ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲁ ⲱⲛϩ̄· ⲁⲗⲏⲑⲱⲥ ⲟⲩⲣⲉϥⲙⲟⲟϣⲉ ϩⲓ
ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄ ⲧⲙⲉ ⲡⲉ ⲧⲱⲃⲓⲇ· ⲁⲩⲱ ⲟⲩⲣⲉϥⲧⲙⲛ̄ⲧⲛⲁ ⲡⲉ
ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛⲉⲩⲙⲉⲛⲓⲁ· ⲁⲩⲱ ⲛⲉ ⲟⲩⲣⲉϥϯ ⲁⲡⲁⲣⲭⲏ
ⲡⲉ ϩⲓ ⲣⲉⲙⲏⲧ ⲉ ⲡⲏⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲉ ⲡϣⲏⲣⲉ ⲛ̄ ⲧⲱⲃⲓⲏⲗ·

ϵ τϐϵ ναι αν διαϐολος φθοπϵι ϵ ρος αγααγ ⲛ
ϐλλϵ· ⲡⲛοστϵ ϩωωϥ αγϫοος ϩⲛ ϯϥταπρο ⲙ
ⲡϵπροφητης ϵτ στααϩ ⲁⲧϵⲓⲁ ⲁϵ ϵⲓⲥ ϩⲛⲛτϵ
ⲁⲓⲣⲣⲗⲗο ⲙⲡϵ ⲙⲁⲩ ϵⲧⲁⲓⲕⲁⲓος ϵⲁ ⲡϫοϵⲓⲥ ⲕⲁⲁϥ
ⲛⲥⲱϥ· ⲗοⲓπον αϥⲧⲛⲛοοⲩ ⲙ ⲡϵϥⲁⲥⲥϵⲗος ϵⲧ σταaϩ
ϩραφαⲏⲗ· αϥϫαριζϵ ⲛⲁϥ ⲙ ⲡⲟⲩοϵⲓⲛ ⲛ ⲛϵϥϐⲁⲗ·
ϩⲙ ⲡⲧρ ϫοⲩωϣ ⲁϵ ⲟⲛ ϵ ϫοοⲩ ⲙ ⲡⲧⲯⲩⲭⲏ τωϐⲓⲁⲥ
ϵⲧⲁⲡⲟⲥⲧⲁⲥⲓⲁ ϵⲥⲟⲩⲏ· αϥⲧρϵ ⲡⲁⲥⲥϵⲗος ⲡⲁⲓⲁϣⲟⲥ
ⲁⲓ ⲙⲟⲉⲓⲧ ϩⲛⲧⲧ ⲁⲧⲱ ⲡⲛⲁ ⲟⲛ ⲛⲧⲁϥϣⲟⲕ ϵ ρος
αϥⲧⲁⲗϫϵ ϲαρρα ⲧⲩⲉⲉρϵ ⲛ ϩραⲥⲟⲩⲏⲗ· αϥⲙⲟⲩⲣ
ⲡⲁⲥⲙⲟⲗⲁⲓⲟⲥ ⲡρⲉϥⲩⲟοⲣ· ⲛ ⲧⲉⲓ ϩⲉ ⲟⲛ ⲡⲛⲓ ⲙ ⲡϩⲛⲕⲉ
αϥⲙⲁⲣϩ ⲛ ⲧⲉⲗⲏⲗ ⲡⲛⲓ ⲙ ⲡⲣⲙⲙⲁϥ (*sic*) ⲙⲁⲣⲧ ⲛ
ⲣⲁⲩⲉ· ⲡⲛⲓ ⲙ ⲡⲛⲟⲥⲛⲉⲥ αϥⲙⲟⲣⲧ (*sic*) ⲛ ϫⲟⲣⲁⲧⲗⲏⲥ·
αϥⲧρϵ ⲧⲗⲩⲡⲏⲓ ⲙⲡⲓ ⲡⲁϣⲁϩⲙ ⲛ ϩραⲥⲟⲩⲏⲗ ⲡⲱⲧ
Fol. 4 *a* ⲉⲡⲟⲩⲉ: | ⲁⲧⲱ ⲟⲛ αϥϣⲱⲧⲉ ϵ ϐⲟⲗ ⲛ ⲡⲣⲙⲉⲓⲟⲟⲩⲉ ϩⲛ
ⲍ ⲛⲉϣⲃⲁⲗ· ⲁⲧⲱ αϥϫⲓ ⲛ ⲛⲉϣⲗⲏⲗ ⲛ ϲαρρα ϣⲁ ⲧⲙⲉϩ
ϲⲁϣϣⲉ ⲙ ⲡⲉ· ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· Πⲉⲓ
ⲁⲥⲥⲉⲗος ϲⲁⲣ ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲟⲧⲁⲥⲥⲉⲗος ⲛ ⲁⲥⲁϐⲟⲥ
ⲡⲉ· ⲟⲩⲗⲗⲟⲧⲟⲣⲟⲥ ⲡⲉ· ⲟⲩϣⲁϩ ⲛ ⲥⲁⲧⲉ ⲡⲉ· ⲁⲧⲱ ⲉⲧⲡⲛⲁ
ⲡⲉ· ⲟⲩⲣⲙ ⲛ ϩⲓⲛ ⲉϥⲛⲟⲩⲧ ⲡⲉ· ⲟⲧⲁⲥⲱⲙⲁⲧⲟⲥ ⲡⲉ· ⲟⲧ-
ⲁⲣⲭⲁⲥⲥⲉⲗος ⲟⲛ ⲡⲉ· ⲟⲩⲣⲙ ⲛ ⲇⲓⲁⲕⲟⲛⲉⲓ ⲕⲁⲗⲱⲥ
ⲡⲉ· ⲟⲧⲁⲧⲉⲣⲁⲣⲭⲏⲥ ⲡⲉ ⲟⲩⲣⲡⲣ ϩⲱⲃ ⲡⲉ ⲡⲟⲗⲓⲥⲃⲟⲥ· ⲟⲧ-
ⲥⲁⲉⲓⲙ ⲡⲉ ⲛⲡⲣⲉⲧⲁⲗϫⲟ ⲙⲉϩⲓ ⲃⲉⲕⲉ· ⲛⲁⲓ ⲁⲉ ⲧⲛⲟⲩ
ⲛⲧⲁⲓϫⲟⲟⲩ ⲛⲧⲁ ⲡⲉⲓ ⲁⲣⲭⲁⲥⲥⲉⲗος ⲛ ϩⲁⲣⲡⲏϩⲏⲗ ⲁⲁⲩ·
ϩⲓⲧⲛ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ ⲡⲧⲉⲭⲛⲓⲧⲏⲥ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲧⲛⲟⲩⲱϣ
ⲁⲉ ⲉ ⲉⲓⲙⲉ ⲱ ⲛⲉⲥⲛⲏⲩ ⲙⲙⲉⲣⲓⲧ· ⲁⲉ ⲛⲉⲣⲁⲛ ⲧⲛⲟⲩ
ⲧⲟⲟⲙⲉ ⲉ ⲡⲉⲓ ⲁⲣⲭⲁⲥⲥⲉⲗος ⲛ ϣⲁⲛϩⲧⲏⲩ· ϯⲛⲁⲟⲩⲉⲛϩ
ⲡϣⲱ ⲙⲛⲧⲛ ⲉ ϐⲟⲗ· Ⲉⲡⲉⲓ ⲁⲛ ⲁⲓϫοος ⲁⲉ ⲟⲧⲁⲥⲥⲉⲗος
ⲛⲁⲥⲁϐⲟⲥ ⲡⲉ· Ⲉⲓⲥ ⲧⲉϥⲙⲛⲧϩⲁⲣⲡⲏϩⲏⲗ ⲁϥⲟⲩⲱⲛϩ
ⲙⲙⲟϥ ⲉ ϐⲟⲗ· ⲉ ϐⲟⲗ ⲁⲉ ⲟⲧⲁⲥⲥⲉⲗος ⲉⲩⲁⲓⲁⲕⲟⲛⲉⲓ
ⲙⲙⲟϥ ϫⲱⲟⲩ ⲙⲡⲧⲥⲙⲛⲧ ϣⲁ ϩⲣⲁⲓ ⲉ ⲥⲙⲡⲧ ⲥⲙⲟⲩⲱⲙ
ⲛⲁϥ· ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲟⲩⲗⲗⲟⲧⲟⲣⲟⲥ ⲡⲉ ⲉⲩⲁⲁⲉ ⲣⲁⲧϥ
Fol. 4 *b* ⲉ ⲡⲣⲣⲟ ⲛ ⲁⲧ ⲙⲟⲩ ⲡⲉⲭⲣⲥ | ⲉⲩⲗⲗⲟⲧⲟⲣⲩⲉⲓ ⲉ ⲡⲉϫⲟⲩ-
ⲙ ⲉϩⲥⲁϩⲙⲉ· ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲙ ⲡⲗⲁⲥ ⲙ ⲡⲉⲥϯ ⲛⲟⲩⲧⲉ

ⲡⲁⲩⲗⲟⲥ· ϫⲉ ⲙⲏ ⲛ̄ ϩⲉⲛⲗⲩⲧⲟⲩⲣⲅⲓⲕⲟⲛ ⲁⲛ ⲛⲉ ⲙ̄
ⲡⲛⲁ̄ⲙⲁ (sic) ⲧⲏⲣⲟⲩ ⲛⲉ· ⲉⲩⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ⲙⲟⲟⲩ ⲉ ϩⲉⲛⲇⲓⲁ-
ⲕⲟⲛⲓⲁ̄ ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲟⲩⲟⲩϫⲁⲓ· ⲕⲛⲁⲩ
ⲉ ⲧⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲉⲧ ⲛ̄ϩⲟⲧ: ⲟⲩⲡⲛⲁ̄ ⲡⲉ ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲫⲏϯⲁ
ⲛ̄ ⲇ̄ⲁ̄ⲇ̄· ϫⲉ ⲡⲉⲧ ⲧⲁⲙⲓⲟ ⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡⲛⲁ̄
ⲟⲩϣⲁϩ ⲛ̄ ⲥⲁⲁⲧⲉ ⲡⲉ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲛⲉϥⲗⲓⲧⲟⲩⲣ-
ⲅⲟⲥ ⲛ̄ ϣⲁϩ ⲛ̄ ⲥⲁⲧⲉ· ⲟⲩⲣⲙ̄ ⲛ̄ϩⲓⲏ ⲡⲉ· ⲉ ⲧⲃⲉ ϫⲉ ⲁϥϫⲓ
ⲙⲟⲉⲓⲧ ϩⲏⲧϥ̄ ⲛ̄ ⲧⲱⲃⲓⲁⲥ ⲉⲩⲕⲁϩ ⲛ̄ ϣⲙ̄ⲙⲟ· ⲉϫⲛ̄ (sic) ⲉ
ⲡⲗⲁⲡⲧⲉⲓ ⲗⲁⲁⲩ:—ⲟⲩⲁⲣⲭⲏⲙⲁⲅⲉⲣⲟⲥ ⲅⲁⲣ ⲡⲉ· ϫⲉ
ⲁϥⲥⲙⲛ̄ ⲡⲧⲃ̄ ⲙ̄ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲣⲱ ⲡⲉ·
ⲟⲩⲛⲩⲙⲫⲁⲅⲱⲅⲟⲥ ⲟⲛ ⲡⲉ ϫⲉ ⲛ̄ⲧⲟϥ ⲁϥϣⲁϫⲉ ϩⲁ ⲧⲱⲃⲓⲁⲥ·
ⲁϥⲉⲓⲣⲉ ⲛ̄ ⲧϣⲉⲗⲉⲉⲧ· ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ϫⲉ ⲙ̄ ⲡⲉϥⲧⲉⲡ
ⲗⲁⲁⲩ ⲛⲛⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁϥⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁϥ· ⲟⲩ-
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉ ⲉ ⲧⲃⲉ ϫⲉ ⲛ̄ⲧⲟϥ ⲁϥⲥⲟⲡⲥⲡ̄ ⲙ̄ ⲡⲁⲛⲁϩⲱⲣ
ⲛ̄ ⲧⲙⲛ̄ⲧϣⲁⲛϩⲧⲏϥ ⲡⲉⲭⲣⲥ̄ ϩⲁ ⲧⲱⲃⲓⲇ ⲙⲛ̄ ⲧⲱⲃⲓⲁⲥ· |
ⲡⲉϥϣⲏⲣⲉ ⲙⲛ̄ ⲥⲁⲣⲣⲁ ⲟⲩⲁⲕⲉⲣⲁⲣⲭⲏⲥ ⲡⲉ ϫⲉ ⲉⲣⲉ Fol. 5 a
ⲧⲱⲃⲓⲁⲥ ϩⲙ̄ ⲡⲙⲁ ⲛ̄ ϣⲉⲗⲉⲉⲧ: ⲁϥϫⲓ ⲛ̄ ⲟⲩϭⲁⲙⲟⲩⲗ ⲑ̄
ⲉ ⲉⲕⲃⲁⲧⲁⲛⲟⲥ ⲁϥⲉⲓⲛⲉ ⲛ̄ ⲛ̄ϩⲁⲧ· ⲟⲩϩⲓⲁⲧⲣⲟⲥ ⲡⲉ ⲉ ⲧⲃⲉ
ϫⲉ ⲁϥⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ ⲛ̄ⲃⲁⲗ ⲛ̄ⲧⲱⲃⲏⲇ ⲡⲣⲱⲙⲉ ⲛ̄ ⲛⲁⲏⲧ
ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲙ̄ ⲡⲉϥϣⲏⲣⲉ· ϫⲉ ⲛ̄ⲑⲉ ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲕ·
ⲕⲁⲧⲁ ⲡⲉⲕϩⲟⲩⲟ ⲁ̄ⲣⲓ ⲙⲛⲧⲛⲁ· ⲡⲛⲁ ⲅⲁⲣ ϣⲁϥⲛⲉϩⲙ̄
ⲡⲣⲱⲙⲉ ⲉ̄ ⲡⲙⲟⲩ· ⲟⲩⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲡⲉ ϫⲉ ⲁϥⲙⲟⲩⲣ
ⲛ̄ ⲁⲥⲙⲟⲇⲁⲓⲟⲥ· ⲟⲩⲁⲙⲓⲥⲑⲩⲥⲧⲟⲥ ⲡⲉ ϫⲉ ⲙ̄ⲡⲉ ϥϫⲓ
ⲡⲃⲉⲕⲉ ⲛ̄ⲧⲁⲩⲥⲙⲛ̄ⲧϥ̄ ⲛⲙ̄ⲙⲁϥ· ⲟⲩϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲡⲉ
ⲉⲛⲁⲛⲟⲩϥ· ϫⲉ ⲁϥϩⲩⲡⲉⲣⲉⲧⲏ ⲛ̄ ⲛⲉⲧ ϥ̄ⲣ ⲭⲣⲓⲁ ⲙ̄ⲙⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲟⲩⲣⲉϥⲇⲓⲁⲕⲟⲛⲉⲓ ⲡⲉ ϫⲉ ⲁϥⲁⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓ
ϫⲱϥ ⲁϥⲇⲓⲁⲕⲟⲛⲉⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϩⲙ̄ϩⲁⲗ ⲙ̄ ⲡⲓ̈ⲥⲧⲟⲥ· ⲱ
ⲡⲡⲉⲗⲁⲅⲟⲥ ⲛ̄ ⲧⲙⲛ̄ⲧϣⲁⲛϩ̄ⲧⲏϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲱ̄
ⲧⲙⲛ̄ⲧⲥⲙⲏⲧ ⲙ̄ ⲡⲉⲓ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲁⲓ ⲉⲧ ⲁϩⲉ ⲣⲁⲧϥ̄
ⲉ ⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ· ⲁϥⲁⲁϩⲉ ⲣⲁⲧϥ̄ ⲉϫⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉ
ⲇⲓⲁⲕⲟⲛⲉⲓ: Ⲁⲩⲉⲓⲥ ϭⲉ ⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ̄ⲧⲛ̄ⲉⲓⲛⲉ
ⲉ ⲧⲙⲏⲏⲧⲉ· | ⲛ̄ⲧⲛ̄ϫⲱ ⲉ ⲣⲱⲧⲛ̄· ⲛ ϩⲉⲛⲕⲟⲩⲓ ⲉ ⲧⲃⲉ Fol. 5 b
ⲡⲉⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲡⲁⲓ ⲉⲧⲛ̄ⲥⲟⲟⲩϩ ⲉ ⲣⲟϥ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲓ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙⲙⲟⲓ ⲛ ⲟⲩϩⲟⲟⲩ ⲁⲛⲟⲕ

ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲓⲉⲓⲣⲉ ⲛ̄ ⲧⲁ ⲥⲩⲛⲁⲝⲓⲥ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ϫⲡ̄ ⲥⲟ
ⲁⲩⲛⲟϭ ⲛ̄ ⲟⲩⲟ̄ⲉⲓⲛ ϣⲁ ϩⲙ̄ ⲡⲏⲓ̈ ⲉⲛⲉⲓ ⲛ̄ϩⲏⲧϥ̄· ⲉⲓⲥ
ⲟⲩϩⲣ̄ϣⲓⲣⲉ ⲉⲛⲉⲥⲉ ϩⲣⲁϥ ⲉⲙⲁⲁⲧⲉ· ⲁϥⲉⲓ ⲉ ϩⲟⲩⲛ ⲛ̄
ϣⲁ ⲣⲟⲓ ⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ ⲉⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲟⲩ-
ϭⲉⲣⲱⲃ ⲛ̄ ⲛⲟⲩⲃ ϩⲛ̄ ⲧϥ̄ϭⲓϫ ⲛ̄ ⲟⲩⲛⲁⲙ· ⲉⲟⲩⲛ̄ ⲟⲩⲥϯⲟ̄ⲥ
ϩⲓ ϫⲱϥ· ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲛ̄ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ ⲥⲟⲡ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲕⲁϣ ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉϥⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ ⲛⲉϥⲯⲩⲭⲏ
ⲛ̄ⲧⲁⲩⲟⲩⲱ̄ϣϥ̄ ϩⲙ̄ ⲡⲛⲟⲃⲉ· Ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉϥϣⲁϫⲉ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲉ ⲧⲣⲉ ϥⲡⲓⲑⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲧⲙⲉϩ
ⲥⲁϣϥⲉ ⲙ̄ ⲡⲉ· ⲁⲛⲟⲕ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ·
ⲁⲓϣⲧⲟⲣⲧⲣ̄ ⲁⲩⲱ ⲁⲓϩⲉ ϩⲁ ⲛⲉϥⲟⲩⲣⲏⲏⲧⲉ· ⲉ ⲧⲣⲁ ⲟⲩⲱ̄ϣⲧ̄
ⲛⲁϥ· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧⲁ ϭⲓϫ ⲁϥⲧⲟⲩⲛⲟⲥⲧ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ
ϫⲉ ⲙ̄ⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ· ⲙ̄ⲡⲱⲣ ⲁⲛⲅ̄ ⲡⲉⲕϣⲃⲏⲣ ϩⲙ̄ϩⲁⲗ·
Fol. 6 a ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲁⲓ ⲛⲁϥ ϩⲛ̄ ⲟⲩⲥⲧⲱⲧ | ϫⲉ ⲛ̄ⲧⲕ̄
ⲓ̅ⲁ̅ ⲛⲓⲙ· ⲛ̄ ⲧⲉⲓ ϩⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉⲣⲉ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ ⲕⲱⲧⲉ
ⲉ ⲣⲟⲕ· ⲙ̄ⲡⲉ ⲓⲛⲁⲩ ⲉ ⲟⲩⲟⲛ ⲛⲧⲉⲕϩⲉ ⲉⲛⲉϩ ⲛ̄ⲧⲟϥ ⲇⲉ
ⲁϥϥⲓ ⲛ̄ ⲑⲟⲧⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲟⲕ
ⲡⲉ ϩⲣⲁⲫⲁⲏⲗ· ⲟⲩⲁ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲥⲁϣϥ̄ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ· Ⲁⲛⲟⲕ ⲡⲉ ϩⲣⲁⲫⲁⲏⲗ ⲡⲉ ⲛⲧⲁ ⲡⲁ ⲇⲉⲥⲡⲟⲇⲏⲥ
ϩⲟⲧⲣⲉϥ ⲙⲛ̄ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲅⲕⲉ ⲙ̄ⲙⲟϥ ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄ ⲓⲥ̄· Ⲁⲛⲟⲕ
ⲡⲉ ϩⲣⲁⲫⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲉⲁ ⲡⲉⲭⲣ̄ⲥ̄ ⲧⲁⲁⲕ ⲉ
ⲧⲟⲟⲧ ϫⲓⲛ ⲉⲕⲟ ⲛ̄ ⲕⲟⲩⲓ· ⲁⲩⲱ ⲟⲛ ϫⲓⲛ ⲙ̄ ⲡⲉϩⲟⲟⲩ
ⲛ̄ⲧⲁⲩϫⲡⲟⲕ ϣⲁ ϩⲣⲁⲓ ⲉ ⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲉⲙ ⲉⲓⲥⲛ̄ⲧⲉⲕ̄ ⲉ ⲃⲟⲗ
ⲛ̄ ⲟⲩⲟⲩⲛⲟⲩ ⲛ̄ ⲟⲩⲱⲧ: ⲏ̄ ⲧⲡⲁϣⲉ ⲛ̄ ⲟⲩⲟⲩⲛⲟⲩ ϣⲁ ⲡⲣⲓⲕⲉ
ⲛ̄ ⲟⲩⲃⲁⲗ· ⲁⲩⲱ ⲟⲛ ⲛ ϯⲛⲁⲥⲛⲧⲕ̄ ⲉ ⲃⲟⲗ ⲁⲛ ϣⲁ ⲡⲉϩⲟⲟⲩ
ⲉ ϯⲛⲁϫⲓⲧⲕ̄ ϣⲁ ⲡⲣ̄ⲣⲟ ⲡⲉⲭⲣ̄ⲥ̄ ⲛ̄ⲧⲉϥⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ⲉⲕⲟ
ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄· ϣⲁ ϩⲣⲁⲓ ⲉ ⲡⲏⲓ ⲙ̄ ⲡⲥⲁϩ ⲛ̄ⲧⲁϥⲧⲥⲁⲃⲟⲕ
ⲉⲥϩⲁⲓ· ⲁⲩⲱ ⲟⲛ ϣⲁ ϩⲣⲁⲓ ⲉ ⲧⲉⲕϭⲓⲛϫⲓⲟⲟⲣ ⲛ̄ⲑⲁⲗⲁⲥⲥⲁ·
ϣⲁ ⲁⲑⲉⲛⲛⲁⲓⲥ ⲙⲛ̄ ⲃⲉⲣⲏⲧⲟⲥ· ⲛⲉ ⲛⲧⲁⲕⲃⲱⲕ ⲉ ⲣⲟⲟⲩ:— |
Fol. 6 b ⲛⲉⲓⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁⲕ ⲡⲉ ⲉⲓⲥⲟⲃⲧⲉ ⲛ̄ ⲛⲉⲕⲙⲁ ⲙ̄ ⲙⲟⲟϣⲉ·
ⲓ̅ⲃ̅ ⲁⲩⲱ ⲉⲓϩⲓϯⲙⲁⲍⲉ ⲛⲙ̄ⲙⲁⲑⲏⲙⲁ ⲙ̄ ⲡⲉⲕⲛⲟⲩⲥ· ⲙⲛ̄
ⲡⲉⲕϩⲏⲧ· ⲛ̄ⲑⲉ ⲙ ⲡⲟⲩⲟ̄ⲉⲉⲓ̈ ⲉⲧ ϣⲉⲣⲡ̄ ⲥⲟⲃⲧⲉ ⲛ̄ ⲛⲉϥⲉⲃⲣⲁ·

ⲁⲩⲱ ⲉⲧ ϭⲱϫⲉ ⲙ̄ ⲡⲙⲟⲟⲩ ⲉ ⲛⲉⲧⲗⲟⲙ· Ⲧⲉⲛⲟⲩ ϭⲉ
ϫⲣⲟ ⲛⲅ̄ ϭⲙ̄ϭⲟⲙ· ⲙ̄ⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ ⲱ̄ ⲡϩⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛ̄
ϣⲡⲏⲣⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲛⲅ̄ ⲟⲩⲣⲉϥϯ ϩⲟⲧⲉ ⲁⲛ ⲛ̄ ⲛⲉⲯⲩⲭⲏ·
ⲁⲗⲗⲁ ⲁⲛⲅ̄ ⲟⲩⲣⲉϥϯϭⲛ̄ⲛⲉ ⲛ ⲛⲉⲯⲩⲭⲏ:—Ⲥⲉⲙⲟⲩⲧⲉ
ⲅⲁⲣ ⲉ ⲣⲟⲓ ϩⲓⲧⲛ̄ ⲛⲁϣⲃⲏⲣ ⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ ⲙⲁⲧⲛ̄ ϩⲏⲧ· ϫⲣⲟ ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲉⲕϩⲏⲧ ⲧⲱⲕ· ⲙ̄ⲡⲣ̄
ⲣ̄ ϩⲟⲧⲉ ϫⲉ ⲁⲛⲟⲕ ⲡⲁ ⲡⲉ ϣⲧⲟⲣⲧⲣ̄ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲡⲁ ϯⲣⲏⲛⲏ: Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ· Ⲉⲓⲥ ⲡⲣ̄ⲣⲟ
ⲁⲣⲕⲁⲇⲏⲥ ⲛⲁϫⲛⲟⲩⲕ ⲉⲩϣⲁϫⲉ ⲛ̄ ⲣⲁⲧⲉ· ϫⲉ ϥⲛⲁⲕⲱⲧ
ⲛⲁⲓ ⲛ̄ ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ϩⲙ̄ ⲡⲁ ⲣⲁⲛ· ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̄ⲙⲟϥ
ϩⲛ̄ ⲛⲉⲕϣⲁϫⲉ ⲉⲧ ϭⲏⲛ· ⲉ ⲃⲟⲗ ϫⲉ ϥⲥⲏϩ· ϫⲉ ⲡⲗⲁⲥ
ⲙ̄ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲥⲟⲧⲡ ⲉϩⲟⲩⲉ̄ ⲡⲛⲟⲩⲃ ⲙⲛ̄ ⲡϩⲁⲧ· ⲁⲩⲱ
ⲛⲅ̄ ϯ ⲟⲩⲣⲟⲧ ⲛⲁϥ ⲉ̄ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ ⲙ̄ ⲡⲁ ⲧⲟⲡⲟⲥ·
ⲉⲕϣⲁⲛϩⲁⲅⲓⲁⲍⲉ ⲙ̄ ⲡⲁ ⲧⲟⲡⲟⲥ ϩⲛ̄ ⲛ̄ ⲧⲁⲓⲟ̄ ⲙⲛ̄ ⲛ̄ϯⲙⲏ ⲉⲧ
ⲉⲣⲉ ⲡⲣ̄ⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛⲁⲧⲁ|[illegible]ⲛⲁ[illegible] ⲧⲁⲧⲟϩⲓ Fol. 7 a
[illegible]ⲟⲩ· ⲧⲁⲩⲉ ⲛⲉⲓ ϣⲁ[ϫⲉ] ⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲉⲩⲥⲉⲃⲏⲥ: [illegible] [ⲓ̅ⲅ̅]
ⲧⲙⲉⲣⲟⲑⲏⲕⲏ[illegible]ⲉ ⲭⲣⲥ̄· ⲡⲉⲧ ⲉⲣⲉ[illegible]ⲟϭ ⲛ̄ ⲙ ⲡⲉⲡⲛⲁ̄
[ⲉ]ⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲟ ⲛ̄ [ⲥ]ϯ ⲛⲟⲩϥⲉ· ⲉϥϣⲟⲩⲟ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲧⲉϥⲧⲁⲡⲣⲟ· ⲧⲱⲕ ⲛ̄ ϩⲏⲧ ϯⲣⲏⲛⲏ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡϣⲏⲣⲉ
ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲥⲉϣⲱⲡⲉ ⲛⲙ̄ⲙⲁⲕ· ⲛ̄ ⲧⲉⲣ ϥ̄ϫⲉ
ⲛⲁⲓ ⲛ̄ϭⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲙ̄ⲡⲏⲩⲉ
ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ· Ⲁⲛⲟⲕ ⲇⲉ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙ̄ⲡⲉ ⲓ̈ⲟⲩⲱⲙ
ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲓⲥⲱ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲧⲉⲗⲏⲗ
ⲉⲧ ϩⲙ̄ ⲡⲁ ϩⲏⲧ ϩⲓⲧⲛ̄ ⲧϭⲓⲛϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲓ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· [ⲁϥ]ϣⲱⲡⲉ ⲇⲉ ⲙ̄ ⲡⲉϥⲣⲁⲥⲧⲉ ⲁ ⲡⲣ̄ⲣⲟ ⲛ̄
ⲉⲩⲥⲉⲃⲏⲥ ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲉⲓ ϣⲁ ⲧⲁ ⲙⲛ̄ⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉ
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲓ̈ⲟⲛ· ⲁϥϫⲓ ⲥⲙⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ· ⲁⲩⲱ
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ϩⲙⲟⲟⲥ ⲛⲁⲕ ⲱ ⲡⲙⲁⲓ ⲡⲉⲭⲣⲥ̄· ⲱ ⲡⲉ
ⲛⲧⲁϥϩⲟϫϩⲉϫ ⲙ̄ ⲡⲉϥⲡⲛⲁ̄· ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· Ⲱ̄ ⲡⲉ ⲛⲧⲁ
ⲡⲉϥⲣ̄ ⲡⲙⲉⲉⲩⲉ̄ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲧⲣⲉϥⲥⲁϩⲉ ⲡϩⲓⲛⲏⲃ ⲛ̄ⲥⲁ
ⲃⲟⲗ ⲙ̄ⲙⲟϥ· ⲱ̄ ⲡⲉ ⲛ̄ⲧⲁ ⲡⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲧⲇⲓⲁⲕⲟ-
ⲛⲓⲁ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲣⲉϥⲣ̄ ⲡⲱⲃϣ̄ ⲛ̄ ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ Fol. 7 b
ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ:— | ⲛⲁⲓⲁ[illegible]ⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁ- [ⲓ̅ⲇ̅]

ⲛⲟ̅ϥ (*sic*) ⲛⲁϣⲱⲡⲉ ⲙⲙⲟⲕ · ⲟⲛⲧⲱⲥ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲕ · ⲛ̅ϭⲓ ⲡϣⲁϫⲉ ⲙ̅ ⲡⲑⲉⲥⲡⲉⲥⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ · ϫⲉ ⲁⲧⲉⲧⲛ̅ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲟⲛ ϫⲉ ⲛ̅ ⲟⲩⲁⲇⲓⲕⲟⲥ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲣ ⲡⲱⲃϣ̅ ⲙ̅ ⲡⲉⲧⲛ̅ϩⲱⲃ · ⲙⲛ̅ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲧⲁ ⲧⲉⲧⲛ̅ⲟⲩⲟⲛϩⲥ̅ ⲉ ⲃⲟⲗ ⲉ ⲡⲉϥⲣⲁⲛ · ⲛ ⲧⲉⲣⲉ ⲓϫⲉ ⲛⲁⲓ ⲇⲉ ⲛⲁϥ ⲁϥⲟⲩⲱⲛ [illegible] ⲉ ⲃⲟⲗ ⲛϭⲓ ⲡⲣ̅ⲣⲟ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ⲛⲁⲩ · ⲁϥⲟⲩⲱϣⲃ̅ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓⲁⲧⲛ̅ ⲁⲛⲟⲛ ⲡⲓⲏ̅ⲗ̅ · ϫⲉ ⲛⲉⲧ ⲣ ⲁ̅ ⲛⲁϥ ⲙ ⲡⲛⲟⲩⲧⲉ ⲥⲉⲟⲩⲟⲛϩ̅ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲛⲁⲓⲁⲧⲛ̅ ⲟⲛ ϫⲉ ⲁ ⲡⲛⲟ̅ⲩⲧⲉ ⲧⲟⲩⲛⲟⲥ ⲛⲁⲛ ⲛ̅ ⲟⲩⲉⲓⲱⲧ · [ⲛ ⲧⲉⲓ] ⲙⲓⲛⲉ ⲙ̅ ⲡⲛ̅ⲓⲕⲟⲛ · ϩⲛ̅ ⲟⲩⲙⲉ ⲅⲁⲣ ⲛ̅[ⲧⲟⲕ] ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲕ[ⲙⲟ]ⲟϣⲉ ϩⲓϫⲙ̅ ⲡⲕⲁϩ ⲙⲛ̅ ⲛ̅ⲣⲱⲙⲉ · [ⲗⲟⲓ]ⲡⲟⲛ ⲁϥϫⲱⲕ ⲉ ⲃ[ⲟⲗ] ⲉ ϫⲱⲕ ⲛ̅ϭⲓ ⲡϣⲁϫⲉ ⲙ̅ ⲡϩⲩⲙⲛⲟⲇⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲇ̅ⲇ̅ ϫⲉ ⲧⲅⲉⲛⲉⲁ · ⲛⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲛⲁϫⲓ ⲥⲙⲟⲩ · ⲗⲟⲓⲡⲟⲛ ⲱ̅ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲓⲥ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ϩⲟⲟⲩ ⲡⲁ ϩⲏⲧ ⲟϫⲓⲃⲉ (?) ⲙ̅ⲙⲟⲓ · ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ · ϣⲉ ⲛⲉⲕϣⲗⲏⲗ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙ̅ⲡⲉⲓϫⲓ ⲟⲩⲣⲕ̅ⲣⲓⲕⲉ ϩⲱⲗⲱⲥ ⲛ̅ ⲧⲉⲓ ⲟⲩϣⲏ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ϩⲱⲃ ⲡⲁⲓ · ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲉⲓⲥ ⲡⲉⲡⲛ̅ⲁ̅ [about eighty pages wanting] |

Fol. 8 *a* ⲁⲅⲁⲑⲟⲛ ⲙ̅ ⲡϫⲥ̅ ⲡⲛⲟⲩⲧⲉ ⲁϥϫⲓⲧ ⲟⲛ ⲉϫⲙ̅ ⲡⲓⲉⲣⲟ ⲛ̅
ϥ̅ⲉ̅ ⲉⲣⲱⲧⲉ ⲉⲧ ⲥⲁ ⲣⲏⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ · ⲁⲓϭⲓⲛⲉ ⲛ̅ ⲛ̅ϣⲏⲣⲉ ⲕⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲛ̅ ⲧⲁϩⲏⲣⲱⲇⲏⲥ ϩⲟⲧⲃⲟⲩ ⲉ ⲧⲃⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲭⲣ̅ⲥ̅ · ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟⲓ ⲧⲏⲣⲟⲩ · ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̅ ⲙⲉⲩⲕⲁ ⲣⲱⲙⲉ ⲛⲓ̈ⲙ ⲉ ϭⲱ ϩⲁϩⲧⲛ̅ ⲛⲉⲓ ϣⲏⲣⲉ ϣⲏⲙ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ⲛⲁϩⲁⲣⲉϩ ⲉ ⲡⲧⲃ̅ⲃⲟ ⲛ̅ ⲧⲉⲩⲡⲁⲣⲑⲉⲛⲓⲁ ⲉⲩⲟⲩⲁⲁⲃ · ⲉ ⲗⲁⲁⲩ ⲛ̅ ϫⲱϩⲙ̅ · ⲉⲩϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲥⲱⲙⲁ · ϣⲁⲩϫⲓⲧⲟⲩ ⲛ̅ⲥⲉⲟⲩⲱϣⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲥⲉⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲛϥ̅ⲉⲛⲧⲟⲩ ⲉ ⲡⲉⲓ ⲙⲁ · ⲛϥ̅ⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲉⲓ ⲙⲏⲏϣⲉ ⲛ̅ ϣⲏⲣⲉ ⲕⲟⲩⲓ · ⲛ̅ⲥⲉⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ϫⲉ ⲛⲉⲩϣⲃⲏⲣ ⲙⲉⲗⲟⲥ ⲛⲉ ⲁⲩⲱ ⲛⲉⲩⲥⲛⲏⲩ ⲛⲉ ⲛ̅ⲥⲉⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲙ̅ⲙⲁⲩ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲉⲭⲣ̅ⲥ̅ ⲓ̅ⲥ̅ ϣⲁ ⲉⲛⲉϩ ⲁϥϫⲓ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̅ ⲡⲉⲓⲉⲣⲟ ⲛ̅ ⲏⲣⲡ̅ · ⲉⲧⲉ ⲡⲓⲉⲃⲧ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ · ⲁⲓϭⲓⲛⲉ ⲛ̅ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̅

ⲓ̈ⲥⲁⲁⲕ ⲙⲛ̄ ⲓ̈ⲁⲕⲱⲃ· ⲁⲩⲱ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ· ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ⲣⲱⲙⲉ ⲛⲓ̈ⲙ ⲉϥⲟ ⲙ̄ ⲙⲁⲓ ϣⲙ̄ⲙⲟ· ⲉⲩϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
ϩⲛ ⲥⲱⲙⲁ ⲛ̄ⲥⲉⲃⲱⲕ ⲉ̄ ⲣⲁⲧϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛⲥⲉⲟⲩⲱ̄ϣⲧ̄
ⲛⲁϥ ϣⲁϥⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲛϥ̄ϫⲓⲧⲟⲩ ⲉ
ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲱ ϣⲁⲣⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ
ⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟϥ ϩⲓ ⲧⲉϩⲓⲏ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲱ
ⲛⲉⲛϣⲏⲣⲉ ⲁⲩⲱ ⲛⲉⲛⲥⲛⲏⲩ· ⲁⲧⲉⲧⲛ̄ϫⲓ ⲛ̄ⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲓ
ϣⲙ̄ⲙⲟ | ⲁⲙⲏⲓⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ Fol. 8 b
ⲡϫⲥ̄ ⲡⲉⲛⲛⲟⲩ̈ⲧⲉ· ⲕⲁⲧⲁ ⲡϩⲱⲃ ⲙ̄ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄· ϣⲁϥ- ϥⲥ
ϭⲓⲛⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲉⲧ ϥ̄ⲉⲓⲛⲉ ⲙⲙⲟⲟⲩ ϩⲛ ⲧⲡⲟⲗⲓⲥ ⲙ̄
ⲡⲉⲭⲣ̄ⲥ ⲓⲥ̄ ⲑⲓⲉⲗⲏⲙ̄· ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ ϩⲉⲛⲣⲱⲙⲉ ⲙ̄
ⲡϩⲟⲩⲛ ⲛ̄ ⲧⲡⲩⲗⲏ ⲉⲩⲯⲁⲗⲗⲉⲓ ⲁⲩⲱ ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲉⲩⲣⲟⲟⲩⲧ ⲉⲙⲁⲁⲧⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ· ⲁϥⲟⲩⲱϣⲃ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉⲧⲉ ϣⲁⲩϯ ⲡⲉⲩⲟⲩⲟⲓ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲙⲛ
ϩⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲙ̄ ⲙⲛ̄ⲧⲣⲱⲙⲉ ⲛ ϩⲏⲧⲟⲩ· ⲣⲱⲙⲉ ⲅⲁⲣ
ⲛⲓⲙ ⲉⲧ ⲣⲟⲟⲩⲧ ⲁⲩⲱ ⲉⲩⲯⲁⲗⲗⲉⲓ ⲉⲩϩⲩⲙⲛⲉⲩⲉ̄ ⲉ
ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲉⲩϩⲏⲧ ⲧⲏⲣϥ̄· ϣⲁⲩⲉⲛⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲓ
ⲡⲩⲗⲏ ⲛ̄ⲥⲉⲕⲁⲁⲩ ϩⲛ̄ ⲧⲉϥⲡⲟⲗⲓⲥ (*sic*)· ⲛ̄ⲥⲉⲕⲁⲁⲩ ϩⲁϩⲧⲛ̄ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲉ ⲡⲉⲭⲣ̄ⲥ ⲛ̄ⲟⲩⲟ̄ⲉⲓϣ [ⲛⲓⲙ]· ⲁϥϫⲓⲧ
ⲉ̄ ϩⲟⲩⲛ ϣⲁ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ϣⲁ ⲡⲙⲉϩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ
ⲛ̄ⲥⲟⲃⲧ̄· ⲁⲓϭⲛ̄ⲧϥ̄ ⲉϥⲟⲩⲟ̄ⲧⲃ̄ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟ̈ⲩ· ⲉⲟⲩⲛ̄
ⲟⲩⲛⲟϭ ⲛ̄ ⲉⲟⲟⲩ ϩⲙ̄ ⲡⲥⲟⲃⲧ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲁⲓ ⲉⲙⲛ̄ϭⲟⲙ
ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲙ̄ ⲛ̄ ⲥⲁⲣⲝ̄ ⲉ ϫⲱ ⲙ̄ ⲡⲉⲟⲟⲩ ⲙⲛ̄ ⲡⲧⲁⲓⲟ̄
ⲙ̄ ⲡⲥⲟⲃⲧ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ·
ϫⲉ ⲡⲁ ϫⲥ̄ ⲟⲩⲕ ⲟ̈ⲩⲛ ⲟⲩⲛ̄ (*sic*) ⲙⲁ ϩⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉϥⲟⲩⲟ̄ⲧⲃ̄
ⲡⲁⲣⲁ ⲟⲩⲟⲛ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲱ̄ ⲡⲥⲱⲧⲡ̄ ⲙ̄
ⲡⲛⲟ̈ⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ· ⲉⲓⲥ ⲡⲙⲉϩ ⲥⲛⲁⲩ ⲛ̄ⲥⲟⲃⲧ̄ ⲟⲩⲟ̄ⲧⲃ̄
ⲡⲁⲣⲁ ⲡϣⲟⲣⲡ̄· ⲁⲩⲱ ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ̄ ⲟⲩⲟⲧⲃ̄ | ⲉ ⲡⲙⲉϩ Fol. 9 a
ⲥⲛⲁⲩ: ⲥⲉⲟⲩⲟ̄ⲧⲃ̄ ⲉ ⲛⲉⲩⲉ̄ⲣⲏⲩ ⲧⲏⲣⲟⲩ ϣⲁ ϩⲣⲁⲓ ⲉ̄ ⲡⲙⲉϩ ϥⲍ
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲥⲟⲃⲧ̄· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ·
ϫⲉ ⲡⲁ ϫⲥ̄ ⲙⲁⲧⲟⲩ ⲛⲟⲉⲓⲁⲧ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ ϯⲥⲟⲟⲩⲛ
ⲙⲙⲟⲟⲩ ⲁⲛ Ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲉϣⲱⲡⲉ ⲟⲩⲛ̄

ⲟⲩⲁ ⲉⲣⲉ ⲟⲩⲕⲟⲩⲓ ⲛ̄ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲛ̄ϩⲏⲧϥ̄· ⲏ̄ ⲟⲩⲕⲱϩ·
ⲏ̄ ⲟⲩⲙⲛ̄ⲧϫⲁⲥⲓϩⲏⲧ· ϣⲁⲩⲃⲟϭϥ̄ ⲙ ⲡⲉϥⲧⲁⲓⲟ̄ ⲛ̄ ϩⲟⲩⲛ
ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄· Ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ̄ ϩⲉⲛ-
ⲑⲣⲟⲛⲟⲥ ⲛ̄ ⲛⲟⲩⲃ ⲉⲩⲥⲏⲣ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̄
ϩⲉⲛϭⲣⲏⲡⲉ ⲛ̄ⲉⲟⲟⲩ· ⲉⲩⲕⲏ ϩⲓϫⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲛⲉⲑⲣⲟⲛⲟⲥ·
ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ̄ ⲡⲙⲉϩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲥⲟⲃⲧ̄· ⲁⲓⲛⲁⲩ
ⲉ ϩⲉⲛϣⲟⲉⲓⲙ (*sic*) ⲛ̄ⲑⲣⲟⲛⲟⲥ ⲛ̄ ϯⲛⲁϣϣⲁϫⲉ ⲁⲛ ⲉ ⲡⲉⲩ-
ⲧⲁⲓⲟ̄· ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲛⲓⲙ ⲡⲉⲧ
ⲛⲁϩⲙⲟⲟⲥ ⲙ̄ ⲡⲉⲓ ⲙⲁ ϩⲓϫⲛ̄ ⲛⲉⲑⲣⲟⲛⲟⲥ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ⲛⲁⲓ ϫⲉ ϩⲉ[ⲛ]ⲁⲕⲁⲓⲣⲉⲟⲥ ⲛ̄ⲣⲱⲙⲉ ⲛⲉ· ⲁⲩⲱ ⲛ̄ϩⲁ-
ⲡⲗⲟⲩⲥ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲛ̄ⲥⲟϭ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲓ
ⲉⲧⲉ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ϩⲁϩ ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ· ⲙⲛ̄ ϩⲁϩ
ⲙ̄ⲯⲁⲗⲙⲟⲥ· ⲁⲗⲗⲁ ϩⲉⲛⲗⲉⲝⲓⲥ ⲙ̄ⲙⲁⲧⲉ ⲛⲉⲧⲉ ϣⲁⲩ-
ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ ⲛⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛ̄ⲣⲙ̄ ⲛ̄
ⲛⲟⲩⲧⲉ· ⲛ̄ⲥⲉⲉⲓⲣⲉ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲙ̄ ⲡⲟⲗⲩⲧⲉⲓⲁ ⲉⲣⲉ
ⲡⲉⲩϩⲏⲧ ⲥⲟⲩⲧⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ϣⲁⲩⲣ̄
ϣⲡⲏⲣⲉ ⲛϭⲓ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲛ̄ϩⲟⲩⲛ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϭⲱϣⲧ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲛⲉⲓ ϩⲓⲇⲓⲱ̄ⲧⲏⲥ
ⲉⲧⲉ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ:—ⲛⲧⲁⲩϫⲓ ⲙ ⲡⲉⲓ ⲛⲟϭ
Fol. 9 *b* ⲛ ⲧⲁⲓⲟ ⲉ ⲃⲟⲗ | ⲉ ⲃⲟⲗ (*sic*) ϩⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲛ̄ⲧ-
ϥ̄ⲏ ϩⲁⲡⲗⲟⲩⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ⲡⲁⲩⲗⲟⲥ· ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̄
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ ⲧⲡⲟⲗⲓ̈ⲥ· ⲉϥϫⲟⲟⲥⲉ
ⲉⲙⲁⲁⲧⲉ· ⲉⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲁⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲁϩⲧⲙ̄ ⲡⲉ-
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓ̈ⲟⲛ ⲉⲣⲉ ⲡⲉϥϩⲟ ⲣ̄ ⲟⲩⲟ̄ⲉⲓⲛ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲣⲏ·
ⲉⲣⲉ ⲟⲩⲕⲓⲑⲁⲣⲁ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲛⲟⲩⲃ· ⲙⲛ̄ ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ
ⲛ̄ ⲛⲟⲩⲃ· ⲉϥⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ϣⲁⲣⲉ ⲛⲉⲧ
ϩⲓϫⲛ̄ ⲙ̄ ⲡⲩⲗⲏ ⲙⲛ̄ ⲛⲉⲧ ϩⲓϫⲛ̄ ⲙ̄ ⲡⲩⲣⲅⲟⲥ ⲟⲩⲱϩⲙ̄
ⲛ̄ⲥⲱϥ ⲧⲏⲣⲟⲩ ϫⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲁⲩⲱ ϣⲁⲣⲉ ⲛ̄ⲥⲛ̄ⲧⲉ ⲛ̄
ⲧⲡⲟⲗⲓⲥ· ⲛⲟⲉⲓ̈ⲛ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄
ⲛⲓⲙ ⲡⲉ ⲡⲉⲓ ⲇⲩⲛⲁⲧⲟⲥ ⲛ̄ ⲧⲉⲓ ϩⲉ Ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ: ϫⲉ ⲡⲁⲓ ⲡⲉ ⲇ̄ⲁ̄ⲇ̄ ⲡⲉⲓⲱⲧ ⲙ̄
ⲡⲉⲭⲣ̄ⲥ̄ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· ⲉⲡⲉⲓ ⲇⲏ ⲑⲓ̈ⲉⲗⲏⲙ̄ ⲛ̄ ⲧⲡⲉ ⲧⲉ
ⲧⲁⲓ· ⲉⲣϣⲁⲛ ⲡⲉⲭⲣ̄ⲥ̄ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉϥ-
ⲙⲛ̄ⲧⲉⲣⲟ· ⲇ̄ⲁ̄ⲇ̄ ⲡⲣ̄ⲣⲟ ⲡⲉⲧ ⲛⲁⲯⲁⲗⲗⲉⲓ· ⲛ̄ⲧⲉ ⲛ̄ⲧⲉ (*sic*)

ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲟⲩⲱ̄ϩⲙ̄ ⲛ̄ⲥⲱϥ ϫⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲉ ⲧⲃⲉ ⲟⲩ ⲇⲁⲇ̄ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ
ⲟⲩⲇⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲡⲉⲭⲣ̄ⲥ̄
ⲡⲉⲛ ϫⲥ̄ ⲉϥϩⲙⲟⲟⲥ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲉⲓⲱⲧ· ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ·
ⲇⲁⲇ̄ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲉ ⲣⲟϥ ϩⲛ̄ ⲧⲙⲉϩ ⲥⲁϣϥⲉ ⲙ̄ ⲡⲉ·
ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉⲧⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲙⲛ̄ϭⲟⲙ
ⲉ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉ ϩⲣⲁⲓ ϩⲛ̄ ⲗⲁⲁⲩ ⲙ̄ⲙⲁ ⲁϫⲛ̄ ⲇⲁⲇ̄
ⲡⲉⲡⲣⲟⲫⲏ|ⲧⲏⲥ· ⲉϥⲯⲁⲗⲗⲉⲓ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲙ̄ Fol. 10 a
ⲡⲉⲭⲣ̄ⲥ̄ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉ̄ⲧⲟⲩ- ϥ̄ⲑ̄
ⲉⲓⲣⲉ ⲙⲙⲟϥ ϩⲛ̄ ⲧⲡⲉ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁ ϫⲥ̄ ⲟⲩ ⲡⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲁϩ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲕⲁⲗⲱⲥ ⲉⲕϣⲓⲛⲉ
ⲛ̄ⲥⲁ ϩⲱⲃ ⲛⲓⲙ· ⲁⲗⲗⲁ ⲙ̄ⲙⲛ̄ⲧϩⲃ̄ⲣⲁⲓⲟⲥ ⲡⲉ ϯ ⲉⲟⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲡⲛ̄ⲧ ⲁϥⲥⲉⲛ̄ⲧ ⲛ̄ⲕⲁ ⲛⲓ̈ⲙ· ⲁⲩⲱ ⲟⲛ ⲡⲉϥⲟⲩⲱϩⲙ̄
ⲡⲉ ⲡⲁⲓ ϫⲉ ⲙⲁⲣⲛ̄ ⲥⲙⲟ̊ ⲉ̄ ⲡⲛⲟⲩⲧⲉ ϩⲓ ⲟⲩⲥⲟⲡ· ⲁⲛⲟⲕ
ⲇⲉ ⲁⲓⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲉⲓⲉ ⲣⲱⲙⲉ
ⲛⲓⲙ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲉϥⲥⲙⲟⲩ ⲉ ⲡⲛⲟ̊ⲧⲉ·
ⲡⲉϫⲁϥ ϫⲉ ⲁϩⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ϯ ⲉⲟⲟⲩ ⲙ̄
ⲡϫⲥ̄· ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲉⲓⲉ ⲡⲉⲧ ϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲛ̄ⲥⲉⲟⲩⲱ̄ϩⲙ̄ ⲛ̄ⲥⲱϥ ⲁⲛ: ⲡⲉϫⲉ ⲡⲁⲅ-
ⲅⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲉϣⲱⲡⲉ ⲟⲩⲣⲱⲙⲉ ⲉϥϣⲱⲛⲉ ⲡⲉ ⲙⲛ̄
ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ ϫⲉ ⲛϥ̄ⲟⲩⲱ̄ϩⲙ̄ ⲁⲛ· ⲉϣⲱⲡⲉ ⲇⲉ ⲟⲛ
ⲁϥⲣ̄ ϩⲗ̄ⲗⲟ ⲙⲛ̄ ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ ⲟⲩ-
ϫⲱⲱⲣⲉ ⲡⲉ ⲉ̄ ⲟⲩⲛ̄ϭⲟⲙ ⲙⲙⲟϥ ⲛϥ̄ⲧⲙ̄ⲟⲩⲱ̄ϩⲙ̄· ⲡⲁⲓ
ⲟⲩϫⲁⲥⲓϩⲏⲧ ⲡⲉ· ⲁⲩⲱ ⲟⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓⲧⲏⲥ ⲡⲉ· ⲛϥ̄-
ⲙ̄ⲡϣⲁ ⲁⲛ ⲛ̄ ⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟϥ: ⲧⲟⲧⲉ
ⲁϥⲉⲛⲧ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ· ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ⲛ̄ϣⲏⲛ:
ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲁⲭⲓⲉ ⲗⲩⲙⲏⲛ· ⲁϥⲉⲛⲧ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲕⲁϩ ⲛ̄ ⲛ̄ⲁⲅⲁⲑⲟⲥ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲉⲓⲉ̄ⲣⲟ ⲛ̄ ⲉⲣⲱⲧⲉ ϩⲓ
ⲉⲃⲓⲱ̄· ⲁϥⲉⲓⲛⲉ ⲙ̄ⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̄ ⲡⲟⲕⲉⲁⲛⲟⲥ· ⲡⲁⲓ
ⲉⲧ ⲧⲱⲟⲩⲛ ϩⲁ ⲧⲡⲉ· ⲁϥϫⲓ ⲙⲙⲟⲓ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ:—|
ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ· ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲉⲓⲙⲉ Fol. 10 b
ϫⲉ ⲉⲕ ⲧⲱⲛ ⲧⲉⲛⲟⲩ· ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲁϩⲉ ⲡⲁ ϫⲥ̄· ⲣ̄
ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ ϫⲉ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲱⲕ ⲧⲉⲛⲟⲩ·

ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲧⲉⲯⲩⲭⲏ ⲛ̄ ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲙⲛ̄ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ
ϫⲉ ⲉⲩϣⲁⲛⲙⲟⲩ ⲉⲩϫⲓ ⲙⲙⲟⲟⲩ ⲉ̄ ⲧⲱⲛ· ⲁⲛⲟⲕ ⲇⲉ
ⲁⲓⲙⲟⲟϣⲉ ⲙⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲁϥϫⲓ ⲙⲙⲟⲓ ϣⲁ ⲙ̄ⲙⲁ
ⲛ̄ϩⲱⲧⲡ̄ ⲙ̄ ⲡⲣⲏ· ⲁⲓϭⲓⲛⲉ ⲛ̄ ⲛ̄ⲥⲛ̄ⲧⲉ ⲛ ⲧⲡⲉ ⲉⲩⲧⲁϫⲣⲏⲩ
ⲉϫⲙ̄ ⲡⲉⲓⲉⲣⲟ ⲙ̄ⲙⲟⲟⲩ· ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲟⲩ ⲡⲉ
ⲡⲉⲓⲉ̄ⲣⲟ ⲙⲙⲟⲟⲩ ⲉ̄ⲣⲉ ⲧⲉⲓ ⲡⲉ ⲧⲁϫⲣⲏⲩ ⲉ ϫⲱϥ ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲡⲁⲓ ⲡⲉ ⲡⲟⲕⲉⲁⲛⲟⲥ· ⲡⲁⲓ ⲡⲉ ⲡⲓⲉⲣⲟ ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄ⲥ̄· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓⲣ̄ ⲡⲃⲟⲗ ⲙ̄
ⲡⲟⲅⲉⲁⲛⲟⲥ· ⲙ̄ⲡⲉ ⲓⲛⲁⲩ ⲉ ⲗⲁⲁⲩ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲛⲥⲁ ⲗⲩⲡⲉⲓ ϩⲓ ⲁϣⲁϩⲟⲙ· ϩⲓ ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ ϩⲓ ⲅⲛⲱⲫⲟⲥ·
ϩⲓ ⲕⲁⲕⲉ ϩⲓ ϩⲧⲉⲙⲧⲙ̄ ϩⲓ ⲧⲁⲕⲟ· ⲧⲟⲧⲉ ⲁⲓϭⲱϣⲧ̄ ⲁⲛⲟⲕ
ⲡⲁⲩⲗⲟⲥ· ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̄ⲥⲱϣⲉ ⲉⲥⲟ ⲛ̄ ϣⲁⲣⲃⲁ·
ⲉⲩϩⲟⲧⲉ ⲡⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ· ⲉⲥⲟ ⲛ̄ϩⲓⲉⲓⲧ ϩⲓⲉⲓⲧ· ⲉⲥⲟ
ⲛ̄ϣⲓⲕϩ̄ ϣⲓⲕϩ̄ ⲉ ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥϣⲟⲕϩ̄ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ ϣⲉ
ⲙ̄ⲙⲁϩⲉ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥϣⲟⲕϩ̄ ⲉ̄ ⲡⲉⲥⲏⲧ ⲛ̄ⲧⲁⲓⲟⲩ
ⲙ̄ⲙⲁϩⲉ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥϣⲟⲕϩ̄ ⲉ ⲡⲉⲥⲏⲧ ⲙ̄ⲙⲁⲁⲃ
ⲙ̄ⲙⲁϩⲉ· ⲟⲩⲛ̄ ϣⲓ̈ⲕϩ̄ ⲉϥϣⲟⲕϩ̄ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ϫⲟⲩⲱⲧ
ⲙ̄ⲙⲁϩⲉ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥϣⲟⲕϩ̄ ⲉ ⲡⲉⲥⲏⲧ ϣⲁ ⲁⲣⲏϫϥ̄
ⲙ̄ ⲡⲛⲟⲩⲛ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥⲙⲉϩ ⲛ̄ⲇⲣⲁⲕⲟⲛ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄
ⲉϥⲙⲉϩ ⲛ̄ϫⲁϥ· ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉϥⲙⲉϩ ⲛ̄ⲗⲁϫⲁⲧⲡ̄ (*sic*) ϩⲓ
ⲑⲏⲛ· ⲉϥⲃⲣ̄ⲃⲣ̄ ⲉ̄ ϩⲣⲁⲓ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲭⲁⲗⲭⲓⲟⲛ· ⲉⲣⲉ
ⲡⲉϥⲧⲁϭ ϥⲱϭⲉ ⲉ ϩⲣⲁⲓ ⲉ ⲡϫⲓⲥⲉ ⲙ̄ⲙⲁⲁⲃ ⲙ̄ⲙⲁϩⲉ|
Fol. 11 *a* ⲟⲩⲛ̄ ϣⲓⲕ[ϩ̄] ⲉϥⲙⲉϩ ⲛ̄ϥⲛⲧ ⲉϥⲗⲟⲙⲥ̄ ⲉⲙⲁⲁⲧⲉ· ⲟⲩⲛ̄
ⲣ̄ⲁ̄ ϣⲓⲕ ⲉϥⲙⲉϩ ⲛ̄ⲉⲓⲟⲟⲩⲉ ⲉϥϩⲁ ϩⲟⲧⲉ· ⲟⲩⲛ̄ ϣⲓⲕ ⲉϥⲙⲉϩ
ⲛ̄ⲕⲱϩⲧ̄· ⲉⲣⲉ ⲡⲉϥⲕⲱϩⲧ̄· ⲟ̄ ⲙ̄ ⲡⲁⲩⲁⲛ ⲙ̄ ⲡⲏϭⲉ· ⲟⲩⲛ̄
ϣⲓⲕϩ̄ ⲉⲣⲉ ⲡⲉϥⲕⲁⲡⲛⲟⲥ ⲃⲏⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ·
ⲟⲩⲛ̄ ϣⲓⲕϩ̄ ⲉⲣⲉ ϣⲉ ⲛ̄ⲇⲉⲕⲁⲛⲟⲥ ϩⲓ ϫⲱϥ:—ⲁⲓϭⲱϣⲧ̄
ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̄ⲉⲓⲉⲣⲟ ⲛ̄ⲕⲱϩⲧ̄· ⲉϥϥⲓ
ϩⲟⲉⲓⲙ ϩⲟⲉⲓⲙ· ⲉⲩⲟⲩⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲣⲱⲙⲉ ϩⲓ ⲥϩⲓ̈ⲙⲉ
ⲟⲙⲥ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲣⲟϥ· ϩⲟⲓⲛⲉ ⲙⲉⲛ ⲉⲩⲟⲙⲥ̄ ϣⲁ ⲛⲉⲩ-
ⲡⲁⲧ· ϩⲉⲛ̄ⲕⲟⲟⲩⲉ ϣⲁ ⲧⲉⲩⲙⲏⲏⲧⲉ· ϩⲟⲓⲛⲉ ϣⲁ ⲛⲉⲩⲥⲡⲟ-
ⲧⲟⲩ· ϩⲉⲛⲕⲟⲟⲩⲉ ϣⲁ ⲛⲉⲩϥⲱ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱϣⲃ̄
ⲡⲉϫⲁⲓ̈ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁ ϫⲥ̄ ϩⲉⲛⲟⲩ ⲛ̄ⲉ ⲛⲁⲓ ⲉⲧ
ϩⲛ̄ ⲛⲉⲓ ⲉⲣⲱⲟⲩ ⲛ̄ⲕⲱϩⲧ̄ Ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ·

ϫⲉ ⲛⲁⲓ ⲛⲉⲧ ⲉⲙ̄ⲡ ⲟⲩⲣ̄ ϩⲙ̄ⲙⲉ· ⲙ̄ⲡ ⲟⲩⲣ̄ ⲙⲟⲩ ⲛ
ⲱ̄ⲣϣ̄· ⲙ̄ⲡ ⲟⲩⲱⲡ ⲙⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲙ̄ⲡ ⲟⲩⲱⲡ ⲙⲛ̄
ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲁⲗⲗⲁ ⲁⲩⲧⲁⲕⲟ ⲙ̄ ⲡⲉⲩⲱ̄ⲛϩ̄ ⲙⲁⲩⲁⲁⲩ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ϣⲁⲩⲣ̄ ϩⲉⲛϩⲟⲟⲩ ⲉⲩϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩ[ⲧⲉ]·
ⲁⲩⲱ ϩⲉⲛϩⲟⲟⲩ ⲉⲩⲣ̄ ⲛⲟⲃⲉ ⲁⲩⲱ ⲉⲩⲡⲟⲣⲛⲉⲩⲉ: ⲙ̄ⲡ ⲟⲩⲗⲟ
ϩⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲛⲟⲕ ⲇⲉ
ⲁⲓⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲉⲧ
ⲟⲙⲥ̄ ϣⲁ ⲛⲉⲩⲡⲁⲧ: ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲛⲁⲓ ⲛⲉⲧⲉ ϣⲁⲩⲉⲓ
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̄· ⲛ̄ⲥⲉⲧⲁϩⲟⲩ ϩⲛ̄ ϩⲉⲛϩⲃⲏⲩⲉ
ⲛ̄ⲛⲱ ⲟⲩⲁⲛ· ⲉⲩⲣ̄ ⲛⲟⲃⲉ ⲙ̄ⲙⲏⲛⲉ· ⲛⲁⲓ ϩⲱⲟⲩ ⲉⲧ ⲟⲙⲥ̄
ϣⲁ ⲧⲉⲩⲙⲏⲏⲧⲉ· ⲛⲁⲓ ⲛⲉ ϣⲁⲩϫⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲙ̄
ⲡⲉⲭⲣ̄ⲥ̄ ⲙⲛ̄ ⲡϥ̄ⲥⲛⲟϥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲥⲉⲃⲱⲕ ⲛ̄ⲥⲉⲡⲟⲣ-
ⲛⲉⲩⲉ ⲙ̄ⲡ ⲟⲩⲗⲟ ϩⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ· ⲛⲉⲧ ⲟⲙⲥ̄ ϩⲱⲟⲩ ϣⲁ
ⲛⲉⲩⲥⲡⲟⲧⲟⲩ ⲛⲁⲓ ⲛⲉ ϣⲁⲩⲕⲁⲧⲁⲗⲁⲗⲉⲓ ϩⲛ̄ ⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ:— | ⲙⲛ̄ ⲛⲉⲩⲏⲓ· ⲛⲉⲧ ⲟⲙⲥ̄ ϩⲱⲟⲩ ϣⲁ ⲛⲉⲩϥⲟ ⲛⲉ Fol. 11 b
ⲛⲉⲧⲉ ϣⲁⲩⲕⲟⲙϣ̄ ⲛ̄ⲥⲁ ⲛⲉⲩⲉⲣⲏⲩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ̄ⲥⲁⲛⲕⲟⲧⲥ̄· ⲣ̄ⲃ̄
ⲉⲩⲟ̄ ⲛ̄ⲕⲣⲟϥ ⲉ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲙ̄ ⲡⲉⲙⲛ̄ⲧ̄ ϩⲱⲱϥ ⲙ̄ ⲡⲉⲓⲉⲣⲟ ⲛ̄-
ⲕⲱϩⲧ̄ ⲉϥⲟ̄ ⲙⲙⲓⲛⲉ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ· ⲉϥⲙⲉϩ ⲛ̄ⲣⲱⲙⲉ ϩⲓ
ⲥϩⲓⲙⲉ· ⲉⲣⲉ ⲡⲉⲓⲉⲣⲟ ⲛ̄ⲕⲱϩⲧ̄ ⲥⲱⲕ ϩⲁ ⲣⲟⲟⲩ· ⲁ̄ⲛⲟⲕ ⲇⲉ
ⲡⲁⲩⲗⲟⲥ ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ ϩⲉⲛϩⲓⲣ ⲉⲩⲃⲏⲕ ⲉ ⲡⲉⲥⲏⲧ
ϣⲁ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲧⲃⲁ ⲙ̄ⲙⲁϩⲉ· ⲯⲩⲭⲏ ⲉϫⲙ̄ ⲯⲩⲭⲏ·
ⲅⲉⲛⲉⲁ ⲉϫⲛ̄ ⲅⲉⲛⲉⲁ· ⲛⲉⲩⲁϣⲁϩⲟⲙ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲡⲉ·
ⲁⲩⲱ ⲛⲉⲩⲣⲓⲙⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲁ ⲛⲁⲛ ⲡϫⲥ̄· ⲁⲩⲱ
ⲙ̄ⲡ ⲟⲩⲛⲁ ⲛⲁⲩ ⲉ ⲡⲧⲏⲣϥ̄· Ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ
ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲓ̈
ϫⲉ ⲛⲁ ⲛⲉⲧⲉ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲛ̄ⲃⲟⲏⲑⲟⲥ· ϩⲙ̄
ⲡⲉⲟⲩⲟ̄ⲉⲓϣ ⲛ̄ ⲧⲉⲩⲑⲗⲓⲯⲓⲥ· ⲡⲉϫⲁⲓ ⲛⲁϥ ⲛⲁϥ (sic)· ϫⲉ
ⲉϣϫⲉ ⲟⲩⲛ̄ ⲙⲁⲁⲃⲉ ⲛ̄ⲅⲉⲛⲉⲁ ⲏ̄ ϩⲙⲉ ⲛ̄ⲅⲉⲛⲉⲁ ϩⲓϫⲛ̄
ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲣⲉ ⲡϣⲓⲕϩ̄ ⲡϣⲓⲕϩ̄ (sic) ⲛⲁⲣ̄ ⲟⲩⲏⲣ· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ̄ ϯⲣ̄ ⲙⲛ̄ⲧ̄ⲣⲉ ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲡⲉⲓ ϣⲓⲕϩ̄ ⲡⲁⲓ
ϣⲟⲕϩ̄ ϣⲁ ⲁⲣⲏϫϥ̄ ⲙ̄ ⲡⲛⲟⲩⲛ· ⲁⲩⲱ ⲛⲉϥⲃⲣ̄ⲃⲣ̄ ⲉ ϩⲣⲁⲓ̈
ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲭⲁⲗⲭⲓⲟⲛ: Ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ̈ ϫⲉ ⲱ̄
ⲡⲁⲩⲗⲱⲥ ϯⲱ̄ⲣⲕ̄ ⲕⲁⲕ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ⲡⲉⲓ ϣⲓⲕϩ̄ ⲡⲁⲓ
ⲉⲕϣⲁⲛⲭⲁⲗⲁ ⲛ̄ ⲟⲩⲁⲗⲱⲗⲉ ⲛ̄ⲱ̄ⲛⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲣⲟϥ·

ⲙⲟⲅⲓⲥ ⲛⲥ̅ⲡⲱϩ ⲉ̅ ⲡⲉⲥⲏⲧ ⲉ ⲣⲁⲧϥ̅ ⲛ̅ϣⲉ ⲛ̅ⲣⲟⲙⲡⲉ:—
Fol. 12 a ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲁϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓⲣⲓⲙⲉ:— | ⲉϫⲙ̅
[ⲣ̅ⲅ̅] ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̅ ⲛ̅ ⲧⲙⲛ̅ⲧ̅ⲣⲱⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲛⲁⲓ· ϫⲉ ⲁϩⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ̅ ⲡⲁⲩⲗⲟⲥ· ⲙⲏ̅ ⲛ̅ⲧⲕ̅
ⲟⲩⲛⲁⲏⲧ ⲛⲧⲟⲕ ⲡⲁⲣⲁ ⲡⲛⲟⲩⲧⲉ· ⲉϥⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲛ̅ϭⲓ
ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲟⲩⲛ ⲕⲣⲓⲥⲓⲥ ϣⲟⲟⲡ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲉϥϩⲟⲣϣ̅
ⲛ̅ϩⲏⲧ ⲉϫⲙ̅ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϣⲁⲛⲧ ϥ̅ⲉⲓⲣⲉ ⲙ̅ ⲡⲉϥⲟⲩⲱϣ
ϩⲓϫⲙ̅ ⲡⲕⲁϩ·:—Ⲧⲟⲧⲉ ⲁⲓϭⲱϣⲧ̅ ⲉϫⲙ̅ ⲡⲉⲓⲉⲣⲟ ⲛ̅ ⲕⲱϩⲧ̅·
ⲁⲓⲛⲁⲩ ⲉⲩϩ̅ⲗ̅ⲗⲟ ⲛ̅ ⲣⲱⲙⲉ ⲉ ⲁⲩⲉⲛⲧϥ ⲉⲩⲥⲱⲕ· ⲙ̅ⲙⲟϥ·
ⲁⲩⲟⲙⲥϥ̅ ϣⲁ ⲛⲉϥⲡⲁⲧ· ⲁϥⲉⲓ ⲛ̅ϭⲓ̈ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲁϥ-
ⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ· ⲙⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ϣⲗⲓϭ ⲛ̅ ⲕⲱϩⲧ̅· ⲉϥⲟ̅ ⲛ̅
ϣⲟⲙⲛ̅ⲧ̅· ⲛ̅ⲧⲁⲣ· ⲁϥⲉⲓⲛⲉ ⲛ̅ⲛⲉϥⲙⲁϩⲧ̅ ⲉ̅ ⲃⲟⲗ ϩⲛ̅ ⲣⲱϥ·
ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲓ ϩ̅ⲗ̅ⲗⲟ ⲛ̅ ⲣⲱⲙⲉ
ⲉⲧⲟⲩϯ ϩⲓⲥⲉ ⲛⲁϥ ⲛ ⲧⲉⲓ ϩⲉ ⲧⲏⲣ̅ⲥ̅· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁⲓ
ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉ· ⲙ̅ⲡⲉ ϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲕⲁⲗⲱⲥ ⲙ̅
ⲡⲣⲁⲛ ⲛ̅ⲧⲁⲩⲧⲁⲗⲟϥ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲉϥⲟⲩⲱⲙ ⲉϥⲥⲱ
ⲉϥⲡⲟⲣⲛⲉⲩⲉ ⲉϥⲃⲏⲕ ⲉ̅ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉ ϩⲣⲁⲓ ϩⲓϫⲙ̅
ⲡⲕⲁϩ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓϭⲱϣⲧ̅ ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲥⲁ ⲛ̅ ⲕⲉ
ⲕⲟⲩⲓ· ⲁⲓⲛⲁⲩ ⲉⲩϩ̅ⲗ̅ⲗⲟ ⲛ̅ ⲣⲱⲙⲉ ⲉ ⲁⲩⲉⲛⲧϥ̅ ⲟ ⲛⲉⲩⲡⲏⲧ
ⲛⲙ̅ⲙⲁϥ ⲛ̅ϭⲓ ϥⲧⲟⲟⲩ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ⲧⲉ ⲧⲟⲣⲅⲏ: ⲁⲩ-
ⲟⲙⲥϥ̅ ϣⲁ ⲛⲉϥⲡⲁⲧ ϩⲙ̅ ⲡⲉⲓⲉⲣⲟ ⲛ̅ ⲕⲱϩⲧ̅ ⲉⲣⲉ ϩⲉⲛⲉⲃⲣⲏϭⲉ
ⲛ̅ ⲕⲱϩⲧ̅ ϩⲓⲟⲩⲉ ⲉ ϩⲟⲩⲛ ϩⲙ̅ ⲡϥ̅ϩⲟ ⲛ̅ⲑⲉ ⲛ̅ ⲛⲉⲓ ϩⲁⲧⲏⲩ:—
ⲙ̅ⲡ ⲟⲩⲕⲁⲁϥ ⲉ̅ ϫⲟⲟⲥ ϫⲉ ⲛⲁ ⲛⲁⲓ ⲉ̅ ⲡⲧⲏⲣϥ̅· ⲁⲛⲟⲕ ⲇⲉ
ⲡⲉϫⲁⲓ̈ ⲙ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̅ ⲛⲓ̈ⲙ ⲡⲉ ⲡⲁⲓ̈· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲡⲁⲓ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉ ⲙⲡⲉ ϥϫⲱⲕ ⲉ ⲃⲟⲗ
ⲕⲁⲗⲱⲥ ⲁ̅ ⲧⲉϥⲙⲛ̅ⲧ̅ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ ⲁⲩⲧⲁⲗⲉ ⲟⲩⲛⲟϭ ⲛ̅
ⲣⲁⲛ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲙ̅ⲡⲉ ϥϯ ⲟⲩϩⲁⲡ ⲉϥⲥⲟⲩⲧⲱⲛ
Fol. 12 b ⲛⲟⲩϩⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ | ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ϥⲙⲟⲟϣⲉ ϩⲛ̅ ⲧⲙⲛⲧ-
[ⲣ̅ⲇ̅] ⲁⲅⲁⲑⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲛ̅ⲧⲁϥⲧⲁⲗⲉ ⲡⲉϥⲣⲁⲛ ⲉ ϩⲣⲁⲓ
ⲉ ϫⲱϥ· ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ϥⲛⲁⲛⲟⲩ ⲭⲏⲣⲁ ⲙⲛ̅ ⲟⲩⲟⲣⲫⲁ-
ⲛⲟⲥ· ⲉϥⲟ ⲙ̅ ⲙⲁⲥⲧ̅ ⲣⲱⲙⲉ· ⲉⲙⲛ̅ ⲛⲁ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ϩⲙ̅
ⲡⲉϥϩⲏⲧ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲧⲱⲱ̅ⲃⲉ ⲛⲁϥ ⲕⲁⲧⲁ ⲛⲉϥϩⲃⲏⲉ
ⲁⲩⲱ ⲟⲛ ⲁⲓϭⲱϣⲧ̅ ⲉ̅ ⲡⲉⲓ ⲥⲁ ⲙ̅ⲙⲟⲓ ϩⲓϫⲙ̅ ⲡⲉⲓⲉⲣⲟ ⲛ̅
ⲕⲱϩⲧ̅· ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲣⲱⲙⲉ ⲉ ⲁⲩⲟⲙⲥϥ̅ ϣⲁ ⲛⲉϥⲡⲁⲧ·

ere nevsix tolm̄ n̄ cnoq· ere qenq̄t̄ cwk e
bol qn̄ rwq m̄n̄ wantq̄· evawaroou awo evrïme
evxw mmoc· xe Ⳑanz n̄soⲛc̄ para net qn̄
n̄kolasic throt· pexaï ⲡ paggelos xe nim
pe pai pa ⲭc̄ pexaq nai xe pai otaiakonos pe·
evporneue m̄n̄ neriome n̄ notq an ne· awo
n̄qeire an ⲡ net cottwn ⲉⲡⲙⲟⲧ e bol ⲡ
pnoute· evotwm n̄ nenprosfora qn̄ otm̄mtat-
rote· evbhl e bol qm̄ cmot· nim m̄mtatwaz:
m̄n̄ qr̄ rote n̄ otrooc xe ere otran otnnq e xwq·
awo ere pesnoq ⲡ nexr̄c̄ qn̄ nevsix· avtako
ⲡ nevoreⲃⲓⲱ thrq̄ m̄n̄e qmetanoi want q̄moc·
e tbe pa[i] evwoon qn̄ nei bazanos eooo et nim
e bol· anok xe on aiswⲱt qi nei ca mmoi· qixⲏ
neiero n̄ kwⲃt· ainaz e avenq̄ etpht nⲏⲙⲁⲥ·
avomsq̄ qⲏ neiⲉro n̄ kwⲃt wa nevspotor: avei
n̄si otaggelos n̄ at na m̄n̄ ootos | n̄ kwⲃt· av- Fol. 13 a
swlm̄ e bol ⲡ nevlac m̄n̄ nevspotor kot kotï· ⲣⲉ
anok xe aiⲃwaroou awo airime· pexai ⲡ pagge-
los xe nim ne pai pa ⲭc̄· pexaq nai xe pai
otanaⲥⲛⲱⲥtnc ne evⲫcwo ⲡ plaoc· n̄qeire an
n̄net q̄wm̄ mmoor m̄n̄ n̄ⲛⲧolh ⲙ pnoute:—anok
xe on aiswⲱt ainaz e qenⲱikⲉ qixⲏ neiero n̄
kwⲃt e otn̄ qenpwme m̄n̄ qenqiome omc̄ qrai
n̄qntot: ere qen q̄nt otwm n̄cwot evⲁwaroou
awo evrime· anok xe airime awo aiawaroou·
pexe paggelos nai· xe paulos pcwtn̄ ⲡ pnoute
kmaz e ot· pexai ⲡ paggelos xe nïm ne pai pa
ⲭc̄· pexaq nai xe nai ne n̄prwme et ⲥi mnce
mmnce· etko n̄qtnz e tetm̄mtrⲏmmo· m̄n̄ otka
pnoute nat n̄ⲃonⲑoc qi qelpic· ainaz on anok
paulos e ke ma n̄ warba· evoannz e bol
emaate· ere qen̄ ke rwme m̄n̄ qen ke qiome qrai
n̄qntot: etotoⲥoⲩeⲥ n̄ca nevlac· pexai ⲡ pau-

ⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ
ⲛⲉⲧⲉ ϣⲁⲩⲕⲁⲧⲁⲗⲁⲗⲉⲓ ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̄:—ⲙⲉⲩϯ ϩⲧⲏⲩ
ⲉ̄ ⲡⲗⲟⲅⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲉⲩϯ ϭⲱⲛⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ
ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ· ⲁⲓⲛⲁⲩ ⲟⲛ ⲉⲩⲉⲓⲁⲗ ϩⲣⲁⲓ ϩⲙ̄ ⲡϣⲓⲕ
ⲉⲥⲟ ⲙ̄ ⲡⲁⲩⲁⲛ ⲙ̄ ⲡⲉⲥⲛⲟϥ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ
Fol. 13 b ⲡⲁ ϫⲟⲉⲓⲥ̄ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲉⲧ ϩⲟⲥⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ | ϫⲉ
ⲣ̄ⲉ̄ ⲡⲁⲓ ⲡⲉ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ϣⲟⲩⲟ ⲉⲓⲁⲃⲉ ⲉ̄
ⲡⲉⲥⲏⲧ ⲉ ⲣⲟϥ· ⲁⲓⲛⲁⲩ ⲉ ϩⲉⲛⲣⲱⲙⲉ ⲙⲛ̄ ϩⲉⲛϩⲓⲟⲙⲉ
ⲉⲩⲟ̄ⲙⲥ̄ ⲉ̄ ⲡⲉⲥⲏⲧ ϣⲁ ⲛⲉⲩⲡⲁⲧ· ⲁⲩⲱ ϩⲉⲛⲕⲟⲟⲩⲉ
ⲉⲩⲟⲙⲥ̄ ϣⲁ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ· ⲡⲉϫⲁⲓ̈ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ
ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ
ⲙ̄ⲙⲁⲅⲟⲥ ⲉⲧ ⲣ̄ ϩⲓϭⲉ ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄ ⲛⲉϩⲓ̈ⲟⲙⲉ· ⲛ̄ⲥⲉ-
ⲕⲁⲁⲩ ⲉⲩϩⲟⲥⲉ ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ· ⲁⲛⲟⲕ ϫⲉ ⲟⲛ ⲁⲓϭⲱϣⲧ̄
ⲁⲓⲛⲁⲩ ⲉ ϩⲉⲛⲕⲉⲣⲱⲙⲉ ⲉⲩⲟ̄ⲙⲥ̄ ϣⲁ ⲧⲉⲩⲡⲁϣⲉ· ⲉ ⲁⲩ-
ϭⲙⲟⲙ ⲛ̄ϩⲟⲩⲟ ⲉⲩϭⲟⲟⲩⲛⲉ ⲛ̄ⲥⲁϣϥ̄ ⲛ̄ϭⲱⲃ ⲛ̄ⲥⲟⲡ ⲉⲩⲙ-
ⲡⲉⲥⲏⲧ ϩⲛ̄ ⲟⲩⲉⲓⲁ̄ ⲛ̄ ⲕⲱϩⲧ̄· ⲉⲩϣⲟⲟⲡ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ⲃⲁⲍⲁ-
ⲛⲟⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ⲁⲓⲁϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓⲣⲓⲙⲉ· ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲡⲉϫⲁϥ ⲛⲁⲓ
ϫⲉ ⲛⲁ[ⲓ] ⲛⲉ ⲛ̄ϣⲁⲩⲡⲟⲣⲛⲉⲩⲉ ⲙⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ· ⲉ ⲟⲩⲛⲧⲁⲩ
ⲙⲙⲁⲩ ⲛ̄ⲛⲉⲩϩⲟⲟⲩⲧ ⲁⲩⲱ ⲟⲛ ϩⲉⲛϩⲟⲟⲩⲧ ⲉ ⲟⲩⲛ̄ⲧⲁⲩ ⲙ̄-
ⲙⲁⲩ ⲛ̄ⲛⲉⲩϩⲓⲟⲙⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ
ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ
ⲉ ϩⲉⲛⲕⲟⲩⲓ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲣⲉ ϩⲉⲛϩⲟⲓⲧⲉ ⲉⲩⲗⲁⲁⲙ ⲧⲟ
ϩⲓⲱⲟⲩ: ⲉⲣⲉ ϥⲧⲟⲟⲩ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲧⲟ ⲉ ⲣⲟⲟⲩ· ⲉⲣⲉ ϩⲉⲛ-
ⲕⲗⲁⲗ ⲛ̄ ⲕⲱϩⲧ̄ ⲛⲧⲟⲟ̄ⲧⲟⲩ ⲉⲩϯ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲩⲙⲁⲕϩ̄·
ⲁⲩϫⲓⲧⲟⲩ ⲉ̄ ϩⲉⲛⲙⲁ ⲛ̄ ⲕⲁⲕⲉ· ⲉⲩⲁ̄ϣⲁϩⲟⲙ ⲁⲩⲱ
ⲉⲩⲣⲓⲙⲉ· ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ
ϫⲥ̄· ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲩϫⲱϩⲙ̄ ⲛ̄ ⲧⲉⲩⲙⲛⲧ-
ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙ̄ⲡⲁⲧ ⲟⲩⲧⲁⲁⲩ ⲛ̄ϩⲁⲓ̈· ⲙ̄ⲡⲁⲧ ⲟⲩⲣⲧⲏ ⲙ̄
Fol. 14 a ⲡϫⲱϩⲙ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲛⲉⲩⲕⲉⲉⲓ|ⲟ̄ⲧⲉ ⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ· ⲉ ⲧⲃⲉ
ⲣ̄ⲍ̄ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ· ⲁⲛⲟⲕ ⲇⲉ
ⲟⲛ ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ̄ ϩⲉⲛⲣⲱⲙⲉ ⲙⲛ̄ ϩⲉⲛⲕⲉϩⲓⲟⲙⲉ·
ⲉⲣⲉ ⲛⲉⲩϭⲓϫ ⲙⲛ̄ ⲛⲉⲩⲟⲩⲣⲏⲏⲧⲉ ⲥⲟⲗⲡ̄ ⲉ ⲃⲟⲗ· ⲉⲛ ϩⲣⲁⲓ

ϩⲛ̄ ⲟⲩⲙⲁ ⲛ̄ ϫⲁϥ· ⲉⲣⲉ ϩⲉⲛϥⲛⲧ ⲟⲩⲱⲙ ⲛ̄ⲥⲱⲟⲩ· ⲁⲓⲁ̄-
ϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓ̈ⲣⲓⲙⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉⲛ
ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄: ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ̈ ϫⲉ ⲛⲁⲓ ⲛⲉⲧ
ϫⲓ ⲛ̄ ⲛ̄ϩⲏⲕⲉ ⲛ̄ϭⲟⲛⲥ̄ ⲙⲛ̄ ⲛ̄ⲟⲣⲫⲁⲛⲟⲥ· ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲛ̄ ϩⲉⲗⲡⲓⲥ ϩⲓ ⲃⲟⲏ̄ⲑⲟⲥ: ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ⲥⲉⲛⲁϫⲓ
ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏ̄ⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· ⲁⲓϭⲱϣⲧ̄ ⲟⲛ
ⲁⲓⲛⲁⲩ ⲉ̄ ϩⲉⲛⲕⲟⲟⲩⲉ ⲉⲩⲣⲟⲕⲉ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲟⲩⲟⲃⲉ
ⲙ̄ⲙⲟⲟⲩ ⲉⲁ ⲡⲉⲩⲗⲁⲥ ϣⲟⲟⲩ ⲉ ϩⲁ ⲡⲉⲓⲃⲉ ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ
ⲥⲱ ⲉⲩⲛ̄ ϩⲉⲛⲕⲁⲣⲡⲟⲥ ϩⲛ̄ ⲛ̄ϣⲏⲛ ⲉⲩⲕⲏ ⲉ ϩⲣⲁⲓ ⲙ̄-
ⲡⲉⲩⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲙ ⲉ̄ ⲃⲟⲗ
ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲛⲉ
ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲙ ⲟⲩⲇⲉ ⲉ̄ ⲥⲱ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ϣⲁⲩⲃⲱⲗ ⲉ̄ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲛⲏⲥⲧⲉⲓⲁ
ⲙ̄ⲡⲁⲧ ϥ̄ⲣ̄ ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ
ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ· Ⲁⲓⲛⲁⲩ ⲉ̄ ϩⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲛ̄
ϩⲉⲛⲕⲉϩⲓⲟⲙⲉ ⲉⲩⲁϣⲉ ⲉ̄ ϩⲣⲁⲓ ⲛ̄ⲥⲁ ⲡϥⲱ ⲛ̄ ⲧⲉⲩⲁⲡⲉ· ⲉⲣⲉ
ϩⲉⲛⲛⲟϭ ⲛ̄ⲗⲁⲙⲡⲁⲥ ⲛ̄ⲕⲱϩⲧ̄ ⲙⲟⲩϩ ϩⲁ ⲡⲉⲩϩⲟ̄· ⲉⲣⲉ
ϩⲉⲛⲇⲣⲁⲕⲱⲛ ⲛ̄ϩⲟϥ ⲙⲏⲣ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲉⲩⲥⲱⲙⲁ·
ⲉⲩⲟⲩⲱⲙ ⲛ̄ⲥⲱⲟⲩ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ
ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲉⲩϯ ϩⲓⲥⲉ ⲛⲁⲩ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ
ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ :—ϫⲉ ⲛⲁⲓ ⲛⲉ ϣⲁⲩⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲟⲩ :|
ϩⲛ̄ ϩⲉⲛⲥⲟϭⲛ̄ ⲛ̄ⲧⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲉⲩⲃⲏⲕ ⲉ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ Fol. 14 b
ⲉ ⲧⲃⲉ ϩⲉⲛⲙⲛ̄ⲧⲛⲟⲉⲓⲕ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲛⲉⲩϩⲁⲓ ⲁⲛ· ⲉⲩⲉⲓⲣⲉ ⲣ̄ⲏ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ϫⲁϫⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲉ ϩⲉⲛⲥⲟϭⲛ̄ ⲛ̄ⲁⲡⲁⲧⲏ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏ̄ⲛ ⲉ ⲃⲟⲗ ϣⲁ
ⲉⲛⲉϩ· ⲁⲓⲛⲁⲩ ⲟⲛ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲉ ϩⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲛ̄
ϩⲉⲛⲕⲉϩⲓⲟ̄ⲙⲉ· ⲉⲩⲟⲙⲥ̄ ⲉ̄ ϩⲉⲛϩⲟ[ⲃⲟ]ⲗⲓⲥⲕⲟⲥ ⲛ̄ⲕⲱϩⲧ· ⲉⲣⲉ
ϩⲉⲛϩⲟⲓⲧⲉ ⲉⲩⲕⲏⲙ ⲧⲟ ϩⲓⲱⲟⲩ· ⲉⲩⲟ̄ ⲛ̄ⲃⲗ̄ⲗⲉ ⲉⲩⲃⲏⲕ ⲉ̄
ϩⲣⲁⲓ ⲉⲩϣⲓⲕ ⲛ̄ ⲟⲩⲱⲧ ⲉϥⲙⲉϩ ⲛ̄ⲕⲱϩⲧ̄· ⲡⲉϫⲁⲓ̈ ⲙ̄
ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉⲛ ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲡⲉϫⲁϥ ⲛⲁⲓ
ϫⲉ ⲛ̄ϩⲉⲑⲛⲟⲥ ⲛ̄ⲁⲧⲛⲟⲩⲧⲉ ⲛⲉ· ⲙ̄ⲡ ⲟⲩⲥⲟⲩⲉⲛ ⲡⲛⲟⲩⲧⲉ
ⲉⲛⲉϩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛ ⲉ
ⲃⲟⲗ· ⲁⲓⲛⲁⲩ ⲟⲛ ⲉ ϩⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲛ̄ ϩⲉⲛⲕⲉϩⲓⲟⲙⲉ·
ⲉⲩⲡⲟⲣϣ̄ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ϩⲉⲛϩⲟⲃⲟⲗⲓⲥⲕⲟⲥ ⲛ̄ⲕⲱϩⲧ̄: ⲉⲣⲉ

ϩⲉⲛⲑⲩⲣⲓⲟⲛ ⲛ̄ⲟⲩⲁⲙ ⲥⲁⲣⲝ̄ ⲟⲩⲱⲙ ⲛ̄ⲥⲁ ⲛⲉⲩⲙⲁϩⲧ̄:
ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ̄ ϫⲟⲟⲥ ϫⲉ ⲛⲁ ⲛⲁⲛ ⲉ ⲡⲧⲏⲣϥ̄· ⲉⲣⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲉ ⲁϥⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ
ⲡⲉ ⲉⲡⲓϯⲙⲁ ⲛⲁⲩ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲥⲟⲩⲉⲛ ⲧⲉⲕⲣⲓⲥⲓⲥ
ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲩϫⲟⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲉ ⲧⲛ̄ⲥⲱⲧⲙ̄
ⲉ ⲣⲟⲟⲩ:—ⲁⲩⲟϣⲟⲩ ⲉ̄ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲉ ⲧⲛ̄ϫⲓ ⲥⲙⲏ ⲉ ⲣⲟⲟⲩ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ⲙⲛ̄ ϫⲓⲛϭⲟⲛⲥ̄ ϩⲛ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲛⲉⲧⲛϩⲃⲏⲩⲉ̄ ⲅⲁⲣ ⲙⲙⲓⲛ ⲙ̄ⲙⲱⲧⲛ̄ ⲛⲉⲛⲧ
ⲁⲩⲉⲛ ⲧⲏⲩⲧⲛ̄ ⲉ ⲡⲉⲓ ⲙⲁ ⲛ̄ ⲕⲟⲗⲁⲥⲓⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲁ-
Fol. 15 a ϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓⲣⲓⲙⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ | ϫⲉ ⲛⲓⲙ
ⲣ̄ⲑ̄ ⲛⲉ ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛⲉⲭⲏⲣⲁ ⲙⲛ̄ ⲙ̄ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧ ⲙ̄ ⲡⲉⲡⲗⲁⲥⲙⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ
ⲁⲩⲑⲓⲉ ϩⲏⲧⲟⲩ ⲉ ⲡⲉⲥⲏⲧ ϩⲛ̄ ⲟⲩⲡⲟⲣⲛⲓ̈ⲁ· ⲁⲩⲱ ⲛ̄ⲕⲉ
ϩⲟⲟⲩⲧ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲛ̄ⲙ̄ⲙⲁⲩ ϩⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲛ̄
ⲟⲩⲱⲧ ⲛ̄ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲛⲉⲩⲕⲉϣⲏⲣⲉ ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧⲟⲩ
ⲛⲉⲩⲥⲙⲙⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲛ̄ ⲧⲉⲕⲣⲓⲥⲓ̈ⲥ·
ϫⲉ ⲁⲣⲓ ⲡⲉⲛϩⲁⲡ ⲙⲛ̄ ⲛⲛ̄ⲉⲓⲟⲧⲉ· ϫⲉ ⲁⲩⲧⲁⲕⲟ ⲙ̄
ⲡⲉⲡⲗⲁⲥⲙⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲧⲁⲗⲟ ⲙ̄ ⲡⲉⲕⲣⲁⲛ ⲉ ϫⲱⲟⲩ
ϫⲉ ⲭⲣⲓⲥϯⲁ̄ⲛⲟⲥ ⲙ̄ⲡ ⲟⲩⲉⲓⲣⲉ ⲛ̄ ⲛⲕ̄ⲉⲛⲧⲟⲗⲏ· ⲁⲗⲗⲁ
ⲁⲩⲣ̄ ⲡⲕⲉⲛⲟϫⲛ̄ ⲛ̄ⲛⲉⲩⲟⲩϩⲟⲟⲣ ⲙⲛ̄ ⲛⲉϣⲁⲩ: ⲙ̄ⲡ
ⲟⲩⲕⲁⲁⲛ ⲉϣⲱⲡⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲛ̄ⲧⲛ̄ϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲕⲟⲩⲓ ⲇⲉ ⲛ̄ⲧⲁⲩϩⲟⲧⲃⲟⲩ ⲁⲩⲧⲁⲁⲩ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲛ̄
ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ϫⲉ ⲉϥⲉϫⲓⲧⲟⲩ ⲉⲩⲙⲁ ⲉϥⲟⲩⲟϣⲥ̄ ⲉ ⲃⲟⲗ·
ⲉⲩⲛⲁⲩ ⲉ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲉⲩϩⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲉⲩⲙⲏⲛ ⲉ ⲃⲟⲗ
ϣⲁ ⲉⲛⲉϩ· ⲁⲓϭⲱϣⲧ̄ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ̄ ϩⲉⲛⲣⲱⲙⲉ ⲙⲛ̄
ϩⲉⲛⲕⲉϩⲓⲟ̄ⲙⲉ· ⲉⲣⲉ ϩⲉⲛⲡⲟⲟ̄ϭⲉ ⲛ̄ϭⲟⲟⲩⲛⲉ ⲧⲟ ϩⲓⲱⲟⲩ
ⲉⲩⲙⲉϩ ⲛ̄ⲑⲏⲛ ϩⲓ ⲗⲁⲙϫⲁⲧⲡ̄· ⲉⲣⲉ ϩⲉⲛϩⲟϥ ⲛ̄ⲕⲱϩⲧ̄
ϭⲗⲙ̄ⲗⲱⲙ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲩⲙⲁⲕϩ̄· ⲙⲛ̄ ⲛⲉⲩϭⲓϫ ⲙⲛ̄
ⲛⲉⲩⲟⲩⲣⲏⲏⲧⲉ· ⲉⲣⲉ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲁⲧⲛⲁ ⲥⲱⲕ
ⲙ̄ⲙⲟⲟⲩ: ⲉⲣⲉ ϩⲉⲛⲧⲁⲡ ⲛ̄ⲕⲱϩⲧ̄ ϩⲓϫⲛ̄ ⲛⲉⲩⲁⲡⲏⲩⲉ·
ⲉⲩⲕⲱⲛⲥ̄ ⲙ̄ⲙⲟⲟⲩ· ⲉⲩϫⲡⲓⲟ̄ ⲙⲙⲟⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ
ⲛⲁⲩ· ϫⲉ ⲉⲛⲉ ⲟⲩⲛ̄ϭⲟⲙ ⲙ̄ⲙⲱⲧⲛ̄ ⲉ ⲥⲟⲩⲉⲛ ⲡⲛⲟⲩⲧⲉ·
Fol. 15 b ⲛ̄ⲧⲉⲧⲛ̄ϣⲙ̄ϣⲉ ⲛⲁϥ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲧⲉⲧⲛ̄ϣⲙ̄ϣⲉ | ⲁⲛⲟⲕ
ⲣ̄ⲓ̄ ⲇⲉ ⲟⲛ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ

ϫⲥ̅ ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ
ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲫⲟⲣⲉⲓ ⲙ̅ ⲡⲉⲥⲭⲏⲙⲁ ⲙ̅ ⲡⲉⲭⲣ̅ⲥ̅·
ⲁ ⲑⲩⲗⲏ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̅ ⲛ̅ⲣⲟⲟⲩϣ ⲁⲁⲩ ⲛ̅ⲉⲃⲓⲏⲛ· ⲙ̅ⲡ
ⲟⲩⲉⲓⲣⲉ ⲛ̅ ⲟⲩⲁⲅⲁⲡⲏ ⲛ̅ ⲟⲩϩⲟⲟⲩ· ⲟⲩⲇⲉ ⲙⲡ ⲟⲩⲛⲁ ⲛ̅
ⲟⲩⲭⲏⲣⲁ ⲙⲛ̅ ⲟⲩⲟⲣⲫⲁⲛⲟⲥ ⲛ̅ ⲟⲩϩⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ: ⲙ̅ⲡ
ⲟⲩϣⲱⲡ ⲉ ⲣⲟⲟⲩ ⲛ̅ ⲟⲩϣⲙ̅ⲙⲟ· ⲟⲩⲇⲉ ⲙⲡ ⲟⲩⲛⲁ ⲙ
ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲟⲩ· ⲙ̅ⲡⲉ ⲟⲩϣⲗⲗ ⲉϥⲟⲩⲁⲁⲃ ⲉ ⲡⲱⲟⲩ ⲡⲉ
ⲃⲱⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲛⲉϩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ· ⲙ̅ⲡⲉ
ⲛⲉⲩⲣⲟⲟⲩϣ ⲙⲛ̅ ⲛⲉⲩϩⲩⲗⲏⲕⲁ ⲁⲩⲉⲉⲓⲣⲉ ⲙ̅ ⲡⲉⲧ ⲥⲟⲩⲧⲱⲛ
ⲛ̅ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ· ⲛⲉϥϫⲓ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲡⲉⲓ ⲥⲁ
ⲙⲛ̅ ⲡⲁⲓ ⲛ̅ϭⲓ ⲡⲉⲧ ϩⲓϫⲛ̅ ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ· ⲉⲣⲉ ⲛⲉⲧ ϩⲛ̅
ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛϭⲓ
ⲛⲉⲧ ϩⲛ̅ ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲁⲛⲟⲛ ⲉⲛ ϩⲛ̅ ⲛ̅ⲕⲟⲗⲁⲥⲓ̈ⲥ· ϫⲉ
ⲙ̅ ⲡⲛⲁⲩ ⲉⲛϣⲟⲟⲡ ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲣⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ϯ
ⲛⲙ̅ⲙⲁⲛ· ⲛ̅ⲧⲱⲧⲛ̅ ϩⲱⲧ ⲧⲏⲩⲧⲛ̅ ⲉⲧⲉⲧⲛ̅ⲣ̅ ⲟⲩ ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ·
ⲁⲩⲱ ⲟⲛ ⲁϥϫⲱ ⲙⲙⲟⲟⲩ ⲉ ⲕⲉ ⲙⲁ̅· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲟⲛ
ⲛ̅ϭⲓ ⲛⲉⲧ ϩⲛ̅ ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲧⲛ̅ⲥⲟⲟⲩⲛ ϫⲉ ⲁⲛⲟⲛ
ϩⲉⲛⲣⲉϥⲣ̅ ⲛⲟⲃⲉ ⲁⲛⲟⲛ ⲛ̅ⲧⲱⲧⲛ̅ ⲇⲉ ⲁⲧⲉⲧⲛ̅ⲧⲁⲗⲉ ⲡⲣⲁⲛ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ϫⲱⲧⲛ̅ ⲙⲙⲁⲁⲧⲉ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲁ ⲗⲟⲅⲟⲥ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ⲧⲉⲧⲛⲁϫⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ϣⲁ ⲉⲛⲉϩ: ⲁⲛⲟⲕ ⲇⲉ
ⲁⲓⲁ̅ϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓⲣⲓⲙⲉ· ϫⲉ ⲟⲩⲟⲓ̈ ⲙ̅ ⲡⲅⲉⲛⲟⲥ ⲛ̅
ⲛ̅ⲣⲱⲙⲉ· ⲟⲩⲟⲓ ⲙ̅ ⲡⲣⲉϥⲣ̅ ⲛⲟⲃⲉ ϫⲉ ⲁⲩϫⲡⲟϥ ⲉ̅ ⲡⲉⲓ̈
ⲕⲟⲥⲙⲟⲥ:—| ⲁϥⲟⲩⲱ̅ϣⲃ̅ ⲛ̅ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ: Fol. 16 a
ϫⲉ ⲟⲩ ⲡⲁⲩⲗⲟⲥ ⲁϩⲣⲟⲕ ⲕⲣⲓⲙⲉ· ⲙⲏ ⲛ̅ⲧⲕ̅ ⲟⲩϣⲁⲛϩ̅ⲧⲏϥ ⲣ̅ⲓ̅ⲁ̅
ⲣⲱ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲡⲉⲓ ⲇⲏ ⲉϥⲥⲟⲟⲩⲛ ⲛ̅ϭⲓ ⲡⲛⲟⲩⲧⲉ
ϫⲉ ⲟⲩⲛ̅ ⲕⲣⲓⲥⲓⲥ ϣⲟⲟⲡ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁϥⲕⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̅
ϣⲁⲛⲧ ϥ̅ⲉⲓⲣⲉ ⲙ̅ ⲡⲉⲧ ⲉϩⲛⲁϥ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲁⲩⲱ
ⲁⲩⲛⲟϭ ⲛ̅ ⲗⲩⲡⲉⲓ ⲉⲓ ⲛⲁⲓ ⲙⲛ̅ ⲟⲩⲣⲓ̈ⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲅ-
ⲅⲉⲗⲟⲥ ⲇⲉ ⲛⲁⲓ: ϫⲉ ⲁϩⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ̅ ⲡⲁⲩⲗⲟⲥ·
ⲙ̅ⲡⲁⲧ ⲕ̅ⲛⲁⲩ ⲣⲱ ⲉ ⲧⲛⲟϭ ⲛ ⲕⲣⲓⲥⲓⲥ· ⲁⲗⲗⲁ ⲟⲩⲁ̅ϩⲕ̅
ⲛ̅ⲥⲱⲓ ⲛ̅ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲛⲉⲧ ⲟⲩⲟⲧⲃ̅ ⲉ ⲛⲁⲓ ⲛ̅ⲥⲁϣϥ̅ ⲛ̅ϭⲱⲃ
ⲛ̅ⲥⲟⲡ· ⲧⲟⲧⲉ ⲁϥϫⲓ̈ ⲙ̅ⲙⲟⲓ ⲙⲙⲟⲓ ⲉ̅ ⲡⲉⲙⲛⲧ̅ ⲛ̅ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ
ⲧⲏⲣⲟⲩ· ⲁϥϫⲓⲧ ⲉϫⲛ̅ ⲧϣⲱⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲛ· ⲁⲓϩⲉ ⲉ ⲣⲟⲥ
ⲉⲥⲧⲟⲟⲃⲉ ⲛ̅ⲥⲁϣϥⲉ ⲛ̅ⲥⲫⲣⲁⲅⲓⲥ ⲛ̅ ⲕⲱϩ̅ⲧ̅· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉ-

λος ετ μοοψε ⲙⲙⲁⲓ ⲙ̅ ⲡⲉⲧ ϩⲓϫⲛ̅ ⲧⲱⲱⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧ
ⲉ ⲁⲩⲟⲩⲱⲛ ⲛ̅ ⲧⲱⲱⲧⲉ ⲛ̅ⲧⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓⲣⲓⲧ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ· ⲉ ⲛ̅ⲧⲁⲩⲧⲁⲁⲥ ⲛⲁϥ ⲉ ⲛⲁⲩ ⲉ
ⲣⲱⲃ ⲙⲙⲁ ⲉⲧ ϥ̅ⲱⲙⲉ ⲛ̅ⲥⲱⲟⲩ· ⲉⲧ ⲱⲟⲟⲡ ⲫ̅ ⲛ̅ⲛⲟⲗⲁⲥⲓⲥ·
ⲡⲉϫⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ ⲉ ⲥⲁⲣⲱⲕ ⲉ̅ ⲡⲟⲩⲉ̅ ⲛ̅ ⲟⲩⲛⲟⲩ ⲉ
ⲙⲉⲕⲉⲱⲱⲙⲉ ⲉ̅ ⲧⲱⲟⲩⲛ ⲣⲁ ⲡⲉⲥϯ ⲃⲱⲛ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲉ
ⲛⲧⲁϥⲥⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲱⲱⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧ· ⲁⲩⲛⲟⲩ ⲛ̅
ⲕⲁⲡⲛⲟⲥ ⲛ̅ ϲϯ ⲃⲱⲛ ⲉⲓ ⲉ̅ ⲣⲁⲓ ⲫ̅ ⲧⲱⲱⲧⲉ· ⲉⲩⲛⲁⲱⲧ
ⲉⲙⲁⲁⲧⲉ ⲡⲁⲣⲁ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲁⲓⲥⲱⲱⲡ̅ ⲉ ⲡⲉⲥⲛⲧ
ⲉ ⲣⲟⲥ· ⲁⲓⲥⲛⲧ̅ⲥ ⲉⲥⲣⲛⲧ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲁⲥⲧⲁⲩ ⲛ̅ ⲕⲱⲣ̅ ⲧⲏⲣ̅ⲥ·
Fol. 16 b ⲉⲧⲥⲉⲣⲟ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ· ⲙⲟⲩⲥ ⲛ̅ⲧⲉ ⲟⲧⲣⲱⲙⲉ | ⲛ̅
ⲣⲓⲃ ⲟⲧⲱⲧ ⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲥ ⲫ̅ ⲟⲧⲣⲟϩⲣⲉϩ· ⲡⲉϫⲉ ⲡⲁⲩ-
ⲥⲉⲗⲟⲥ ⲛⲁⲓ· ⲉ ⲉⲧⲱⲁⲛⲛⲟⲧϫⲉ ⲛ̅ ⲟⲧⲣⲱⲙⲉ ⲉ ⲡⲉⲥⲛⲧ ⲉ
ⲧⲉⲓ ⲱⲱⲧⲉ ⲛ̅ⲥⲉⲧⲱⲃⲉ ⲉ ⲣⲱϥ· ⲙⲉⲣⲉ ⲡⲉϥⲣ̅ ⲡⲙⲉⲉⲧⲉ̅ ⲉⲓ
ⲉ ⲣⲁⲓ ⲙⲡⲛⲁⲧⲟ ⲉ̅ ⲃⲟⲗ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙⲙ̅ ⲡⲱⲛⲣⲉ ⲙⲙ̅
ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲙ̅ ⲡⲁⲩⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲛ̊ⲕ ⲁⲉ
ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲛⲉⲧ ⲟⲩⲛⲟⲟⲩⲁⲉ ⲙⲙⲟⲟⲩ
ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲓ ⲱⲱⲧⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉⲧ
ϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲙ̅ⲡⲉ ⲓ̅ⲥ ⲉⲓ ⲫ̅ ⲧⲥⲁⲣ̅ⲝ· ⲟⲩⲁⲉ ⲙ̅ⲡ ⲟⲩⲁ-
ⲡⲟϥ ⲫ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ⲡ ⲛⲉⲧ ϫⲱ
ⲙⲙⲟⲥ ⲁⲉ ⲡⲟⲉⲓⲕ ⲙ̅ⲡ ⲡⲛⲣ̅ⲡ ⲉⲩⲁⲧⲁⲩⲉ̅ ⲡⲣⲁⲛ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲛ̅ⲧⲟⲟⲩ ⲁⲛ ⲧⲉ ⲧⲥⲁⲣ̅ⲝ ⲙ̅
ⲡⲉϫⲣ̅ⲥ ⲙ̅ⲡ ⲡⲉⲩⲥⲛⲟϥ· ⲙ̅ⲡ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉ ⲁⲧⲁⲡⲁⲣⲛⲁ
ⲙ̅ ⲡⲉⲩⲃⲁⲡⲧⲥⲙⲁ· ⲛ̅ⲥⲉⲧⲁⲕⲟ ⲛⲧⲉⲩⲥⲫⲣⲁⲅⲓⲥ ⲫ̅ ⲟⲩ-
ⲙⲛⲧⲁⲅⲣⲁⲛⲛⲟⲥ· ⲛⲁⲓ ⲛⲉ ⲡⲉⲩⲙⲁ ⲛ̅ ⲱⲱⲡⲉ ⲱⲁ ⲉⲛⲉϥ·
ⲉⲣⲉ ⲡⲟⲩⲉ̅ ⲙⲛ̅ ⲡⲟⲩⲉ̅ ⲙⲛ̅ ⲉⲓⲣⲉ ⲛ̅ ⲟⲩⲙⲁⲣⲉ ⲛ̅ ⲱⲓⲛ· ⲉ ⲟⲧⲉ
ⲛⲁ ⲡⲉⲥⲛⲧⲉ ⲙⲙⲟϥ ⲁⲓⲛⲁⲩ ⲉ ⲣⲉⲛⲣⲱⲙⲉ ⲙⲙ̅ ⲣⲉⲛⲕⲉ-
ⲣⲓⲟⲃⲉ ⲉⲧⲱⲟⲟⲩ ⲫ̅ ⲡⲱⲥⲃ̅ ⲙⲡⲛⲁϩ· ⲙ̅ⲡ ⲡⲥⲁⲣⲝⲉϥ
ⲛ̅ ⲛⲟⲃⲉ· ⲡⲉϫⲁⲓ ⲛ̅ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲙⲙⲁ
ⲙⲉ ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲩ ⲫ̅ ⲛⲉⲓ ⲧⲟⲡⲟⲥ ⲉⲧ ⲣⲟⲥⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ
ⲁⲉ ⲛⲁⲓ ⲛⲉⲧ ϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲙ̅ⲡⲉ ⲡⲉϫⲣ̅ⲥ ⲧⲱⲟⲩⲛ ⲉ
ⲃⲟⲗ ⲫ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲟⲩⲁⲉ ⲧⲉⲓ ⲥⲁⲣ̅ⲝ ⲛⲁⲧⲱⲟⲩⲛ ⲁⲛ:
Fol. 17 a Ⲡⲉϫⲁⲓ ⲛ̅ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲡⲥⲁⲣⲝⲉϥ ⲛ̅ ⲛⲟⲃⲉ ⲙⲙ̅ ⲡⲱⲥⲃ̅
ⲣⲓⲇ ⲛⲉⲧ ⲛ̅ ⲡⲉⲓ | ⲙⲁ ⲙⲙⲁⲁⲧⲉ· ⲛⲉ ⲙⲙ̅ ⲣⲙⲟⲓ ⲛⲧⲟϥ ⲫ̅ ⲛ̅

пеі ма· пеха[ч] наі же ⲙⲡⲛⲟⲩ· пωⲥ ⲙⲡⲛⲁⲁте
ⲙⲙⲟ пха[ч] нет м пеі ма· пеха[і] м пагг̈елос же
ерωан прн ωа е хωоⲩ сенащⲱⲡⲉ ан· пеже пас-
гг̈елос наі· же ерωан сащⲧ̄ прн ωа ⲉ̄ хωоⲩ·
ⲛ̄сенарноⲩ ан е тⲃе пха[ч] ет рі хωоⲩ· Тоте
аіпωрⲯ̄ е воλ ⲛ̄наⲥіх аіаωароⲩ: аⲩω аірⲱⲙе
еіхω ⲙⲡⲛⲟс· же наноⲩс ⲙⲡ оⲩхпо м пасевнс
ⲉ̄хⲙ̄ пкаⲣ· ⲛ̄роⲩо е рос е аⲩхпоⲩ· ⲟⲩ̄ тетноⲩ
ⲛ̄таⲩнаⲩ е роі еірⲱⲙе· аⲩω е воλ тнроⲩ: аⲩ-
аⲩрⲱⲙе ⲛ̄сі нет ⲟⲩ̄ ⲛ̄коλасїс· нет рі ⲟⲩ̄ ⲙⲙⲟ нет
рі воλ· аіⲥωⲯⲧ̄ анок паⲩλос аінаⲩ е тпе
есоⲩωп: аінаⲩ е ⲙιханλ пархагг̈елос ⲛ̄ таіа-
оⲩкн· аⲥеі е воλ ⲟⲩ̄ тпе· ⲙⲙⲟ тестратеіа тнр̄с̄ ⲛ̄
ⲛагг̈елос· анагг̈елос тнроⲩ пароⲩ ехⲙ̄ петро·
а нет ⲟⲩ̄ ⲛ̄коλасіс тнроⲩ наⲩ е рооⲩ ⲉⲩрⲱⲙе:
пеха[ч] нач же на нан пархагг̈елос ⲛ̄ таіа-
оⲩкн· пнанⲧ пет тωⲃ̄ ехⲙ̄ тⲙⲛⲧрωⲙе ⲛ̄наⲩ
ⲙⲙⲟ· ере пкосⲙос ⲙоⲧⲛ̄ е тⲃⲙⲛⲧк ⲱ ⲙιханλ·
аннаⲩ ⲉ̄ текрісіс ансоⲩеⲛ пⲱнре ⲙ пноⲩте: ене
оⲩнсоⲙ гар ⲙⲡⲛⲟк пе е ⲣ̄ паⲣре е рок ⲙⲡаⲧ
ⲛ̄еі е пеі топос· ет ⲙⲉⲣ ⲛ̄рісе· ансωⲧⲙ̄ же
текрісіс ⲙооп ⲙⲡаⲧ ⲛ̄еі е воλ ⲟⲩ̄ сωⲙа· ⲙⲡе ⲙ
рооⲩⲧ ⲙⲙⲟ оⲩλн ⲙ пкосⲙос каⲁⲛ ω ⲙⲙⲟ
е ⲙетаноі: Ⲁⲩоⲩωⲱⲡ̄ же ⲛ̄сі ⲙιханλ ечхω
ⲙⲡⲛⲟс· же сωⲧⲙ̄ е роі ⲱ нет ⲟⲩ̄ ⲛ̄коλасіс:— |
сωⲧⲙ̄ е ⲙιханλ ечⲱаже· паі ет аⲣ е ратⲧ̄ ⲛ̄наⲩ Fol. 17 b
ⲙⲙⲟ ⲙⲡⲙⲟⲩто е воλ м пноⲩте· чоноⲩ ⲛ̄сі пноⲩте ⲣⲓⲍ
паі ефⲱⲡⲉ нач· аⲩω чоноⲩ ⲛ̄сі пхⲥ̄ паі ефаⲁⲩ
ерат ⲙⲡесⲱⲡⲉ е воλ· же ⲙⲙⲟ оⲩооо ⲛ̄ оⲩωт
оⲩае оⲩоⲩн ⲛ̄ оⲩωт оⲩеіне· е тⲙ̄ тωⲃ̄ ехⲙ̄
пгенос ⲛ̄ ⲛрωⲙе· ⲙιханλ ечтⲱⲃ̄ ⲟⲩ̄ тпе·
ⲛ̄рωⲙе ⲭωоⲩ сеⲥре ⲛ̄ неⲧⲁнр ⲭⲓⲍ ⲙⲡаⲧ
неⲧⲣорпіа· ⲙⲡ оⲩϥ тоотⲟ̄ м ⲙιханλ ⲛ̄сі нет
ⲭⲓⲍ ⲙⲡаⲧ· ⲱ ⲛ̄рωⲙе аⲧетⲛ̄ петⲛⲁⲟⲩⲁⲓⲱⲙ тнр̄ⲧ̄

ⲙ̄ⲡⲉ ⲧⲛ̄ⲙⲉⲧⲁⲛⲟⲓ: ⲁⲛⲟⲕ ⲡⲉ ϣⲁⲓⲧⲱⲃϩ̄ ⲙ̄ ⲡϫⲥ̄
ϣⲁⲛⲧϥ̄ⲧⲛ̄ⲛⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲛ̄ ⲧⲉⲓ̈ⲱⲧⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ·
ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ ϣⲁⲓⲧⲱⲃϩ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲁⲛⲧⲉ ⲡⲛⲟⲩⲛ
ⲟⲩⲱⲛ ⲛ̄ ⲣⲱϥ· ⲛϥ̄ϣⲟⲩⲟ̄ ⲙⲟⲟⲩ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲕⲁϩ·
ⲛϥ̄ϯ ⲙ̄ ⲡⲉϥⲕⲁⲣⲡⲟⲥ· ϯⲣ̄ ⲙⲛ̄ⲧⲣⲉ· ⲛⲏⲧⲛ̄ ϫⲉ ⲉⲣϣⲁⲛ
ⲟⲩⲁ ⲣ̄ ⲟⲩⲕⲟⲩⲓ ⲛ̄ⲁⲅⲁⲑⲟⲛ· ϣⲁⲓϣⲱⲡⲉ ⲛⲁϥ ⲛ̄ ⲛⲁϣⲧⲉ
ϩⲓ ⲃⲟⲏ̄ⲑⲟⲥ: ϣⲁⲛⲧ ϥ̄ⲛⲟⲩϩⲙ̄ ⲉ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ· ⲉⲩⲧⲱⲛ ϭⲉ
ⲧⲉⲛⲟⲩ ⲛⲉⲧⲛ̄ϣⲗⲗ ⲏ ⁘ ⲉⲩⲧⲱⲛ ⲛⲉⲧⲛ̄ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲩⲧⲱⲛ
ⲛⲉⲧⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲩ· ⲁⲧⲉⲧⲛ̄ⲧⲁⲕⲟ ⲙ̄ ⲡⲉⲧⲛ̄ⲟⲩ-
ⲟ̄ⲉⲓϣ ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ⲁⲁϥ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲣⲓⲙⲉ ϭⲉ ⲱ ⲛ̄ⲣⲱⲙⲉ
ⲛ̄ⲧⲁⲣⲓⲙⲉ ϩⲱⲱⲧ ⲙⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϥⲛⲁⲣⲓⲙⲉ ϩⲱⲱϥ ⲛⲙ̄ⲙⲏⲧⲛ̄·
ⲙⲉϣⲁⲕ ⲛ̄ⲧⲉ ⲡϣⲉⲛϩ̄ⲧⲏϥ ϯ ⲛⲏⲧⲛ̄ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲙ̄ ⲙⲟⲧ-
Fol. 18 a ⲛⲉⲥ | ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̄ϭⲓ ⲛⲉⲧ ϩⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ
ⲣⲓⲉ̄ ⲉⲩⲣⲓⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲩⲁϣⲁϩⲟⲙ ⲕⲁⲧⲁ ⲧⲉⲛⲧⲟⲗⲏ ⲙ
ⲙⲓ̈ⲭⲁⲏⲗ· ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛⲁ ⲛⲁⲛ ⲡϣⲏⲣⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̄:—Ⲁ ⲡⲁⲩⲗⲟⲥ ϩⲱⲱϥ ⲟⲛ ⲱϣ ⲉ ⲃⲟⲗ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲁ ϫⲥ̄ ⲓⲥ̄ ⲡⲉⲭⲣⲥ̄ ϣⲉⲛϩ̄ⲧⲏⲕ ϩⲁ
ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ⲧⲟⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲁϥⲡⲁϩⲧϥ̄ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ϣⲉⲛϩ̄ⲧⲏⲕ ϩⲁ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ϣⲛ̄ϩⲧⲏⲕ ϩⲁ ⲧⲉⲕϩⲓ-
ⲕⲱⲛ· ϣⲉⲛϩ̄ⲧⲏⲕ ϩⲁ ⲛ̄ϣⲏⲣⲉ ⲛ̄ⲁⲇⲁⲙ· ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ
ⲉ̄ ⲧⲡⲉ ⲉⲥⲕⲓⲙ· ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩϣⲏⲛ ⲉⲩⲕⲓⲙ ⲉ ⲣⲟϥ ϩⲓⲧⲛ̄ ⲟⲩ-
ⲧⲏⲩ:—ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲡⲁϩⲧⲟⲩ ⲙ̄ ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲓⲛⲁⲩ ⲉ̄ ⲡϫⲟⲩⲧⲁϥⲧⲉ ⲙ̄ⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲍⲱⲟⲛ ⲉ ⲁⲩⲡⲁϩⲧⲟⲩ: ⲁⲓⲛⲁⲩ
ⲉ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉ ⲁⲩⲡⲁϩⲧⲟⲩ·
ⲁⲓⲥⲱⲧⲙ̄ ⲉⲩⲥⲙⲏ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉ̄ⲧⲉⲧⲛ̄-
ⲧⲱⲃϩ̄ ⲙⲙⲟⲓ ⲙⲛ̄ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲗⲩⲧⲟⲩⲣⲅⲟⲥ· ⲁⲩⲥⲙⲏ
ϣⲱⲡⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲛⲧⲱⲃϩ̄ ⲉϫⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ·
ⲉⲛϭⲱϣⲧ̄ ⲉ ⲧⲉⲕⲙⲛ̄ⲧⲛⲁⲏⲧ· ⲁⲓⲛⲁⲩ ⲉ ⲧⲡⲉ ⲉⲥⲟⲩⲏⲛ· ⲁ
ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ· ⲉ̄ ⲟⲩⲛ̄ ⲟⲩ-
ϭⲣⲏⲡⲉ ϩⲓϫⲛ̄ ⲧⲉϥⲁⲡⲉ· ⲁ ⲛⲉⲧ ϩⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲩ ⲉ
ⲣⲟϥ· ⲁⲩⲟⲩⲱϣ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛⲁ ⲛⲁⲛ: |

пшнре м̄ пноуте ет оно̄ · ак† м̄тон н̄ на тпе Fol. 18 b
м̄н нет ріхе̄ пкас̄ · † мотнес нан рωωн̄ · ик̄ м̄ ріс
пнаү сар н̄таннаү е рок а тмотнес тарон · ауω
рн̄ тетноү ет м̄ннаү · а тесеин м̄ пшнре м̄
пноуте вωк е воλ рн̄ н̄колаєїс тнроү ечхω
м̄мос · же ау и рωв енаноуч пент атетн̄ааү ·
ріхе̄ пкас̄ · же еіе† м̄тон интӣ · ауш∣ωр̄ е воλ
м̄ па сноү ē тве тнутн̄ · м̄пе тн̄метаноі · ау†
клом н̄шоите е хωі ē тве тнутн̄ · м̄пе тн̄мета-
ноі · н̄сих н̄таүплассе м̄мωтӣ · ауоутоү н̄ечт̄
е тве тнутн̄ · ауω м̄пе тн̄метаноі · аіаітеі н̄
оүнооү ē трасω · ауеіне наі н̄ оүсіщε м̄н оү-
ріхе̄ · еіоүт̄ е песѳос · ауω м̄пе тн̄метаноі · ау-
конст̄ н̄ оүлоуχн е па спір н̄ оүнаү ē тве
тнутн̄ м̄пе тн̄метаноі напрофнтнс м̄н наі-
каюс тнроү аунооүтоү ē тве тнутн̄ · м̄пе
тн̄метаноі · рн̄ наі тнроү · ау† метаноіа интӣ
ауω м̄пе тн̄метаноі ·:—аλλа ē тве мιχанλ м̄н
па мерит паγλос · н̄ †ѳотωщ ни е λγпеі м̄мооү
м̄н нет ч̣і просфора ра рωтн̄ · нетн̄шнре м̄н
нетн̄с[и]нт · же оун̄ оγон сар н̄рнтоү есеіре н
наентолн : ауω ē | тве та м̄нтасваос же аітωоγн Fol. 19 a
е воλ рн̄ нетнооүт · †наү интӣ н̄ тκγріакн ріζ
н̄топ ката сαββатон · ауω пταіоү н̄рооү ет
м̄н̄нса танастасіс · н̄таітωоγи е воλ рн̄ нет
мооүт н̄рнтс̄ · тоте нет рн̄ н̄колаїс тнроү ауωщ
е воλ етхω м̄мос же тн̄сωоү ē рок іс пшнре
м̄ пноуте ет оно̄ · же наноү перооү нан н
м̄тон · пара пенаре тнр̄ц̄ н̄тананч ріхе̄ пкас̄ ·
м̄пат н̄ещε же нει ρісе щооп · ене ит анещε
же нει ρісе тнроү наει ē хωк · нещаχι ик̄ пе ·
оүае нещаү ик̄ пе ауω нещар̄ λааү н̄рωк̄
ик̄ пе ріхе̄ пкас̄:—ω̄ сар пе пещωат же хωк е
пкосмос · аλнωс еіс и елρω[ү]ет инт е ρаі рн̄

ⲣⲱϥ ⲛ̄ ⲛⲉⲛⲉⲣⲏⲩ· ⲑⲱ ⲛⲙ̄ⲙⲁⲛ ⲙⲛ̄ ⲛ̄ⲣⲓⲙⲉ ⲉⲧ ⲛ̄ⲉⲓⲣⲉ
ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲛ̄ϥⲛ̄ⲧ̄ ⲉⲧ ϩⲁ ⲣⲟⲛ· ⲥⲉϩⲟⲥⲉ ⲛⲙ̄ⲙⲁⲛ
ⲛ̄ϩⲟⲩⲟ̄ ⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲉⲧ ⲛ̄ ⲛ̄ϩⲏⲧⲥ̄· ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲛ̄
ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲉⲡⲓϯⲙⲁ ⲛⲁⲩ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲣⲓⲙⲉ
ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲱϣ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛⲁ ⲛ̄ϩⲏⲧⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲱⲧⲛ̄·
ϫⲉ ⲙⲡⲉ ⲧⲛ̄ⲕⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲏⲧⲛ̄ ⲛ̄ ⲃⲟⲏⲑⲟⲥ ϩⲓ ϩⲉⲗⲡⲓⲥ·
ⲙⲛ̄ ⲛⲁ ϩⲛ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲙ̄ ⲡⲉⲧⲉ ⲙ̄ⲡⲉ ϥⲉⲓⲣⲉ ⲙ̄ ⲡⲛⲁ·
ⲛ̄ⲧⲁ ⲡⲛⲁ ⲧⲁϩⲉ ⲧⲏⲩⲧⲛ̄ ⲙ̄ⲙⲁⲧⲉ ⲛ̄ⲧⲉⲩϣⲏ ⲛ ⲧⲕⲩⲣⲓⲁⲕⲏ·
ⲉ ⲧⲃⲉ ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲁⲩⲉⲛⲧϥ ⲉ ⲡⲉⲓ̈
ⲙⲁ:—ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ· ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲱⲧⲡ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲕⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ: ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲁϩⲉ
Fol. 19 b ⲡⲁ ϫⲟⲉⲓⲥ | ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲱⲓ ⲟⲛ ⲧⲉⲛⲟⲩ·
ⲣ̄ⲓ̄ⲏ̄ ⲛ̄ⲧⲁϫⲓⲧⲕ̄ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ϫⲉ ⲉⲣⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ ⲙⲛ̄ ⲟⲩⲧⲉⲗⲏⲗ· ⲁⲩⲥⲃ̄ⲧⲱⲧⲟⲩ
ⲅⲁⲣ ⲛ̄ϭⲓ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲉ ⲧⲣⲉⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̄ ⲧⲏⲣⲟⲩ·
Ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲙⲟⲟϣⲉ ⲙⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲧⲟⲣⲡⲧ̄ ϩⲙ̄
ⲡⲉⲡⲛ̄ⲁ̄· ⲁϥϫⲓ̈ ⲙ̄ⲙⲟⲓ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲡⲉϫⲉ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ⲛⲁⲓ̈· ϫⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲕⲛⲁⲩ ⲉ ⲡⲙⲁ ⲉ ϯⲛⲁϫⲓⲧⲕ̄
ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ: ⲡⲙⲁ
ⲛ̄ⲧⲁ ⲁⲇⲁⲙ ⲡⲁⲣⲁⲃⲁ ⲛ̄ϩⲏⲧϥ ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ· ⲛ ⲧⲉⲣⲉ
ⲓϩⲱⲛ ⲇⲉ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲓⲛⲁⲩ ⲉ ⲧⲁⲣⲭⲏ
ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲉⲓⲉⲣⲟ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ϫⲱⲣⲙ̄ ⲟⲩⲃⲏⲓ· ϫⲉ ⲡⲁⲓ ⲡⲉ ⲫⲓⲥⲱⲛ ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲡⲕⲁϩ ⲧⲏⲣϥ̄ ⲛ̄ ⲉⲩⲉⲓⲗⲁⲧ· ⲅⲉⲱⲛ ⲡⲉⲧ ⲕⲱⲧⲉ ⲉ ⲡⲕⲁϩ
ⲧⲏⲣϥ̄ ⲛ̄ ⲛⲉϭⲟⲟϣⲉ· ⲧⲉⲅⲣⲓⲥ ⲡⲁⲓ ⲡⲉⲧ ⲥⲱⲕ ⲙ̄ ⲡⲙ̄ⲧⲟ
ⲉ ⲃⲟⲗ ⲛ̄ⲛⲁⲥⲥⲩⲣⲓⲟⲥ· ⲡⲉⲩⲫⲣⲁⲧⲏⲥ ⲡⲁ ⲡⲉⲧ ⲥⲱⲕ ⲙ̄
ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ: ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲓⲣ̄
ⲡϩⲟⲩⲛ ⲙ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲓⲛⲁⲩ ⲉⲩϣⲏⲛ ⲉϥⲣⲏⲧ ⲉⲣⲉ
ⲧⲉϥⲛⲟⲩⲛⲉ ϣⲁⲩⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲩⲡⲩⲅⲏ· ⲉⲥϯ ⲙⲟⲟⲩ
ⲉ ⲧⲉϥⲧⲟⲉ ⲛ̄ⲁⲣⲭⲏ ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲉⲓⲉⲣⲟ· ⲉ̄ⲣⲉ ⲡⲉⲡⲛ̄ⲁ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲓϥⲉ ϩⲓϫⲙ̄ ⲡϣⲏⲛ ⲉϥϣⲁⲛⲥⲱⲕ ⲛ̄ϭⲓ ⲡⲙⲟⲟⲩ·
ϣⲁⲣⲉ ⲡⲉⲡⲛ̄ⲁ̄· ⲱϣ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ
Fol. 20 a ⲟⲩ ⲡⲉ ⲡⲉⲓ ϣⲏⲛ ⲉⲧ ϣⲟⲩⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲁϥⲟⲩ[ⲱ]ϣⲃ̄
[ⲣ̄ⲓ̄ⲑ̄] ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉ|ⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ϩⲁ ⲑⲏ ⲙ̄ⲡⲁⲧⲉ

пноуте таиіе тпе мн пкас· мн лаау нса
моот ммаате· аүω ере пепна м пноуте наеу-
нит ѓхи мноот· и тере пноуте же таиїе тпе
мн пкас· пепна нщорп пе ѓхи мноот· нточ
оп пе ѓхи пщни· ецщаннце же нѕι пепна·
щасωк· нѕι моот· анок же ацмаρте и та
ѕιх ацхіт е тмнте м ппарадеісос· ацтсавоι
е пщни и сотєп ппет наноуч мн ппет θοοт·
пехас наι же паι пе пщни нта моот ει доун
ѐ пкосмос е тѵнтц· паι пе нта адаш отωш
е воλ нонтц щанте моот ει ехи ρωме ним·
ацтсавоι оп е ке щни ецрнт ѕи тмнте м ппара-
деісос· пехас наι же паι пе пщни м пωнѯ·
ере отхеровеим мн отснце и кωѯт кωѯт (sic) кωте
е ро· е пкωте· досоп же еіаадє (sic) рат е σωщт е
пеоот м пщни м пωнѯ· аіσωщт аінат е тпар-
θенос асει ере щоынт насселос ртмнете е рос·
анок же аіотωщѫ пехаι м насселос же ним те
таι па хс· пехас наι же таι те маріа тмат м
пенхоеіс іс пехрс· есрм пει ноѕ и еоот· аүω
и тере єрωк е доун ѐ рої пехас наι· же хаіре
пαѵλος πιερит м пноуте хаіре пαѵλος πιερит |
πιερит и насселос мн нрωме· хаіре пαѵλος Fol. 20 b
пент ацщωпе и кѵріѯ и тме ѕи тпе аүω ѓхи [pd]
пкас· нαικαιος тнрот сетωѯ м па щнре· іс
пехс ете па хс пе· же кнапюе ммоот· мѐнне
м пαѵλος ѐ ѓраι ща рок нтнпнат е рок ѕи
тсарѯ· мпат ѯει е воλ ѕи сωма· пехе па щнре
ипιερит наι же ѓрωк и ѓнт и отκοοι и отоеіщ·
ецщωпе нтмнтн ща епеѯ· пехат тнрот ѕи
отпаро и отωт· же мпр λγπει ммоот пен-
хоеіс· тнотωк е трннат е рок ѕи тсарѯ· е ацхі
м пει ноѕ и еоот и и тει ѕе· ецщι ра ней ноѕ
мн ней коуі· ерщан поуа поуа ει ѐ доун е тει

ⲙⲛ̄ⲧⲉⲣⲟ· ϣⲁⲛϣⲓⲛⲉ ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲓ̈ ⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲉ ⲧⲃⲉ
ⲟⲩ· ϣⲁⲩϫⲟⲟⲥ ϫⲉ ⲟⲩⲁ̄ ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ·
ⲉϥⲧⲁϣⲉⲟⲉⲓϣ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄ ϩⲛ̄ ⲛⲉϥϣⲁϫⲉ ⲉⲧ ϩⲟⲗϭ̄·
ⲉϥⲥⲱⲕ ⲛ̄ ϩⲉⲛⲙⲏⲏϣⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭⲣ̄ⲥ̄· ⲉϥϫⲓ ⲙ̄-
ⲙⲟⲟⲩ ⲉ̄ ϩⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄ ⲑⲓⲉⲗⲏⲙ̄· Ⲉⲓⲥ
ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟ̊ ⲟⲩⲏⲏϩ ⲛ̄ⲥⲱⲓ ϫⲉ ⲉⲩⲛⲁⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲕ·
ϯⲱ̄ⲣⲕ̄ ⲛ̄ ⲧⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ ⲱ̄ ⲡⲥⲱⲧⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲩⲗⲟⲥ· ϫⲉ ⲡⲉⲧ ⲛⲁⲥϩⲁⲓ ⲛ̄ ⲛ̄ϣⲁϫⲉ ⲛ ⲧⲉⲓ ⲁⲡⲟⲕⲁ-
Fol. 21 a ⲗⲩⲙⲯⲓⲥ· | ⲛ̄ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲥ ϩⲛ̄ ⲙ̄ⲡⲏⲩⲉ· ⲛ̄ⲛⲉ ϥϫⲓ-
[ⲣⲕⲁ] ϯⲡⲉ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲃⲁⲍⲁⲛⲟⲥ ϩⲛ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲛ̄ⲧⲁⲕⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲧⲁⲛⲁⲅⲕⲏ ⲙ̄ⲙⲁⲁⲧⲉ ⲛ̄
ⲧⲉⲩϭⲓⲛⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲟ̄ϣⲥ̄ ϩⲛ̄
ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲥⲉⲛⲁⲡⲱϩ ⲙ̄ ⲡⲉⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉϥ-
ⲛⲟⲃⲉ· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ ⲛϥ̄ϩⲁⲣⲉϩ ⲉ̄ ⲛⲉⲛ-
ⲧⲟⲗⲏ ⲙ̄ ⲡⲁ ϣⲏⲣⲉ· ⲡⲁ ϣⲏⲣⲉ ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ϩⲙ̄
ⲡⲉⲓ ⲕⲟⲥⲙⲟ̊ⲥ ⲁⲩⲱ ⲛϥ̄ⲣ̄ ⲟⲩⲛⲁ ⲛⲙ̄ⲙⲁⲩ ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄
ⲡⲉⲩϭⲙ̄ⲡϣⲓⲛⲉ· ⲛⲁⲓⲁⲧⲕ̄ ⲛ̄ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲥⲟⲡ ⲱ̄ ⲡⲁⲩ-
ⲗⲟⲥ· ⲙ̄ⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ
ⲡⲉⲛⲧ ⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̄· ϯⲣ̄ ⲙⲛⲧⲣⲉ ⲛⲁⲕ ϫⲉ
ⲣⲱⲙⲉ ⲛⲓⲙ ⲉϥⲛⲁⲉⲓⲣⲉ ⲙ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁϣⲏⲣⲉ· ⲁⲛⲟⲕ
ⲡⲉ ⲡϣⲟⲣⲡ̄ ⲉϣⲁⲓⲉⲓ ⲉ̄ ⲃⲟⲗ ϩⲏⲧⲟⲩ ⲙ ⲉⲓⲕⲁⲁⲩ ⲉⲣ̄ ϩⲁⲛ-
ϣⲙ̄ⲙⲟ· ϣⲁⲛⲧ ⲟⲩⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ϣⲏⲣⲉ ϩⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ· ϩⲱⲥ ⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϣⲁϫⲉ ⲛⲙⲙⲁⲓ ⲉⲓⲥ
ⲕⲉ ϣⲟⲙⲛ̄ⲧ ⲁⲩⲉⲓ ⲙ̄ ⲡⲟⲩⲉ ⲉⲛⲉⲥⲱⲟⲩ ⲉⲙⲁⲁⲧⲉ ϩⲛ̄ ⲧⲉⲩϩⲓ-
ⲕⲱⲛ· ⲉⲣⲉ ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ϩⲩⲙⲛⲉⲩⲉ ⲉ ⲣⲟⲟⲩ· ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ̄
ⲣⲟⲓ ⲁⲩⲣⲁϣⲉ ⲛⲙ̄ⲙⲁⲓ· ⲡⲉϫⲁϥ ϫⲉ ⲉⲓⲉ̄ ⲙⲡ ⲕ̄ⲥⲟⲩⲱ̄ⲛⲟⲩ
ⲡⲁⲩⲗⲟⲥ· ⲡⲉϫⲁⲓ̈ ϫⲉ ⲙⲡⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ
Fol. 21 b ⲛⲁⲓ ⲛⲉ ⲛ̄ⲉⲓⲟⲧⲉ ⲙ̄ ⲡⲗⲁⲟⲥ· ⲁⲃⲣⲁϩⲁⲙ· | ⲙⲛ̄ ⲓⲥⲁⲁⲕ
ⲣⲕⲃ ⲙⲛ̄ ⲓ̈ⲁⲕⲱⲃ· ϩⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲙ̄ⲙⲟⲓ· ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲛⲁⲓⲁⲧϥ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁϫⲓⲧϥ̄
ⲛ̄ϭⲟⲛⲥ̄ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲉ ⲁⲃⲣⲁϩⲁⲙ ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲁ ϣⲏⲣⲉ ⲓ̈ⲥⲁⲁⲕ ⲛ̄ⲧⲁⲓⲧⲁⲗⲟϥ ⲉ̄ ϩⲣⲁⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲓⲥ

ⲓⲁ̅ⲕⲱⲃ ⲡⲙⲉⲣⲓⲧ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ϩⲙ̅ ⲡⲧⲣⲛ̅ⲥⲟⲩⲉⲛ
ⲡⲛⲟⲩⲧⲉ ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲙ̅ⲡⲉ ϥⲗⲩⲡⲉⲓ ⲙ̅ⲙⲟⲛ ⲛ̅ϭⲓ
ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲧⲉⲣ ⲛ̅ⲉⲓ ⲉ̅ ⲣⲁⲧϥ̅· ⲛⲁⲓⲁⲧⲟⲩ ⲛ̅ⲣⲱⲙⲉ ⲛⲓⲙ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲕ̅· ⲛ̅ⲥⲉϩⲩⲡⲟⲙⲉⲓⲛⲉ ⲉ
ⲡⲛⲟⲩⲧⲉ ϩⲛ̅ ⲟⲩϩⲓⲥⲉ ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲙⲛ̅
ⲟⲩⲧⲃ̅ⲃⲟ ⲙⲛ̅ ⲟⲩⲑⲃ̅ⲃⲓⲟ̅· ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣⲙ̅ⲣⲁϣ ⲙⲛ̅ ⲟⲩ-
ⲡⲓⲥⲧⲓⲥ ⲉ̅ ϩⲟⲩⲛ ⲉ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲁⲛⲥⲙⲓⲛⲉ ⲛ̅ ⲟⲩⲇⲓⲁ-
ⲑⲩⲕⲏ ϩⲙ̅ ⲡⲁⲓ ⲉ̅ⲧ ⲉⲕⲕⲩⲣⲓⲥⲍⲉ ⲙ̅ⲙⲟϥ ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̅ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲕ̅· ⲁⲛⲟⲛ ⲡⲉⲧ ⲛⲁⲇⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁⲩ: ϩⲟⲥⲟⲛ ⲉⲣⲉ ⲛⲁⲓ ϣⲁϫⲉ ⲁⲓϭⲱϣⲧ̅ ⲉ̅ ⲡⲟⲩⲉ
ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲉ ⲁⲩⲉⲓ· ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ϫⲉ ⲛⲓ̈ⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ· [ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲓ̈ⲙ
ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ[1]·] ⲡⲉϫⲁϥ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲙ̅ ⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ· ϩⲛ̅ ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲧⲁⲩⲡⲱϩ ⲉ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲙ̅ⲙⲟⲓ· ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲓ· ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ |
ⲡⲙⲉⲣⲓⲧ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛ̅ⲣⲱⲙⲉ· ⲙ̅ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲩⲡⲉⲓ Fol. 22 *a*
ⲙ̅ⲙⲟⲛ ⲉ ⲁϥⲧⲣⲛ̅ⲛⲁⲩ ⲉ ⲣⲟⲕ ϩⲛ̅ ⲧⲥⲁⲣⲝ̅· ⲙ̅ⲡⲁⲧ ⲕ̅ⲉⲓ ⲉ ⲣⲕⲅ̅
ⲃⲟⲗ ϩⲛ̅ ⲥⲱⲙⲁ· ⲁⲩⲱ ⲁ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲧⲁⲩⲟ̅ ⲙ̅ ⲡⲉϥⲣⲁⲛ
ⲉ ⲣⲟⲓ ϫⲓ̅ⲛ ϩⲣⲟⲩⲃⲏⲛ ϣⲁ ⲃⲉⲛⲉⲁⲙⲉⲓⲛ· ⲡⲉϫⲉ ⲓ̈ⲱⲥⲏⲫ
ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲁⲧ ⲉ ⲃⲟⲗ· ϯⲣ̅ ⲙⲛ̅ⲧⲣⲉ
ⲛⲁⲕ ⲱ̅ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲛ̅ϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲓϣⲟⲡⲟⲩ ⲙⲛ̅
ⲛ̅ϫⲓⲛϭⲟⲛⲥ̅ ⲛ̅ⲧⲁⲩⲁⲁⲩ ⲛⲁⲓ· ⲙ̅ⲡⲉ ⲓⲕⲱ ⲛ̅ ⲟⲩⲕⲁⲕⲓⲁ ϩⲙ̅
ⲡⲁ ϩⲏⲧ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲛ̅ ⲟⲩϩⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ· ⲡⲉⲧ-
ⲛⲁϫⲓⲧϥ̅ ⲅⲁⲣ ⲛ̅ϭⲟⲛⲥ̅ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ
ϩⲱⲱϥ ⲁⲁⲩ ⲛⲁϥ ⲛ̅ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ⲥⲟⲡ· ⲉϥϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲥⲱⲙⲁ· ϩⲱⲥ ⲉⲣⲉ ⲡⲁⲓ ϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲓ ⲁⲓϭⲱϣⲧ̅ ⲉ
ⲡⲟⲩⲉ ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲟⲩⲁ ⲉⲣⲉ ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ϩⲩⲙⲛⲉⲩⲉ ⲉ
ⲣⲟϥ· ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓ̈ⲙ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲛⲉⲥⲱϥ
ϩⲛ̅ ⲧⲉϥϩⲓⲕⲱⲛ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲙ̅ⲡ ⲕ̅ⲥⲟⲩⲉⲛ ⲡⲁⲓ·
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲙ̅ⲡⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲙⲱⲩⲥⲏⲥ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ϯ ⲛⲁϥ ⲙ̅
ⲡⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ϥⲡⲱϩ ⲉ̅ ⲣⲟⲓ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟⲓ
ⲁϥⲣⲓ̈ⲙⲉ· ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲣⲓⲙⲉ· ⲁⲓⲥⲱⲧⲙ̅

[1] The scribe has repeated the words in brackets inadvertently.

ϫⲉ ⲛ̄ⲧⲕ̄ ⲟⲩⲣⲙ̄ⲣⲁϣ ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉϥϩⲓϫⲛ̄ ⲡⲕⲁϩ·
ⲡⲉϫⲉ ⲙⲱⲩⲥⲏⲥ ⲛⲁⲓ: ϫⲉ ⲉⲓⲣⲓⲙⲉ· ϫⲉ ⲛⲁⲧⲱϭⲉ
ⲛ̄ⲧⲁⲓⲧⲟϭⲟⲩ ⲙ̄ⲡ ⲟⲩϫⲉ ⲛⲟⲩⲛⲉ ⲉ̄ ⲃⲟⲗ· ⲟⲩⲇⲉ ⲙ̄ⲡ
Fol. 22 b ⲟⲩϯ ⲕⲁⲣⲡⲟⲥ ⁘ ⲛⲁⲉⲥⲟⲟⲩ ⲉ̄ ϯ ⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ | ⲁⲩ-
ⲣⲕⲇ ϫⲱⲱ̄ⲣⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲧⲉ ⲙⲛ̄ⲧⲟⲩ ⲛ̄ ϣⲱⲥ ⲙ̄ⲙⲁⲩ·
ⲛⲁϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ ⲙⲛ̄ ⲛ̄ϣⲏⲣⲉ ⲙ ⲡⲓⲏ̄ⲗ̄
ⲁⲩⲥⲱⲣⲙ̄· ⲛ̄ϭⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ ⲛ̄ⲙ̄ⲙⲁⲩ ϩⲛ̄
ⲧⲉⲣⲏⲙⲟⲥ ⲙ̄ⲡ ⲟⲩⲛⲟⲓ ⲙ̄ⲙⲟⲟⲩ· ⲉⲓⲣ̄ ϣⲡⲏⲣⲉ ⲛ̄ ϩⲉⲛ-
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ ⲛ̄ ⲁⲧ ⲥⲃ̄ⲃⲉ· ⲁⲩⲱ ⲛ̄ⲣⲉϥϣⲙ̄ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ·
ⲛⲉⲧ ⲛⲁⲉⲓ ⲉ̄ ϩⲟⲩⲛ ⲉ ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙ̄ ⲡⲓⲥⲣⲁⲏ̄ⲗ̄·
ϯⲣ ⲙⲛ̄ⲧⲣⲉ ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ϫⲉ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩⲥ̄ϯⲟ̄ⲩ
ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛⲉⲣⲉ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏ̄ⲗ̄
ⲙⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̄ ⲓⲥⲁⲁⲕ ⲙⲛ̄
ⲓⲁⲕⲱⲃ· ⲙⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲩⲣⲓⲙⲉ ⲡⲉ· ⲉⲣⲉ
ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁϣⲉ ⲉ ⲡϣⲉ ⲙ̄ ⲡⲉⲥⲧⲁⲩⲣⲟⲥ· ⲛⲉⲩ-
ϫⲱⲣⲙ̄ ⲟⲩⲃⲏⲓ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲙⲱⲩⲥⲏⲥ ϭⲱϣⲧ̄ ⲉ̄
ⲡⲉⲕⲗⲁⲟⲥ· ϫⲉ ⲛ̄ⲧⲁⲩⲣ̄ ⲟⲩ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲛⲁⲓⲁ̄ⲧⲕ̄ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲛⲁⲓⲁⲧϥ̄ ⲙ̄ ⲡⲗⲁⲟⲥ ⲉⲧ
ⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ· ⲛⲁⲓ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲡⲉⲕⲧⲁϣⲉⲟ̄ⲉⲓϣ:
Ϩⲟⲥⲟⲛ ⲉ̄ⲣⲉ ⲡⲁⲓ ϣⲁϫⲉ ⲉⲓⲥ ⲕⲉ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲁⲩⲉⲓ
ⲙ̄ⲡⲟⲩⲉ̄· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ⲣⲟⲓ ⲡⲉϫⲁⲩ ⲛⲁⲓ· ϫⲉ
ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲏⲑⲱⲥ
ⲁⲕϫⲓ ⲉⲟⲟⲩ ϩⲛ̄ ⲧⲡⲉ ⲁⲩⲱ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ϫⲉ
ⲛ̄ⲧⲉⲧⲛ̄ ⲛⲓⲙ· ⲡⲉϫⲁⲩ ϫⲉ ⲁⲛⲟⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲡⲉϫⲉ
ⲟⲩⲁ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲏ̄ⲥⲁⲓⲁⲥ· ⲡⲉⲛⲧⲁ ⲙⲁⲛⲁⲥⲥⲏ ⲟⲩⲁⲥⲧϥ̄
ϩⲛ̄ ⲟⲩⲗⲁⲛⲑⲉ ⲛ ⲛ̄ϣⲉ· ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲓ̈ⲉⲣⲉⲙⲓⲁⲥ ⲡⲉⲛⲧ ⲁⲛϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏ̄ⲗ̄ ⲛⲉϫ ⲱⲛⲉ ⲉ ⲣⲟϥ
Fol. 23 a ϣⲁⲛⲧ ⲟⲩⲙⲟⲟⲩⲧϥ̄· | ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ̄ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲣⲕⲉ ⲓⲉⲍⲉⲕⲏⲗ· ⲡⲉⲛⲧⲁ ⲛ̄ϣⲏⲣⲉ ⲙ̄ ⲡⲓⲏ̄ⲗ̄ ⲁⲙⲁϩⲧⲉ ⲛ̄ ⲛ̄ϥ-
ⲟⲩⲣⲏⲏⲧⲉ· ⲁⲩⲥⲱⲕ ⲙ̄ⲙⲟϥ ϩⲓϫⲛ̄ ⲛⲉⲭⲁⲗⲁⲝ ⲉⲧ ϫⲟⲟⲥⲉ
ϣⲁⲛⲧ ⲟⲩⲛⲟⲩϩⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲁ ⲁⲡⲉ· ⲛⲉⲓ ϩⲓⲥⲉ ⲧⲏⲣⲟⲩ·
ⲛ̄ⲧⲁⲛϣⲟⲡⲟⲩ· ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲡⲓⲏ̄ⲗ̄ ⲟⲩϫⲁⲓ· ϯⲣ̄
ⲙⲛ̄ⲧⲣⲉ ⲛⲁⲕ ϫⲉ ⲛⲉϣⲁⲩϯ ϩⲓⲥⲉ ⲛⲁⲓ ⲛ̄ϭⲓ ⲛ̄ϣⲏⲣⲉ ⲙ̄
ⲡⲓⲏ̄ⲗ̄· ϣⲁⲓⲡⲁϩⲧ̄ ⲉϫⲙ̄ ⲡⲁ ϩⲟ ⲧⲁⲧⲱⲃϩ̄ ⲉ ϫⲱⲟⲩ· ϫⲓⲛ

прасте ⲛ тнтрiакн· ϣанте псаββатон тнрⲟ̄
отеiне· еiпаρⲧ̄ ехⲉ̄ па ро· ϣанте ⲙ̄ïхаηл еi
ⲛⲉⲧⲧοτηοсⲧ̄ ρïⲉ̄ пκар· наiатⲕ̄ ⲱ παγλος· ατω
наiатⲧ̄ ⲉ̄ πρεσβος ετ παiστεγε е βολ ρiτοοⲧⲕ̄·
ρωс ере наi ϣахе ⲙ̄ⲙаï· аγει ⲛ̄σi ке отⲁ̄
енесωq ешаате ρⲙ̄ τεqρiкωн· пехаi ⲉ̄ παγγελος
же ⲙ̄ⲙ пе паi па χⲥ̄ ⲛ̄тачнаγ е рοi аγраϣе·
пехе παγγελος наi· же паi пе λωт· ρⲙ̄
пеογδеiϣ ⲛ̄ сοδωμа ⲙ̄ⲙ̄ сομορρа· ατω ⲛ̄ тере
ⲧⲡⲟq е рοi пехаq· наi ечаспаζе ⲙ̄ⲙοi· же
наiатⲧ̄ ⲱ παγλος· ατω наiатⲥ̄ ⲛ̄ текгенеа·
пехаq наi же анок пе λωт пет ϣοοп ρⲙ̄ тполiс
ⲛ̄ насевнс· ере παγγελος ϭалωоγ е рοi ⲛ̄θе ⲛ̄
неi ϣⲙ̄ⲙο ⲛ̄рωⲙе· ⲛ̄ тере на тполiс тωογн е
хωоγ ероγωϣ е р̄ пеθοογ наγ· аγрi ⲛ̄ та ϣеере
сⲛ̄те ⲙ̄ παρθенос ⲙ̄ⲡате ροογⲧ̄ сογⲱ̄ноγ· ατω
аiтаау нⲁγ: | же хiтоγ ⲛ̄тетⲛ̄хрω наγ ⲛ̄θе ⲉ̄те- Fol. 235
ρⲙ̄ⲛⲧ̄· моноп ⲙ̄ⲡр̄ р̄ пеθοογ ⲛ̄ⲛеi ϣⲙ̄ⲙο ⲛ̄рωⲙе рκε
ⲛ̄таγеi е рογн ра та отерсοi· тенογ же нет ере
поγⲁ̄ поγⲁ̄ наγ ρⲙ̄ неi косμос· ϣаре ⲡноγте
тооβογ наq ⲛ̄ оγⲙⲙⲏⲛⲩе ⲛ̄сοп: наiатⲕ̄ ⲱ παγλος·
ατω наiатⲧ̄ ⲉ̄ πρεσβος ет παiστεγε е βογ рi
тоотⲕ̄· ρωс ере наi ϣахе ⲙ̄ⲙаi· аiσωⲙⲧ̄ ⲉ̄ ке
оγⲁ̄ е аγеi ⲙ̄ по̄ⲉ̄ енесωq ешаате· ере пеqро̄ р̄
отоеiⲙ̄ ечнοтβ̄ ⲛ̄сωβе· ере παγγελος ϩⲙⲙеγе е
роq· пехаi ⲉ̄ παγγελος· же еiⲉ̄ ере отаγγελος
моβωе ⲙ̄ⲙ поγа поγа ⲛ̄ паiкаïос· пехаq наi·
же неταγγελ̄ⲥ тнроγ ϩⲙⲙеγⲉ̄ е роογ· ατω ⲙ̄ⲡет-
сⲛ̄тоγ е βογ ⲛ̄ⲛаγ ⲙ̄ⲙ· ατω ⲛ̄ тере ⲧⲡⲟq е рοi
аγаспаζе ⲙ̄ⲙοi пехаq наi· же екгаiнγ ⲱ
παγλος· ⲙ̄ⲡерiт ⲉ̄ пноγте ⲙ̄ⲙ ⲛ̄рωⲙе· анок
пе ⲱⲙ ⲛ̄таiϣеп неi ρiсе тнроγ ρⲙ̄ неплатн· е
аiр̄ ⲙаγве ⲛ̄рⲁ̄ⲡе ⲛ̄рοⲙⲡе ⲛ̄ⲛⲧⲏⲧⲩ̄· псаϣ ет ⲛнγ
е βογ ρiωоγт· ечо ⲛ̄ тсοт ⲛ̄ оγβⲗⲏγⲓ ⲛ̄сογⲱ· ρiтⲛ̄

ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ϩⲟⲟⲩ· ϣⲁϥⲣ̄ ⲧϭⲟⲧ ⲛ̄ ⲟⲩⲕⲁⲡ ⲛ̄ⲉⲓⲱ̄· ⲁⲩⲱ ⲛ̄ϥⲛ̄ⲧ
ⲉϣⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲁⲥⲁϣ· ⲛⲉϣⲁⲓϣⲓⲧⲟⲩ ⲛⲥⲉⲣ̄ ⲟⲩϣⲟⲡ
ⲛ̄ ϩⲓⲏ· ⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲣⲟⲓ ⲛ̄ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲥⲟⲡ
Fol. 24 a ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ :— [fifty-two pages wanting] | ▨ⲕ ϩⲁ ⲧⲉⲥϩⲏ
ⲟ̄ⲑ̄ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲁⲥ· ϫⲉ ⲱ ⲧⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲙ̄ ⲯⲩⲭⲏ· ⲛ
ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉ̄ⲧ ⲣ̄ⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉϩⲟ[ⲟ]ⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ·
ϯϫⲓ ⲙ̄ⲙⲟⲟⲩ ⲙⲙⲏⲏⲛⲉ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ
ⲡⲟⲩⲱϣ ⲁⲛ· ⲁⲗⲗⲁ ⲉ̄ ⲧⲃⲉ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉϥϩⲱⲛ
ⲉ̄ ⲧⲟⲟⲧ ϫⲉ ⲙ̄ⲡⲣ̄ ⲗⲟ ⲉⲕⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲙⲉϣⲁⲕ
ⲛ̄ⲥⲉⲕⲧⲟⲟⲩ ⲛ̄ⲥⲉⲙⲉⲧⲁⲛⲟⲓ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓⲣ̄ ϣⲙ̄ⲙⲟ ⲉ̄ ⲣⲟ
ⲙ̄ⲡⲟⲟⲩ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ· ⲁⲩⲱ ⲁ
ⲡⲉⲥⲡⲛⲁ̄ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲏⲧⲥ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲱ̄ ⲧⲧⲁⲗⲁⲓⲡⲱ-
ⲣⲟⲥ [ⲙ̄] ⲯⲩⲭⲏ ⲙ̄ⲡⲣ̄ ϯ ⲙ̄[ⲧ]ⲟⲛ ⲛⲁⲓ ⲙ̄ ⲡⲁ ⲕⲟⲩⲓ [ⲛⲟ]ⲩⲟ̄-
ⲉⲓϣ ⲛ̄ⲧ ⲁⲓⲁⲁϥ [ⲁⲓϯ]ϭⲁⲗⲱⲟⲩ ⲉⲣⲟ· ⲉⲓⲉ ⲙ̄▨▨ⲥⲉⲓ ⲛ̄ⲧⲟ ⲱ̄
ⲧⲧⲁ[ⲗⲁⲓ]ⲡⲱⲣⲟⲥ ⲙ̄ ⲯⲩⲭⲏ▨▨▨ⲱⲟⲩⲛ ϩⲁ ⲛⲟⲩ▨▨▨
ⲱⲱⲛ· ⲏ̄ ⲙ̄ⲡⲟⲩϩⲏⲧ ⲕⲧⲟϥ· ϫⲉ ⲟⲩⲛ̄ ⲛⲓϥⲉ ⲛ̄ⲛⲓϥⲉ ⲛ ⲱ̄ⲛϩ̄
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲏⲧⲉ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ-
ⲙⲉ· ⲛ̄ ϯⲛⲁⲕⲱ ⲁⲛ ⲛⲉ ⲉ ⲃⲟⲗ· ⲁⲓ̈ⲣ̄ ϣⲙ̄ⲙⲟ ⲉ ⲣⲟ ⲙⲡⲟⲟⲩ
ⲁⲩⲱ ⲁⲣⲉⲓⲣⲉ ⲉ ⲣⲟⲓ· ⲁ ⲡⲉⲥⲡⲛ̄ⲁ̄ ϫⲡⲓⲟⲥ· ⲁ ⲡⲉⲥⲁⲅⲅⲉⲗⲟⲥ
ⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲥⲧⲁϩⲉ ⲛⲉⲝⲟⲩⲥⲓⲁ ⲉⲩ-
ⲛⲁϫⲓⲧⲥ̄ ⲉ̄ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ· ϩⲓⲥⲉ ⲉϫⲛ̄ ϩⲓⲥⲉ ⲁ ⲧⲉⲃϣⲉ ⲉⲓ ⲉ
ⲃⲟⲗ ϩⲏⲧⲥ̄· ⲙⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ̄· ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲛ̄ ⲧⲟⲣⲡ·
ⲙⲛ̄ ⲛⲉⲝⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲕⲁⲕⲉ· ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲙ̄ⲙⲟⲩⲓ ⲉⲣⲉ
ϩⲉⲛϩⲱⲕ ⲙ̄ ⲡⲉⲛⲓⲡⲉ ⲉⲩⲙⲟⲩϩ ⲛ̄ ⲕⲱϩ̄ⲧ̄ ⲧⲟ ϩⲓⲱⲟⲩ· ⲉⲣⲉ
ϩⲉⲛⲥⲏϥⲉ ⲛ̄ⲕⲱⲛⲥ̄ ϩⲛ̄ ⲛⲉⲩϭⲓϫ· ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲙ̄ⲙⲁⲥⲉ
ⲉ̄ⲣⲉ ϩⲉⲛϭⲓϫ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ϩⲉⲛⲛⲟϭ
Fol. 24 b ⲛ̄ⲧⲁⲡ ⲛ̄ ⲕⲱϩ̄ⲧ̄ ϩⲓϫⲛ̄ ⲛⲉⲩⲁⲡⲏⲩⲉ :— | ⲉⲣⲉ ϩⲉⲛⲙⲉⲣⲉϩ ⲛ̄ⲧⲟ-
ⲡ̄ ⲟⲧⲟⲩ ⲉⲩⲕⲱⲛⲥ̄ ⲛ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲛ̄ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲛ̄ϩⲏⲧⲟⲩ·
ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲛ̄ⲁⲣⲝ̄ ⲉⲣⲉ ⲛⲉⲩⲃⲁⲗ ⲛⲉϫ ⲕⲱϩ̄ⲧ̄ ⲉ ⲃⲟⲗ ⲉ
ⲡⲉϥⲧⲟⲩ ⲥⲁ· ⲉⲣⲉ ⲧⲟⲣⲅⲏ ϣⲟⲟⲡ ϩⲙ̄ ⲡⲉⲩϩⲟ· ⲉⲣⲉ
ϩⲉⲛⲛⲟϭ ⲛ̄ⲧⲟϭ ⲙ̄ ⲡⲉⲛⲓⲡⲉ ⲛ̄ⲧⲟⲟⲧⲟⲩ· ⲉⲩⲥⲃ̄ⲧⲱⲧ ⲉ ϩⲓⲧⲉ ⲙ̄
ⲡⲥⲱⲙⲁ (*sic*) ⲛ̄ⲛⲁⲥⲉⲃⲏⲥ· ⲙ̄ⲡⲁⲧ ⲟⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ·
ⲉⲩϯ ϩⲓⲥⲉ ⲛⲁⲩ ϩⲛ̄ ⲧⲁⲛⲁⲅⲕⲏ ⲙ̄ ⲡⲙⲟⲩ: ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ
ⲛ̄ⲇⲣⲁⲕⲟⲛ ⲉⲣⲉ ⲟⲩⲕⲁⲡⲛⲟⲥ ⲛⲏⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲣⲱⲟⲩ: ⲙⲛ̄

ⲟⲩⲉⲗϩⲱ[ⲃ] ⲙⲛ̄ ⲟⲩⲕⲱϩ̄ⲧ̄· ⲉⲣⲉ ϩⲉⲛⲕⲟⲣⲁⲝ ⲉⲩⲟ̄ ⲛⲗⲁ (*sic*)
ⲛ̄ⲃⲁϣⲟⲩⲣ ϩⲛ̄ ⲛⲉⲩϭⲓϫ· ⲉⲩⲃⲁⲍⲁⲛⲓⲍⲉ ⲛ̄ ⲛⲉⲓ ⲯⲩⲭⲏ
ⲛ̄ϩⲏⲧⲟⲩ: ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲛ̄ϩⲃⲟⲩⲓ· ⲉⲣⲉ ϩⲉⲛⲥⲁⲧ· ⲛ̄ϩⲏⲧⲟⲩ
ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲓ ⲟⲩⲱ̄ϩⲉ· ⲉⲩⲥⲃ̄ⲧⲱⲧ ⲉⲗⲱϭⲥ̄ ⲛ̄ⲛⲉⲯⲩ[ⲭⲏⲟⲟⲩⲉ·]
ⲉⲩⲃⲁⲍⲁⲛⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ̄ⲁⲧⲛⲁ· ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲛ̄
ⲉⲓⲱ̄ ⲉⲣⲉ ϩⲉⲛϩⲱⲕ ⲛ̄ⲕⲁⲕⲉ ⲧⲟ ϩⲓⲱ̄ⲟⲩ· ⲉⲣⲉ ϩⲉⲛϣⲗⲓϭ
ⲛ̄ ⲕⲱϩ̄ⲧ̄ ϩⲛ̄ ⲛⲉⲩϭⲓϫ· ⲉⲩϭⲱⲗϫ̄ ⲛ̄ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ϩⲛ̄
ⲟⲩⲟⲣⲅⲏ· ϩⲟⲓⲛⲉ ⲛ̄ϩⲟ ⲛⲉⲙⲥⲁϩ· ⲉⲣⲉ ϩⲉⲛⲛⲟϭ ⲛ̄ϭⲟⲣⲧⲉ
ⲛⲧⲟⲟⲧⲟⲩ· ⲉⲩⲥⲱⲗⲡ̄· ⲉ ⲃⲟⲗ ⲛ̄ ⲙ̄ⲙⲉⲗⲟⲥ ⲛ̄ ⲧⲉⲯⲩⲭⲏ
ϩⲛ̄ ⲟⲩϩⲱⲡ· ϩⲟⲓⲛⲉ ⲛϩⲟ ⲛ̄ⲑⲏⲣⲓⲟⲛ ⲉⲣⲉ ⲛⲉⲩⲗⲁⲥ ⲟ̄ ⲛ̄
ⲕⲱϩ̄ⲧ̄· ⲉⲩⲥⲁⲃⲟⲗ ⲛ̄ⲧⲉⲩⲧⲁⲡⲣⲟ̄· ⲉⲣⲉ ϩⲉⲛⲛⲁϫ ⲙ̄ⲡ[ⲉ]-
ⲛⲓⲡⲉ ⲙ̄ⲙⲟⲟⲩ· ϣ[ⲁ]ⲣⲉ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲁ[ⲩϩⲓ]ⲧⲉ ⲛ̄
ⲛⲉⲯⲩⲭⲏ ⲛ̄ [ⲧⲉⲣ] ⲟⲩⲉϭⲟⲩϭⲟⲩ ϩⲛ̄ [ⲧⲉⲩ]ⲧⲁⲡⲣⲟ·
ⲛ̄ⲥⲉⲟ[ⲙⲕⲟⲩ ?] ⲛ̄ⲁⲟⲩⲛⲟⲩ· ⲙ[ⲛ̄ⲛ̄]ⲥⲱⲥ ⲛ̄ⲥⲉⲕⲁⲃ[ⲱⲗ ⲙ-]
ⲙⲟⲟⲩ ϩⲛ̄ ⲧⲉ▨|▨ⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ⲟⲩⲉϭ[ⲟ]ⲩϭⲟⲩ Fol. 25 *a*
ⲟⲛ ⲛ̄ⲥⲉⲟⲙⲕⲟⲩ· ⲉⲣⲉ ϩⲟⲓⲛⲉ ϯ ⲙⲙⲟⲟⲩ ⲛ ϩⲉⲛⲕⲟⲟⲩⲉ· ⲡ̄ⲁ̄
ⲉⲩⲟ ⲛ̄ ⲁⲧ ⲛⲁ ⲉ̄ ϩⲟⲩⲛ ⲉ ⲛⲉⲯⲩⲭⲏ ⲛ̄ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ·
ⲧⲟⲧⲉ ⲛⲉⲝⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲕⲁⲕⲉ ⲁⲩϯ ⲡⲉⲩⲟⲩⲟⲓ ⲉ ϩⲟⲩⲛ ⲉ
ⲧⲉⲯⲩⲭⲏ ⲡⲉϫⲁⲩ ⲛⲁⲥ· ϫⲉ ⲉⲣⲃⲏⲕ ⲉ ⲧⲱⲛ ⲱ ⲧⲧⲁⲗⲁⲓ-
ⲡⲱⲣⲟⲥ ⲙ̄ ⲯⲩⲭⲏ· ⲉⲣⲃⲏⲕ ⲉ ⲧⲡⲉ· ϭⲱ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ϫⲉ
ⲟⲩⲛⲧⲁⲛ ⲛ̄ϩⲏⲧⲉ· ⲙⲙⲟⲛ ⲙⲛ̄ ⲃⲟⲏⲑⲟⲥ ⲉϥⲟⲩⲁⲁⲃ
ⲙⲟⲟϣⲉ ⲛ̄ⲙ̄ⲙⲉ· ⲁⲓⲥⲱⲧⲙ ⲉⲩⲥⲙⲏ ϩⲣⲁⲓ ϩⲙ̄ ⲡϫⲓⲥⲉ
ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲛⲓ̈[ⲛ]ⲉ ⲛ̄ ⲧⲉⲓ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
[ⲛ̄] ⲯⲩⲭⲏ ⲉ ϩⲣⲁⲓ· ϫⲉ ⲉⲥ▨ⲉⲓⲙⲉ ϫⲉ ⲡⲛⲟⲩⲧⲉ
[ϣ]ⲟⲟⲡ· ⲡⲁⲓ ⲛⲧⲁⲥⲕⲁⲧⲁ[ⲫ]ⲣⲟⲛⲉⲓ ⲙ̄ⲙⲟϥ· ⲛ̄ⲧⲉⲩ-
[ⲛ]ⲟⲩ ⲛ̄ⲧⲁⲥⲣ̄ ⲡϩⲟⲩⲛ ⲛ̄[ⲧ]ⲡⲉ· ⲁⲓⲥⲱⲧⲙ̄ ⲉ ϩⲉⲛ[ⲁⲅⲅ]ⲉⲗⲟⲥ
ⲙⲛ̄ ϩⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲉⲓⲣⲉ ⲛ ϩⲉⲛⲧⲃⲁ ⲛ̄ⲧⲃⲁ·
ⲡⲉϫⲁⲩ ϫⲉ ⲙⲓⲱ̄ ⲁⲛ ⲱ̄ ⲧⲉⲯⲩⲭⲏ· ϩⲛ̄ ⲛⲟⲩϩⲃⲏⲩⲉ̄ ⲧⲏⲣⲟⲩ
ⲛ̄ⲧⲁⲣⲁⲁⲩ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁ ⲣⲱⲥ ⲧⲱⲙ·
ⲙ̄ⲡⲉ ⲥⲉϣϫⲱ ⲛ̄ ⲟⲩϣⲁϫⲉ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲡⲉϫⲉ ⲡⲉⲥⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲣⲓⲙⲉ ⲛ̄ⲙ̄ⲙⲁⲓ ⲱ̄ ⲛⲁϣⲃⲏⲣ
ⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲙ̄ⲡ ⲟⲩϯ ⲙ̄ⲧⲟⲛ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲉ ϯϭⲁ-
ⲗⲱⲟⲩ ⲉ ⲣⲟⲥ· ⲁⲩⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϥⲓⲧⲥ̄
ϥⲓⲧⲥ̄ ϩⲛ̄ ⲧⲉⲛⲙⲏⲏⲧⲉ· ϫⲉ ϫⲓⲛ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲛⲛⲁⲩ ⲉ

рос аүнос ⲛ сϯ ϧωⲛ ϣωпе ϩⲙ̄ тенⲁннте· аүхї̈тⲥ̄
е трсоүѡⲧ̄ ⲙ̄пⲙ̄то е ϧол ⲙ̄ пноүте паι ⲛ̄тач-
Fol. 25 b ⲧⲁⲓⲟс ката пеүеіне ⲙ̄ⲙ̄ теүрікѡⲛ:— | а пес-
пв̄ аүүелос сⲧⲙⲁне ечхѡ ⲙ̄ⲙⲟс же пⲁ̄с пноүте
ппантѡкратѡр анок пе паүүелос ⲛ̄ тει ψⲩхⲏ·
еіеіне наⲕ ⲛ̄ несрѣнте ⲛⲁ пероот ⲙ̄ⲙ̄ ⲛⲁ теⲧⲛⲏ:
кріне ⲙ̄ⲙⲟс ката песрап· пеⲭе песпнⲁ̄· же
анок пе пеппⲁ̄ пнⲩе ⲛ̄ ѡⲛ̄ϩ̄ ет ⲍалѡоү е рос·
кріне ⲙ̄ⲙⲟс ката песрап· а тесмн ⲙ̄ пноүте
ϣωпе ечхѡ ⲙ̄ⲙⲟс· же еⲧⲧѡⲛ ⲙ̄ пет наноот
тнроү ⲙ̄т ⲁраⲁү· ⲙ̄ⲙ̄ аіпорⲭе е ϧол оүⲁе наι-
каіос ⲛ̄оүроот ⲛ оүѡт· ере па рн ϣⲁсхѡ ⲁⲛ ⲙ̄ⲙ̄
ⲛ̄каікаіос ⲁүѡ насѡⲧⲛ̄ тнроү: а тестапро оүⲛ-
тѡⲟⲩ ⲙ̄ⲙⲉ сⲥ̄ⲛ̄ ϣⲁⲭе е хѡ: а тесмн ⲙ̄ пноү[те]
ϣωпе ечхѡ ⲙ̄ⲙⲟс же ⲙ̄ⲙ̄ ⲓⲍ ро ⲙ̄ пⲁто е ϧол ⲙ̄
пноүте· ⲁүѡ оүⲣⲁⲛ ⲙ̄ⲙⲉ пе ϣⲁϥϣωпе· пеϣⲁϥⲣ̄
тⲙⲉ ϣⲁⲣ тⲙⲉ ⲛ̄ⲙ̄ⲙⲁϥ· пеϣⲁϥⲣ̄ пⲛⲁ ϣⲁⲣ̄ пⲛⲁ
ⲛ̄ⲙ̄ⲙⲁϥ: ⲉⲧⲛⲁⲧⲁⲁс ⲉ̄ тоотϥ̄ ⲛ̄ аүтемелоүхос
паүүелос ет ріхⲛ̄ ⲛ̄коласіс· ⲛ̄ϥноχⲥ̄ ⲉ̄ пкаке ет рі
ϧол· пⲛⲁ ет ере ⲡⲣⲓⲙⲉ ⲛ̄ⲣⲛⲧϥ̄ ⲙ̄ⲙ̄ пⲥⲁρⲍⲉ̄ ⲛ̄ ноⲃⲉ·
ϣⲁ пероот ⲛ̄ тнос ⲛ̄ крісї̈с анок же аісѡⲧⲙ̄ е
пеⲣроот ⲡ̄ренаү[ⲥе]лос ⲙ̄ⲙ̄ ⲉренарⲭ[аⲥ]ⲭелос·
етхѡ [ⲙ̄]ⲙⲟс же ⲛ̄тⲛ̄ оүа[іка]ос пⲁ̄с· аүѡ ⲉе[ⲛ]-
ⲙⲉ не неⲕаρ· ⲙ̄[ⲛ̄]пⲥѡс ⲟⲛ аісѡⲱⲧ̄ [а]ⲛок
Fol. 26 a паүлос | е ⲛⲉ ψⲩхⲏ е аⲭⲉⲛⲧⲥ̄ е ϧол ϩⲙ̄ сωⲙа·
ⲙⲁ ⲉⲧⲧо е рос ⲛ̄ⲥⲓ аүүелос сна†: есрї̈ⲙе ес (sic) есѡⲱ
е ϧол ечхѡ ⲙ̄ⲙⲟс· же ⲛⲁ ⲛⲁї̈ ѡ пекрітнс· па
саⲱⲧ̄ пооү ⲙ̄ⲙ̄ ⲛ̄таіⲙоү· аүтаат е тоотϥ̄ ⲙ̄
пеі аүүелос сна†: аүⲍі ⲙ̄ⲙⲟі е ⲉренаⲁ ⲛ̄
†сооүⲛ ⲙ̄ⲙⲟоү ⲁⲛ· ⲁϥоⲁѡⲱⲧ̄ ⲛ̄ⲥⲓ пекрітнс же
ⲛ̄тарр̄ ⲟⲩ ϩⲙ̄ пкосмос· пантωс ⲛ̄тооү ⲁⲧ ⲛⲁ·
же аүтаате е тоотоү ⲛ̄ ⲉренат ⲛⲁ· ⲙ̄ⲙ̄ ⲓⲉіре ⲙ̄
пет соүтѡⲛ: [ⲙ̄]п оүеіре ⲙ̄ пет [со]ⲩтѡⲛ ⲙ̄ⲙⲉ·
[ⲙ̄]пнаү ⲛ̄ тоү[ⲛ]ⲁⲥкн· ⲍоⲗоⲗо[ⲥ]ⲉі ⲛ̄ноүноⲃе

ⲛⲧⲁⲣ[ⲁ]ⲁⲩ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲧⲉ ⲯⲩⲭⲏ
ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡϫⲥ̄ ⲙ̄ⲡⲉ ⲓⲣ̄ ⲛⲟⲃⲉ: ⲛ̄ ⲧⲉⲣⲉ ⲥϫⲟⲟⲥ
ϫⲉ ⲙ̄ⲡⲉ ⲓⲣ̄ ⲛⲟⲃⲉ· ⲡⲉϫⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ· ϫⲉ ⲉⲣⲙⲉⲉⲩⲉ
ⲛⲉ ϫⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲁⲓ· ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̄ ⲣ̄ ⲛⲟⲃⲉ
ⲉϥϩⲱⲡ ⲙ̄ ⲡⲉϥⲛⲟⲃⲉ ⲉ̄ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ· ⲉⲩϣⲁⲛⲉⲓ ⲇⲉ
ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲣⲉ ⲛ̄-
ⲛⲟⲃⲉ ⲙ̄ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲙⲛ̄ ⲛⲉϥⲁⲅⲁⲑⲟⲛ ⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ·
ϩⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲁ ⲧⲉⲥⲧⲁⲡⲣⲟ ⲧⲱⲙ· ⲙ̄ⲡⲉ
ⲥϭⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ϣⲁϫⲉ ⲉ ϫⲱ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲥⲱⲧⲙ̄ ⲉ
ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲧⲉ
ⲯⲩⲭⲏ ⲁⲙⲟⲩ ⲉ̄ ⲧⲙⲏⲏⲧⲉ· ϩⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲉ (*sic*) ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲁϥⲉⲓ ⲉ ⲧⲙⲏⲏ̄ⲧⲉ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ: | ⲉⲣⲉ ⲟⲩⲭⲉⲓ̈ⲣⲟ- Fol. 26 *b*
ⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲡⲉϫⲁϥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲛ̄ⲛⲟⲃⲉ ⲛ̄ ⲡⲇ̄
ⲧⲉ ⲯⲩⲭⲏ ⲛ ⲧⲟⲟⲧ ϫⲓⲛ ⲧⲉⲥⲙⲛⲧⲕⲟⲩⲓ· ⲕⲟⲩⲱϣ ⲱ̄ ⲡⲁ
ϫⲥ̄ ⲉ ⲧⲣⲁⲧⲁⲩⲟ̄ ⲛ̄ ⲛⲉⲥⲛⲟⲃⲉ ϫⲓⲛ ⲉⲥϩⲛ̄ ⲙⲏⲏ̄ⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ·
ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̄ϭⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ· ϫⲉ ⲱ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ̄
ⲉⲓϫⲛⲟⲩ ⲙ̄ⲙⲟⲕ ⲁⲛ ⲉ ⲛⲉⲥⲛⲟⲃⲉ ϫⲓⲛ ⲉⲥϩⲛ̄ ⲙⲏⲏⲧⲉ ⲛ̄-
ⲣⲟⲙⲡⲉ· ⲏ̄ ⲙⲛ̄ⲧⲏ· ⲁⲗⲗⲁ ⲉⲓϣⲓⲛⲉ ⲛ̄ⲧⲟⲟⲧⲕ̄ ⲙ̄ⲙⲁⲁⲧⲉ
ⲛ̄ⲥⲁ ⲛ̄ⲛⲟⲃⲉ ⲛ̄ⲧⲁⲥⲁⲁⲩ ϩⲛ̄ ⲧⲉⲓ ⲣⲟⲙⲡⲉ ⲉⲧ ⲥ̄ⲛⲁⲙⲟⲩ
ⲛ̄ϩⲏⲧⲥ̄· ϯⲱ̄ⲣⲕ̄ ⲙ̄ⲙⲟⲓ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲓ· ⲙⲛ̄ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ
ⲙⲛ̄ ⲧⲁ ϭⲟⲙ ⲧⲏⲣ̄ⲥ̄· ϫⲉ ⲉⲛ ⲛⲧⲁⲥⲙⲉⲧⲁⲛⲟⲓ ϩⲛ̄ ⲧⲉ ⲣⲟⲙⲡⲉ
ⲛ̄ⲧ ⲁⲥⲙⲟⲩ ⲛ̄ϩⲏⲧⲥ̄· ⲛⲉⲓⲛⲁⲣ ⲡⲱⲃϣ̄ ⲛ̄ ⲛⲁ ⲡⲁϩⲟⲩ ⲧⲏⲣⲟⲩ
ⲛⲧⲁⲕⲁⲁⲩ ⲛⲁⲥ ⲉ ⲃⲟⲗ· ⲁϥⲙⲟⲩⲧⲉ ⲛ̄ϭⲓ [ⲡⲛⲟⲩ]ⲧⲉ ⲉ̄
ⲟⲩⲣⲓⲏⲗ ⲙⲛ̄ ⲥⲟⲩⲣⲓⲏⲗ ⲡⲉϫⲁϥ ⲛⲁⲩ· ϫⲉ ⲉⲓⲟⲩⲱϣ ⲉ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲉⲓⲛⲉ ⲛ̄ ⲛⲉⲓ ⲯⲩⲭⲏ ⲉ ⲧⲙⲏⲏⲧⲉ· ϩⲛ̄ ⲧⲉⲩⲛⲟⲩ
ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ ⲁⲩⲉⲛⲧⲟⲩ· ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲁⲥⲥⲟⲩⲱ̄ⲛⲟⲩ:
ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ· ϫⲉ ⲁⲣⲥⲟⲩⲉⲛ ⲛⲁⲓ
ⲛ̄ⲧⲁⲩⲉⲛⲧⲟⲩ ⲙ̄ⲡⲟⲩⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲁⲥⲟⲩⲱ̄ϣⲃ̄ ϫⲉ ⲁϩⲉ
ⲡⲁ ϫⲟⲉⲓ̄ⲥ̄· ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲥ ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁⲣⲁⲁϥ
ⲛⲁⲩ: ⲡⲉϫⲁⲥ ⲛ̄ϭⲓ ⲧⲉ ⲯⲩⲭⲏ ϫⲉ ⲱ ⲡⲁ ϫⲟⲉⲓⲥ· ⲙ̄ⲡⲁⲧⲉ
ⲟⲩⲣⲟⲙⲡⲉ ϣⲱⲡⲉ ϫⲓ[ⲛ]ⲧ ⲁⲓϩⲱⲧⲃ̄ ⲛ̄ⲧⲁⲥ ⲁⲓⲡⲱϩ̄ⲧ̄ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲉⲥⲥⲛⲟϥ ϩⲓϫⲙ̄ ⲡⲕ[ⲁϩ·] ⲁⲩⲱ ϯ ⲕⲉ ⲟⲩⲉⲓ ⲁⲓϩⲱⲧⲃ̄
ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲟⲩⲡⲟⲣⲛⲓⲁ· ⲁⲓϥⲓ ⲙ̄ ⲡⲉⲧ ⲛ̄ⲧⲁⲥ ⲧⲏⲣϥ̄ ϩⲛ̄ Fol. 27 *a*
ⲟⲩ[ϫⲓⲛ]|[ϭⲟ]ⲛⲥ· ⲁⲓⲧⲱⲱⲃⲉ ⲛⲁⲥ ⲛ̄ ϩⲉⲛⲁϣⲏ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲡⲉ

ⲉ ⲡⲙⲁ ⲛ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲥⲁⲁⲩ ⲛⲙ̄ⲙⲁⲓ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ· ϫⲉ ⲕⲁⲛ ⲉⲣϣⲁⲛ ⲟⲩⲁ ϫⲓ
ⲟⲩⲁ̄ ⲛ̄ϭⲟⲛ̄ⲥ̄ ⲛϥ̄ⲙⲟⲩ· ϣⲁⲩⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ· ϣⲁⲛⲧⲉ
ⲡ̄ⲛ̄ⲧ ⲁϥⲣ̄ ⲡϫⲓⲛϭⲟⲛ̄ⲥ̄ ⲉⲓ ⲛ̄ⲥⲉⲧⲁϩⲟⲟⲩ ⲉ̄ ⲣⲁⲧⲟⲩ ⲙ̄ⲡⲙ̄ⲧⲟ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ· ⲛ̄ⲧⲉ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ϫⲓ ⲕⲁⲧⲁ
ⲛⲉϥϩⲃⲏⲩⲉ· ⲁⲓⲥⲱⲧⲙ̄ ⲉⲩⲥⲙⲏ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϯ ⲛ̄
ⲧⲉ ⲯⲩⲭⲏ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲧⲁⲣⲧⲁⲣⲟⲩⲭⲟⲥ ⲛ̄ ⲁⲙⲛ̄ⲧⲉ·
ⲙⲁⲣϥ̄ⲃⲁ[ⲍ]ⲁⲛⲓⲍⲉ ⲙ̄ⲙⲟⲥ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧⲛⲟϭ ⲛ̄
ⲕⲣⲓⲥⲓⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓ̈ⲥⲱⲧⲙ̄ ⲉ ϩⲉⲛⲧⲃⲁ ⲛ̄ⲧⲃⲁ ⲛ̄ⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲉⲩϩⲱⲥ ⲁⲩⲱ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲛ̄ⲧⲕ̄ ⲟⲩⲇⲓⲕⲁⲓⲟⲥ ⲡϫ̄ⲥ̄ ⲁⲩⲱ ϩⲉⲛⲙⲉ ⲛⲉ ⲛⲉⲕϩⲁⲡ·
ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ̈· ϫⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲥⲱⲧⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲕⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ: ⲡⲉϫⲁⲓ
ϫⲉ ⲁϩⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲱⲓ
ⲧⲉⲛⲟⲩ· ⲛ̄ⲧⲁϫⲓⲧⲕ̄ ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ· ⲉ ⲡⲙⲁ ⲛ̄ϣⲱⲡⲉ ⲛ̄ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲧⲟⲧⲉ ⲁⲓⲙⲟⲟϣⲉ ⲙⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ·
ⲁϥϫⲓ ⲙⲙⲟⲓ ϣⲁ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ ⲙ̄ⲡⲉ· ⲁϥⲧⲁϩⲟⲓ ⲉ ⲣⲁⲧ
ϩⲓϫⲛ̄ ⲟⲩⲡⲩⲗⲱⲛ· ⲁⲓⲛⲁⲩ ⲉ ⲧⲡⲩⲗⲱⲛ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ ⲉⲩ (*sic*)
ⲉⲩⲛⲟⲩⲃ ⲧⲏⲣⲥ̄ ⲧⲉ· ⲁⲓⲛⲁⲩ ⲉ ⲥⲛⲁⲩ ⲛ̄ⲥⲧⲩⲗⲗⲟⲥ ⲛ̄ⲛⲟⲩⲃ
Fol. 27 *b* ϩⲓⲣⲛ̄ ⲧⲡⲩⲗⲏ· ⲉⲣⲉ ϩⲉⲛⲡⲗⲁⲝ ⲛ̄ⲛⲟⲩⲃ: | ϩⲓϫⲛ̄ ⲛⲉⲥ-
ⲡⲥ̄ ⲧⲩⲗⲗⲟⲥ ⲉⲩⲙⲉϩ ⲛ̄ⲥ[ϩ]ⲁⲓ· ⲁϥⲕⲟⲧϥ̄ ⲉ ⲣⲟⲓ ⲡⲉϫⲁϥ ⲛⲁⲓ̈
ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲧⲕ̄ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲉⲩϣⲁⲛϫⲓⲧⲕ̄
ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲙ̄ⲡ ⲟⲩⲧⲁⲁⲥ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ
ⲧⲣϥ̄ⲃⲱⲕ ⲉ̄ ϩⲟⲩⲛ ⲛ̄ϩⲏⲧⲥ̄· ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲛⲁⲕⲁⲓⲣⲉⲟⲥ ⲙⲛ̄
ⲛ̄ⲃⲁⲗϩⲏⲧ· ⲙⲛ̄ ⲛⲉⲧⲉ ⲙⲛ̄ⲧⲁⲩ ⲕⲁⲕⲓⲁ̄ ⲉ ⲡⲧⲏⲣϥ̄· ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉⲛ ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲉⲧ ⲥⲏϩ ⲉ̄ ⲛⲉⲓ ⲡⲗⲁⲝ·
ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛ̄ⲣⲁⲛ ⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧ
ϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲉⲩϩⲏⲧ ⲧⲏⲣϥ̄· ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲛⲉⲩⲣⲁⲛ ϩⲛ̄ ⲧⲡⲉ ⲙ̄ⲡⲁⲧ ⲟⲩⲉⲓ
ⲣⲱ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ: ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉⲩⲣⲁⲛ ϩⲛ̄ ⲧⲡⲉ
ⲙ̄ⲙⲁⲁⲧⲉ· ⲁⲗⲗⲁ ⲛⲉⲧ ϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲉⲩϩⲏⲧ
ⲧⲏⲣϥ̄· ⲡⲉϥⲥⲙⲟⲧ ⲟⲛ ϩⲛ̄ ⲧⲡⲉ· ⲁⲩⲱ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲥⲟⲟⲩⲛ
ⲙ̄ⲙⲟϥ· ϫⲉ ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ

ϩⲙ̄ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ̄:—ⲙ̄ⲡⲁⲧ ϥ̄ⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ·
ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁϥⲟⲩⲱⲛ ⲛ̄ ⲧⲡⲩⲗⲏ· ⲉⲓⲥ ⲟⲩϩⲗ̄ⲗⲟ
ⲛ̄ ⲣⲱⲙⲉ ⲉⲣⲉ ⲡⲉϥϩⲟ ⲣ̄ ⲟⲩⲟ̄ⲉⲓⲛ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲣⲏ· ⲁϥϩⲱⲛ
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲉϥⲥⲱⲃⲉ ⲡⲉ ⲉϥϯ[ⲡⲉ] ⲉ
ⲣⲟⲓ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁϥⲗⲟ ⲉϥⲥⲱⲃⲉ ⲁϥⲣⲓ̈ⲙⲉ· ⲁⲛⲟⲕ ⲇⲉ
ⲡⲁⲩⲗⲟⲥ ⲁⲓϣⲧⲟⲣⲧⲣ̄ ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁϩⲣⲟⲕ
ⲉⲕⲣⲓ̈ⲙⲉ·| [ⲁϥ]ⲟⲩⲱ̄ϣⲃ̄ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲉⲓⲙⲟⲕϩ̄ Fol. 28 a
ⲛ̄ϩⲏⲧ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲁⲛ ϫⲉ ⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲛⲁϣⲉ ⲛⲉⲣⲏⲧ ⲡ̄ⲍ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉϥⲁⲅⲁⲑⲟⲛ· ⲁⲗⲗⲁ ⲙⲛ̄ ϩⲁϩ ⲛ̄ⲣⲱⲙⲉ
ⲛⲁϣϫⲓ ⲉ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ· ⲡⲉϫⲁⲓ̈ ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ
ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲡⲁ ϫⲟⲉⲓ̈ⲥ̄· ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ ⲛ̄ϭⲓ
ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁⲓ ⲡⲉ ⲉ̄ⲛⲱⲭ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲛ̄
ⲧⲇⲓⲕⲁⲓⲟ̄ⲥⲩⲛⲏ: ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧ ⲁⲓ̈ⲣ̄ ⲡϩⲟⲩⲛ ⲙ̄ ⲡⲙⲁ ⲉⲧ
ⲙ̄ⲙⲁⲩ· ⲁⲓⲛⲁⲩ ⲉ̄ ⲡⲕⲉ ϩⲏⲗⲓⲁⲥ ⲁϥⲉⲓ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ·
ⲁϥⲥⲱⲃⲉ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲟⲛ ⲁϥⲗⲟ ⲉϥⲥⲱⲃⲉ ⲁϥⲣⲓⲙⲉ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲁⲙⲟⲩ ⲛⲅ̄ⲛⲁⲩ· ϫⲉ ⲁⲩϫⲓ
ⲛⲉⲕϩⲓⲥⲉ ⲛ̄ ⲧⲟⲟⲧⲕ̄· ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲙⲛ̄ ⲧⲙⲛ̄ⲧ̄ⲣⲱⲙⲉ·
ⲛⲁϣⲉ ⲛⲁⲅⲁⲑⲟⲛ ⲅⲁⲣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉϥⲉⲣⲏⲧ·
ⲁⲗⲗⲁ ⲙⲛ̄ ϩⲁϩ ⲛ̄ⲣⲱⲙⲉ ⲛⲁϣϫⲓ ⲉ̄ ⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ· ϩⲓⲧⲛ̄
ϩⲉⲛⲟⲩⲟ̄ⲉⲓϣ ⲅⲁⲣ ⲙⲛ̄ ϩⲉⲛⲭⲣⲟⲛⲟⲥ ϣⲁⲩ ⲉⲛ ϩⲉⲛⲟⲩⲁ
ⲟⲩⲁ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲓ ⲧⲟⲡⲟⲥ· ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲛⲉⲛⲧ ⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ϩⲙ̄ ⲡⲉⲓ ⲧⲟⲡⲟⲥ
ⲙ̄ⲡⲣ̄ ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲁⲗⲗⲁ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲱⲓ
ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲉⲧ ⲕ̄ⲛⲁⲟⲩⲟⲛϩϥ̄ ⲉ ⲃⲟⲗ· ⲁϥⲉⲛⲧ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲁϥϫⲓ ⲙ̄ⲙⲟⲓ ⲉ ⲧⲙⲉϩ ⲥ̄ⲛ̄ⲧⲉ· ⲁϥⲉⲛⲧ̄ ⲉ
ⲃⲟⲗ ⲉϫⲙ̄ ⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ· ⲁϥϫⲓⲧ ⲉⲙ̄ⲙⲁ ⲛ̄ ϣⲁ ⲙ̄
ⲡⲣⲏ· ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ | ⲉⲛ̄ⲥⲛ̄ⲧⲉ ⲛ̄ ⲧⲡⲉ ⲉⲩϩⲓϫⲛ̄ Fol. 28 b
ⲟⲩⲉⲓⲉⲣⲟ ⲙ̄ ⲙⲟⲟⲩ· ⲉⲣⲉ ⲡⲉⲓⲉⲣⲟ ⲙ̄ ⲙⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲡ̄ⲏ̄
ⲧⲟⲓ̈ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲡⲉϫⲁⲓ̈ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ
ϫⲟⲉⲓⲥ ⲟⲩ ⲡⲉ ⲡⲉⲓⲉⲣⲟ ⲙ̄ ⲙⲟⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̄· ⲡⲉϫⲁϥ ⲛⲁⲓ̈ ϫⲉ ⲡⲁⲓ ⲡⲉ ⲡⲟⲩⲕⲉⲁⲛⲟⲥ ⲡⲓⲉⲣⲟ·
ⲛⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧ ⲁⲓⲣ̄ ⲡⲃⲟⲗ ⲙ̄ ⲡⲟⲩⲕⲉⲁⲛⲟⲥ· ⲁⲓϭⲛ̄ⲧⲥ̄
ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄ ⲡⲣⲏ ⲡⲉⲧ ⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲉ ⲡⲕⲁϩ ⲉⲧ ⲙ̄ⲙⲁⲩ·

ауω пере пкаϩ ет ⲙⲙаү оуоϩⲡ ⲛ̄ⲑⲉ ⲙ̄ ⲡрат: ⲛ̄сащⲏ̄ ⲛ̄ⲥⲱϣ ⲛ̄соп· пеχаі ⲙ̄ паγγелос же ⲟⲩ пе пеі топос· пеχаϥ наі же паі пе пкаϩ ⲛ̄те клнроноⲙіа· ⲙ̄пе ксωтⲙ̄· ⲛ̄ток же наіатоу ⲛ̄ ⲡрⲙ̄раш· же ⲛ̄тооу нет наклнроноⲙеї ⲙ̄ пкаϩ· неⲫⲩχн же ⲛ̄ ⲡаікаіос· етⲫаⲛеі е вол ϩⲓ̄ сωⲙа ⲛсеапата ⲉ̄ ⲡноⲩте· ⲫаγкааγ ϩⲓ̄ пеі каϩ· анок же пеχаі ⲙ̄ паγγелос· же еіе пеі каϩ наоγωⲛ̄ⲥ̄ е вол ⲙⲙⲡса оⲩⲃⲉⲓⲱ· ауоγω̄ⲙ̄ ϩⲓ̄ ⲛⲥⲓ паγγелос пеχаϥ наі: же ерⲱаⲛ пеχⲣⲥ̄ оγω̄ⲛ̄ⲥ̄ е вол ϩⲓ̄ тесⲙⲛ̄теро· пеі каϩ ϩωⲙϥ наоγω̄ⲛ̄ⲥ̄ е вол ехⲙ̄ паі ⲛ̄ⲑⲉ ⲛ̄ оⲩⲛⲓⲥе ⲛ̄еіωте: ⲛ̄ⲧ̀ⲥоⲩеⲛ неⲩпет оⲩаав тнроу ⲛⲥⲓ ⲡноⲩте· ⲛ̄те пеχⲥ̄ ⲣ̄ ⲣ̄ро е ⲱ (*sic*) ⲛ̄ оⲩⲙⲛⲛⲱⲙ ⲡроⲙⲡе· ⲛ̄сеоγωⲙ ⲛ̄ ⲡаγаθоп ⲙ̄ пкаϩ·

Fol. 29 *a* наі е ϥⲛатсаβок е роот тенот:| аіѕωⲱⲧ̄ е вол ϩⲓ̄ пкаϩ ет ⲙⲙаү· аⲙаү ететеро ечсωк ⲛ̄ ерωте ϩⲓ̄ ебⲱ̄· ϩⲓ̄ пеі са ⲙ̄ петеро· ⲙⲙ̄ паї ⲙⲙоϥ епечрнт ⲛ̄ⲑⲙⲛ̄ ечⲟⲧⲡ ⲛ̄карпос· анок же аіѕωⲱⲧ̄ ⲉ̄ пса ⲙ̄ пеⲃⲧ̄· аіѕⲓⲙе ⲛ̄сωⲛ̄ⲧ̄ ⲙⲙа ⲛ̄те ⲡноⲩте ϩⲓ̄ ⲡⲙа ет ⲙⲙаү аⲙаү ⲉ̄ ϩенⲃⲏⲙе ернт ϩⲓ̄ ⲡⲙа ⲉ̄т ⲙⲙаү· оⲩет тⲥоⲧ ⲛ̄тоуеі тоуеі· е оⲩⲛ̄ оуоⲛ ⲛ̄рнтоу ечнаⲣ̄ ⲙⲙаⲩ ⲙⲙаре ⲛ̄ⲑⲙⲛ̄· оⲩⲛ̄ оуа неⲩнаⲣ̄ жоγωт· оⲩⲛ̄ оуоⲛ ечнаⲣ̄ ⲙнт: пкаϩ ет оⲩрнт ϩі жωс неⲩоⲩⲱⲃⲧ̄ ⲛ̄роⲩⲱ̄ е рат ⲛ̄сащⲏ̄ ⲛ̄соп· ⲙ̄ⲙ тноⲩне нтоуеї тоуеі ⲱа ϩраї е песрнт· оⲩⲛ̄ оуⲧа ⲛ̄рωⲙⲡ̄· ϩіⲙ̄ оуⲧа ⲡⲗωоγ: ⲉ̄ оⲩⲛ̄ оуⲧа ⲡⲗωоγ ϩі ⲡрωⲙⲡ̄ ⲡрωⲙⲡ̄· е оⲩⲛ̄ оуⲧа ⲛⲃⲏⲙе ϩі ⲡⲗωоγ ⲡⲗωоγ· аγω тβω н елооλе он ката теі ре· е оⲩⲛ̄ оуⲧа ⲡⲱⲗϩ̄ ϩⲓ̄ тβω н елооλе· аγω ⲛ̄сеⲙаϩ ϩⲓ̄ ⲡⲱеλϩ̄ ⲡⲱλϩ̄· е оⲩⲛ̄ оуⲧа ⲛⲃⲗⲏⲗе ϩⲓ̄ песⲙаϩ песⲙаϩ· ⲛ̄ке ⲱⲛⲓ тнроу ϩентβа ⲛ̄тβа не· аγω пеγкарпос ката теі ре· анок же он пеχаі ⲙ̄ паγγелос· же оу па хоеіс· е тβе оу теі ⲱⲛⲓ ϩентβа ⲛ̄тβа не неγкарпос: ауоγω̄ⲙ̄

пехаq наı· же ѡ паѵλос пиерıт ⲙ пеχрıстос·
ере пноуте ϯ ⲙ пⲛ̄ρнт тнрⲟ̄· ⲛ̄нет нп е клн-
рономеı ⲙ̄ⲙⲟⲟт: же аѵѕı тоⲩⲛ̄ѕоⲛⲥ ⲙ̄ пкосмос
е тве пеqран· пехаı он ⲙ паѵѵелос же п[а] ⲭ̄с
нернт ⲙ пноуте не наı· ⲛ̄тауєв̄тωтоу· | ⲛ̄неq- Fol. 29 b
пет оуаав· пехаq наı же оуⲟ̄ нет оуⲟ̄ⲃ̄ е наı ⲕ
ⲛ̄сашⲧ̄ ⲛ̄ѕωѳ ⲛ̄соп· ϯр̄ ⲙ̄ⲡтре нак ѡ паѵλос·
же ерѡѵан оуаıкаıос еı е вол ⲟ̄ⲛ̄ сωма· ⲛⲧ̄нау
е нернт ⲙ пноуте нтауєв̄тωтоу нау· ѡаѵа-
ѡароⲙ аѵѳ ⲛ̄сериⲙе· же ⲉ̄ тве ⲟу ро аѵѡаже
еı е вол ⲟ̄ⲛ̄ тентапро· ⲏ аıѕωⲛ̄ⲧ̄ е пет ⲟıтоуωı
ⲛ̄ оурооⲩ ⲛ̄ оуωт· Пехаı ⲙ паѵѵелос же па ⲭ̄с
оуⲟ̄ ернт ⲙⲙау ецоуотⲃ̄ е наı· пеже паѵѵелос
наı· же неı ⲉ̄рнт наı на ⲛ̄ косⲙıкон не· наı
ⲛ̄тауⲣареⲣ ⲉ̄ пеуⲥаⲙос ецоуаав· пет ⲣорⲕ̄ же
ⲛ̄тоот ⲙⲡ̄ ⲙ парθенос· сенаѕı ⲙⲛет ⲧаıнт ⲉ̄
наı ⲛ̄сашⲧ̄ ⲛ̄ѕωѳ ⲛ̄соп· пет ⲙⲙау же он ϯнат-
сабок е роот тнрот· асѵѕıт он ⲛ̄са пıеⲃⲧ̄ ⲙ
пеıеро ⲛ̄ⲥаѳоон· аıѕωⲱⲧ̄ аⲙау е пıеро ере
пеⲙⲙоот оуⲃⲱⲱⲙ ⲛ̄роот е перѡте· пехаı он ⲙ
паѵѵелос же па ⲭоеıс оу пе наı: пехаq наı же
таı те тарχнⲏроѵса λⲁⲙⲙн· ере тполıс ⲛ̄нет
оуаав· таı ⲛ̄та пеıѡт котс̄ ⲙ пеⲙⲙоноⲥенне ⲛ̄
ѡнре ıс̄ пеχр̄с̄ ⲋ пıеⲃⲧ̄ ⲛ̄наı тнрот· ⲙⲡ̄ оуταас ⲛ̄
оуоп ⲙⲙ е вѡк е роⲙ е рос· е тве паı ере тарχн-
ⲏроѵса λⲁⲙⲙн ⲋ терⲙ̄· ецѡпе оупорнос ⲛ̄рѡⲙе·
ⲏ оуреqр̄ нове ⲛⲧ̄коτⲟ̄ ⲛⲧ̄ⲙетаноı· ⲛ̄ⲧ̄ϯ карпос
ецⲙ̄[ⲙ]пиа ⲛ тⲙетаноıⲁ̄· ⲛ̄ⲧ̄ει е вол ⲟ̄ⲛ̄ сωма· Fol. 30 a
ѡаѵоѡⲱⲱⲧ̄ ⲙ пноуте ⲛ̄ⲩоρⲙ̄· ⲛ̄сетааq е тоотⲟ̄ ⲭⲁ
ⲙ ⲙıχанл· ⲛⲧ̄ⲭокⲙⲁq ⲟ̄ⲛ̄ тарχıелⲁⲙıн·
ⲛ̄сеⲭıтⲟ̄ е роⲙ е тполıс ⲉ̄ратоу ⲛ̄ нете ⲙⲡ̄ оуⲣ̄
нове· анок же паѵλос аıⲣ̄ ѡнре· аѵѡ аıсωоу е
пноуте ехⲙ̄ нент аⲙау е роот: Пехе паѵѵелос
наı же оуаρⲕ̄ ⲛ̄сωı паѵλос· ⲛ̄таⲭїтⲕ̄ е роⲙ ⲉ̄

тполіс ⲙ̅ пеχр̅с̅· пеі ⲛ̅ ϩраі пе ϩіχⲙ̅ тарχне-
ланеин· ачталю ⲙⲙоі ⲉтⲃоі ⲛ̅ ноⲩⲃ ⲉϥχі ⲛ̅
отрти ⲛ̅ ϩат· пеⲫноⲩϩ ϩенноⲩⲃ пе· теϥлаѡ
отрат те· ере ϩенѡ̅пе ⲙⲙе тоⲥ̅ⲉ е рос· е отⲛ̅
ⲩоⲙⲛ̅т ⲛ̅ⲩѡ̅ ⲛ̅аⲥⲥелос талнт е роϥ: тоте ⲛ̅ас-
ⲥелос ⲁⲧⲣⲙⲛⲉⲧⲉ е рої· ⲁⲧⲭⲓт е ϩоти е тполіс
ⲙ̅ пеχр̅с̅· а пет ⲩооп ϩⲛ̅ тполіс ει е ⲃол ϩнт ϩⲛ̅
относ ⲛ̅ раⲩе· аінат ⲉ̅ тполіс ⲙ̅ пеχр̅с̅ ⲉϩр̅
отⲃⲉіт пара поⲩⲃⲉіт ⲙ̅ прн псаⲱϥ̅ ⲛ̅ⲥѡⲃ ⲛ̅соп:
ⲉⲥкнт ⲛ̅ноⲩⲃ тнр̅с̅ ⲉти ⲙⲛ̅тсноотс ⲛ̅соⲃⲧ̅ ⲛ̅ⲱ̅пе
ⲙⲙе кѡте ⲉ̅ тполіс· е отⲛ̅ ϩенпⲧрⲫос кнт ⲙ̅
проти ⲙ̅ псоⲃⲧ̅ псоⲃⲧ̅: ере псоⲃⲧ̅ псоⲃⲧ̅ ⲟ̅ ⲛ̅ⲩе
ⲛ̅сталюн еткѡте· пеχаі ⲙ̅ паⲥⲥелос ⲭе па ⲭ̅с̅
отнр пе песаλλюн ⲙ̅ ⲡноⲩте пеⲭе паⲥⲥелос
наі ⲭе ⲩаре песталюⲛ̅ ⲣ̅ отⲙоⲛⲏ· ⲙ̅ проти ⲁⲉ
ⲛ̅ тполіс· ере еіе псⲁ ⲛⲓⲙ ⲛ̅те пеі коⲥⲙос
Fol. 30 b ⲛ̅ϩнтⲥ̅· ⲁⲩѡ отⲛ ⲭтооⲩ ⲛ̅еіеро кѡте е рос | пеⲙⲛ̅т
ⲭⲃ ⲛ̅ тполіс отеіеро ⲛ̅ ⲉⲃⲓѡ̅ пе· пет са рнс ⲛ̅ тполіс
отеіеро ⲛ̅ ⲉ̅рѡте пе· пеⲃⲧ̅ ⲛ̅ тполіс отеіе̅ро ⲛ̅
ⲏрⲛ̅ пе· пеⲙϩіт ⲛ̅ тполіс отеіе̅ро ⲛ̅ неϥ пе·
Пеχаі ⲙ̅ паⲥⲥелос ⲭе ϩенот не пеі еіерѡот
ет кѡте е те тполіс· ⲁϥотⲱⲩⲃ̅ ⲛ̅ⲥі паⲥⲥелос
пеχаϥ наі· ⲭе пі ⲭтооⲩ ⲛ̅еіеро ет кѡте е теі
поліс· ⲉⲧⲧⲛ̅ⲧⲱⲛ е пеі ⲭтооⲩ ⲛ̅еіеро ет ϩіχⲙ̅ пкаϥ·
наі ет сѡк ⲛ̅ ⲉⲃⲓѡ̅ ере ⲫісѡⲛ тⲛ̅тⲱⲛ е роϥ· наі
ет сѡк ⲛ ерѡте ⲉ̅ре пеⲧⲫратнс тⲛ̅тⲱⲛ е роϥ:
наі ет сѡк ⲛ̅ ⲏрⲛ̅ ере ⲧеѡⲛ тⲛ̅тⲱⲛ е роϥ· наі ет
сѡк ⲛ̅ неϥ ере тікріс тⲛ̅тⲱⲛ е роϥ епеі ⲁⲛ ⲛ̅аі-
ка[г]ос ⲙⲡ отеⲱ ⲣ̅ тетпарⲫсіа ϩіχⲙ̅ пкаϥ· ет-
ϩкаеіт етⲃⲏ· етⲭнт ⲛ̅соп̅с̅ е тⲃе пноⲩте· е тⲃе
наі ⲛ̅аⲥаⲃⲱⲛ ет ϩⲛ̅ теі поліс· ⲩаре пноⲩте таат
нат ⲛ̅ оттⲃа ⲛ̅ⲥѡⲃ ⲛ̅соп· ⲛ̅ тере ⲓⲃѡк ⲁⲉ е ϩоти
е тполіс ⲉ̅т ⲙⲙат аісіне ⲛ̅ ϩенноⲥ ⲛ̅ⲩⲛⲓ етрнт
ϩірⲛ̅ тⲙⲗн ⲛ̅ тполіс· ⲉⲙⲛ̅ ⲗⲁат ⲛ̅карпос ϩⲱоⲩ

ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲉ̄ ⲛ̄ϭⲱⲱⲃⲉ ⲙ̄ⲙⲁⲁⲧⲉ· ⲉⲣⲉ ϩⲉⲛⲟⲩⲁ ⲟⲩⲁ̄
ⲛ̄ⲣⲱⲙⲉ ϩⲁ ⲣⲱⲙⲉ (sic) ϩⲁ ⲣⲟⲟⲩ· ⲛ̄ ⲛ̄ϣⲏⲛ ⲉⲩⲕⲏ ⲕⲁ ϩⲏⲩ·
ⲉⲩϣⲁⲛⲛⲁⲩ ⲉⲩⲣⲱⲙⲉ ⲛ̄ϭⲓ ⲛ̄ϣⲏⲛ· ϣⲁⲩⲑⲃ̄ⲃⲓⲟⲟⲩ ⲉ
ⲡⲉⲥⲏⲧ· ⲛ̄ⲥⲉⲧⲱⲟⲩⲛ ⲟⲛ ⲉ ϩⲣⲁⲓ̈· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓⲛⲁⲩ ⲉ
ⲣⲟⲟⲩ ⲁⲓⲣⲓⲙⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ϩⲉ[ⲛ]ⲟⲩ |
ⲛⲉ ⲛⲁⲓ ⲉⲧⲉ ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲡⲉϫⲉ Fol. 31 a
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲛ̄ϣϣⲉ ⲁⲛ ⲉ ⲣⲓⲙⲉ ⲉ̄ ⲛⲁⲓ ⲡⲁⲣⲁ ϥⲅ
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲟⲩ ⲛ̄ⲧⲟϥ ⲛⲉ ⲛⲁⲓ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ϩⲉⲛⲁⲡⲟⲧⲁⲕϯⲕⲟⲥ ⲛⲉ· ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ
ⲁⲩⲱ ⲉⲩⲛⲏⲥⲧⲉⲩⲉ· ⲁⲗⲗⲁ ϩⲉⲛϫⲁⲥⲓϩⲏⲧ ⲛⲉ ⲡⲁⲣⲁ
ⲣⲱⲙⲉ ⲛⲓ̈ⲙ· ⲉⲩⲧⲙⲁⲓⲉⲓⲟ ⲙ̄ ⲙⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ· ⲉⲩⲥⲱϣ
ϩⲱⲟⲩ ⲛ̄ⲛⲉⲧ ϩⲓⲧⲟⲩⲱ̄ⲟⲩ· ⲉϣϫⲉ ⲉϩⲛⲁⲩ ϣⲁⲩϯ ⲭⲁⲓⲣⲉ
ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉϣⲱⲡⲉ ⲉϩⲛⲁⲩ ⲁⲛ ⲙⲉⲩⲭⲁⲓⲣⲉ ⲛ̄ⲗⲁⲁⲩ
ⲛ̄ⲣⲱⲙⲉ· ⲉϣⲱⲡⲉ ⲉϩⲛⲁⲩ ϣⲁⲩⲟⲩⲱⲛ ϣⲁⲩⲟⲩⲱⲛ (sic) ⲙ̄
ⲡⲉⲩⲣⲟ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲉϣⲱⲡⲉ ⲉϩⲛⲁⲩ ⲁⲛ ⲙⲉⲩⲟⲩⲱⲛ·
ⲉⲣϣⲁⲛ ⲟⲩⲁ ⲣ̄ ⲟⲩⲁ ⲣ̄ (sic) ⲟⲩⲁⲅⲁⲑⲟⲛ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ϣⲁϥ-
ϫⲓⲥⲉ ⲙⲙⲟϥ ⲉ ϫⲱϥ· ϫⲉ ⲁⲛ[ⲟⲕ] ⲡⲉⲛⲧ ⲁⲓⲥⲁⲛⲟⲩϣ[ⲕ]
ϩⲛ̄ ⲛⲁⲉⲛⲕⲁ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ
ⲡⲁ ϫ̄ⲥ̄ ⲟⲩⲕ ⲟ[ⲩⲛ] ⲧⲙⲛ̄ⲧϫⲁⲥⲓϩⲏⲧ ⲧⲉⲛⲧ ⲁⲥⲥⲁϩⲧⲟⲩ ⲙ̄ⲡⲉ
ⲥⲕⲁⲁⲩ ⲉ ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ̄· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲧⲛⲟⲩⲛⲉ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ ⲧⲉ ⲧⲙⲛ̄ⲧϫⲁⲥⲓϩⲏⲧ:
ⲙⲏ ⲛⲁⲓ ⲁⲁⲩ ⲛ̄ⲧⲟⲟⲩ ⲉ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁϥⲉⲓ ϩⲛ̄
ⲟⲩⲑⲃ̄ⲃⲓⲟ: ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ
ⲛ̄ϣⲏⲛ ⲑⲃ̄ⲃⲓⲟ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲥⲉⲧⲱⲟⲩⲛ: ⲉ ϩⲣⲁⲓ·
ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ϫⲉ ⲙ̄ ⲡⲉⲟⲩⲟ̄ⲉⲓϣ
ⲉⲩϩⲓϫⲙ̄ ⲉⲩϣⲙ̄ϣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲩⲑⲃⲃⲓⲟⲟⲩ ⲛ̄ ⲟⲩϩⲟⲟⲩ
ⲉ ⲧⲃⲉ ⲡϣⲓⲡⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙ̄ⲡ ⲟⲩⲉϣϥⲓ ⲙⲙⲁⲩ
ⲛ̄ ⲧⲙⲛ̄ⲧϫⲁⲥⲓϩⲏⲧ ⲉⲧ ϩⲓ ϩⲟⲩⲛ ⲙⲙⲟⲟⲩ: | Ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅ- Fol. 31 b
ⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲱⲥ ⲁⲩⲕⲁⲁⲩ [ϩ]ⲓⲣⲛ̄ ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲡⲉ[ϫⲁϥ] ϥⲇ
ⲛⲁⲓ ϫⲉ ⲛ̄ⲧⲁⲩⲕⲁⲁⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉ ⲧⲃⲉ ⲙ̄ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ·
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ̄ⲡⲉⲓ ⲇⲏ ⲧⲉϩⲓⲏ ⲧⲉ ⲧⲁⲓ̈ ⲉ ϣⲁⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ
ⲃⲱⲕ ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ϩⲓⲧⲥ̄ (sic)· ⲉⲣϣⲁⲛ ⲡⲉⲭⲣ̄ⲥ̄ ⲡⲣ̄ⲣⲟ
ⲛ ⲛ̄ⲁⲓⲱⲛ ⲟⲩⲱ̄ⲛϩ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉϥⲡⲁⲣⲟⲩⲥⲓⲁ· ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ
ⲧⲏⲣⲟⲩ ⲛⲁϫⲓ ϩⲙⲟⲧ ⲉ ϫⲱⲟⲩ· ⲛ̄ⲥⲉϫⲓⲧⲟⲩ ⲉ̄ ϩⲟⲩⲛ ϣⲁ

ⲟⲩⲟ̄ⲉⲓϣ· ⲁⲗⲗⲁ ⲥⲉⲛⲁϣⲡⲁⲣϩⲏⲥⲓⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲁⲛ· ⲛ̄ⲑⲉ
ⲛ̄ⲛ̄ ⲛ̄ⲧⲁⲩⲣ̄ ⲡⲉⲩⲟ̄ⲉⲓϣ ⲧⲏⲣϥ̄ ⲉⲩϣⲙ̄ϣⲉ ⲙ ⲡⲛⲟⲩ[ⲧⲉ] ϩⲛ̄
ⲑⲃ̄ⲃⲓⲟ̄ ⲛⲓⲙ· ⲁ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲥⲱⲕ ϩⲏⲧ ⲉϫⲙ̄ ⲡⲉⲓⲉ̄ⲣⲟ ⲛ̄
ⲉⲃⲓⲱ ⲉⲧ ⲙ̄ ⲡⲉⲙⲛ̄ⲧ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲓϭⲓⲛⲉ ⲛ̄ ⲏⲥⲁⲓⲁⲥ ⲛ̄
ϩⲟⲩⲛ ⲛ̄ ⲧⲡⲩⲗⲏ ⲙⲛ̄ ⲓⲉⲣⲉⲙⲓⲁⲥ· ⲙⲛ̄ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲙⲛ̄
ϩⲁⲙⲱⲥ· ⲙⲛ̄ ⲙⲓⲭⲁⲓⲁⲥ· ⲙⲛ̄ ⲛ̄ⲕⲟⲩⲓ ⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲙⲛ̄ ⲛ̄ⲛⲟϭ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ ⲛ̄ϩⲟⲩⲛ ⲛ̄ ⲧⲡⲟⲗⲓⲥ·
ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̄· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲧⲁⲓ ⲧⲉ ⲧⲉϩⲓⲏ̄ ⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲣⲱⲙⲉ ⲛⲓⲙ
ⲉϥⲛⲁⲥⲱⲣⲙ̄ ⲛ̄ ⲧⲉϥⲯⲩⲭⲏ ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ⲡ ⲉϥⲉⲓⲣⲉ
ⲙ̄ ⲡⲉⲧ ⲉϩⲛⲁϥ ⲉ ⲧⲃⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲉϥϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲥⲱⲙⲁ ⲛϥ̄ⲃⲱⲕ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛϥ̄ⲟⲩⲱ̄ϣⲧ̄ ⲛⲁϥ·
ϣⲁϥⲧⲁⲁϥ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲛϥ̄ϫⲓⲧϥ̄ ⲉ ϩⲟⲩⲛ· ⲉ
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲛ̄ⲧⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲉⲛϣⲏⲣⲉ ⲡⲉ· ϫⲉ ⲁϥⲣ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
Fol. 32 *a* ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲁϥⲕⲗⲏⲣⲟⲛⲟⲙⲉ ⲛⲁⲓ | [thirty-four pages
ⲣ̄ⲕ̄ⲑ̄ wanting] ▒▒ⲙⲛ̄ ⲥⲟⲟⲩ ⲛ̄ⲉⲃⲟⲧ· ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉϣ ⲟⲩ-
ⲇⲓⲕⲁ[ⲓ]ⲟⲥ ⲡⲁⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲉⲩ-
ⲥⲟⲡⲥⲡ̄ ⲙ̄ⲙⲟⲥ ⲙ̄ⲡⲉϥⲙⲧⲟ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲙⲟⲩ ⲛ ϩⲱⲟⲩ·
ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ· ϫⲉ ⲉⲧⲉⲧⲛ̄ ⲧⲙ̄ ⲡⲓⲑⲉ ⲙ̄ ⲡⲁ ϩⲙ̄ϩⲁⲗ
ϩⲏⲗⲓⲁⲥ ⲛϥ̄ⲧⲱⲃϩ̄ ⲙ̄ⲙⲟⲓ· ⲛ̄ ϯⲛⲁⲕⲁ ⲙⲟⲩ ⲛ ϩⲱⲟⲩ ⲉ
ⲉⲓ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲛ̄ϩⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̄ ⲛⲁϣⲟⲡⲟⲩ
ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲃⲟⲩ ⲛⲁϥ ⲛ̄ ⲟⲩⲁⲡⲥ̄
ⲛ̄ⲥⲟⲡ ⲉⲩⲕⲏⲃ· ⲛⲁⲓⲁ̄ⲧⲕ̄ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲛⲁⲓⲁⲧϥ̄ ⲙ̄
ⲡϩⲉⲑⲛⲟⲥ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ̄· ϩⲱⲥ ⲉⲣⲉ ⲡⲁⲓ
ϣⲁϫⲉ· ⲁϥⲉⲓ ⲛ̄ϭⲓ ⲡⲕⲉ ⲉⲛⲱⲭ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡϩⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁϣⲟⲡϥ̄· ⲉ
ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲩⲡⲉⲓ ⲙ̄ⲙⲟϥ ⲉϥϣⲁⲛⲉⲓ
ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ϩⲱⲥ ⲉⲣⲉ ⲡⲁⲓ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲓ·
ⲉⲓⲥ ⲕⲉ ⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉⲣⲉ ⲕⲉ ⲟⲩⲁ̄ ⲙⲟⲟϣⲉ
ϩⲓ ⲡⲁϩⲟⲩ ⲙⲙⲟⲟⲩ ⲉϥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ· ϫⲉ ⲁϩⲉ ⲉ ⲣⲟⲓ
ϩⲱⲱⲧ ⲧⲁⲉⲓ ⲧⲁⲣⲉⲓⲛⲁⲩ ⲉ̄ ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ:
ⲛ̄ⲧⲁⲩⲉⲥⲟⲧϥ̄ ⲛⲁⲛ ⲉ̄ ϩⲣⲁⲓ ϫⲉ ⲉⲛⲉⲛⲁⲩ ⲉ ⲣⲟϥ ⲉϯ ⲉϥϩⲙ̄
ⲡⲥⲱⲙⲁ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲛⲓⲙ ⲛⲉ

ⲛⲁⲓ̈· ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲡⲁⲓ ⲡⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲙⲛ̄
ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉϥϣⲏⲣⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲉⲓⲉ
ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ ⲉⲧ ⲡⲏⲧ ϩⲓ ⲡⲁϩⲟⲩ ⲙ̄ⲙⲟⲟⲩ· ⲡⲉϫⲁϥ ϫⲉ
ⲡⲁⲓ ⲡⲉ ⲁⲃⲉⲗ ⲡⲉⲛⲧⲁ ⲕⲁⲉⲓⲛ ϩⲟⲧⲃⲉϥ· ⲁⲩⲱ ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲙⲙⲟⲓ̈ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲛⲁⲓⲁⲧⲕ̄ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲡⲣⲱⲙⲉ
ⲉⲧ ⲥⲟⲩⲧⲱⲛ ϩⲛ̄ ⲛⲉϥϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ :—| ⲡⲉϫⲉ ⲓⲱϩⲁⲛⲛⲏⲥ Fol. 32 b
ϫⲉ ⲁⲛⲟⲕ ⲡⲉⲛⲧ ⲁⲩϥⲓ ⲛ ⲧⲁ ⲁⲡⲉ ϩⲙ̄ ⲡⲉϣⲧⲉⲕⲟ· ⲉ ⲧⲃⲉ ⲣ̄ⲗ̄
ⲟⲩⲥϩⲓⲙⲉ ⲉ ⲁⲥϭⲟⲥϭⲥ̄ ϩⲛ̄ ⲟⲩⲇⲉⲓⲡⲛⲟⲛ· ⲡⲉ[ϫⲉ] ⲍⲁⲭⲁ-
ⲣⲓⲁⲥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉⲛⲧ ⲁⲩⲙⲟⲟⲩⲧ ⲙ̄ⲙⲟⲓ· ⲉⲓⲧⲁⲗⲟ ⲉ
ϩⲣⲁⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲧⲉⲣⲉ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲛ̄ⲥⲁ ⲧⲉⲑⲩⲥⲓⲁ̄·
ⲁⲩϥⲓ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ ⲉ ϩⲣⲁⲓ ⲉ̄ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲙ̄ⲡⲉ ⲣⲱⲙⲉ ϩⲉ ⲉ ⲡⲁ ⲥⲱⲙⲁ· ϫⲉ ⲛ̄ⲧⲁⲩϫⲓⲧϥ̄ ⲉ ⲧⲱⲛ·
ⲡⲉϫⲉ ⲁⲃⲉⲗ ϫⲉ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁ ⲕⲁⲉⲓⲛ ϩⲟⲧⲃⲉⲧ: ⲉⲓⲧⲁⲗⲉ
ⲑⲩⲥⲓⲁ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ϩⲓⲥⲉ ⲛ̄ⲧⲁⲛϣⲟⲡⲟⲩ ⲉ ⲧⲃⲉ
ⲡⲛⲟⲩⲧⲉ ϩⲉⲛ̄ⲗⲁⲁⲩ ⲛⲉ· ⲛⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ
ⲁⲛⲣ̄ ⲡⲉⲩⲱ̄ⲃϣ̄· ⲁⲩⲱ ⲛⲉⲣⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ
ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ· ⲉⲩⲣⲁϣⲉ ⲛⲙ̄ⲙⲁⲓ· [ϫⲉ] ⲁⲩⲛⲁⲩ ⲉ
ⲣⲟⲓ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲟⲩⲁ ⲉϥϫⲟⲟⲥⲉ
ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲛⲉⲥⲱϥ ⲉ̄ⲙⲁⲁⲧⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲡⲁ ϫ̄ⲥ̄: ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲁⲇⲁⲙ ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲧⲏⲣⲧⲛ̄ ⲛ̄ ⲧⲉⲣⲉ ϥⲡⲱϩ ⲉ ⲣⲟⲓ ⲁϥⲁⲥ-
ⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ϫⲣⲟ ⲙ̄ⲙⲟⲕ
ⲟ̄ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁϥⲧⲣⲉ ⲟⲩ-
ⲙⲏⲏϣⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲙⲉⲧⲁⲛⲟⲓ· ⲕⲁⲧⲁ ⲑⲉ
ϩⲱ ⲛ̄ⲧⲁⲓⲙⲉⲧⲁⲛⲟⲓ· ⲁⲓϫⲓ ⲙ̄ ⲡⲁ ⲉⲟⲟⲩ ϩⲓⲧⲙ̄ ⲡⲛⲁⲏⲧ ⲛ̄
ϣⲁⲛϩⲧⲏϥ: Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲧⲟⲣⲡⲧ̄ ϩⲛ̄
ⲟⲩⲕⲗⲟⲟⲗⲉ ⲁⲩϫⲓⲧ ϣⲁ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ ⲙ̄ⲡⲉ· ⲁⲛⲟⲕ ⲇⲉ
ⲡⲁⲩⲗⲟⲥ | ⲁⲓⲣ̄ ϩⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ ⲁⲓ̈ⲛⲁⲩ ⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ Fol. 33 a
ⲙⲟⲟϣⲉ ⲛⲙ̄ⲙⲁⲓ ⲁϥϣⲓ̈ⲃⲉ ϩⲱⲱϥ ϩⲙ̄ ⲡⲉϥⲥⲭⲏⲙⲁ· ⲣ̄ⲗ̄ⲁ̄
ⲁϥϫⲉⲣⲟ ⲛ̄ⲑⲉⲣⲟ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲕⲱϩⲧ̄: ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲁⲩⲥⲙⲏ ϣⲱⲡⲉ ϣⲁ ⲣⲟⲓ̈· ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲛⲉⲧ ⲕ̄ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲙ̄ⲡⲣ̄
ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ· ϫⲉ ϩⲉⲛϣⲁϫⲉ ⲛ̄ⲁϩⲟⲣⲁⲧⲟⲛ
ⲛⲉⲧ ⲕ̄ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲓϭⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉⲩⲥⲫⲣⲁⲅⲓⲥ

ecaщe ϩn̄ oyecτχïa· ere oyeiperenïx̄ щooπ ϩn̄ oyϕωnn̄ n̄ oyϫeiw· ere caщ̄ϥ n̄aeitoc n̄ oyoein aaϫe paτoy n̄ca oyna ⲙ̄ⲙ neϫτcιacτηpιon· aτω caщ̄ϥ n̄ca ϩooyp ⲙ̄ⲙoy· ertaiπeτe ϩn̄ oyχopoc n̄cmoy e ϩoyn e neiωτ: ere ϩentaa n̄τaa n̄aγγελoc aaϫe paτoy ⲙ̄ⲡeqⲙ̄τo e βoλ· aτω ϩenщo n̄щo ετ-
kω[τe] e poϥ eτaⲙ̄ⲙoc· ϫe qτaiнτ n̄ϩι nekpan· aτω qpaeooy n̄ϩι nekeooy nχc̄· ere nexeιpoⲧ-
θeiπ ⲙ̄ⲡ n̄cepaϕeiⲙ ⲁⲱ ⲙ̄ⲙoc ϫe ϩaⲙⲙι: n̄ τepe
ⲙaτ ē pooy ān̄ok naγλoc· aιcτωτ· ϩn̄ naγγελoc
τηpoy· aτω aιϫe ē ϩpai eⲙ̄ⲡa ϩo· eιc naγγελoc
eτ ⲙooщe n̄ⲙ̄ⲙai: acϥ† nεϥoτoι e poι acτooτnocτ̄:
eqxⲱ ⲙ̄ⲙoc ϫe ⲙ̄ⲡp̄ p̄ ϩote· naγλoc ⲡ̄ⲙeριτ
n̄ nнoτe· τωoⲙ τenoy n̄ⲑeoτapχ̄ n̄cωι· n̄τατcaϐoκ
e nεκτoπoc· acϫιτ n̄ϩι naγγελoc eτ ⲙooщe
Fol. 33 b n̄ⲙ̄ⲙai e ⲡparaδeicoc: | aⲙ̄ⲙaτ eτⲙ̄ⲙn̄ⲧ̄ⲡe n̄ρⲱⲙe
ρλϐ eτⲙ̄ⲙooщe· eτρooτ eτψaλλει eτcⲱτ e nнoτe
e ϩenρ̄ⲣaⲡ ne e nεϩoτo· ere neϫo p̄ oτⲃeiⲙ
n̄ⲑe n̄ ρⲙ̄ n̄caщ̄ϥ n̄ⲥωϧ· aτω ere nϥω n̄
τeϫaπe ō n̄ⲑe n̄oτcaρ̄τ n̄ oτⲱⲙ̄ⲡ· ere oⲩⲙⲙⲛ̄ⲧ̄ⲡe
n̄ϩoρonoc ϩn̄ ⲡⲙa ēτ ⲙ̄ⲙaτ eτϩaooy· e oⲩeτ neooy
n̄ noγa noγa noγa· ere oⲩon oⲩoτⲃ e oⲩon ϩn̄
neooy ϩn̄ τeⲙoy n̄τaⲡⲱϩ ⲱa pooy· aτoⲧⲱⲡ e βoλ
ϫe naiaτϥ ⲱ naγλoc· naiaτϥ̄ n̄ πρeⲑⲙoc et naπic-
τeτe e βoλ ϩi τootϥ· ϫe akp̄ ⲙ̄ⲡⲱa e τρeϥeⲛτϥ̄
e nei τoπoc· ekщooπ ϩn̄ tei capχ̄· aτaσπaze n̄-
ιωτ τηpoy· anok ϫe aιoτⲱⲡⲧ̄ n̄cωoy eiσωoy e
nнoτe· n̄ⲙ̄ⲙaτ· anok ϫe neϫai n̄ naγγελoc
ϫe na χc̄ ⲟⲩ ne nei τoπoc· aτω nιⲙ ne nei ρⲱⲙe·
neϫaϥ nai n̄ϩι naγγελoc· ϫe nai ne nκaϩ ēτ
oτaaⲃ n̄ nχc̄· aτω nai ϩωoy ne nεπροφητнc
τηpoy· eτnaщωπe n̄ nei ⲙa ⲱa neooy n̄
ρai· ⲙ̄ⲡ neτe ⲙ̄ⲡ oττωλ n̄ ϩn̄ nκocⲙoc· aτω
n̄τok ϩωωκ ere nekⲑoρonoc naщωπe n̄ nei ⲙa:

ⲁⲩⲱ ϩⲁⲡⲥ̅ ⲡⲉ ⲉ ⲧⲣⲕ̅ⲛⲁⲩ ⲉ̅ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲙⲛ̅
ⲡⲉⲕⲏⲓ ⲙ̅ⲡⲁⲧ ⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ
ⲙⲁ ⲛⲓⲙ ⲉⲕⲛⲁⲧⲁϣⲉⲟⲉⲓϣ ⲛ̅ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲙ|ⲯⲓⲥ Fol. 34 a
ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ⲟⲩⲛ̅ ϩⲁϩ ⲅⲁⲣ ⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ⲥⲉ- ⲣⲗⲅ
ⲙⲉⲧⲁⲛⲟⲓ· ⲛ̅ⲥⲉⲧⲙ̅ⲉⲓⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲙⲛ̅ ⲛ̅ϯⲙⲱⲣⲓⲁ ⲛ-
ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̅ ⲉ̅ ⲛⲁⲓ
ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̅ⲙⲁⲓ· ⲡⲉϫⲁⲓ
ⲛⲁϥ ϫⲉ ⲡⲁ ϫⲥ̅· ϯⲟⲩⲱϣ ⲙⲉⲛ ⲉ ϣⲱⲡⲉ· ϩⲙ̅ ⲡⲉⲓ
ⲧⲟⲡⲟⲥ· ⲁⲗⲗⲁ ⲛ̅ ϯ[ⲛ]ⲁⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ ⲁⲛ· ⲙⲁⲧⲥⲁⲃⲟⲓ
ⲧⲉⲛⲟⲩ ⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ ⲉϥϣⲟⲟⲡ ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲁϥϫⲓⲧ ⲛ̅ϭⲓ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲥⲕⲩⲛⲏ ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲁϥⲧⲥⲁⲃⲟⲓ ⲉⲩⲑⲣⲟⲛⲟⲥ
ⲛ̅ ⲉⲟⲟⲩ: ⲉⲣⲉ ⲁⲅⲅⲉⲗⲟⲥ ⲥⲛⲁⲩ ϩⲩⲙⲛⲉⲩⲉ ⲉ̅ ⲣⲟϥ· ⲡⲉϫⲁⲓ
ⲙ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁ ϫⲥ̅ ⲡⲁ ⲛⲓⲙ ⲡⲉ ⲡⲉⲓ ⲑⲣⲟⲛⲟⲥ
ⲉⲧ ϣⲟⲟⲡ ϩⲙ̅ ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ⲉⲟⲟⲩ· ⲁⲩⲱ ⲛⲓⲙ ⲛⲉ ⲛⲉⲓ
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲩⲙⲛⲉⲩⲉ ⲉ ⲣⲟϥ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁⲓ
ⲡⲉ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲡⲉⲓ ⲁⲅⲅⲉⲗⲟⲥ ⲥⲛⲁⲩ
ⲡⲉ ⲟⲩⲣⲓⲏⲗ ⲙⲛ̅ ⲥⲟⲩⲣⲓⲏⲗ· ⲉⲩϩⲩⲙⲛⲉⲩⲉ̅ ⲉ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ·
ⲙⲏ ⲛⲅ̅ⲥⲟⲟⲩⲛ ⲁⲛ ⲱ̅ ⲡⲁⲩⲗⲟⲥ· ϫⲉ ⲁ ⲡⲉⲕⲣⲁⲛ ⲣ̅ ⲥⲟⲉⲓⲧ
ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲉ ⲙⲛ̅ⲧⲟⲩ ⲏⲡⲉ· ⲙⲏ ⲛⲅ̅-
ⲥⲟⲟⲩⲛ ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ⲛⲁϩⲓⲥⲉ ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ
ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲭⲣ̅ⲥ̅ ⲙⲛ̅ ⲧⲙⲛ̅ⲧ̅ⲣⲱⲙⲉ·
ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲱⲃⲉ ⲛⲁⲩ ⲛ̅ⲥⲁϣϥ̅ ⲛ̅ϭⲱⲃ ⲛ̅ⲥⲟⲡ ⲁⲩⲱ
ϣⲁⲣⲉ ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲣⲁϣⲉ ⲛⲙ̅ⲙⲁϥ· ⲁϥϫⲓⲧ
ⲛ̅ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟϣⲉ ⲛⲙ̅ⲙⲁⲓ· | ⲁϥⲧⲥⲁⲃⲟⲓ ⲉⲩ- Fol. 34 b
ⲙⲏⲏϣⲉ ⲛ̅ϣⲏⲛ ⲉϥⲗⲉϩⲗⲱϩ· ⲉⲣⲉ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ⲣⲱⲙⲉ ⲣⲗⲇ
ⲕⲱⲧⲉ ⲉⲛϣⲏⲛ· ⲉⲣⲉ ⲛⲉⲩϩⲃ̅ⲥⲱ ⲡ̅ⲣⲉⲓⲱ̅ⲟⲩ:—ⲁⲩⲱϣ ⲉ
ⲃⲟⲗ ⲉ ⲣⲟⲓ ⲧⲏⲣⲟⲩ· ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛ̅ⲣⲱⲙⲉ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ ⲧⲏⲣⲟⲩ·
ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ·
ⲡⲉϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛ̅ⲧⲱϭⲉ ⲧⲏⲣⲟⲩ
ⲛ̅ⲧⲁⲕⲧⲟϭⲟⲩ ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁϥϫⲓⲧ ⲛ̅ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲁⲙⲟⲩ ⲛ̅ⲧⲁⲧⲣⲉⲕⲑⲉⲱ̅ⲣⲉⲓ ⲙ̅ ⲡⲡⲁⲣⲁ-
ⲇⲉⲓⲥⲟⲥ ⲛ̅ ⲧⲡⲉ· ⲙⲛ̅ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲙⲛ̅ ⲡⲉⲕⲕⲗⲟⲙ·
ⲁⲓⲛⲁⲩ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲩⲱ ⲟⲩϣⲡⲏⲣⲉ ⲉⲙⲁⲁⲧⲉ ⲡⲉ·

ⲉⲧⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲃ̄ⲧ ⲕⲱⲧⲉ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲙ̄ ⲧⲡⲉ·
ⲥⲛⲁⲩ ⲙ̄ ⲣⲁⲧ ⲁⲩⲱ ⲟⲩⲥⲟⲃ̄ⲧ ⲙ̄ ⲛⲟⲩⲃ ⲙ̄ ⲧⲙⲛⲧⲉ ⲙ̄
ⲡⲉⲥⲛⲁⲩ ⲛ̄ⲥⲟⲃ̄ⲧ ⲙ̄ ⲣⲁⲧ: ⲟⲩⲁ ⲙ̄ ⲡⲣⲟⲩⲛ ⲙ̄ ⲟⲩⲁ· ⲉ̄ⲣⲉ
ⲡⲥⲟⲃ̄ⲧ ⲡⲥⲟⲃ̄ⲧ ⲉⲓⲣⲉ ⲛ̄ⲧⲁⲓⲟⲩ ϫⲟⲟⲧ ⲥⲛⲟⲟⲩⲥ ⲙ̄ⲙⲁⲣⲉ ⲙ̄
ϫⲓⲥⲉ· ⲉⲧⲛ̄ ⲟⲩⲛⲁⲓⲉ ⲙ̄ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ ⲙ̄ ⲡⲣⲟⲩⲛ ⲙ̄
ⲡⲥⲟⲃ̄ⲧ ⲡⲥⲟⲃ̄ⲧ· ⲙⲓⲛ ⲡⲓⲉⲃ̄ⲧ ϣⲁ ⲡⲉⲙⲡⲧ ⲙⲓⲛ ⲡⲙ̄ⲥⲓⲧ ϣⲁ
ⲡⲣⲏⲥ· ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲣ̄ ϫⲟⲩⲧⲁϥⲧⲉ ⲛ̄ⲧⲃⲁ·
ⲙⲛ̄ ⲧⲟⲟⲩ ⲛ̄ϣⲉ ⲛ̄ⲕⲁϣ ⲉ ⲧϫⲟ· ⲉⲧⲛ̄ ϫⲟⲩⲧⲁϥⲧⲉ ⲛ̄ⲧⲃⲁ
ⲛ̄ⲥⲧⲉⲗⲗⲟⲥ ⲛ̄ⲣⲏⲧ̄ϥ ⲉⲧⲁϩⲣⲏⲓ· ⲉⲣⲉ ⲡⲉⲥⲧⲉⲗⲗⲟⲥ |
Fol. 35 a ⲡⲉⲥⲧⲉⲗⲗⲟⲥ ⲉⲓⲣⲉ ⲛ̄ϣⲱⲣⲉ ⲥⲛⲟⲟⲩⲥ ⲙ̄ⲙⲁⲣⲉ ⲙ̄ ϫⲓⲥⲉ·
ⲣⲗⲉ ⲉⲧⲛ̄ ⲙⲡⲧⲱⲙⲛⲓ ⲙ̄ ϣⲉ ⲙⲙⲁⲓⲛⲉ ⲛ̄ⲣⲡⲛⲟⲩⲣⲁ ⲛ̄ⲣⲏⲧ̄ϥ·
ⲉⲧⲛ̄ ϫⲟⲟⲧ ⲛ̄ϣⲉ ⲙ̄ ⲃⲟⲧⲁⲛⲓ ⲛ̄ⲣⲏⲧ̄ϥ ⲉⲧⲁⲓⲛⲧ: ⲉ ⲟⲩⲛ̄
ⲣⲙⲉ ⲧⲓ ⲙⲙⲁⲓⲛⲉ ⲛ̄ⲥϯ ⲛⲟⲩⲉ ⲛ̄ⲣⲏⲧ̄ϥ· ⲉ ⲟⲩⲛ̄ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛ̄ⲕⲁⲣⲁⲣⲓⲥⲟⲥ ⲛ̄ⲣⲏⲧ̄ϥ· ⲉⲣⲉ ⲟⲩⲥⲟⲃ̄ⲧ ⲙ̄ ⲱⲙⲉ ⲕⲱⲧⲉ
ⲉ ⲣⲟⲥ ⲙ̄ ⲡⲁⲧⲁⲛ ⲙ̄ ⲡⲛⲟⲉ· ⲉ ⲟⲩⲛ̄ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ϣⲉ
ⲛ̄ⲗⲩⲭⲛⲓⲁ ⲙ̄ ⲛⲟⲩⲃ ⲛ̄ⲣⲏⲧ̄ϥ· ⲉⲣⲉ ⲙⲡⲧⲁⲥⲉ ⲛ̄ⲥⲧⲉⲗⲗⲟⲥ
ⲛ̄ⲣⲁⲧ ⲉⲓ ⲙⲁⲣⲙⲁⲣⲟⲛ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲡⲉϥⲣⲟ ⲟⲩ-
ⲟⲩⲛⲟⲛ ⲡⲉ· ⲉⲣⲉ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲁⲉⲓⲧⲟⲥ ⲉⲓ ⲟⲩⲛⲁⲓ ⲙ̄ ⲡⲣⲟ·
ⲁⲩⲱ ϣⲟⲙⲛ̄ⲧ ⲉⲓ ⲣⲃⲱⲣ ⲙ̄ ⲡⲣⲟ· ⲁⲩⲱ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲧⲏⲣϥ ⲛⲉϥⲣⲟ ⲙ̄ ⲟⲉⲓⲙ ⲙ̄ ⲡⲁⲧⲁⲛ ⲙⲡⲉ· ⲛⲑⲉ ⲙ̄ ⲡⲛⲁⲩ
ⲙ̄ ⲙⲉⲉⲣⲉ ⲉⲙⲛ̄ ⲕⲁⲛⲉ ⲛ̄ⲣⲏⲧ̄ϥ· ⲁⲗⲗⲁ ⲡⲟⲩⲇⲉⲓⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧ ϣⲟⲟⲛ ⲛ̄ⲣⲛⲧ ⲛ̄ⲛⲁⲩ ⲙⲙⲟ· ⲉⲩϯ ⲟⲩⲇⲉⲓⲛ ⲧⲏⲣϥ·
ϣⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ϣⲉⲙ ϯ ⲛⲣⲡⲛⲟⲩⲣⲁ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲛⲁⲩ ⲛ̄ⲣⲧⲟⲟⲩⲉ· ⲁⲩⲱ ϣⲁⲩϣⲙⲉⲙ ϯ ⲙ̄ⲙⲁⲣⲓⲥ ⲉ ⲃⲟⲗ·
ⲙ̄ ⲡⲛⲁⲩ ⲙ̄ⲙⲉⲉⲣⲉ· ⲁⲩⲱ ⲉⲣϣⲁⲛ ⲡⲣⲏ ⲫⲱⲧ̄ⲡ· ϣⲁⲣⲉ
ⲡⲉϯ ⲛⲟⲩⲉ ⲛ̄ ⲛⲓⲙⲏ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲙ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ϣⲱⲙ ⲉ ⲃⲟⲗ· ϣⲁⲛⲧⲉ ⲧⲉⲧⲛⲏ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲁⲣⲁⲥⲉ·
ⲛ̄ⲑⲁⲥⲓⲥ ⲛ̄ ⲛⲉⲥⲧⲉⲗⲗⲟⲥ ⲉⲧⲣⲏⲧ ⲙ̄ⲙⲁⲗⲁⲃⲁⲑⲟⲗⲟⲛ· ⲙⲙ̄
ⲡⲉⲥⲧⲣⲁⲍ ⲙⲙⲉ ⲉⲣⲉ ⲛⲉⲧⲕⲉⲫⲁⲗⲓⲥ ⲛⲉϫ ⲕⲗⲁⲟⲥ ⲉ
ⲃⲟⲗ ⲡⲁⲙⲉⲕⲁⲗⲟⲛ· ⲉⲣⲉ ⲧⲉⲧⲛⲡⲉ ⲉⲓⲣⲉ ⲙ̄ ⲙⲡⲧⲁϩⲧⲉ
Fol. 35 b ⲛⲑⲃⲁ ⲙⲙⲟⲟⲩ ⲛⲁⲓ ⲛⲁⲩⲉ:— | ⲉⲣⲉ ⲇⲉⲛⲱⲙⲉ ⲙⲙⲉ ⲟⲩⲧ̄
ⲣⲗⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲛ̄ⲧⲙⲛ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛⲉⲧⲣⲙⲛⲛⲉϯ̄ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲙⲟⲩⲛⲧ ⲛ̄ⲥⲟⲩ ⲙ̄ ⲙⲛⲛⲉ·
ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲣⲧⲟⲟⲩⲉ· ⲙⲙ̄ ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲙⲙ̄ ⲡⲛⲁⲩ

ⲛ̄ ⲣⲟⲩϩⲉ ϣⲁⲩⲱϣ ⲉ̄ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϥⲟⲩⲁⲁⲃ· ϥⲟⲩⲁ̄ⲁⲃ· ϥⲟⲩⲁⲁⲃ ⲛ̄-
ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲡ· ϥϫⲓ ⲧⲁⲓⲟ ϥϫⲓ ⲉ̄ⲟⲟⲩ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲱϣ ⲉ
ⲃⲟⲗ ⲉϥⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁⲓ: ϫⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲛⲁⲩ ⲉ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛ̄ ⲧⲡⲉ· ⲙⲛ̄ ⲡⲉϥⲉⲟⲟⲩ· ⲡⲁⲓ ⲙⲡⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲉ̄ⲛⲉϩ
ϭⲙ̄ ⲡϫⲱⲕ ⲙ̄ ⲡϥ̄ⲧⲁⲓⲟ̄· ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲁϩⲉ ⲡⲁ ϫⲥ̄·
ⲁⲗⲗⲁ ϯⲣ̄ ϩⲟⲧⲉ ϫⲉ ⲙⲉϣⲁⲕ ⲁⲣⲏⲩ ⲛ̄ ϯⲙ̄ⲡϣⲁ ⲁⲛ
ⲛ̄ϭⲱ ϩⲙ̄ ⲡⲉⲓ ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲡⲁⲓ· ⲁϥⲟⲩⲱ̄ϣⲃ̄ ⲛ̄ϭⲓ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ϫⲣⲟ ⲡⲉⲧ ⲛⲁϫⲣⲟ· ⲁⲩⲱ
ⲕⲛⲁϫⲣⲟ ⲉ̄ ⲡⲕⲁⲧⲏⲅⲱⲣⲟⲥ ⲉⲧ ⲛⲏⲩ ⲉ̄ ϩⲣⲁⲓ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ·
ⲉⲕⲛⲁϫⲓ ⲉⲟⲟⲩ ⲇⲉ ⲛ̄ϩⲟⲩⲟ̄ ⲉⲕϣⲁⲛⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ ⲛ̄ⲕⲉ ⲥⲟⲡ· ⲁⲩⲱ ⲉⲩϣⲁⲛⲥⲱⲧⲙ̄ ⲉ ⲛ̄ϣⲁϫⲉ ⲛ̄ ⲧⲉⲓ
ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲛ̄ϭⲓ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲥⲉⲛⲁ-
ⲙⲉⲧⲁⲛⲟⲓ ⲛ̄ϭⲓ ϩⲁϩ ⲛ̄ⲥⲉⲱⲛϩ̄· ⲁⲩⲱ ⲟⲛ ϯⲛⲁϫⲓⲧⲕ̄ ⲛ̄ⲧⲁⲧ-
ⲥⲁⲃⲟⲕ ⲉ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲙⲛ̄ ⲡⲉⲕⲕⲗ°ⲙ· ⲙⲛ̄ ⲡⲁ ⲛⲉⲕⲥⲛⲏⲩ
ⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁϥϫⲓⲧ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲙ̄|ⲧⲟ ⲉ ⲃⲟⲗ Fol. 36 a
ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ϩⲙ̄ ⲡⲕⲁϩ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· ⲁⲓⲛⲁⲩ ⲣⲗⲍ
ⲉⲩⲑⲣⲟⲛⲟⲥ ⲉϥⲡⲟⲣϣ̄· ⲁⲩⲱ ⲟⲩⲥⲧⲟⲗⲏ ⲙ̄ ⲡⲉⲧⲡⲉ ⲙ
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲉⲥϩⲓⲣⲁϣⲉ ⲉ ⲃⲟⲗ ⲉ̄ ⲙⲛ̄ ⲑⲉ ⲛ̄ϣⲁϫⲉ ⲉ ⲧⲉ-
ⲥϯⲙⲏ· ⲉⲣⲉ ϩⲉⲛⲥⲙⲁⲥ ⲙ̄ⲙⲁⲣⲙⲁⲣⲟⲛ̄ ⲙ̄ ⲡⲉⲧⲡⲉ ⲙ̄
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲁⲓⲟⲩⲱ̄ϣⲃ̄ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲡⲁ
ϫⲥ̄ ⲁϣ ⲡⲉ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲁⲥⲛⲏⲩ ⲛⲁϣⲃⲏⲣ ⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ· ⲁϥϫⲓⲧ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲁⲓⲛⲁⲩ ⲉⲩⲙⲏⲏϣⲉ ⲛ̄ⲑⲣⲟⲛⲟⲥ· ⲁⲩⲱ
ⲟⲩⲙⲏⲏϣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲯⲁⲗⲗⲉⲓ ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲁⲓⲛⲁⲩ ⲉⲩⲙⲏⲏϣⲉ ⲛ̄ϩⲃ̄ⲥⲱ ⲙⲛ̄ ⲟⲩⲙⲏⲏϣⲉ
ⲛ̄ⲕⲗⲟⲙ ⲉⲩⲕⲏ ⲉ ϩⲣⲁⲓ ⲙ̄ⲡⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲁⲩⲱ ⲉⲣⲉ ⲟⲩⲥϯ ⲛⲟⲩϥⲉ ϣⲱϣ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲁ ⲉ̄ⲧ
ⲙ̄ⲙⲁⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ̈ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲙⲁ ⲛ̄ ⲛⲉⲕⲥⲛⲏⲩ ⲛⲉⲕϣⲃⲏⲣ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲓⲛⲁⲩ ⲉⲩⲣⲱⲙⲉ ⲉϥⲫⲟⲣⲉⲓ ⲛ̄ ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ ⲛ̄ ⲟⲩⲱ̄ⲃϣ̄ ⲉⲣⲉ
ⲟⲩⲕⲓⲑⲁⲣⲁ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉϥⲁⲁϩⲉ ⲣⲁⲧϥ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄

пкатапетасма· ечψаллеі ауω ечкюарize ϩⲛ̄ течкюара· ере ⲡаүүелос оүω̄ⲣⲙ̄ ⲛсωц· аюүωшϧ пеχаі ⲙ̄ ⲡаүүелос· же ⲛⲓⲙ пе паі па ⲭ̄с̄: пеχац наі же паі пе ⲁⲁⲁ ечψаллеї· ауω аⲓнат ϩⲙ̄ пкаϩ ет оүаав· ⲉүтопос ечтоσс. ⲛ̄шпе ⲙ̄ⲙе· ⲛ̄сапⲡеірон· ере пкаϩ ет ⲙ̄ⲙат оүоⲃϣ̄ ⲛ̄ⲟе ⲛ
Fol. 36 b оүχⲓωⲛ̄· ере оүⲙⲛ̄ⲛще ⲛ клом: | ауω оүⲙⲛ̄ⲛще
рлн ⲛ̄ⲟеронос· ⲉүфореі тнроү· ⲛ̄ⲣенϩⲓⲡолис ⲙ̄ⲡ ϩенкⲓаріс ⲛ̄ⲥⲓ пет щооп ϩⲙ̄ ⲡⲓⲁ ет ⲙ̄ⲙат· ере оүⲙⲛ̄ⲛще ⲛ̄аүүелос ϩүⲙнеүе ⲉ̄ роот· пеχаі ⲙ̄ ⲡаүүелос же ⲛⲓⲙ не наі· пеχац наі же наі не ⲙ̄ⲙартүрос нтаүмартүрει ⲉχⲙ̄ ⲡран ⲙ̄ пеχ ⲣ̄с̄· ⲉ тве пектащеβеⲓщ ⲙ̄ⲡ па некⲥнт апостолос· сенаⲍі ⲛ̄ ϩеннοσ ⲛ̄таⲓо· ⲛ̄тоот же ауϥ петоүоі ⲉ роүн ⲉ рої ауϥⲡⲓ ⲉ рωⲓ· пеχат наі же наⲓатⲛ̄ ⲙ̄ ⲡаүλос· же акр̄ ⲙ̄ⲡща ⲛ̄ нει топос· ауω анок ϩⲓ отсоп· ауω акр̄ ⲙ̄ⲡща ⲛ̄нат ⲉ нει ноσ ⲛ̄щⲡнре наі ⲙ̄ⲡе ϧал нат ⲉ роот· ⲙ̄ⲡе маⲁже сотмоу· акнат ⲉ роот ϩⲙ̄ псωма· епеі ан ⲛ̄та пноүте нат ⲉ̄ текенкратеіа ⲉ̄т екщооп ⲛ̄ⲛтс̄· ⲙ̄ⲡ ⲛ̄ⲥⲓсе ⲙ̄ ⲡектащеоеⲓщ ауτрекр̄ ⲙ̄ⲡща ⲛ̄ нει ноσ ⲛ̄таⲓо· анок же паүλос аⲓмооще ⲉ ϧоλ ϩⲙ̄ пепна ет оүаав· ауω аⲓсмоу ⲉ пноүте ⲉⲓхω ⲙ̄ⲙоσ· же ϯсмоу ⲉ рок пноүте ⲙ̄ ⲡтнр̄ϥ̄· пет нат ⲉ роϥ маүаау ⲉ ϧоλ ϩⲙ̄ ⲡⲓⲙстнріон: ϥсмаⲁат ⲛ̄ⲥⲓ неоот ⲛ̄текⲙⲛ̄тноүте: пет таⲓнт ауω ет щооп ϩⲙ̄ ⲡтаїо ⲛ̄ тефⲙⲛ̄тноσ· ⲙ̄ⲡ пеⲙⲙоноүенне ⲛ̄ щнре ⲓ̄с̄ пеχ ⲣ̄с̄ пенχ̄с̄· пет аⲁⲁрте ⲉχⲙ̄ ⲡтнр̄ϥ̄ :— ауω ⲛ̄та ⲡтнр̄ϥ̄ щωпе ⲉ ϧоλ ϩⲓ тоотϥ̄· ⲡаүүелос же ⲙ̄ ⲡχоⲉⲓс ауталоі ауⲉⲓпе ⲙ̄ⲙоі ⲉχⲙ̄ ⲡтоот ⲛ̄ⲛχоⲉⲓт· тоте анок паүλос аⲓре ⲉнапостолос ⲉтсоотϥ̄ ⲉнеⲧⲉр̄нт ϩⲓ отсоп· ауω аⲓаспаζе
Fol. 37 a ⲙ̄ⲙоот :— | ⲁⲓапаүсеⲓле нат ⲛ̄ϩωϧ ⲙ̄ⲡе ⲛ̄таү-
рλθ щωпе ⲙ̄ⲙоі ⲙ̄ⲡ нент аⲓнат ⲉ роот: ⲙ̄ⲡ ⲛ̄таⲓо ет

ⲛⲁϣⲱⲡⲉ ⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ· ⲙⲛ̄ ⲡϩⲉ ⲙⲛ̄ ⲡϣⲟⲣϣⲣ̄ ⲉⲧⲛⲁ-
ϣⲱⲡⲉ ⲛ̄ ⲛ̄ⲁⲥⲉⲃⲏⲥ· ⲧⲟⲧⲉ ⲛⲁⲡⲥ̊ⲧⲟⲗⲟⲥ ⲁⲩⲣⲁϣⲉ ⲁⲩⲱ
ⲁⲩⲧⲉⲗⲏⲗ· ⲁⲩⲥⲙⲟⲩ ⲉ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲛⲁⲛ ϩⲓ
ⲟⲩⲥⲟⲡ· ⲁⲛⲟⲕ ⲙⲁⲣⲕⲟⲥ ⲙⲛ̄ ϯⲙⲟⲑⲉⲟⲥ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ
ⲙ̄ ⲡϩⲁⲅⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ· ⲡⲥⲁϩ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ· ⲉ ⲧⲣ̄ⲛ̄-
ⲥϩⲁⲓ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩϩⲏⲩ ⲙⲛ̄
ⲟⲩⲱⲫⲉⲗⲉⲓⲁ̄ ⲛ̄ ⲛⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ: ⲉϯ ⲉⲣⲉ ⲛⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ ϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲛ· ⲁ ⲡⲥⲏ̄ⲣ̄ ⲡⲉⲭⲣ̄ⲥ̄ ⲟⲩⲱ̄ⲛϩ̄ ⲛⲁⲛ
ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄ ⲡϩⲁⲣⲙⲁ ⲛ̄ ⲛⲉⲭⲉⲣⲟⲩⲃⲉⲓⲛ· ⲡⲉϫⲁϥ ⲛⲁⲛ
ϫⲉ ⲭⲁⲓⲣⲉ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲓ ⲛ̄ⲧⲁⲓⲥⲟⲧⲡⲟⲩ
ⲟⲩⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲭⲁⲓⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲕⲗⲟⲙ ⲛ̄ ⲛⲁⲡⲟ-
ⲥ[ⲧⲟⲗⲟⲥ] ⲭⲁⲓⲣⲉ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲁ ⲙⲉⲣⲓⲧ ⲭⲁⲓⲣⲉ ⲛⲁ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ· ϯⲣⲏⲛⲏ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ
ⲉⲥⲉϣⲱⲡⲉ ⲛⲙ̄ⲙⲏⲧⲛ̄· ⲉⲓⲧⲁ ⲁϥⲕⲟⲧϥ ⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲡⲓⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ ⲉⲧ ⲧⲁⲓⲏⲩ:
ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲥⲓⲧⲏⲥ ⲛ̄ ⲧⲇⲓⲁⲑⲩⲕⲏ·" ⲭⲁⲓⲣⲉ
ⲡⲁⲩⲗⲟⲥ ⲡⲗⲱⲃϣ̄ ⲁⲩⲱ ⲧⲥⲛ̄ⲧⲉ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ· ⲁⲣⲁⲁ
ⲡⲉⲕϩⲏⲧ ⲧⲱⲧ ⲉ ⲣⲟⲕ ϩⲛ̄ ⲛⲉⲛⲧ ⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲣⲁ
ⲁⲕⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲉ̄ϫⲛ̄ ⲛⲉⲛⲧ ⲁⲕⲥⲟⲧⲙⲟⲩ· ⲁϥⲟⲩⲱϣⲃ̄
ⲛ̄ϭⲓ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲁϩⲉ ⲡⲁ ϫⲥ̄· ⲁ ⲡⲉⲕϩⲙⲟⲧ ⲙⲛ̄ ⲧⲉⲕ-
ⲁⲅⲁⲡⲏ ⲉⲓⲣⲉ ⲛⲙ̄ⲙⲁⲓ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲙ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲥⲏ̄ⲣ̄ ⲡⲉϫⲁϥ· ϫⲉ ⲱ̄ ⲡⲙⲉⲣⲓⲧ ⲙ̄
ⲡⲉⲓⲱⲧ: ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ̄· ϫⲉ
ⲥⲉⲛⲁⲧⲁϣⲉⲟ̄ⲉⲓϣ ⲛ̄ ⲛ̄ϣⲁϫⲉ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ
ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄· ⲉⲩϩⲏⲩ ⲛ̄ ⲛⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ·
ϩⲁⲙⲏⲛ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲡⲉⲧ
ⲛⲁϥⲓ ⲡⲣⲟⲟⲩϣ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ:— | ⲛϥ̄ⲥϩⲁⲓ̈ⲥ Fol. 37 b
ⲛϥ̄ⲕⲁⲁⲥ ⲉ ϩⲣⲁⲓ ⲉⲩⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲛ̄ⲅⲉ[ⲛⲉ]ⲁ ⲉⲧ ⲛⲏⲩ· ⲣ̄ⲙ̄
ⲛ̄ ϯⲛⲁⲧⲥⲁⲃⲟⲟⲩ ⲁⲛ ⲉ̄ ⲁⲙⲛ̄ⲧⲉ ⲙⲛ̄ ⲡⲉϥⲣⲓⲙⲉ ⲉⲧ ⲥⲁϣⲉ·
ϣⲁ ϩⲣⲁⲓ ⲉ ⲧⲙⲉϩ ⲥ̄ⲛ̄ⲧⲉ ⲛ̄ⲅⲉⲛⲉⲁ ϩⲙ̄ ⲡⲉϥⲥⲡⲉⲣⲙⲁ·
ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲱϣ ⲙⲙⲟⲥ ϩⲛ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ ϯⲛⲁⲥⲙⲟⲩ ⲉ
ⲣⲟϥ ⲙⲛ̄ ⲡⲉϥⲏⲓ· ⲡⲉⲧ ⲛⲁⲕⲱⲙϣ̄ ⲛ̄ⲥⲁ ⲛ̄ϣⲁϫⲉ ⲛ̄ ⲧⲉⲓ
ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ϯⲛⲁϫⲓⲕⲃⲁ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲛ̄ⲛⲉⲩⲱϣ
ⲛ̄ϩⲏⲧⲥ̄ ⲉⲓ ⲙⲏ ⲧⲉⲓ ϩⲛ̄ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲧⲃ̄ⲃⲏⲩ ϫⲉ ⲙ̄ⲙⲩ-

стнріон тнроу ⲛ та ⲙⲡⲧⲛоуте аюуоиоуоу е воλ ⲉ рωтⲛ ⲱ на ⲙелос ет оуааⲃ· еіс ⲫните ащерⲡ таⲙωтⲛ е ⲫωⲃ ⲛⲑⲓ· ⲙооще теноу ⲛⲧетⲛⲃωк· ⲛⲧетⲛⲧащеоеіщ ⲙ петаггеліон ⲛ та ⲙⲡтеро· ⲉⲡеі ан аⲫⲣωк ⲥар е ⲫоуи ⲛⲥі петⲛⲁроⲙос ⲙⲡ петⲛⲁгωи ет оуааⲃ· ⲛток ⲇе ⲫωк ⲙ па сωтⲛ паγλос· кнаχωк е воλ ⲙ пекароⲙос нток ⲙⲡ па ⲙерıт петрос—ⲛ сор ϯоу ⲙ пеⲃот епⲛⲏ ⲙ ⲩωпе ⲫⲛ та ⲙⲡтеро ща епеⲫ· та ⲥоⲙ есеⲩωпе ⲛⲛⲉⲓⲛⲧⲛ· аγω ⲛтеуноу аⲭкелеуе ⲛ теклооле ⲉ трестало ⲛⲛⲓⲁⲟⲛтнс· ⲛⲥхıтоу е техωра нтаⲫ-тощⲥ наγ· аγω ⲛⲥетащеⲃеіщ ⲫⲙ ⲙа ⲛⲓⲙ ⲙ пеγ-аггеліон ⲛ тⲙⲡтеро ⲛ ⲙⲡнуте ща епеⲫ· ⲫıтⲛ техарıс ⲙⲡ тⲙⲡтⲙаı ρωⲙе ⲙ пенχⲥ ıⲥ пехρⲥ пенⲥнр· паı неооу наⲫ ⲙⲡ пеⲫеıωт ⲛ аⲫаⲃос· ⲙⲡ пепⲛа· ет оуааⲃ ща епеⲫ ⲛ епеⲫ· ⲫаⲙⲏи:—

COLOPHON

ⲛта пеı аⲫаⲃоп ⲩωпе е воλ ⲫı тоотⲫ ⲙ пиаı ноуте ⲛ соп· ⲉⲧⲧ ⲯате· ⲛ ⲣⲙⲧⲙекра· ⲫⲙ птощ ⲛ ⲣⲙоⲓⲛⲧ· ере пχⲥ пноуте ⲙ парχаггелос ет оуааⲃ ⲫрафанл ⲙⲡ паγлос паγλос папостолос· наслоу е роⲫ ⲛтоⲫ ⲯате ⲙⲡ тесⲥрıⲙе ⲙⲡ пеⲫ-ⲩнре· ⲙⲡ тⲫⲥıи ⲣ ⲫωⲃ· ⲛⲑⲁаⲫ ⲛⲥⲁⲙкληроно-ⲙос ⲙⲡ пеⲫпет оуааⲃ ⲫраı ⲫⲛ теⲫⲙⲛтеро ет ⲫⲛ ⲙ ⲙⲡнуте· ща епеⲫ· ⲫаⲙⲏи·

TRANSLATION OF THE COPTIC TEXTS

THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN[1]

(Brit. Mus. MS. Oriental, No. 7030)

THE ENCOMIUM WHICH SAINT APA THEO- Fol. 1 *a* 1
DORE, ARCHBISHOP OF ANTIOCH, PRONOUNCED ⲁ
ON THE VALIANT SAINT, THE VICTORIOUS WARRIOR OF ANTIOCH, THE DESTROYER OF THE PERSIANS, SAINT THEODORE THE ANATOLIAN. HE SPAKE ALSO CONCERNING HIS ORIGIN, AND HIS RACE (OR, FAMILY), AND HIS CAREER AS A SOLDIER, AND HIS GLORIOUS CAREER AS A GENERAL, AND THE AMOUNT OF HIS ANNUAL INCOME. AND HE ALSO SPAKE CONCERNING THE DAY WHEREON HE ENDED HIS CAREER ..... THAT IS TO SAY, THE TWELFTH DAY OF THE MONTH TÔBE. HE SPAKE ALSO CONCERNING APA GAIUS, THE ARCHBISHOP OF ANTIOCH, UNDER WHOM THE FIRST OF ALL THE MARTYRS SUFFERED. HE ALSO SPAKE BRIEFLY CONCERNING SAINT APA CLAUDIUS. IN THE PEACE OF GOD. AMEN.

The orchard is a pleasant place, and the trees thereof cluster round about it, they flourish [and] are laden with fruit, O my beloved. The blossom is pleasant and glorious, and emitteth a sweet and choice odour. | All the great ones Fol. 1 *b* 1
are round about it, and the mighty men and the Generals ⲃ
rejoice and are glad therein. These words do not [apply] to

[1] He is commemorated in the Ethiopian Church on the twelfth day of the month Ṭer, i.e. December 7; a short life of him is given in the *Synaxarium* (Ṭer xii = the Coptic Tôbe xii), and a longer one in Brit. Mus. MS. Orient., No. 689, fol. 211 *b* ff.

Antioch only, but also to the heavenly Jerusalem, the habitation of all the saints. And even though Diocletian, the lawless one, overthrew the houses of the Generals of my city of Antioch because of his wrath against them, Christ Himself, the Beloved of the Father, hath built them up into a palace in His City of Truth, the Jerusalem of heaven. And even
Fol. 1 *b* 2 though Diocletian, | the lawless one, separated them (i. e. these Generals) from their parents, and from their brethren, and from their kinsfolk who were living upon the earth, Christ, the King of kings, called them 'brethren' and 'companions', even as He called the Apostles,[1] at the time when they were on the earth. An earthly king called the valiant men of my city to him as 'recruits', but the Deathless King, Christ, hath called them 'My victorious warriors in the strife'.[2] And I, Theodore, who am the least among men, when I look upon [the remains of] their habitations upon this earth which
Fol. 2 *a* 1 Diocletian made into a | desert, straightway I say, 'Where
ⲡ are the kings who have died, and the Generals whom Diocletian made?'[3] The mighty ones of my city hath this evil beast cast down to the ground because of his hatred towards them. But God, Who loveth the race of man, hath received them unto Himself in His kingdom, and hath given unto them an inheritance in His kingdom, [which is] a city that cannot be laid waste, whereof the trees never wither, and the fruits of the trees never perish. This is the place of joy and
Fol. 2 *a* 2 of gladness and of exultation | for ever!

Take shame to thyself this day, O Diocletian, who art in the deepest Amente, whilst all the saints are in the kingdom that is in the heavens! The lawless kings have been cast into Amente because of the evil which they have done to the holy martyrs; and these holy men are in the kingdom that is in the heavens. Thou wouldst have carried them, O transgressor of the law, into a city over which a mortal king

[1] Matt. xxiii. 8; John xv. 15. [2] Compare Rom. viii. 36, 37.
[3] ⲡ ϫⲁⲓⲉ repeated inadvertently (?).

reigned, but they removed themselves into a city over which death hath no power. Thou didst not make them die, O | transgressor of the law, as every one else [dieth], but Fol. 2 *b* 1 thou didst kill them by means of the death of violence. And in very truth, O Diocletian, when I remember thy rule, and the evil which thou hast done unto the noblemen of Antioch, I curse thee, [and] I revile thee, [and] I call thee by evil names, O thou evil, blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss! Furthermore, when I remember also the honours which they have received in the heavens, and that their memorial shall abide [for ever] in the world, | when the nations perceive that the power of healing is bound Fol. 2 *b* 2 up in their holy bodies, and that healing is graciously granted unto those who are sick in the name[s] of the saints, and that martyriums are built in their names, one after the other, upon the earth, I say straightway, that thou wast born with an evil destiny and for thine own destruction alone. But it was a glorious destiny for these saints and martyrs to bring their lives to an end through thee, for they have received indestructible crowns in the kingdom which is in the heavens.

For in very truth when I remember what thou didst do unto Saint | Theodore the Anatolian, I am amazed, and Fol. 3 *a* 1 I quake with wonder, for indeed great were the evils which thou didst inflict upon that brave warrior of Antioch, O Diocletian. When I consider the tree whereon they crucified Theodore the Anatolian, the tree that was anointed with his holy blood, and I remember the one hundred and fifty-three nails which they drove into his holy body on the tree, I weep bitterly with many tears, and I curse thee, O Diocletian. But when I gaze up into the heavens, | and I see his (i. e. Fol. 3 *a* 2 Theodore's) throne on the right hand of Michael, outside the Veil of the Father, straightway I utter cries of joy, and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death this valiant warrior Theodore the

Anatolian, and so enable him to acquire this great honour in the heavens before Christ Jesus!' Behold, the tree whereon they crucified thee did the Emperor Constantine command to be made into the doors of his martyrium, and into the apse of his chamber of sacrifice, and into the bier
Fol. 3 *b* 1 whereon his holy body [lay]. | When I think, [O Diocletian,]
ⲫ what thou didst do unto Victor,[1] the son of Romanus, I am smitten with wonder that thou wast not ashamed before his father who put him to death. When I look upon the stone slabs over which they dragged him, and which were smeared with his holy blood, and when I think upon the fetters which they bound on his feet and legs, and which now hang on the doors of his holy martyrium wherein he driveth out devils, and also upon the stone slabs that were smeared with his blood, and that are now laid down in his martyrium and
Fol. 3 *b* 2 illumine (?) the . . . . of my | city, I give thanks unto God, and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put these saints to death whereby they became the equals of the angels in the heavens and on the earth!' When I look at the sword of Horion, the companion of the saint Apa Victor, and the flat shield of gold which hangeth in his martyrium, again do I lift up[2] my eyes to the heights of heaven, and I see his crown of gold, and his royal sceptre, and four and twenty angels bearing them in the
Fol. 4 *a* 1 heavens. And I also see the King | Christ comforting him,
ⲭ saying, 'I liken Mine own sufferings unto thine, O My chosen one, Victor!' When I see his courtyard planted with trees, and a fountain of water placed in the midst thereof, and the pillars wherefrom honey is flowing at all times, and I see the joy in his monastery which is stablished in the heavens, and how they bear him from this side to that, I exclaim, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death upon earth this mighty warrior, and so enable

[1] For the martyrdom of this saint see my *Coptic Martyrdoms*, pp. 1–101, &c., London, 1914.

[2] For ⲉ ϩⲓⲁⲓ read ⲉ ϩⲣⲁⲓ.

him to receive an inheritance in the heavens!' And straightway I bless the true | Creator, the Christ, Who hath remembered my city of Antioch, and hath raised up unto us these great and brilliant luminaries, these true pearls in the house of righteous kings, these warriors who were mighty men of war. For at the moment when I am walking in their martyriums on the earth, and I see the pictures of them drawn side by side as if they had just come forth from the battle in which they had been fighting, straightway I rejoice, and I utter cries of gladness. I am unable to keep fast hold upon the seal of my lips a second time, neither am I able to | set a bridle in my lips and mouth concerning the state of joy in which I see them; and I cannot restrain my tongue and prevent it from performing its function, and I must declare their honourable estate. For when I look upon the palace of Diocletian, this murderer of the mighty men of Antioch, which is now under the settled governance of the God-loving Emperor, and when I see his places of idols, which are now laid waste, and which have been made into churches, wherein are ready the Books of the Gospels, and when I see his throne of lawlessness, which hath been removed | from under him, and his bedchamber of lawlessness, which hath been destroyed, I exclaim, 'Well it is that the pride of that arrogant man Diocletian hath been abased, and that there hath been raised up for us the humble and God-loving Emperor Constantine, who hath remembered his fellowship with them and his rank of General, and that the throne of Antioch hath been bestowed upon him!' For when I see Martha, the mother of Apa Victor, weeping for her son with burning of heart, and when I hear Thebasia, the sister of Apa Claudius,[1] weeping for her brother with | sorrow of heart, and when I see Tekharis, the sister of Theodore the Anatolian, at the foot of the tree

Fol. 4 *a* 2

Fol. 4 *b* 1

H

Fol. 4 *b* 2

Fol. 5 *a* 1

Θ

[1] Probably Claudius the martyr mentioned in the *Synaxarium* (Sanê 11 = June 5); for a fuller life of him see Brit. Mus. MS. Orient., No. 686, fol. 227 *b*.

weeping for her brother, and when I see Asennêth, the sister of Apa Stephen,[1] the son of Basilides, weeping for her brother, when, I say, I see all these [women] weeping, I exclaim, 'It is a dire calamity that thou wast born, O Diocletian!' Yet again, afterwards, when I lift up mine eyes to heaven, and see these saints sitting upon thrones of glory, and the angels crowning them with crowns, I exclaim, 'Well it is that thou wast born [O Diocletian], for it is
Fol. 5*a* 2 through thee that these | saints have received crowns!' And when I see their martyriums that have been built around my city of Antioch like a wall, and when I hear the bells of gold that hang in the innermost parts of their martyriums, and when I see the multitudes of people exulting in their holy festivals, straightway I rejoice, and I bless my King Christ, saying, 'Well it is that God hath raised up for us these great and brilliant light-givers, which illumine all our city,
Fol. 5*b* 1 these physicians who | are healers of our souls and of our
ī bodies at the same time, these Generals who are to be feared, these fighters who contend at all times for the Name of Christ, these master-warriors who at all times do battle with Satan! Well also is it that God hath raised up for us the God-loving Emperor Constantine, who was a General like unto them when they were in the body with him, who hath built their martyriums with every possible honour, who hath sought out their bodies, and who hath brought them into the
Fol. 5*b* 2 light, and they comfort | their followers with us all, and they strengthen our whole city.'

Our God-loving Emperor hath known their might from the time when they were in the body with him, for they were warriors who did battle with the wicked Barbarians. When Constantine saw that he had become Emperor [he knew] that he had especial need of them in the war, for he knew that

[1] See the *Synaxarium* (Ṭeḳemt 9 = October 6); for a fuller life see Orient., No. 686, fol. 27*b*; and for Lucian's account of the recovery of his relics see fol. 118*a*.

they were of more value than many mighty men of war. He ascribed glory unto them, and especially because they had magnified him in the exalted dignity of his kingdom, in his wish to stablish the fellowship of the Anatolian. He knew his valour, | and the honourable renown which he possessed Fol. 6 *a* 1
through his parents, and he ascribed glory to him in order ⲓⲍ
that he might exalt him the more.

And I, Theodore, the least of all men, will not hold my peace concerning the commemoration of this holy man Theodore the Anatolian. For, if we eat at his table, his valour will give [me] courage; if I fall down, he will lift me up; if mine adversary pursue me, he will deliver me out of his hand; if my ship be about to be engulfed in the waters, he will act as pilot for me, and will bring me to dry land; if I blunder stupidly in my | encomium upon him, he will Fol. 6 *a* 2
bear patiently with me, until I cease to err, and until my mad fit turneth away from me. Therefore I will allow my tongue to perform its function in its own proper manner, and I will speak about the commemoration of this holy man, Theodore the Anatolian. I will open my mouth with gladness, and I will declare the things which the Holy Spirit shall cause to enter into my mouth.

Now, the holy man Theodore, whose festival we are celebrating this day, was the son of Soterichus, the brother of Ptolemy, the governor, the father of Apa | Claudius. They Fol. 6 *b* 1
were men of Tarsus of Cilicia, and they were in the same ⲓⲏ
garden together. And the fathers of the two men Apa Theodore and Apa Claudius were the sons of a man whose name was Samar. He was not indeed a man who possessed very large sums of money, but he grew wheat on large tracts of land, and he had gardens, and vineyards, and orchards. He was not, however, a merchant who trafficked in all the things which he had in that region, because of the greatness of his possessions. And after a long | time he died, like Fol. 6 *b* 2
every other man, and left whatsoever property he had to his

sons, Ptolemy, the father of Apa Claudius, and Soterichus, the father of Apa Theodore. And when the mourning ceremonies for their father had come to an end, a great strife broke out between the two brethren Ptolemy and Soterichus, concerning the property of their father. And the two [brothers] rose up and came to Antioch, to the feet of the king, so that he might settle the dispute between them. And Ptolemy, the father of Apa Claudius, was older than |
Fol. 7 *a* 1 Soterichus, the father of Apa Theodore. And Ptolemy gave
ιτ a centenarius of gold behind the back of (i.e. unknown to) Soterichus, the father of Apa Theodore, to Euius the king, and when the king saw their wealth, and their military rank, he gave his daughter to Ptolemy to wife. And [concerning] Soterichus, the father of Theodore, Ptolemy informed Euius the king, saying, 'He is my brother, and the same father begat both [of us]'; and he made him a fellow ruler and councillor. And the king sent to Tarsus, and removed them
Fol. 7 *a* 2 to Antioch. | And the king gave his brother's daughter, whose name was Sophia, to Soterichus to wife. And the two [brothers] became exceedingly powerful, and they flourished in Antioch, for the king loved them. And whensoever [the troops] went out to exercise both brothers mounted the king's chariots. And, moreover, the matter became well known that each of the two brothers had married a daughter of the king.

And after these things the two brilliant luminaries, Theodore and Claudius, were born, and straightway the Archbishop,
Fol. 7 *b* 1 Apa Gaius, was sent for, | and he prayed over the two
ιβ children. And [their fathers] made a great feast for the Archbishop, and for the nobles of the palace, and for all [the people of] Antioch on that day. And the fathers of the children would not give them names without the opinion of the Archbishop, and Apa Gaius blessed them in the impulse of his spirit. And when the days of their purification were accomplished, the Archbishop took the two children, and set them before the altar of sacrifice; and when he had prayed

over them | he uncovered their faces, and he saw the names Fol. 7 *b* 2
of both of them written upon their foreheads. The letter THETA was written upon [the forehead of] the son of Soterichus, and the letter GAMMA was written upon [the forehead of] the son of the daughter of the king; and these two written signs were visible to every one. And the people marvelled, and Apa Gaius the Archbishop was exceedingly astonished at what had happened to the little children. And a voice was heard from the support whereon the little children were lying, [saying], 'Theodore the Anatolian, | Claudius the Fol. 8 *a* 1
Persian.' And the Archbishop offered up sacrifice that day, ιε
and [the fathers] lighted a great bonfire in Antioch, and made a great feast whereto every one came. And the dwellers in the palace loved Claudius because of his noble rank; now this was before his father Ptolemy became king, though he was [already] the equal of the king. And they appointed free women to be nurses to the two children, and to bring them up. And Father Apa Gaius the Archbishop | baptized Fol. 8 *a* 2
the two children, who were full cousins (literally, brethren) each of the other, and of the same stock (or, family), and he gave unto each a name according to the lot that had been ordained for him. And whilst he was considering the name of Saint Theodore, his mother called him 'the Anatolian', according to the name of her city Anatolia. And they gave to Saint Apa Claudius the name of 'the Persian', because his mother was by race a Persian.

And it came to pass that some years after these | holy men Fol. 8 *b* 1
were born Euius the king died, and [Ptolemy], the father of ιε
Apa Claudius, became the king, and Soterichus, the father of Apa Theodore, became the equal of the king, and they administered the affairs of the kingdom.

And there was a certain great merchant in Antioch, who was a neighbour of Soterichus, and whose name was Romanus, and he was exceedingly rich, and he gave a centenarius of gold to Soterichus, the father of Apa Theodore, that he might

Fol. 8 b 2 make him a | General in the Imperial Army. And Soterichus took the money, and gave unto him the power and authority that belonged to the rank of General, for he was his sister's husband. And in those days, that is to say, in that very same year wherein these two saints Theodore and Claudius were born, [birthday] sacrifices were offered up on behalf of the two children, and all the people of Antioch marvelled at their magnificence. And their fathers made a feast for all the people of the city, and for twenty-seven days they celebrated the birthdays of the two little children, both in the

Fol. 9 a 1 palace and in the houses of the | widows and orphans. And

ιζ they inscribed the names of the two [children] upon the four-gated castle of the city, thus, 'Theodore and Claudius, the sons of the king.' And the two children were taught in the same school. And all the people of the city desired to see them because of their beauty, and because of their noble rank, and their intelligence, and their handsome faces, and the splendour of their apparel. And a great number of cymbals and instruments of music played before them whensoever they

Fol. 9 a 2 wished to go into the church | to partake of the Sacrament, and a proclamation was made by the herald everywhere throughout the city, saying, 'Claudius and Theodore, the sons of the king, wish to go into the church to partake of the Sacrament.' Thereupon a multitude of people would gather together upon the dung-heaps of the city of Antioch, and upon the mounds in the city, and upon the roofs of their houses, so that they might see them sitting upon the king's chariot. And the people used to decorate the road by which they came to the church with [banners of] purple cloth and byssus, and with linen streamers, and with yellow banners (?),

Fol. 9 b 1 and they used to sweep the road clean, | and strew it with the

ιη choicest aromatic herbs, and with [branches of] laurel and syringa. And whilst the two children sat side by side in the place of honour which was set apart for them in the church, all the people sat behind them and admired their beauty.

And their mothers made pomegranates in gold and silver wherefrom they sprinkled water over them. Their tables and their drinking cups were of gold and silver, and their stands were inlaid with precious stones, that is to say, emeralds, and topazes, and diamonds, and chrysolite. And the name of each of the children | was written upon their tables in equal size, Fol. 9 *b* 2
and in an equally splendid manner. And my Father, Apa Gaius, administered the Sacrament to them. And I, Theodore, the least of all men, acted as attendant at the feet of my Father, Apa Gaius, on that day. And when these children came into the church to partake of the Sacrament the Archangels Michael and Gabriel stood by their side. And Michael took hold of the hand of Saint Theodore, and placed his sword in his hand, saying, | 'Take this for thyself, O Theo- Fol. 10 *a* 1
dore. Thou shalt conquer, and thou shalt prevail, and thou shalt put to flight thine enemy therewith, like Benaiah,[1] the mighty man of Israel. Thy hand shall fight, and thy right hand shall conquer. I am Michael the Archangel. Christ hath already given thee unto me as a favour in His kingdom, and thou shalt take my strength [with thee] into battle, for there hath already been given unto thee in the heavens the name of "Theodore, the mighty General".' And Gabriel, who was on the right hand of Claudius, | reached out to him Fol. 10 *a* 2
the sword of fire which was in his hand, saying, 'Take this for thyself, for the destruction of the Barbarians, and put to flight the Persians therewith. Take unto thee also, O Claudius, my great humility and glory. They call me God and man,[2] and they shall call thee "General and son of the King". Theodore hath been given into the hand of my fellow archangel in the heavens, and thou hast been given unto me in the heavens.'

[1] i.e. בְּנָיָה, the son of Jehoiada, who slew two lionlike men, a lion in a pit, and an Egyptian 5 cubits high, 2 Sam. xxiii. 20; 1 Chron. xi. 22.

[2] This assumes that the name Gabriel is derived from גֶּבֶר 'man' + אֵל 'God'.

And when Apa Gaius had seen the vision, he marvelled |
Fol. 10 *b* 1 and was exceedingly perturbed, and he rose up and said unto
R me, 'My son Theodore, whether I die or whether I live, Claudius and Theodore shall be renowned throughout the whole world for their valour. For I say unto thee, O my son Theodore, that the names of these children shall be as famous as the names of the Apostles of Christ, and that their names shall reach even unto the Persians.' And I entreated pardon [1]
Fol. 10 *b* 2 from him, and I said, 'Forgive | me, O my holy father. Peradventure thou hast only imagined that thou hast seen these things concerning these sons of the king.' And he said unto me, 'My son Theodore, I saw the two children given into the hands of the two Archons of the Court of the King Christ, namely, Michael and Gabriel, who will make them to be victorious in battle. It hath been shewn unto me that the lot of Theodore appertaineth to Michael, and that Claudius hath been given into the hand of Gabriel. And I believe, O my son Theodore, that [these archangels] shall bless them in their life and in their death.'

Fol. 11 *a* 1 And after these things | they came out of the church that
RA day in great honour and glory, both of them, and the holy men [directed] the ship of the government, and their names were written upon their banners (?) as captains of war and as sons of the king. And their fathers made a bracelet of gold for each of them, and unto each a thousand slaves were given, and the distinguishing apparel of a prince was [placed] upon each of them. They resembled each other in their features, and in their graciousness, and in their understanding, and in their noble bearing. And it was arranged that the sister of
Fol. 11 *a* 2 Theodore should be married to Apa Claudius, and | Theodore the Anatolian to the sister of Apa Claudius, for thus one royal family would be united to another royal family, and honourable rank would be added to honourable rank, and

[1] Literally, 'gave repentance to him.'

majesty would be added to majesty, and renown to renown. But from the moment wherein the angel of the Lord touched them he removed from them external pollution, and every blemish of this world, and they were made to forget marriage and the taking of wives, and they became like unto the angels, that is to say, like unto those who had been made eunuchs by the hands of men. From that day the holy men never entered into a bath to wash themselves therein, and they never stripped their bodies | naked. And the poor, and Fol. 11 *b* 1
the widows, and the orphans thronged to the road along ⲕⲃ̅
which the holy men passed, and they waited there to receive alms from the hands of their servants, to whom their lords gave money to give unto those who were in need in the streets; and the yearly allowance of each of the holy men from the king's palace was one thousand pieces of money. And the holy men never wished to be present at a feast accompanied by the music of cymbals and pipes. They had no liking whatsoever for the places where theatrical spectacles were exhibited, and they greatly disliked the places where instrumental | music was performed. They felt no desire for Fol. 11 *b* 2
any woman of pleasure, and they never allowed their gaze to rest upon any beautiful woman as the sons of a king are wont to do. They took no delight whatsoever in the pomp and ceremony of this world, but they passed their time in reciting the passages of Scriptures which they had learned by heart, and psalms and prayers, and they spent their nights in watching [and prayer]. When they wished to learn about military operations they used to take the Book of Alexander,[1] and read it, and they were made happy thereby. And these holy men passed fifteen years in the splendour of the kingdom. In their youth all the soldiers in the army | loved them as Fol. 12 *a* 1
they loved the angels of God, because of their generosity and ⲕⲅ̅

[1] Not, presumably, the famous work of Pseudo-Callisthenes, but the version of it which was common among the Arabic-speaking Christians and the Ethiopians, in which Alexander the Great is described as a Christian king. See my *Life and Exploits of Alexander the Great*, Cambridge, 1896.

because of their holy lives, and at length the Persians heard of their names, and marvelled thereat.

Now in those days there was war between the Persians and the Romans, because of certain ships which had been seized (or, plundered) on the road (i.e. on the high seas); and finally an exceedingly fierce struggle took place between them, and very large numbers of men were killed on several occasions during that war. And the Emperor of Rome dispatched
Fol. 12 *a* 2 his | army of soldiers and his own son with his own warlike host; and Soterichus was in the palace with his son Theodore, for they were in charge of the throne of the Kings (or, Emperors). Then after these things [there was] a second war, [and the two armies] came face to face on the river Tanobis. And the King of the Romans spake to his host, saying, 'Whatsoever ye are able to carry off as spoil from the Persians, ye are permitted to possess as your own
Fol. 12 *b* 1 property'; and the King of the | Persians spake to his
ⲕⲁ host in similar terms. For the rest, [the two armies] actually faced each other, and they spread out over very much ground, and they passed forty days, each army being spied upon by the other on the river Tanobis, and they allowed their beasts to graze before they fought. And they formed cunning schemes concerning the conduct of the war.

When the Devil, who is the hater of every good thing, saw that the Romans and the Persians did not join battle, he went to the Persians in the form of an envoy of the Romans, and he accused the King of the Persians and his host, saying, 'Wherefore are ye sitting down and not fighting
Fol. 12 *b* 2 each | other? The Romans despise you and your host. They call you "godless heathen". They hold in contempt your gods, the sun and the moon, and they say that they are not gods at all. They have determined to plunder your cities, and to burn them with fire, and to lay them waste, and to throw your temples down to the ground, and to seize your king, and to make him a slave at their feet. I know

the Romans well, and they are men who are altogether merciless. Behold, the things which I have heard I declare unto you. And if ye permit them to slip through your hands, and do not slay them, there will rise up from among them certain | men of might and valour who shall reduce Fol. 13 *a* 1 you to slavery utterly, for, behold, a spirit hath come into ⲢⲈ them which shall conquer irresistibly in the war. And I will tell you the names [of these men]. The greatest among them is Theodore the Anatolian, whose voice is like unto the roaring of a lion. His sword, wherewith he will fight against you, is a blazing fire. If he proveth himself to be greater than ye he will reduce you to absolute slavery. And there is another man, one Claudius, an exceedingly mighty man of valour; and if he proveth himself to be greater than ye he will reduce you to absolute slavery. And | another Fol. 13 *a* 2 is Justus, and there are Stephen, and Dioscurus, and an Egyptian, that is to say, Theodore the General, and another is Apa Patêr, who is an exceedingly mighty man of valour, and another is Euius, and those who follow. Now therefore shew ye yourselves bold in dealing with these mighty men of war concerning whom I have told you, and concerning whom I have spoken to you with all these words, and with all the words of accusation.' And having said [these things] to the Persians, he disappeared from them.

And he changed his form (i. e. disguised himself), and came | to the others (i. e. the Romans), and he took the form Fol. 13 *b* 1 of an envoy of the Persians, and corrupted the heart of[1] the ⲢⲈ others (i. e. the Romans), saying, 'These are the things which the Persians are saying: We will not turn back until we have spoiled all the territory of the Romans. We will take its king to our country, with a yoke on his neck, like the collar on a dog, and we will make his sons slaves,

[1] i. e. discouraged.

and they shall labour for us even as do the men of Babylon.'

And when the envoy had said these things to the Romans, he disappeared from them. And he took his seat between the camps of the two armies, that is, between the Persians
Fol. 13 *b* 2 and | the Romans, and he cast dissension and enmity between them. The first time they joined in battle ten thousand men were killed. On the second day on which they fought twenty thousand men were killed. In the first defeat that took place the Romans captured the son of the King of the Persians in his chariot. And on the third day after the capture of the son of the King of the Persians the Persians took to flight, and their whole army
Fol. 14 *a* 1 scattered itself in all directions because of the defeat | that
ʀ̄ζ̄ had taken place, and because of the great quantity of blood that had been shed, and the putrefying dead bodies that were strewn about. And the Romans cried out, 'We have carried off the son of the King of the Persians,' and there was great joy [among them]; and [when] they came to the river Tanobis, the Romans bathed therein because of their fatigue and because of the blood of those whom they had killed.

And when the Persians had searched for their prince, and had not found him in his chariot, they were greatly dis-
Fol. 14 *a* 2 turbed. And they said, 'How is it possible for us | to explain to his father that he hath been captured? Since it is absolutely necessary for us to fill his father's hands, let us pursue the Romans and take the son of our king out of their hands before we depart to our own country.' Then straightway they pursued the Romans, who were halting by the river Tanobis, and were wishing to cross it, and to depart to their own country. And the Persians separated the chariot wherein Claudius was from the rest of the host,
Fol. 14 *b* 1 for they thought that he was the son | of their king. And
ʀ̄ʜ̄ the Persians and the Romans fought together once again,

and the Persians killed five thousand men of the enemy, and they vanquished the Romans, and captured Claudius, and fled to their country. And the Romans grieved because the son of their king had been captured, and the Persians also grieved because the son of their king had been captured. And when at length the Persians took Claudius to the country of Persia, they set him before their king, and they said unto him, 'O our lord, thine enemy hath captured Kratôr thy son; but behold, we have brought the son of their king unto thee.' And when the king had looked at Claudius, he said unto him, 'Art thou the son of the | King Fol. 14 *b* 2
of the Romans?' And the king marvelled at him, because of his beauty and intelligent looks, and at the grace and dignity with which he wore his royal apparel, and his youthful head-dress and his whole bearing and appearance proclaimed him to be the son of a king. And the King of the Persians said unto him, 'Art thou the son of a king?' And Claudius answered and said, 'Once I was the son of the King of the Romans, but this day I am a slave at the feet of the king before whom I stand.'

And after these things, [when] the priests looked at Claudius, and saw that he was exceedingly fair in form, they said unto the king, 'Verily, this [man] is suitable for offering up as a sacrifice to the gods, for the salvation of thy son | whom the Romans have captured in battle.' And straight- Fol. 15 *a* 1
way the queen looked out of the window in her chamber, ΚΘ
and when she saw that Claudius was very handsome she loved him exceedingly. And she came down in haste, and said unto the king, 'O king, live for ever! I entreat thee to do no evil to this young son of a king, for he is fair in his beauty, and in his bearing, and in his intelligence. Wilt thou not bear in thy mind, O king, that it was the womb of a woman which carried this [prince], | like every other person, Fol. 15 *a* 2
and that it was the breasts of a woman that suckled him, even as my beloved son was suckled at my breasts? And as I am

reduced to misery because of [the loss of] my beloved son, even so will the mother of this [prince] be reduced to misery because of [the loss of] him. And if thou dost destroy this prince, his father will hear the news thereof, and he will kill my beloved son, and through his death we shall be childless. For in very truth, O king, it is a righteous judgement, ordained by heaven, that each man shall have authority over
Fol. 15 *b* 1 his own son. | I will never permit thee, O king, to kill this
ሀ young man whose beauty is fair, and who is noble and is the son of a king. And thou knowest well that we had arranged this year to take a bride for our son, and a bridegroom for his sister, if we saw a bride and a bridegroom of sufficiently noble birth. And if it happen that our son be sent back to us, I will give Kesen my daughter to him (i.e. the prince here) to wife, and I will send him to his father in great honour.'
Fol. 15 *b* 2 And the queen | moved the heart of the king by [her] laudatory words concerning Claudius, and she caused him to reverse his intentions, and not to put him to death. And Claudius was shedding floods of tears in the house of the queen, saying, 'Who will make known to my father and to my mother concerning my tribulation, and who will tell them about the wretched state wherein I am, saying, Thy son Claudius is in the hand of Death, and in the power of the King [of Persia]? Who will be my envoy this day, and make known to my father and to my mother that I am alive
Fol. 16 *a* 1 by the | mercy of God? Who will console my father and my
ሁ mother for my anguish? Who will instruct my father and my mother, saying, Treat with the greatest kindness and consideration the son of the King of the Persians who tarrieth with you as a guest, so that God may set mercy in respect of me in the heart of his father, and that he may shew mercy towards me? Who will bear a report of me, and inform my brother Theodore, saying, Claudius enquireth after thee lovingly? Who will bear a report of me, and inform my
Fol. 16 *a* 2 beloved sister concerning my tribulation of heart? | Who will

speak unto my beloved mother and say, Make mourning for your son Claudius, who is in the hand of a king [who is] a wicked tyrant? O would that I could find one kind friend unto whom I could send a letter, and who would take it and deliver it to Ptolemy my father! I know of no man in this country whom I could hire and dispatch to my father and to my mother, to give them information about me, and to tell them what I am doing.'

These and other things of like character did Saint Claudius utter in his bedchamber, | and he wept. And the daughter Fol. 16 *b* 1 of the king stood up, and heard the sounds of his [weeping], ⲁⲃ and she herself wept because of the tender (or, affecting) words which he uttered. And straightway, behold, a vision of light rose up before him, and the whole place became as it were filled with burning fire, and even the palace of the king shot forth flames. And forthwith the Archangel Gabriel appeared unto the holy man Claudius, and he spake unto him, saying, 'Hail, Claudius, unto whom I gave thy name at the time of [thy] first reception of the Sacrament! Hail, thou | whom I have watched over from thy childhood! Why Fol. 16 *b* 2 dost thou weep and heave sighs? Although thou art in the hands of a mortal king, the King of heaven and of earth is watching over thee, and He is on every side. I am Gabriel, into whose hands the King of Truth, Christ, gave thee when thou wast a child, and Christ gave also Theodore the Anatolian into the hand of Michael the Archangel, so that he might watch over him. Why art thou afraid of mortal soldiers on earth whilst an Angel of God is watching over thee, | and is on every side of thee?' Fol. 17 *a* 1

And Claudius said unto him, 'My lord, I am afraid of ⲁⲅ two things by turns since I have fallen into the hands of evil Barbarians: If they kill me, [or] if they make me a sacrifice to their god, my disgrace lieth with the God of heaven; but if they yoke me in polluted marriage against my will, I shall produce [for their benefit] a son of the race of my fathers.'

The Archangel Gabriel said unto him, 'I say unto thee that neither of the evils which thou art thinking of shall come upon thee. Since thou hast come to this country,
Fol. 17 *a* 2 O | Claudius, needs must that Theodore the Anatolian shall come to thee, and thou shalt see him face to face, and the name of each one of you shall become famous, because a great commotion shall take place in all this country in connection with your names. The peace of my Lord Christ shall be with thee, and thou shalt have salvation in His holy Name.' And as the Archangel Gabriel was saying these words he disappeared from the saint.

And when the queen saw this vision of light which had risen upon Claudius, [who was] in the midst of fire, she was
Fol. 17 *b* 1 very greatly disturbed in her mind, and | she came down to
ⲁⲛ the king. And she said unto him straightway, 'O my lord the king, make haste and send away this son of a king to his father, for we are bound so to do. I have seen the fire which he hath been producing all the evening, in the chamber wherein he is, and it is certain that the God of his fathers will destroy our city for his sake.' And when the king heard these words he was willing to send away Claudius to his country, but the nobles of the palace would not permit him to do this. And the queen said unto him, 'If thou lovest
Fol. 17 *b* 2 thy son, treat thou this son of a king with honour | and consideration, for perhaps God will incline the heart of his father to treat our own son well. And if my counsel be pleasing unto thee, and my words also enter into thine ears, give him parchment and ink, and let him write to his father with his own hand, saying, I am alive, and no evil thing whatsoever hath been done unto me. Peradventure [his father] will send our beloved son back to us, and we will
Fol. 18 *a* 1 dispatch his son to him with great | honour. And if it be
ⲁϵ his wish, I will give unto him Gesen my daughter to wife.'

And the king was persuaded by the words of Aliphorus the queen, and straightway he made them set Claudius before

him. And the king said unto him, 'Tell me: Which of the gods of thy father was it who came to thee this evening, when the light of [his] fire was so great that it flamed throughout the palace? Was he not the Anatolian god whose name hath become famous everywhere? Behold, for three nights | I have been seeing a vision, and [have heard Fol. 18 *a* 2
voices] calling to me and saying, Behold, Theodore the Anatolian shall come unto you to blot you out. It must be he, and peradventure it was he who came unto thee this evening wishing to consume us.' And the holy man Apa Claudius said unto King Agaborne,[1] for this was his name, 'Nay, my lord the king, [he was not my God,] but only an angel of my Lord Jesus Christ, who came unto me this evening. It was he who saved me from death in the midst of thy | host, and it is he also who hath put mercy in thy Fol. 18 *b* 1
heart towards me, and caused thee to treat me in such generous wise. As concerning Theodore the Anatolian, of whose name thou hast heard, he is my brother.' And the king said unto Saint Apa Claudius, 'I wish thee to write a letter to thy father with thine own hand, [and ask him] to send my son to me with Theodore the Anatolian, whom I should like to see; then I will release thee, and thou shalt depart to thy father with honour.'

And Saint | Apa Claudius wrote to his father the fol- Fol. 18 *b* 2
lowing words: 'In the Name of the Father, and of the Son, and of the Holy Ghost, the Trinity, holy, consubstantial, immutable, unchangeable, and unknowable, the Power Who supporteth the heavens and the earth and the elements, Who cannot be dissolved, Who, by His operation which is without fatigue, [maketh] the Sun to know [his course], Who maketh the Moon to change from his crescent shape to his complete circle, Who painteth the heavens with forms made of light-giving stars, and Who guardeth the kingdom of

[1] Or perhaps ⲁⲅⲁⲡⲟⲣⲛⲉ.

Fol. 19 a 1 Ptolemy | my father: Take joy to thyself, for I am alive.
ϡζ I am Claudius thy son, whom the Persians captured in the war; but God hath spared me, and hath given unto me favour before the king and the queen. But first of all, O my father, shew kindness and consideration to the son of the king who is in thy power. I write unto thee, O my beloved mother, and unto thee, O my sister Thebasia, and unto thee, my beloved brother Theodore the Anatolian, to enquire concerning (i.e. salute) you all in the Lord. And |
Fol. 19 a 2 next I enquire concerning the nobles in the palace, and my father Apa Gaius the Archbishop. Behold, I declare unto you that I am living in the apartments of the queen in great honour. Moreover, send the son of the king hither in charge of my friend Theodore the Anatolian. Then will the king release me, even as he hath promised. I am Claudius thy son, and I write unto thee, O Ptolemy my father, with mine own hand.' And he wrote in the letter other matters of a privy
Fol. 19 b 1 nature concerning | himself, and his father, and his mother,
ϡη and he gave the letter to the king.

And now, O my beloved, I must make known unto you what things were happening among the Romans after they had stopped fighting and had returned to their city. It came to pass that when they searched among their host, they could not find Claudius in his chariot. And what happened in the palace at the time when it was reported there that Claudius had been captured? As soon as his
Fol. 19 b 2 mother heard [this] she rent her garments, and put | ashes on her head, and plucked out her hair; and Thebasia, the sister of Claudius, did likewise, and Ptolemy his father [mourned] most of all; and the nobles of the palace [mourned] with him. And his slaves rent their garments, and all the widows and orphans wept for him, because of the alms which he had been in the habit of giving to them and to the poor and needy. And his mother made lamentation for him, saying, 'Woe is me, O my beloved

son Claudius! What can I, even I, do in the war, my son? Neither can a royal chariot [do aught], now that thou hast been taken from me. Who is the man, | and where Fol. 20 *a* 1
can I find him, by whom I can send to thee my questions λθ
concerning thee? Thy sister Thebasia mourneth, and she weepeth bitterly because of thy sorrow of heart, O my beloved son! What shall I do with thy royal crown, since thy sweet face hath been snatched away from me? What shall I do with thine armlet (or, bracelet) of gold, O my son, now that thou hast been carried off into a foreign country? O would that I could make acquaintance with the barbarian who hath carried thee off, for I would give unto him thy price four times over, and then he would send thee to me. What barbarian is there wicked enough to do harm to Claudius, my | son, if he hath once seen him? I adjure Fol. 20 *a* 2
you, O ye generals of the king, and ye nobles of the palace, if my beloved son Claudius hath been slain, shew me the truth, and I will give everything which I possess if only I may bring his body into my house. And I will make it ready for burial in a manner that befitteth it, and I will lay it in the tomb of the king, and I will weep over it. Peradventure I shall be comforted somewhat thereby, though I think it to be impossible. There is no consolation for the queen when her lord is removed. There is no consolation in the palace wherein there is weeping. | There is no consolation Fol. 20 *b* 1
for the mother bird when they have stolen her young birds ϡ
from her. There is no consolation for the orphan when they have carried away his parents. There is no rejoicing for the widow when her helper hath been removed, and it is impossible for me to find either consolation or rejoicing now that my beloved son Claudius hath been carried off from me. Thou hast no brother, O my son, from whom I might derive my consolation. Verily I have looked upon thee daily as an angel of God. I shall never be comforted again, because thy sweet face hath been snatched away from me.' | In brief, Fol. 20 *b* 2

there was very great lamentation spread abroad throughout the whole city of Antioch. Some said, 'How goodly was his form!' And others said, 'How suitable he was to hold royal rank!' And others said, 'What a soldierly [prince] he was!' And the king was wholly crushed by grief for [the loss of] his son Claudius.

Then after these things Soterichus, the father of Apa Theodore, went to [Ptolemy] and said unto him, 'O king, live for ever! Though thy son Claudius hath been taken captive, behold, the son of the King of Persia hath been
Fol. 21 *a* 1 brought | unto thee, and he is alive. Come, examine him,
ⲁⲁⲇ and make him write to his father. If thy son Claudius is alive, the King of Persia will then release him, and thou wilt set at liberty his son.' And the king said unto Soterichus, 'Send a message to the archbishop, and let him bring the son of the King of the Persians to thee, and let him write to his father about my beloved son Claudius.' After these things each side waited for a month. When the letter of
Fol. 21 *a* 2 Claudius arrived in Antioch, O what great | rejoicing there was in it on that day! And when the letter had been read, and the name of Saint Theodore the Anatolian was found [mentioned] therein, the king asked about him, and wished to see him; and straightway the king sent for him and his company of soldiers. Now Theodore was stationed in a watch-tower on the frontier to keep the Barbarians in check, and he did not know what had happened to Claudius.

And when after these things Saint Theodore came to the palace, he found the servants of Claudius, with their garments that were upon them rent. And he asked them, saying,
Fol. 21 *b* 1 'What hath happened that ye | grieve so deeply and so
ⲁⲁⲃ sorrowfully?' And they informed him of what had happened to Claudius, and he wept greatly for him. And he went into the presence of the king, and he began to praise Claudius his son to him, and he spake, saying unto him, 'Be not sad of heart, O king, for I will go and will bring back thy

son Claudius to thee in this place. Even if I have to die with him, I will never relax my efforts until I bring him back to thee.' And the king made every preparation possible for their | expedition, so as to make them set out [quickly] Fol. 21 b 2
on the road; but the queen could not be persuaded to send Theodore for her son lest the King [of Persia] should seize and keep him, because she loved him exceedingly. And she said, 'I am afraid lest the [Persian] king make himself master of them both, and I have to suffer grief because of them.' Then the king sent to the archbishop, and said unto him, 'My holy father, guard carefully the son of the king who is thy guest, until I require him at thy hands, because I would make peace with his father; he shall send | my son back to me, and I will send his son back Fol. 22 a 1
to him.' And the archbishop said unto him, 'My lord the king, he is in the bishop's house with me, and I eat at the same table with him, but in his side there are the remains of a wound caused by an arrow during the war, and he is ill through it.' And the king said unto the archbishop, 'Take the state physician to him, and he shall heal him, and meanwhile I will write to his father. And do thou make thyself ready, O my father, [for] thou shalt go to the King of the Persians, and thou shalt | bring back Fol. 22 a 2
to me my son Claudius on account of whom I am grieving.' And the archbishop said unto him, 'According to thy command thy servant shall depart in haste.' And the king sent soldiers, and noblemen of his kingdom, and an exceedingly great number of rich presents, and Saint Theodore, but the son of the King of the Persians was kept under restraint. I, Theodore, the least of all men, was then a presbyter, and was under the direction of my father, Apa Gaius the archbishop, and I was his deputy.

Then after these things | they (i.e. the archbishop and Theo- Fol. 22 b 1
dore) took the road to the country of the Persians, and they sent envoys before them to announce to the King of the Persians

that they were coming on a mission of peace. And the king sent out heralds to proclaim to all the inhabitants of the city, saying, 'Come ye to me, for my son hath arrived, and Theodore the Anatolian with him, and let us find out what kind of a man he is.' And they decorated the palace with lamps and garlands in their honour, and all the multitudes thronged out to meet
Fol. 22 *b* 2 them, for the name of the Anatolian | had spread abroad everywhere. And when the Romans had come into the city, all the people were greatly excited, and even the women went up on the roofs [to look at them]. And the archbishop disclosed his business unto the king. And the king said unto him, 'Art thou the god of the Romans that thou wearest the kind of garb which is upon thee?' And the archbishop said unto him, 'Nay, I am not God—let it not be [that any one should suppose that I am!]—but I am His high priest, and I pray for the sins of the people. The King of the Romans hath sent me
Fol. 23 *a* 1 unto thee that I may give unto thee | these gifts and good
ⲙⲉ news of thy son who is alive.' And the king said unto him, 'Why didst thou not bring him here?' The archbishop said unto him, 'He is in Antioch; but I swear, O king, by thy salvation, that thy son is alive, and that it is I who will bring him to thee if thou wilt release Claudius and give him to me.' The king said unto him, 'Where is Theodore the Anatolian? I would see him.' And the archbishop said unto him, 'He is outside in the palace, with the king's scribes, and the nobles
Fol. 23 *a* 2 of the | palace'; and straightway the king commanded that Theodore should be brought to him. And the king said unto him, 'Art thou Theodore the Anatolian? Tell me now why the strength (i. e. renown) of thy name hath spread abroad to such an extraordinary degree.' And the holy man said unto him, 'Strength, and might, and battle belong to the Lord. As for the name by which men call me, it was the Archangel Michael who gave it unto me.' And the king said unto him, 'I will not let thee depart. Wilt thou not perform acts of valour in this city, that I may see thee?' And the holy |

man said unto the king, 'I have already told thee that strength Fol. 23 *b* 1
and might belong unto the Lord. But I tell thee that if ⲙⲉ
I had been present at the fight thy soldiers would not have been able to carry away Claudius out of our hands. However, permit me to see Claudius, and let me hold converse with him before I do the mighty thing which thou shalt see.' And the king made them to bring forth Saint Claudius from the apartments of the king, and he set him before Saint Theodore. And when Theodore saw him, he and Claudius began to shed tears together, | and they kissed each other's neck, and the Fol. 23 *b* 2
king permitted them to see each other and to hold converse together for a week of days. And when the queen saw their faces she lusted for the young men, and she sent for a painter of portraits, who kept his gaze upon the two young men for a long time, and then drew likenesses of them upon the wall of her bedchamber. Then after these things Apa Claudius enquired concerning the welfare of his kinsfolk and household, and [Saint Theodore] said unto him, 'Hath the king done thee any harm?' And Claudius said unto him, 'Nay, my beloved brother, | he hath not, but he is seeking to yoke me in filthy Fol. 24 *a* 1
marriage with his daughter.' And Saint Theodore said unto ⲙⲍ
him, 'Fear thou not, O my beloved brother Claudius, behold, Michael and Gabriel also are a defence for both of us, for I declare unto thee that no evil thing shall happen unto us.'

And it came to pass after a month of days that the archbishop went to the king, saying, 'O our lord the king, we have tarried in this country sufficiently long for our business; dismiss us now, | and let us depart to our country, and we Fol. 24 *a* 2
will send thy son to thee.' And the king said unto him, 'I will not let Theodore go until thou hast sent hither to me my son safe and sound'; and thereupon the archbishop made known unto Saint Theodore the words of the king. And it came to pass on the morrow that the queen went to the king, and she asked him, saying, 'Wilt thou give our daughter to Claudius to wife? for she loveth him exceedingly.' And Apa

Claudius said unto the queen, 'My parents and the archbishop
Fol. 24 *b* 1 have already yoked | me in marriage before I came to this
ϡH place. It is impossible for me to put aside that marriage and to break the law of my parents.' And when the queen saw that she was unable to change their purpose, she became exceedingly wroth, saying, 'Unless my son is restored to me first of all I will not permit you to depart.'

And it came to pass after these things that, when Theodore and Claudius were in prison, behold, Michael and Gabriel came down from heaven [into the city], and they were in the form of soldiers. And they cried out, saying, 'O ye Persians,
Fol. 24 *b* 2 what do ye | sitting down in this wise? Behold, Theodore the Anatolian and Claudius have come against you to wipe you off the earth. They shall fight with their swords, and their hands shall obtain the mastery.' And the voices of the angels filled the whole city with great terror and quaking, and the angels opened the doors of the prison, and they seized Theodore and Claudius, and they brought them outside. And Michael handed his sword to Saint Theodore, and Gabriel handed his sword of fire to Claudius, in order that they might fight against the Persians with them. And Saint Theodore
Fol. 25 *a* 1 cried | out to the Persians, saying, 'I am Theodore the Ana-
ϡΘ tolian, and have come to wipe you off the earth'; and the angels cried out with their voices from one end of the city to the other. Then the mighty men were terrified, and the strong men cast away their swords and fled, and the free and high-born folk were terrified, and those who were sucking at the breast were afraid and fled. And straightway they (i. e. Theodore and Claudius) fought against the Persians in the middle of the market-place of the city, and they slew twenty thousand of them. And the Persians cried out, 'Be content,
Fol. 25 *a* 2 O Theodore the Anatolian, | for thou hast captured the whole country.' And they went back into the city, and they seized the king on his throne, and they brought him outside the city, together with the archbishop. And the king

marvelled at what had taken place, for all his host had gathered together to him, and no man was able to withstand (or, contradict) him (i. e. Theodore), and his mighty men were not able to fight against him because of his valour. And the king said unto the archbishop, 'Did I not say unto thee, Thou art the god of the Romans? Thou hast given | such great power Fol. 25 *b* 1
unto these two young men that they have laid waste all this ⲡ̄
city, being afraid of no one, and they have put to confusion all these multitudes, and they have turned the city into a wilderness, and although there are six hundred thousand men in it, they are powerless to fight against Theodore, nay, they have betaken themselves to flight quickly.' And the archbishop said unto him, 'I told thee on a former occasion that I was not God—let it not be [that any one should think that I am!]—but that I was His high priest.' And Saint Theodore said unto the king, | 'Didst thou not say unto me, I wish to see some mighty deed Fol. 25 *b* 2
of valour performed by thee before I let you go?' Now, behold, thou hast seen a little of my might, which my King hath given unto me. May His power never cease to be in the Romans.' And the king said unto the holy man Theodore, 'Yesterday I was king, but to-day I am thy slave. Come thou and sit upon my throne, and I will wait upon thee as a slave.' And the holy man said unto him, 'The thrones which | my Lord hath promised unto me and unto my brother Claudius Fol. 26 *a* 1
are in the kingdom that shall endure, and they shall be for ⲡⲁ̄
ever in the heavens; they do not belong to the earth, but to the heavens, and we both shall attain them in the same city. But fear thou not, O king, these same holy ones who permitted the archbishop to be brought into this country shall in like manner take thee to thy palace.' And they took him away on his throne, and he fell into a state of great fear.

Then the [arch]angels went to the temple wherein were | the priests, and they cried out, saying, 'Theodore the Anatolian Fol. 26 *a* 2
hath come against you to wipe you off the earth'; and the temple fell down upon their heads, and a fire broke out within

it. And, moreover, another great miracle took place in the country of the Persians, which my father Apa Gaius related unto me. The [arch]angels made the tablets in the queen's bedroom, where she had had the portraits of these holy men painted, to go forth therefrom throughout all the city in the
Fol. 26 *b* 1 form of soldiers of war, and the | [arch]angels cried out before
ⲙⲏ̅ them, saying, 'Behold, Theodore the Anatolian cometh against you to wipe you off the earth.' And to this very day the portraits of Theodore and Claudius march out to attack [the foe in] all the land of the Persians. And whensoever there is a war between the Persians and the Romans, and they begin to fight each other, straightway Saint Theodore sendeth forth
Fol. 26 *b* 2 his voice into the | territory of the Persians, saying, 'Theodore the Anatolian and Claudius are coming against you to wipe you off the earth.' And immediately the horses, whereon are mounted the portraits of these saints which were painted in the queen's bedchamber, neigh, and they gallop forthwith through the country of all the Persians, under the influence of the names of Saint Theodore the Anatolian and Saint Claudius, before the [troops] have begun to fight at all.

And it came to pass after these things they returned to
Fol. 27 *a* 1 their country of | Antioch, and the archbishop and those who
ⲙⲙ had gone there with them did not carry away with them any gifts (or, spoil) whatsoever from the Persians. And when the Romans had entered into the royal city, certain envoys came and informed the king, saying, 'Theodore hath come, and thy son Claudius [with him].' Thereupon great rejoicings were made, and all the people, from the least even unto the greatest, were gathered together and waited in order to see these holy men; and they decorated the whole city. And the mother of
Fol. 27 *a* 2 Apa Claudius | and his sister mounted the royal chariots, and came out to meet them on the road, even as in days of old Joseph went forth to meet his father Jacob.[1] Who can describe

[1] Gen. xlvi. 29.

the joy and gladness which [they felt] at that time? And the archbishop told the king and the members of the court concerning the greatness of God, and the mighty deeds of these holy men.

Now I, Theodore, the least of all men, acted as servant to the son of the King of the | Persians in the episcopal Fol. 27 *b* 1 house of my father Apa Gaius. And when the prince died, ⲓⲍ I went to my father and I informed him, saying, 'The son of the King of the Persians is dead.' And straightway the king sent and carried away his body to the palace, into the assembly of the nobles, and they examined it, and found in it no mark of any violence whatsoever, with the exception of the scar of the wound caused by an arrow, which he had received in the war. And the king and the archbishop grieved for him exceedingly. And the king commanded | the archbishop to Fol. 27 *b* 2 prepare the body for burial with great honour, [and he swathed it] in rich clothes, and [anointed it] with sweet unguents, and laid it in a chest; and it was committed to the care of the archbishop until the letters that had been dispatched had reached the prince's father. And before much time had passed the father of Apa Claudius (i. e. Ptolemy) died, and [the people of the palace] asked for Claudius in order that they might make him king; but his mother carried him away and hid him. And there was a certain noble in the palace whose name was Umerianus, and they took him, and made him king, and they did not pay any further heed to the matter. |

And it came to pass after these things that a report Fol. 28 *a* 1 reached the King of the Persians that [Kratôr] the son of ⲓⲏ the King of the Persians, who had been committed to the care of the archbishop, was dead, and war was declared against Umerianus, as at the beginning; and the Persians forgot the overthrow that had happened to them through the valour of Theodore the Anatolian. And when Umerianus had been informed of the report about the war he was greatly

disturbed, and he said, 'Woe is me! I gave all the wealth which I had gotten by trafficking, and all that which had been laid up by my fathers, in order to obtain it (i. e. this
Fol. 28 *a* 2 throne), and behold, the | Barbarians have risen up against me, and they wish to kill me.' And fear and trembling laid hold upon him, and he wept abundantly. And he summoned the nobles of the palace, Soterichus the father of Apa Theodore, and Romanus the father of Apa Victor, and Basilides the father of Apa Stephanus, and he said unto them, 'Let Claudius come and sit upon the throne in the place of his father, for I am not strong enough to fight against the Barbarians.' Saint Claudius said unto him, 'I will never
Fol. 28 *b* 1 sit | upon the royal throne. Let the heart of the king be
ⲛⲅ strong, and let him sit upon the throne, and we will be thy servants all the days of thy life, and thou must live in the faith of our fathers.' And the nobles of the palace swore unto the king, and Claudius and Theodore with them, 'There shall no evil befall thy kingdom.' And the king said unto them, 'Having seized the kingdom from his father (i. e. Ptolemy), I am afraid that he (i. e. Claudius) will commit some deed of treachery against me in the war, and
Fol. 28 *b* 2 will kill me. But, | even if he hath some quarrel against me in his heart, let them take an oath to me by the Gospel, and I will believe them.' And in this way was the heart of the king assured, and he dismissed them.

And the Devil appeared unto Umerianus, saying, 'O King Umerianus, what dost thou sitting down? Dost thou believe the oath of Theodore and Claudius? In war no promise and no word [are sacred], and in war there is neither brother nor
Fol. 29 *a* 1 friend. If thou wishest to rule as king rise up, | and to-
ⲛⲍ morrow send them to Egypt to join the recruits; for these are the men who will fight against thee. I tell thee, O king, that I know a certain young man in the country of the south who is called Akrippita, and he is a goat-herd on an estate which is situated in my own district of Psoi (i. e. Syis, or,

Ptolemaïs); send a messenger and bring him to this city, for he is the man who shall fight [successfully] against the Persians.' Now he spake these words concerning Diocletian, who was in the nome of Psoi, herding the goats of my father, namely Apa Psote. And Apa Psote himself tended the sheep | of his father, and they were neighbours (or, friends) Fol. 29 *a* 2 each of the other. And Apa Psote used to do deeds of charity, and he sang, and he danced. The Psalter was in the hand of Apa Psote, who recited from memory the Psalms both by day and by night; and the musical instrument (or, organ) was in the hand of Akrippita, and when he sang his goats used to butt at and scatter the sheep of Apa Psote. And he (i. e. Apa Psote) sought them out, saying, 'O flock of the nome of Psoi, he who hath reared you shall cease to slay beasts, and shall slay men.'

And it came to pass that an imperial officer was dispatched [to the south] by the command of Umerianus | the king, and Fol. 29 *b* 1 when he had arrived at the nome of Psoi, he found Akrippita ΙΙΗ and Apa Psote pasturing their sheep in the fields. And Apa Psote said unto Akrippita, 'Behold, thy father hath summoned thee to make thee king.' Thereupon Akrippita leaped upon the horse of the imperial officer, and he galloped about hither and thither, and he took his sword, and drew it out of its sheath, and rushed into the midst of the sheep of Apa Psote, and slew a great number of them. Some of them he stabbed through the neck, and of others he hacked off their fore legs and | hind legs. And when Apa Fol. 29 *b* 2 Psote saw his savage fury, he said unto him, 'Hold, enough, for thou art shedding innocent blood. The heart of thy father should be well pleased that he hath begotten thee. Return thy sword to its sheath, for thy time to shed blood hath not yet come for thee. Where was Death that he came to thy father before coming to thee? Where were the nurses who kill the newly born infants that they did not kill thee when thou wast drinking thy mother's milk?' And when |

Fol. 30 *a* 1 Apa Psote had said these things the son of perdition drew
ⲛⲉ his sword, and leaping upon his horse rode him at Apa Psote, wishing to kill him. And Apa Psote said unto him, 'Be content, and kill me not before my time hath come'; and Anastasius the imperial officer marvelled at his bold and warlike disposition, saying, 'Verily, he is well suited for fighting.' And Apa Psote said unto him, 'He is well fitted for the war of perdition.' And after these things the impious
Fol. 30 *a* 2 Akrippita was taken to the imperial city of Antioch; | now at that time he was in the twentieth year of his age, and the king issued an order announcing his appointment in the army. And the eldest daughter of Umerianus lusted for him, and he relinquished the duties of war, and performed the duties of a stableman and fed the beasts, and she occupied herself daily with him in works of self-indulgence and luxury.

And it came to pass after these things that Umerianus died in battle, and his daughter seized the kingdom [and
Fol. 30 *b* 1 held it] for three years, and Akrippita | was kept hidden in
ⲥⲉ her power. And afterwards she gave a centenarius of gold to the magnates of the palace, before they had inscribed her name with his, and they bestowed great honours upon Akrippita. Then she seated him upon the throne of Umerianus her father, because he had abated her virginity. And after these things Theodore the Anatolian came into the war chamber, and they told him that Diocletian had become king. And he said, 'Who is Diocletian? And what manner of man is he?' And he went into the presence
Fol. 30 *b* 2 of Diocletian | with Claudius, and they said unto him, 'Who hath made thee king of this city?' And Diocletian said [unto them], 'It belongeth to you, and to your fathers. I am not a king, and it is not my desire to possess the kingdom.' And straightway Saint Theodore laid hold of his hand, and lifted him off the throne, because he had not as yet won a splendid victory, but was afraid. And

Saint Theodore said unto him, 'Get up. Thou wast a swine-
herd in thy native country. Why should an Egyptian sit
upon the | imperial throne whilst there are Romans alive to Fol. 31 *a* 1
sit upon it?' And they seated Claudius upon the throne. ⲝⲁ
Then a great cry broke out in the palace, and the people
said, 'Theodore the Anatolian hath performed mighty deeds
of valour this day in the palace, and there is no man in all
Antioch who can gainsay him.' And the holy man Apa Claudius
was not willing to sit upon the throne of kings, for he had no
desire for the kingship (or, the kingdom); on the contrary,
he rose up [and departed] speedily, whilst the whole multi-
tude was crying out, | 'Worthy, worthy, worthy. Claudius Fol. 31 *a* 2
hath been made king.' And the impious Diocletian was
afraid, and he had gone and hidden himself for seven days
with the queen, and he could not be found, and the throne
was vacant. And that royal whore looked out of a window
in her bedroom, and she said, 'Who is the Anatolian that he
should set the king upon his throne? Who is [this] soldier
of my father that he should gainsay my father's daughter?
Who is this marcher | on his feet that he should gainsay the Fol. 31 *b* 1
daughter of a king? The Anatolian belongeth to the army, ⲝⲃ
and the kingdom belongeth to Diocletian. But I am a second
Herodias, and I have not yet performed my judgement upon
him.' When Saint Theodore heard these things, he drew
his sword, and he rushed from the royal throne to the door of
the palace, and he slew eleven hundred officers and men of
high rank, and thirteen hundred soldiers and men-at-arms.
And the herald made a proclamation, saying, 'Many ask | of Fol. 31 *b* 2
me a king; the kingdom belongeth by right to Claudius,
but Theodore hath fought and hath gained the victory.'

And when the queen heard these things she was greatly
afraid, and she took her father's crown, and his sceptre, and
his royal apparel, and she hid them deep down in a chamber
below the foundations of the palace. And she cried out,
saying, 'O Theodore the Anatolian, take these things and

do thou become king, for thou hast captured the whole country. From this day onwards I will be thy servant.
Fol. 32 *a* 1 I adjure thee by the salvation of Claudius, thy friend, | and
ⲅⲉ by the life of Justus, my brother, not to destroy the kingdom because of me.' And after these things [Theodore] set fire to the gates of the palace in order that he might burn up every one in it, and this he did because Diocletian had been made king; and there was no man who was able to gainsay him. And Soterichus his father, and Basilides, and Romanus cast themselves down before him, saying, 'O our Lord Theodore, the kingdom hath belonged unto thee every day, and especially
Fol. 32 *a* 2 is it thine | this day wherein thy strength hath manifested itself. We all are thy slaves. Set thou a curb on thy power, and do not burn down the place or fight [against us], for [the evil] which hath been already done sufficeth.' And straightway he burst into tears, saying, 'O how awful is the act of violence which hath been perpetrated this day in this city! That a woman should make a goat-herd king over us whilst these hosts of fighting men are in Antioch! If there be any justice at all in the world Claudius and
Fol. 32 *b* 1 Justus merit | the sovereignty.'

ⲅⲍ And there was great wonderment in the city of Antioch concerning the large number of people who had been slain in the palace, and for whom their parents wept. Some said, 'The Anatolian hath slain the King and the Queen'; and others said, 'Righteous judgement hath been performed this day'; and others said, 'The kingdom belongeth to his parents and brethren.' And it came to pass that a great riot broke out that day. And when the district had quieted down a
Fol. 32 *b* 2 little the queen came forth, | and she went very early in the morning to the house of Apa Claudius, to visit his mother, and his sister, and the sister of Apa Theodore; and she wept before them, for they were her cousins. And the sister of Apa Claudius and the sister of Apa Theodore came to the palace to their brothers, and they made supplication unto

them until they relented somewhat, and then they extinguished the fire which was burning down the gates of the palace. And straightway Michael came down from heaven, and he laid his right hand upon the breasts of these holy men, and he said unto Saint Theodore, | 'Put Fol. 33 a 1
thy sword into its sheath, for great is the slaughter that ⲝⲉ
hath taken place. Knowest thou not, O Saint Theodore, that when thou fightest no man is able to stand before thy anger? For strength and valour were given unto thee by the Lord.' And Saint Theodore said unto Michael, 'O my Lord, is it not a marvellous thing for an Egyptian goat-herd to be made king over us by the whim of a woman whilst a royal prince is in the palace?' And Michael said unto him, 'The mighty man who is long-suffering | is the mighty Fol. 33 a 2
man whom the Lord loveth.' And straightway Saint Theodore cast himself down and worshipped God, saying, 'Forgive me, O my Lord Michael.' And Michael said unto him, 'It is not a wonderful thing that Diocletian hath become king, seeing that a time hath been granted unto him by God. But what is a wonderful thing is that Pilate and Herod remained seated whilst the Son of God stood before them. And this also is like unto it—Diocletian shall become king over the Romans.' And Saint Theodore said unto Michael, | 'If it Fol. 33 b 1
be the command of God that Diocletian is made king, what ⲝⲉ
right have I to resist this commandment?' And Michael declared unto him other mysteries that concerned Diocletian, and he then disappeared from him in peace. Amen.

And as soon as it was daylight on the morrow Saint Theodore came to the palace, and he cried out, saying, 'Whosoever wisheth to become king, behold, the throne is vacant.' And the fear of the Anatolian filled all Antioch, and there was no man who was able to sit | upon the throne for a month of Fol. 33 b 2
days, that is to say, until he gave the people the promise that he would not attack them a second time. And the impious queen gave very large sums of money to the soldiers, and at

length they found Diocletian, who had passed another forty days serving as a groom in a stable, fear, up to that time, having prevented him from becoming king. And then, when Diocletian had become king, he gained a little courage. And Saint Theodore went to visit him, and Diocletian rose up before him, and said unto him, 'Hail, Theodore! Come, and
Fol. 34 *a* 1 seat thyself upon the throne, and do thou become king.' | And
ⲯⲍ the holy man said unto him, 'Keep the faith, and do what is just, and so shall thy kingdom be strong.' And the impious Diocletian gained power and authority by degrees, and he attended services in the church, and he received the Sacrament. And my father Apa Gaius used to go to see him daily, and to converse with him, and he encouraged him to do the things that were good. And Diocletian placed the whole of the country of Egypt under the authority of the archbishop, and made him rule over it. And he remembered Apa Psote in the region of the south (Marês), who was his friend and com-
Fol. 34 *a* 2 panion before he became king, and he had him | made a bishop. And the king lived in the faith, and he performed good works of all kinds up to the time when the Wicked Enemy, I mean to say the Devil, sowed his tares in him. And he passed a decree and sent an order to the people of Jerusalem to discover the Cross of our Lord Jesus the Christ, according to the advice of my father Apa Gaius. But the Wicked Enemy would not permit this to be brought about, for he knew that if the Cross were to be made manifest it would tear up all his paths.

Then the impious king felt fear because of Theodore the
Fol. 34 *b* 1 Anatolian, | and the queen spake unto him, saying, 'Be
ⲯⲏ patient for a little time, until war shall break out, and I will give a large sum of money to the young soldiers so that they may put him to death.' And the king said unto her, 'I am afraid to send him out to the war, lest the men-at-arms (or, the army) rise up against me, and put me to death.' And Diocletian sent a message to Theodore very often, saying,

'Dost thou wish me to sit on the throne, or dost thou wish me to depart to my own country?' And Theodore would say unto Diocletian, 'Sit thou upon the throne, for the kingdom belongeth to thee. Be not | afraid, O king, for I will never Fol. 34 *b* 2
do anything that is evil unto thee'; and the archbishop used to go [to visit] Diocletian and those who restrained him from evil.

And in those days a great war broke out between the Romans and the Persians, and a report reached the king, saying, 'The Persians have arrived at a watch-tower on the frontier, and have laid waste the whole country.' And the king was greatly disturbed, and he said, 'What business is this of mine, and what have I to do with the kingdom? The kingdom belongeth to Theodore and Claudius.' And these holy men said unto the king, 'The kingdom belongeth unto thee, | because it was given unto thee by heaven.' And Fol. 35 *a* 1
when the king went into the presence of the queen, and she ⲥⲑ
saw that he was disheartened, and was troubled in his mind, she said unto him, 'Why art thou cast down and in such a terrible state of distress? I wish that thou wouldst promise Theodore and Claudius great honours, and that thou wouldst send them to the war, during which they would be killed, and then thou wouldst cease to be troubled by them.' And when the king heard these words he sent for the archbishop, and gave him a very large sum of money in order that he might offer up a sacrifice unto God, and that by these means he might obtain success in the war.

And | Diocletian sent a message to these holy men, saying, Fol. 35 *a* 2
'What is the meaning of this war that hath come upon us?' And they said unto him, 'The war is of God: it is He Who hath lifted Himself up against thee.' And the king said unto them, 'Let the baggage-waggons and the chariots be made ready, and get ye up on them together with those who belong to them, and take your regiments of soldiers, and depart to the war. And ye shall continue to inspire them with courage,

being behind them, until ye conquer in the fight.' And these
Fol. 35 b 1 holy men said unto the king, | 'We will get upon neither
ō chariot nor baggage-waggon; nevertheless we will go to the war.' And the king said unto them, 'Go into the store where the equipments for war are kept, and take therefrom whatsoever things will suffice for you and your soldiers during the war, and until ye return in triumph.' And after these things they departed to the war, and fought against the Persians, and they were victorious, and they captured the son of the King of the Persians, and they set him before the king (i.e. Diocletian). And Theodore said unto him, 'Behold the son of the King of the Persians, whom I have been able to bring
Fol. 35 b 2 before thee through the | might of my King, the Christ, but we cannot allow him to pass under the care of any other man except the archbishop.' And the king said unto them, 'Whatsoever ye wish to do in my kingdom that do, and no man shall hinder your commands from being accomplished.' And the king said unto the archbishop, 'Take the son of the King of the Persians, and keep him under thy charge'; and thus saying he gave the prince to him, and all the nobles were gathered together there and were witnesses of this act.

Fol. 36 a 1 And after these things, when the son of the | King of the
ōa Persians had been under the care of the archbishop for a considerable time, his father heard that he was under the care of the archbishop. And the King of Persia sent many valuable gifts to him, and the archbishop set free his son, and no man knew anything about the matter. And the archbishop took the money of the bribes, and spent it among the poor in the city, and on the widows and the orphans, and on the sacrifices and offerings of all kinds for the churches. And the Devil appeared to the impious Diocletian and said unto him, 'Thou art sitting down; what art thou doing? The archbishop
Fol. 36 a 2 hath set free the | son of the King of the Persians without thy order! He hath received the price of the young man, and he hath given it unto the poor of the city, and he hath

not considered thee at all in the matter. Behold, for years past the archbishop hath spent the money which he hath received in giving alms.' And the king called the nobles of the palace, and he informed them of the secret act of the archbishop concerning which the Devil had told him. And straightway Diocletian sent unto the archbishop, saying, 'My father, what is [this] rumour about the son of the King of the Persians who hath been living under thy charge?' | And the Fol. 36 b 1
archbishop said unto him, 'As the Lord Jesus Christ liveth, ⲟⲏ
and I swear by thy salvation, O King, that two months ago when he was committed to my charge there was a wound in his side which he received in battle, and that he died during thy absence at the war, O my Lord King. And I prepared him for burial in an honourable manner, and I laid him in the bishop's house.' And the king made them bring him (i.e. the body) into his presence, and the Persian prince was arrayed in purple. And the king said unto the archbishop, 'Thou shalt swear to me that this is indeed the son of the King of the Persians.' And straightway the archbishop took an oath to the king, saying, 'This is | indeed he'; and no man knew Fol. 36 b 2
wherefore he had taken the oath.

And the archbishop came out from the presence of the king. And the Devil in his mad rage was not satisfied about the archbishop until the third war which took place. And they (i.e. the Romans) captured Nikometes, the son of the King of the Persians, and they brought him before the company of soldiers. And when Saint Theodore and Saint Claudius saw him they recognized him, and knew that he was the son of the King of the Persians, | and that the archbishop had released Fol. 37 a 1
him. And straightway they wept, because of what had taken ⲟⲣ
place, and they sent him away in order that they might not shew him that their wish was to set him free for the sake of the archbishop. And news of the affair spread abroad through the camp that Nikometes, the son of the King of the Persians, had been captured, and the rumour of the capture entered the

ears of the king. And the king sent unto Saint Theodore, and said unto him, 'My lord general, they have informed me that thou hast conquered in the war, and that thou hast cap-
Fol. 37 *a* 2 tured the son of the King of the | Persians; if this be so, take his gold chain and collar for thyself. Tell me, however, so that I myself may know whether this thing be true or not, for the archbishop swore to me that he was dead.' And the holy man Theodore said unto the king, 'It is his brother whom we have captured.' And straightway the holy man (i.e. Theodore) stripped Nikometes of his royal apparel in order that he should not be recognized, and he gave him other raiment instead, and entreated him, saying, 'Tell not the king that thou art Nikometes, the son of the King of the Persians.'
Fol. 37 *b* 1 And the king called the holy man Theodore, and | said unto
ϘΔ him, 'Describe unto me the son of the king whom thou hast captured in battle.' And the holy man said unto him, 'Nikometes is dead, and this prince whom we have captured is his brother; let us ask him concerning his brother. The archbishop wrote to his father saying that he was dead.' When the son of the king heard these words he did according to what the holy man [Theodore] had commanded him.

And when the king had come into the city of Antioch with his hosts, and with the son of the King of the Persians, |
Fol. 37 *b* 2 Saint Theodore and Saint Claudius received the prince in trust from the king's hand, for Diocletian was unable to prevent them since they were imperial noblemen, and they took him to the archbishop, and they wished to set him free. And the Persian noblemen Panikêros and Leontius came to Antioch, to the feet of Theodore and Claudius, and they brought very many gifts from the father of Nikometes, in order that they might let him go. And the Devil appeared
Fol. 38 *a* 1 unto Diocletian the king, and said unto him, | 'My son
ϘЄ Diocletian, have I begotten thee in vain? Have I given unto thee all these gifts, and this royal sceptre in vain? O thou ungrateful one, I have given unto thee the wife of a king,

I have arrayed thee in the purple, I have put a royal sword in thy hand instead of the cudgel of the goat-herd. O thou ungrateful one, I have seated thee in authority over thousands of thousands of people, and I have made the daughter of a king to put the signet ring of her father upon thy finger. All these things have I done for thee, and thou dost not understand my glory!' And Diocletian answered, saying, 'Who art thou that darest to say such things as these unto me? Thou art either the | Anatolian, the object of boasting Fol. 38 *a* 2
of the kingdom, or thou art Claudius, one of the kings who reign jointly.' And the Devil said unto him, 'By Jupiter, this day shall these two names be blotted out in the whole world, and among men they shall nevermore be heard. What hast thou to do with these men, who provoke me to anger, that thou utterest their names to me?' And the king said unto him, 'The Anatolian and Claudius are the objects of boasting of [my] kingdom. I take refuge in them, for unto them belongeth the kingdom through their parents.' And the Devil said unto him, 'Until this very day thou art in fear of those tyrants.' | And the king said unto the Devil, 'I know Fol. 38 *b* 1
that the queen did once gainsay Theodore, and that she raised ⲟⲥ̄
me up on the royal throne, and [that she was] in no wise afraid of him.' And the Devil said unto him, 'Those days have passed, but the fear of them will remain with thee always. Understand what I will say unto thee. I am thy father, and am possessed of demoniacal power. Why art thou afraid of Theodore and Claudius? The son of the King of the Persians hath been committed to the care of the archbishop [by them], and they wish to let him escape and to say unto thee "He is dead". Have they not already accepted his | price (or, ransom)? They know that thou art afraid of them. Fol. 38 *b* 2
Will not the archbishop let him escape, and deceive thee once again, saying, "He is dead," and "It is his brother whom we have taken"? I want to make thee give me the promise that thou wilt kill all three of them, the Anatolian, and the

archbishop, and Claudius, so that the kingdom may be thine, and thine only, and then I will stablish thy kingdom for thee.' And the king said unto the Devil, 'If I kill these men, who is there to fight for me, and prevent the Barbarians from
Fol. 39 *a* 1 wresting the kingdom from me?' | And the Devil said unto
ⲟⲍ the king, 'Dost thou not yet know that it was I who, until this present, have fought for thee? It was not the Anatolian who captured the son of the King of the Persians, but I, and the soldiers who are under me, and it was my gods who gave me the strength that enabled me, at length, to capture him.' And the king said unto the Devil, 'Which of the gods shall we worship besides Jesus?' And the Devil said, 'Thou must never again utter the name of that other one [in my presence], and thou must cast forth from thy mind [the memory of]
Fol. 39 *a* 2 a God whom the Hebrews put to death. But | open thine eyes, and behold my gods, and see how very many they are in number, and look also at the multitudes of my soldiers!'

And straightway the Devil made a large number of demons to take the forms of soldiers, and they were gathered together to him, and were ready to join the war. And besides these seventy demons took the forms of false gods, and made themselves manifest to Diocletian. And the Devil said unto him, 'Thou wilt now know that the fear of the Anatolian and of Claudius need not terrify thee. And the archbishop hath
Fol. 39 *b* 1 sent away the son of the | King of the Persians, and hath
ⲟⲏ taken his price, and hath divided it among the three of them without thy knowledge, and without considering that thou art the king. He swore a false oath to thee at the first time, and on this occasion also lies have been told to thee. Thou must know that the things which I tell thee are true. I swear by thy salvation, O Diocletian, that I will make thee to see the Anatolian and Claudius in great disgrace. I will bring upon them a death as evil as that which his (i. e. their) Lord suffered. I caused five nails to be driven through the hands
Fol. 39 *b* 2 of their Lord on the Cross, | and I have prepared one hundred

and fifty and three nails to be made ready to be driven into the body of the Anatolian, on the great persea tree which is by the gate of the palace, and his sister shall see his death. And as for Claudius, I will cause a spear to be thrust into his side, even as I caused a spear to be driven through the side of his Lord on the Cross. And as I caused to be slain Peter and Paul His Apostles with the sword, even so will I put to death these others, in order that the kingdom may become thine, | O Diocletian.' And when the Devil had said these things to the king he disappeared. Fol. 40 *a* 1 ΜΑ (*sic*)

And the impious king went to the queen in her house early the following morning, and told her of everything which the Devil had said unto him. And that whore-queen rejoiced exceedingly over [the idea] of the death of these holy men, and she said unto him, 'Thou must know the truth. They brought the son of the King of the Persians hither, and then let him escape; and everything which hath been said to thee concerning them is true.' And after these things they brought the son of the King of the | Persians, and set him before the king, and he made this confession to him, saying, 'I am he who was captured both on the first and on the second occasion, and concerning whom the archbishop swore an oath that the son of the King of the Persians, who had been committed to the care of the archbishop, was dead.' And when he had said these words the king rejoiced greatly. And he sent and brought the archbishop, who swore an oath to him similar to that which he had sworn the first time. And straightway the king became furiously angry, and he went into all the churches | of the city, and he carried away from them the vessels of gold and silver and [inlaid with] precious stones, and he fell upon all the possessions in the house of the archbishop, and he killed him. Fol. 40 *a* 2 Fol. 40 *b* 1 ΜΒ (*sic*)

Now Saint Theodore was in the war with his soldiers. And his sister wrote to him and told him everything that had happened in the palace, and Saint Theodore grieved because of what

had taken place in the city. And after these things the
Fol. 40 b 2 whore-queen spake unto the king, saying, 'Thou | art sitting down; what art thou doing? Quick, quick, kill Theodore and Claudius at the beginning of the persecution.' And the king said unto the queen, 'By what means can we kill them whilst they have all their soldiers with them? [If we do, I fear] that the soldiers will revolt against me, and take away my kingdom from me.' And she said unto him, 'Fear not, O King. Write a letter unto him and say, "Come hither quickly by thyself, for there is a private matter concerning the King of the Persians, which I would discuss with thee."
Fol. 41 a 1 When he shall | come unto thee take him inside the bedroom,
ⲡⲉ (*sic*) and whilst thou art holding converse with him and paying him compliments have the executioners ready, and cast fetters upon him, and kill him secretly.' And the impious king was persuaded by the pestilential words of the queen, and he prepared sixteen guards (?) for him and nails.

And he wrote to Saint Theodore flattering words which were full of craftiness, and the holy man Theodore came to the palace. And when the king saw him he smiled a crafty smile upon him, saying, 'Every one will die of joy because
Fol. 41 a 2 the mighty warrior | hath come into the palace! Thy arrival is auspicious (or, welcome), O lord Theodore, thou victorious war-captain! Death hath visited the Persians (?) and the son of the King of the Persians. Take these presents from his father into the house of the archbishop, for no other man is worthy of them.' And the holy man laid down his sword, and he went into the presence of the king, and the king rose up and saluted him, and he made a sign to the sixteen guards (?), and they cast fetters upon him. And the holy man said unto
Fol. 41 b 1 him, 'This day the treachery | with which Judas treated the
ⲡⲁ (*sic*) Christ hath made itself manifest in thee, O king, but thou art more treacherous than Judas.' And the executioners made tighter their fetters upon Theodore as if they intended to kill him thereby. And they dragged him to the persea

tree which was in front of the palace gate that they might hang him upon it. And the holy man said unto them, 'My brethren, loosen the bonds on me for a little time, for I would utter a short prayer to my King, the Christ, before ye put me to death'; but they would not let them release him, for they were afraid that he would kill them. And Saint Theodore answered and said, | 'My brethren, release me, for I will Fol. 41 *b* 2
never do evil unto any man. Have not I done for you many good things? By the might of my King, the Christ, I will not do evil unto you, for I have already bound myself in my own fetters for the sake of the Name of Christ.'

And when he saw that they would not be persuaded to release him, he threw out both his arms at the same moment, and broke the bonds wherewith he was fettered, and hurled the sixteen guards (?) back on the ground, and they fell upon their faces. And he knelt down, and worshipped | God, and Fol. 42 *a* 1
he spread out his hands, and prayed thus: 'I give praise unto [?]
Thee, my Lord Jesus Christ, Who didst fashion me when I was in my mother's womb, Whose angel bestowed upon me [my] name from my childhood, Whose grace sustained me, Who didst give me strength in the war, even as Thou gavest strength to Joshua, the son of Nun,[1] [when] Thine angel fought for him, and as Thou didst to Shimei,[2] who destroyed the foreign tribes. And I myself have destroyed the Persians in Thy holy Name, and mine enemies have been put to shame, and have fallen at my feet. I give | thanks unto Thee, O my Fol. 42 *a* 2
Lord, that Thou hast removed the fetters wherewith I was bound so that I might pray unto Thee. Give Thou me strength, O my Lord, so that I may be able to bear up under the tortures that are awaiting me, for I am flesh and blood, like every other man. Let Thy mighty angel stand by me in this hour and until I have completed my strife. Deprive

[1] Josh. x.

[2] Σαμαιὰ υἱὸς Ἀσὰ ὁ Ἀρουχαῖος . . . . . καὶ ἐπάταξεν τοὺς ἀλλοφύλους, 2 Sam. xxiii. 11, 12.

Thou me not, O my Lord, of Thy goodness, and count not against me the great quantity of blood which I have shed in
Fol. 42 b 1 the war, for it was Thou Who didst strengthen me by | Thy
[?] power and Who didst make me slay them (i. e. the enemy). Let not my sword pass into the hand of any other man. Glory be unto Thee for ever and ever! Amen.'

And when he had said these words he called to the executioners that were round about him, saying, 'Call to the soldiers, and let them cease to be disturbed. My time hath passed, I have done nothing; my period of life hath come to an end.' And straightway he brought his hands to his side and stretched them down straight by the side of his body. And he said unto the executioners, 'Tie me up in fetters outside, for I have already fettered my spirit.' And straightway
Fol. 42 b 2 he ascended the persea tree | of his own accord, and he worshipped God, and he spake unto the executioners, saying, 'Come ye with your nails and your hammer, and finish that which ye have been commanded to do.' And these merciless men drove ten nails through his right hand, and ten nails through his left, and they drove the remainder into all the other parts of his body, and blood mingled with water ran down the [trunk of the] persea tree to the ground. And Saint
Fol. 43 a 1 Theodore was well satisfied, and he lifted up his eyes | to
ⲡⲉ̄ (*sic*) heaven to invoke the Lord, and he saw Christ and His angel, and Michael comforted him, and Christ promised to him many mansions in the heavens. And when Christ saw the sufferings of the holy man Theodore He said unto him, 'Dost thou wish Me to give thee rest from thy sufferings? Dost thou wish Me to draw out the nails that are in thy body like water?' And the holy man said unto him, 'I wish Thee to give me rest from my sufferings, for I am suffering sorely.' And straightway he yielded up his spirit into the hands of
Fol. 43 a 2 God on the twelfth day of the | month Tôbe, in peace. Amen. And there was a great commotion throughout all the city because of the Anatolian who was hanging on the persea

tree, and some said, 'It would have been better for the king and queen to die rather than for these things to happen.' And Saint Apa Claudius made a great weeping for him as he hung upon the persea tree. And after this Saint Victor entreated his father to speak to the king for the body of Apa Theodore, and Romanus immediately asked the king for it, and he gave it | unto him. And Apa Victor, and the Fol. 43 *b* 1
sister of Apa Theodore, and Apa Claudius came, and they ⲡⲉ (*sic*)
brought the body down from the persea tree, and laid it in the tomb of his fathers, and it worked great cures on those who were sick. And the grace of Jesus was with him, and he received a crown of life in the heavens. And after the end of the saint he ascended on high, and was held to be worthy to be with all the saints. I entreat thee, O Theodore, to pray to the Lord for me, Theodore, the least | of all men, Fol. 43 *b* 2
that He may forgive me, for I have been so very bold as to speak about thee, because thou art a general at the right hand of the general and war-captain Michael, the intercessor who maketh supplication to Christ for us, that He may forgive us our sins, through the favour and love to man of our Lord Jesus the Christ, to Whom, with the Father, and the vivifying and consubstantial Holy Spirit, be glory for ever and ever. Amen.

DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

Fol. 1 *a* [א] THE TWENTIETH EXPLANATION WHICH THE HOLY PATRIARCH, APA CYRIL, ARCHBISHOP OF JERUSALEM, COMPOSED ON THE LIFE OF THE HOLY THEOTOKOS MARY. AND HE DECLARED ALSO THAT HER PARENTS WERE A MAN AND A WOMAN, LIKE THE PARENTS OF EVERY OTHER PERSON. AND HE SPAKE ALSO CONCERNING THE DAY WHEREIN SHE WENT TO REST, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD! AMEN.

When a rich man of high position wisheth to invite his friends to a breakfast or to a dinner, doth he not first of all sit down before those who are to be bidden are invited, and set out in array the various kinds of food wherewith he may stir up the appetite of those who see them, and make them to taste (i.e. partake) of them? And doth he not then cause his slaves to be summoned, and send them forth to his friends [inviting them] to the feast? And when they have come in, and have laid themselves down [on the cushions], doth not he who hath invited them give unto them first of all fine wine which hath a rich perfume, and which gratifieth
Fol. 1 *b* [ב] the palate? | [And after this doth he not make his slaves] bring in all the meats, one after the other, and each one different and less dainty than the last? Now he who inviteth

[1] January 16.

his friends doeth this so that those who are sitting at meat may not say, 'We have already tasted this [dish].' Even thus is [my] invitation unto you this day, although ye may say concerning the things which I shall declare unto you, 'We have heard this already,' even as Paul saith concerning the Athenians, 'The Athenians wish to hear nothing except some new thing.'[1] And although David saith, 'Sing unto the Lord a new song, His blessing is in the church of the saints,'[2] yet the Gospel also saith, 'The kingdom of heaven is like unto a rich man.'[3] And ye have also heard of the honourableness of the CROSS, and of its discovery, and of how the Gentiles and the Jews are coming into the knowledge of Jesus the Christ, and of how | Gastôr, the Jewish Fol. 2a
nobleman, hath believed with his whole house. And I, Cyril, ה
the least of all men, instructed him in the elements of the Faith, and I baptized him into the great Resurrection of the Christ, and he became a great and righteous and chosen vessel, loving the Faith of the Son of God. And I also baptized a large number of Samaritans, one of whom was Isaac, the handicraftsman (?), and he became a chosen Christian of Christ.

I mention all these, O my beloved, because I have already in times past directed your love to them. But the words of God can never become rusty, and they are sweeter than honey, and [more savoury] than salt, according to what our father David said, 'Thy words are sweeter in my throat than honey.'[4] Now, therefore, let us remember the pressing liability which is upon us, and let us see that we pay back some | small part thereof. And if we are not able to pay Fol. 2b
back the whole of it, let us give two mites at least, even as ב
did that poor woman who was blessed,[5] or a denarius, that is to say, a *stater*, the like of that which Peter found in the

[1] Acts xvii. 21. [2] Ps. cxlix. 1.
[3] Compare Matt. xiii. 45, 52; xxii. 2. [4] Ps. xix. 10.
[5] Mark xii. 42; Luke xxi. 2.

mouth of the fish, and which he paid as tribute on behalf of himself and his Lord.[1] For if we give only a very little of that which we have we shall be upbraided like him that giveth nothing at all. Let us understand accurately in whose Name we have been invited into this place to-day, and Who it is Who hath invited us: it is Jesus, the God of truth, Who hath invited us, in remembrance of His mother, who became to Him a throne and a place of abode. Since He hath invited us it would be most unseemly for us to shew ourselves to be sluggish, and not fulfil that which we have promised you in the argument of this commentary. This is the day of the Holy Offering, which is wholly pure in soul
Fol. 3 *a* and spirit. This is the day | wherein the Queen, the mother
ϵ̄ of the King of Life, tasted death like every other human being, because she was flesh and blood. And, moreover, she was begotten by a human father, and brought forth by a human mother, like every other man. Let Ebiôn[2] now be ashamed, and Harpocratius, these godless heretics who say in their madness that 'she was a force (or, abstract power) of God which took the form of a woman, and came upon the earth, and was called "Mary", and this force gave birth to Emmanuel for us'. Doth it not follow from thy imaginative words, which are wholly incongruous, that Christ did not take flesh upon Himself? Without flesh and without body 'forces' would be beings without bodies, and they could not die like mortal men. Notwithstanding [this], come hither ye deaf and blind and foolish, O Biôn (*sic*) and Harpocration, and I will question you. If ye say that Mary is a 'force',
Fol. 3 *b* a 'force' will die. Who is it then | whose falling asleep the
ϛ̄ whole of the inhabited world commemorateth by keeping a festival this day? Is it not Saint Mary, the mother of our Lord Jesus the Christ? But pay attention to me with

[1] Matt. xvii. 27.

[2] The theory that the Ebionites had a founder called 'Ebion' seems now to be abandoned.

a tranquil mind and listening ears, and I will entreat the Paraclete, the Holy Spirit, to illumine my heart with the knowledge of all the Scriptures of God, so that I may explain clearly to you, in gladness, the life of the holy Virgin Mary, and what her race was, and what were the names of her parents according to the first genealogy which is written in the Scriptures. For we are wholly unable to follow the fictitious statements which are found in the fabulous lives of her, and which resemble the writings of the Greek poets, who in their works on theology relate mere myths about their gods; neither will we invent lives of her in order to gratify her. Now every gift of grace is of God. Of what kind is the gift of grace which came to man | or to woman from Fol. 4 *a* Adam until this day? Understand what happened unto her, ז O wise virgin, since thou art in heaven, and art [near] the throne of Him Who fashioned us. This gift of grace was not given unto the Patriarchs, who enjoyed friendly intercourse with God, and who ate with Him, and they never expected in the smallest degree that He would come in their time. This gift of grace was not given unto the Prophets, but they perceived Him afar off, and they saluted Him, and they continued to prophesy the advent of the Word of God until He came and dwelt in the womb of Mary the Virgin, who became the mother of the King Christ. Shew me, [O Paraclete], who their kinsfolk were,[1] and the house of their father, so that I may inform every one concerning the exalted position of their family.

And behold, the Virgin stretcheth out her hand to me, saying, 'O Cyril, if thou wishest to know concerning my Fol. 4 *b* family, and concerning the house of my fathers, hearken. ח I was a child promised to God, and my parents dedicated me [to Him] before I came into the world. My parents who produced me were of the tribe of Judah and of the House of

[1] i.e. the kinsfolk of the father and mother of Mary.

David. My father was Joakim, which is, being interpreted, "Kleôpa". My mother was Anna, who brought me forth, and who was usually called "Mariham". I am Mary Magdalene (*sic*), because the name of the village wherein I was born was "Magdalia". My name is "Mary, who belongeth to Kleôpa". I am Mary who belongeth to Iakkôbos (James), the son of Joseph the carpenter, into whose charge they committed me. Enquire in the Scriptures, and thou shalt find abundant information concerning the things about which thou art asking questions. In ancient days when Joshua, the son of Nun, divided up the land [which he had taken] among the children of Israel, the tribe of Judah obtained for its inheritance Jebûselia,[1] that is to say, Jerusalem and the region round about it. From that time each
Fol. 5 *a* of the Twelve Tribes hath remained | in the region of its
ē inheritance. No tribe hath been in the habit of entering into the country of another tribe and of acquiring an inheritance therein, or property therein, and no man hath married a wife, and no woman hath taken a husband, from any tribe except their own, until the time when the Word of the Father was graciously pleased to come and to rescue us from the slavery of sin. And besides this He put on our flesh in a woman according to what He wished, [for] there was none to deliver us.'

Now I have made an examination of the ancient histories of Iosêppos (Josephus) and Eierennaios (Irenaeus), [and] those of the Hebrews which I have searched out for myself, and I am convinced of the correctness of that which I am now going to say. Mary was descended from the Jews, through the tribe of David, according to the blessing which the Lord spake, I mean to Abraham, saying, 'In thy seed all the peoples of the earth shall receive a blessing.'[2] Abraham

[1] יְבוּסִי Joshua xv. 8; xviii. 16: עִיר־הַיְבוּסִי Judges xix. 11. See also Joshua xviii. 28; 1 Chron. xi. 4; Zech. ix. 7.

[2] Gen. xii. 3.

begat Isaac, Isaac begat Jacob, and Jacob begat Judah and his brethren. | Our Lord was descended from the tribe of Judah, according to the blessing of Abraham, [which was] then and there fulfilled. Inasmuch as each one of you is anxious to know what I am now going to say, [I will tell you] what our fathers have taught us, according to what the Psalmist David saith, 'The things which our fathers have declared shall not be hidden from their children of the generation which is to come.' [1] Fol. 5 b ī

At the time when the Virgin was born there was a certain district of Jerusalem which was commonly called 'Magdalia', and there was situated upon it a small village which people called by this name, and in this village were a few people who were Jews. And among these people was a man who was commonly called 'David', and he was rich in possessions of every kind. He observed with great diligence the Law of Moses and the Prophets, which was sweeter to him than honey, and he performed manifold acts of charity to those who were in want; and he was awaiting the Redeemer of Israel, Who was to | come shortly. And this man was lying on his bed one evening, and he was caught in an ecstasy, and it seemed to him as if some one said unto him, 'O Aaron, the Redeemer of Israel shall spring from thy family, for the time hath come when the root shall put forth fruit.' And he said within himself, 'What now is the meaning of this vision which I have seen? But, whatever it may be, whatsoever God wisheth let that happen.' And he had living there with him a woman who was a believer, and her name was Sara; and she bore unto him a man child, and his father called him Joakim, and his mother called him Kleôpa. And his father David gave unto him to wife Anna, the daughter of his brother Aminadab, and the two of them were pleasing before God. And it came to pass that after a time they gave all Fol. 6 a īā

[1] Ps. lxxviii. 3, 4.

Fol. 6 *b* their possessions unto Joakim their | son, and to Anna his
ⲓⲏ̅ wife, together with all the village of Magdalia. Now Anna was barren, and she had never borne a son, and the matter was one of anxiety to them, and they said, 'Who then is there to inherit our possessions?'

And it came to pass that after certain days (or, many days) Joakim said unto Anna, 'Let us go to the Temple of the Lord, and let us make supplication unto the Lord, that He may shew mercy unto us, and may grant us our petition which we shall ask of Him.' And they rose up and went into the Temple of the Lord, and they made supplication unto Him, and they paid their vows to the priest, and they prayed unto the Lord with their faces flat upon the earth. And Joakim prayed, saying, 'Lord God Almighty, Who didst hear our father Abraham in his old age, and didst graciously give to him Isaac, his child of promise, hearken Thou unto me also this day, and do Thou give me the seed of men. If this come to pass, and Thou dost give unto us either a man

Fol. 7 *a* child | or a woman child, we will dedicate him to Thy Temple
ⲓⲍ̅ all his days, and he shall minister unto Thee.' And straightway a voice came to them out of the place of the altar, saying, 'Joakim Kleôpa, the prayer which thou hast made to God hath been heard, and thy petition hath been fulfilled. Now therefore arise, and get thee into thy house, for the grace that hath come to thee hath never been [bestowed upon] any of the people of old.' And Joakim thought that it was the priest who was talking to him in the place of the altar, and he answered and said unto him, 'May it be according to thy word, O my lord!' And Joakim and Anna rose up and departed to their house.

And after certain days Joakim visited Anna, and she conceived, and all those who were acquainted with her rejoiced with her. And when the days were fulfilled for her to bring forth she gave birth to a woman child, according to the Providence of God; and the grace of God was upon her face.

And her parents | called her '. . . . Mary', and she increased Fol. 7 *b*
in beauty (?) every day, and all those who saw her marvelled ⲓⲁ
at her because of the glory of God that surrounded her at all times. And when three years were fulfilled the child was weaned from her mother's milk. And Joakim said unto Anna his wife, 'Let us give unto the Lord what we have vowed to Him, lest He be angry with us.' And they made themselves ready, together with their offerings of first-fruits, and they took them into the Temple with Mary their daughter, and they gave their offerings of first-fruits to the priests who were ruling at that time, that is to say, to Simeon and Zacharias. And they took their daughter Mary and gave her into the hands of the priests, saying unto them, 'Behold the child whom God hath graciously given unto us. We give her as a votive offering in the Temple of the Lord, so that she may minister unto Him all her days.' And the priests | blessed Joakim and Anna, saying, 'According as ye have Fol. 8 *a*
vowed so have ye paid unto the Lord, Who will bestow His [ⲓⲉ]
good gifts upon you in such wise that ye shall have a son in the place of this daughter Mary, whom ye have given to the Lord, and whose name shall be known throughout the world.' And they said, 'Amen. So be it!' And they returned to their house. And they were in the habit of visiting their daughter once each month, when they carried to her whatsoever things of which she had need. And their little virgin daughter ministered in the Temple with the other women, who were aged virgins, and they taught her to work with her hands. And when she had become somewhat master of herself she used to go alone into the court of the Temple, but no man whatsoever saw her with the exception of the priest and her father. Her food consisted of bread and water and a few green herbs, and she did not fast for long periods at a time; in short, it is [impossible to describe] | her Fol. 8 *b*
beauty of body, and soul, and spirit. [ⲓⲋ]

And when she had completed the fifteenth year of her age

the Shepherd was pleased to come and visit His sheep, and to snatch them away from the claws of the wolf, and the King was pleased to redeem those who belonged to Him and were in captivity in the hands of the Tyrant. And Gabriel the Archangel was sent from God to the holy Virgin Mary, and he announced to her the glad tidings that the Saviour was coming to her. But peradventure thou wilt say unto me, 'At what time, or in what manner (?), did these things take place? [Tell us] so that we may be certain about the words which thou sayest.' I will answer thy questions according to the Scriptures. God sent Gabriel on the seventh day of the month Xanthikos (April), which is the new moon Parmoute, in the year five thousand five hundred [1]; on this [day] was conceived the Life of all of us, and He was born on the | Fol. 9 *a* twenty-ninth day of the month Khasileue (November), which ϊζ is Khoiak, in the fourth year of Augustus, the Emperor of the Romans, in the fifteenth year of the life of Mary. The place wherein He was born was Khabratha, which is Bethlehem, in the land of Judah, in the second year of Herod, the Governor of Judea. When Christ was brought to Egypt he was two years and four months old. But thou wilt in any case say unto me, 'Why did Joseph and Mary depart from Palestine and go so far away as Egypt by themselves, for it is said that there were twenty halting places [2] before they came into Egypt? And how was it that they were able to perform such a wearisome journey which necessitated so many days of difficult travelling? And where could they find food to eat?' I will tell thee, O thou unbelieving and feeble person, the things which thou shalt set in thy remembrance, and I will speak unto thee from out of the Scriptures. |

Fol. 9 *b* Peradventure thou wilt say unto me, 'The angel took ιη Habakkuk to Babylon from Jerusalem, a road on which

[1] From the creation of the world.

[2] i.e. that there were twenty *khâns*, or guest-houses, on the old caravan road down the Syrian coast into the Eastern Delta.

there were seventy halting places, and which required a very long time to travel over.' Habakkuk, the Scripture saith, placed the loaves of bread in a basket, and he took them with the wine and the [other] food, and went to the field to carry them to his reapers. And the angel of the Lord lifted him up by the hair of his head under the impulse of his spirit, that is to say, by the strength of his flight, and he carried him straightway to the place that was above the den of lions in Babylon, and he gave food to Daniel, and he and the reapers ate of this food on the same day. If now the power of the angel was great enough to do this, then the Lord of the angels could come to Egypt riding upon a light cloud, and, indeed, it was by means of the light cloud that God came to Egypt. And when the young Child came into Egypt He recalled to mind the works of Egypt, [for] He rode | upon Fol. 10 *a*
the light cloud which transporteth those who are without sin. $\overline{\text{ιθ}}$
The spotless Lamb and the old man Joseph came into Egypt under the guidance (or, direction) of that whereupon they rode. And the mountains and the rocks levelled themselves before them, and smooth roads whereon they could walk easily made themselves ready for their feet, and they crossed rivers and streams without the help of ship or sailor. In short, our Saviour came into Egypt by the power of His Father, and He passed three years there, and He proclaimed to the Egyptians what they ought to do whilst He was at the breast of His mother Mary. And when Herod had received the punishment which he deserved for the slaughter of the innocent children whom he had put to death, the words which are written in the prophet, saying, 'I called My Son out of Egyp '[1] were fulfilled. And God sent a message unto His beloved Son, and | His mother Mary and Joseph by Fol. 10 *b*
a . . . . . guard, and He brought them out of Egypt, and $\overline{\text{κ}}$
settled them in Nazareth. All these things have I related

[1] Hos. xi. 1.

to you, beloved ones, because of the godless heretics, who say that Mary is a 'force' (or, abstract power). Behold, I have already pointed out to you in the words which I have addressed to you, saying that Mary was flesh like all other folk, and that the Lamb of God, Who took away the sins of the world, took flesh in her.

And now I wish to relate to you an incident that happened to me. There was a certain monk who lived in the neighbourhood of Maiôma of Gaza, who had received instruction in the heresy of Biôn and of Harpocratius his master, of whose books he obtained possession, and he expounded them publicly, and he became filled with blasphemies and with falsehoods, and he masqueraded with great pride and arrogance, and he deceived all the people who were in that neighbourhood by his pretensions, through those who used to come to the holy places
Fol. 11 *a* there to pray. And the things which he proclaimed | in his
ʀλ̄ corrupt heterodoxy were repeated to me, and I sent two ministers to the Bishop of Gaza, and I said unto him, 'I beseech thee to seek out on my behalf a certain monk who is in the neighbourhood of Maiôma, and do thou send him to me, together with his books.'

And when the bishop had received the letter and read it, he caused search to be made for that monk everywhere. And when they had brought him to the bishop he said unto him, 'My son, rise up and go to Jerusalem to the archbishop. If thou dost not go he will send for thee and thy books. He knoweth about thy doctrine, and about thy preaching, and whose it is.' And the monk replied, 'I will take my books and I will go to him in Jerusalem.' And the two ministers took him to Jerusalem to the archbishop, who said unto him, 'We have heard, O brother, that thou art teaching a strange doctrine, and that thou art changing the voices of the Holy Gospels.' The monk, [who was called]
Fol. 11 *b* Annarikhus, said unto him, 'My teaching (or, doctrine) is
[ʀb̄] not a strange doctrine, | but is that of our Fathers the

Apostles, and our own Fathers taught it everywhere as sound doctrine.' And Apa Cyril said unto him, 'Who were thy Fathers?' And the monk said, 'Satôr, and Ebiôn, who succeeded him.' And the archbishop said unto him, 'Thou hast become a disciple and hast made thyself a mule-like beast under the stupid yoke of the chariot of the Devil.' And the monk said unto him, 'Harpocratius used to cast out devils.' And the archbishop said unto him, 'Shew me by what means thou dost cast out devils, and in what way thou dost preach the Gospel, and what thou dost say concerning Christ and His Birth according to the flesh, and concerning His mother who brought Him forth, and concerning His death, which was full of salvation, and His resurrection from the dead after the third day.'

And that monk replied, 'It is written in | the [Gospel] to the Hebrews that when Christ wished to come upon the earth to men the Good Father called a mighty "power" in the heavens which was called "Michael", and committed Christ to the care thereof. And the "power" came down into the world, and it was called Mary, and [Christ] was in her womb for seven months. Afterwards she gave birth to Him, and He increased in stature, and He chose the Apostles, who preached Him in every place. He fulfilled the appointed time that was decreed for Him. And the Jews became envious of Him, they hated Him, they changed the custom of their Law, and they rose up against Him and laid a trap and caught Him, and they delivered Him to the governor, and he gave Him to them to crucify Him. And after they had raised Him up on the Cross the Father took Him up into heaven unto Himself.' And the Patriarch Cyril said unto the monk, 'Who sent thee about to teach these things?' And that monk said unto him, 'The Christ said, Go ye forth | into all the world, and teach ye all the nations in My Name, in every place.'[1] And Apa Cyril said unto him, 'Dost

Fol. 12 *a* ⲕⲅ

Fol. 12 *b* ⲕⲇ

[1] Matt. xxviii. 19, 20.

thou take the Gospels literally?' And the monk said, 'Yea, absolutely, my lord Father.' And the archbishop answered and said, 'Where in the Four Gospels is it said that the holy Virgin Mary, the mother of God, is a "force"?' And the monk answered and said, 'In the [Gospel] to the Hebrews.' And Apa Cyril answered and said, 'Then, according to thy words, there are Five Gospels?' And that monk replied, 'Yea, there are.' And Apa Cyril answered and said, 'What is the name of the fifth Gospel? for I should like to know whence this doctrine concerning Christ is derived, and to understand it. The Four Gospels have written above them: "[The Gospel] according to Matthew"; "[The Gospel] according to Mark"; "[The Gospel] according to Luke"; "[The Gospel] according
Fol. 13 a to John." | Whose is the fifth Gospel?' And that monk said
ⲕⲉ unto him, 'It is [the Gospel] that was written to the Hebrews.' And Saint Cyril answered and said, 'If thou speakest the truth, O brother, must we not then reject the teaching of the Christ, and follow the misleading doctrine of the Hebrews? God forbid! The Hebrews wish for doctrine of this kind greatly, so that they may cast a blemish upon our purity and honour, even as it was said by the Christ in times of old, "Thou castest out devils by Berzeboul."[1] And is it not written, "He who doth not confess that Jesus the Christ hath come in the flesh is a deceiver and an Antichrist, like thyself"?[2] And again, "Whosoever shall come unto thee, and bring a doctrine that is different from thine, receive him not into thy house, neither say unto him, Hail!"[3] And again, "If they were of us they would have been like unto us; they came forth from us, but they are not of us."[4] Which meaneth
Fol. 13 b that they utter the Name of Christ with their mouths only,
ⲕⲋ and that they make a pretence in their hearts. They heap up wrath for themselves in the day of the Judgement of Truth and the wrath that is from Jesus the Christ. The doctrine of

[1] Matt. xii. 24; Mark iii. 22; Luke xi. 15. [2] 2 John 7.
[3] 2 John 10. [4] 1 John ii. 19.

the Jews cannot be joined unto the doctrine of Christ. What connection can there be between the agreement of the [Gospel to the] Hebrews and the agreement of the Holy Gospels? But those heresies must spring up which Epiphanius describes in his work *Ἀγκυρωτός*, saying, "The error in each one of them is different, but evil is implanted in them all."' And Annarikhus the monk said unto Apa Cyril, 'The night cannot contend against the day, neither can darkness stand before the light. I am vanquished by thy great wisdom, and I know that I have made a mistake. Let thy fatherhood grant repentance unto me! And all these things which I have overthrown I will build up again. But take my books, and burn them in the fire, and my possessions do thou give to the poor. My heart followeth thy words and [those of] the Holy Gospel.'

And when I (i. e. Cyril) had burned his books, I said unto him, | 'Who . . . Fol. 14 *a* ΚΘ

[One leaf wanting]

'He to Whom no form can be assigned was born [in the form of] a son. He was the Beginning, and He Who had no beginning was brought forth. Now there was a beginning to that humanity, but the Godhead had no beginning, and was without form. And no addition took place to the Trinity in such wise that the Trinity, which consisteth of Three [Persons], became Four [Persons]. One *σύνοδος* entered one who was of two natures, and one son was brought forth, a unity of the flesh without any diminution. For He was neither changed in His nature, nor reduced in His strength, nor was He separated from His Ancient Begetter, that is to say, the Beginning. But the oneness of the flesh of God received one Nature. As for the coming to us of the blessed Offspring God the Word, it is the miracle that was hidden in God from eternity, I mean the miracle of God Who made Himself man. An impenetrable mystery is the Nature that abolished the curse and destroyed the sentence of death,

and taught us concerning the foundation, which had no beginning, of the Only-begotten One, Jesus the Christ, our Lord, the production, according to the flesh, of the womb of Saint Mary, the perpetual Virgin, in whose holy house we
Fol. 14 *b* are | gathered together this day to commemorate the day of
ϡ her death. If thou wilt confess these things with a true and sincere belief then we will prepare to receive thee into the fold of all the sheep of the loving Shepherd Christ. Have no doubt about the matter; thou must either follow the words which I have taught thee or thou must get outside this place.' And Annarikhus opened his mouth and anathematized the heresy of Ebiôn and Harpocratius, saying, 'Anathema be every heresy; the things which thou [Ebiôn] hast said unto me are not to be believed. And now, O my father, receive thou me into good fellowship with thyself.' And when I knew that his mind had received the light I baptized him in the name of the Lady of us all, Saint Mary, whose day is this day. Finally he went to a monastery in the Mount of Olives, and he builded upon the foundation of the Apostles until the day of his death.

I have now described unto you the whole of the story concerning the heresy of Ebiôn, who said, 'Mary, the mother
Fol. 15 *a* of the Lord, is a "force".' Let us now return to | that which
ϡϩ we promised to you in the introduction to our explanation, that is to say, the [narrative of] the end of the life of the holy Virgin Mary. And I wish also to go back to what I promised from the beginning, and to declare it. Tell me, O Gabriel, thou mediator between God and men, what is the history of the kinswoman of Mary, this Elisabeth? I am listening to thee, and I hear thee preaching about her, saying, 'Behold, Elisabeth the kinswoman [of Mary] conceived a son in her old age, according to the prophecy in the Gospel. The parents of the Virgin were descended from the tribe of Judah, and Elisabeth was descended from the daughters of Aaron, and Aaron was descended from the tribe

of Levi. Thus this matter is twofold, and it reduceth itself to two persons. Judah and Levi were brethren, each of the other, and one father, that is to say, Jacob, and one mother produced them both. Since Elisabeth was a daughter of Levi, and Mary was descended from Judah, they are then daughters of two brethren; are they not then kinswomen, each of the other? | I have also stated that the little Virgin Mary Fol. 15 b
was in the Temple, and that she remained by herself before ܐܒ
the Archangel Gabriel came to her with a sweet odour, and Zacharias, the husband of Elisabeth, spake unto her words of praise concerning the Virgin. I have said that she was in the Temple before the gift of the Lord was given unto her, and that there was no limit to her beauty, and the Temple was wont to be filled with angels because of her sweet odour, and they used to come to visit her for the sake of her conversation. And when Elisabeth heard these things she set out from Dôrinê and departed to Jerusalem, and she went into the Temple of the Lord. And when she saw Mary she marvelled at the grace of God which was on her face, and they saluted each other and sat down. And Elisabeth said unto Mary, 'Thy soul and body have been joined unto the Lord from thy childhood, and thou hast followed Him with thy whole heart so truly that the Redeemer of Israel shall proceed from thee.' And Mary said, 'Blessed be the God of Israel, Who hath appointed me for Himself from my childhood | to minister unto Him with perfect service.' And the Fol. 16 a
two women comforted each other from the Law and the ܐܒ
Prophets for many days. And afterwards Elisabeth returned to Dôrinê to her ordinary life, and she made it a habit to visit the Virgin several times that year, and she ministered unto her every need until the day wherein Gabriel came unto Mary and said unto her, 'Behold, Elisabeth thy kinswoman hath conceived.'[1] Behold, moreover, the matter is plain that Mary and Elisabeth were kinswomen, each of the other,

[1] Luke i. 36.

from what is written in the Gospel, the which I have already declared to you.

Behold now, let us return to the previous subject which we left [for a short time], because there is no trouble whatsoever in discussing the queen, who became the mother of the King, and he who listeneth is not wearied by her history. It is like unto one who goeth to draw water from a spring; as soon as he stretcheth forth his hand to draw therefrom the spring sendeth forth water in great abundance. And this is my own case when I begin [to describe] the life of the Virgin, for the fountain of my speech bubbleth up abundantly, and I cry out with the Prophet David, and I lift up my voice,
Fol. 16 b saying, | 'Thou hast made me wiser than all my teachers,'[1]
בא and again, 'The manifestation of Thy words is what illumineth us.'[2] For I looked round about me, saying, 'Where shall I begin my discourse?' Then I remembered the words which the Saviour spake unto His mother when He was hanging upon the Cross, 'Thou woman, behold thy son!' referring to John. Then He turned to John, and said unto him, 'Behold thy mother!'[3] and from that day the disciple took her into his house and ministered unto her with service of every kind, even as doth a slave who serveth his lord. And she loved him even as a mother loveth her son. And she used to do many mighty works, and perform healings among the people, which were like unto those that were wrought by Jesus our God, but she never permitted the Apostles to know [about them], for she fled from the praise of men. And the Apostles were closely associated with her at all times when they were preaching. She gathered round about her a multitude of virgins, she assisted them, and she made them to rejoice in the benefits of virginity—she who had drawn nigh unto her God, Who at length came and |
Fol. 17 a took up His abode in her womb for nine months—and she
אה

[1] Ps. cxix. 99. [2] Ps. cxix. 130. [3] John xix. 26.

shewed the way, and that the entrance into heaven, to her beloved Son, was good and without obstacle.

And it came to pass that for ten years after our Lord rose from the dead, according to what the Ancient History of Josephus[1] and Irenaeus[2] and the Hebrew authorities say, John and Mary lived in the same house in Jerusalem. And it came to pass on a certain day, for so he saith, that the holy Virgin Mary called John and said unto him, 'Go and summon to me Peter and James, and let them come to me here in this place.' And John went in haste and summoned them, and they came, and the three [Apostles] sat down before her. And she said unto them, 'Hearken unto me, O ye whom God hath chosen to preach the Gospel throughout all the world. Ye have seen with your own eyes the mighty deeds and wonders which God performed in the time when He was in the world with you, and ye have no need of any to bear testimony to you. | Ye three did He take up to the Fol. 17 b
Mount of Olives; and your ears did hear the Voice of the λc
Father bearing witness concerning Him, saying, "This is My beloved Son, in Whom is My desire." Ye saw the sufferings which the Jews inflicted upon Him when He was raised up on the Cross, and that they put Him to death, and that His Father raised Him up from the dead on the third day. And I went to the tomb, and He appeared unto me, and He spake unto me, saying, "Go and inform My brethren what things ye have seen. Let those whom My Father hath loved come to Galilee." And He came in to you, the door being closed, and He spake unto you concerning the kingdom which is in the heavens. And at the end of forty days ye were all gathered together in one place on the Mount of Olives, and He was there with you. And the Lord came again to you,

[1] Born in Jerusalem in the winter of A.D. 37–8; died early in the second century.

[2] Presumably the famous bishop of Lyons who flourished in the second half of the second century.

and He said unto you, "I have fulfilled the dispensation which was laid down for Me in the world, and I am now going up to My Father." And ye replied, "Wilt Thou
Fol. 18 *a* depart and leave us | orphans?" And He said, "When I go
λζ I will send unto you the Paraclete, the Holy Spirit, in My place, after many days, even until Pentecost. But behold, to her who was unto Me a dwelling-place I was a Son in the flesh, and she is under your care now. But I will be with you until the end of the world." And when He had said these things unto us He separated Himself from us a little, and ascended the mountain on the east, and mounted upon the Cherubim, and departed into the heights in the flesh, the which He had received from me. And thousands of thousands, and tens of thousands of tens of thousands [of angels] sang hymns to Him, and they followed Him with their eyes until He entered heaven. And we saw two men who were standing close to Him, and they said, "Ye men, why are ye looking up into heaven? This is Jesus Whom they crucified, and Who is being carried up into heaven, and He it is Who shall come to judge the quick and the dead."
Fol. 18 *b* And after the end of ten days He | sent upon you the Holy
λη Spirit, Who gave you power to do mighty works, according to your ability. Put not behind you the commandments of the Son of God; fear ye not the destruction of the kings and governors of the earth in such wise that ye shall put behind you the instructions of your Lord and Master. Now, therefore, be not grieved in your hearts at what I shall say unto you.

'The time of my visitation hath drawn nigh, and I must lay down my body so that my soul and my spirit may depart to the Lord, in order that He may give unto me the things which He hath promised to me. For my Lord came unto me on the evening of the Sabbath (?), as I was standing in prayer, and He said unto me, "Dost thou know Me?" And I said unto Him, "Thou art my Lord and my beloved Son;

what is it that Thou commandest me to do?" And He said unto me, "Inform Peter and John concerning these things, for it is they who shall lay their hands upon thine eyes. Now three more days have yet to pass before I shall come | for thee and take thy soul and thy body into My city of the Fol. 19 a
Jerusalem of heaven. And all My saints shall marvel at the ϡϴ
glory which I shall give unto thee in that place, for it is thou who shalt make God and His angels to be reconciled with man. And thou shalt be more exalted than all the saints, and I will make My angels to hymn thee at all times, for thou resemblest them in thy purity and thy virginity. All the angels and all the hosts of heaven shall rejoice when thou comest to meet them. The Patriarchs and the Prophets shall come forth to meet thee, and they shall exult because the mother of the Lord hath come to them, for they were not able to see her in the flesh. Behold, when they see her they shall praise her through God the Father. All the virgins who are in the heavens shall rejoice with thee when thou shalt meet them, and those who have preserved their virginity shall come forth to thee, and shall bow in homage before thee, saying, Well hast thou come (i. e. Welcome)! O mother of all | virgins! It was time for thee to come unto us, O thou Fol. 19 b
mother! Grieve thou not, O mother, about thy holy body, ϡϱ
neither about what shall happen unto it, nor about where they shall lay it. What man is there who hath been begotten by the flesh who shall not taste death, and whose body shall not return to the earth wherefrom I took him? I tasted death, but I rose from the dead on the third day, I destroyed him that held the power of death. I will hide thy body in the earth, and I will make My angels to keep it in the earth always, and no man whatsoever shall find thy body in the earth in the place wherein I shall place it, until the day wherein I shall raise it up incorruptible. And a sweet odour shall arise from out of thy body until the day wherein it shall rise up. They shall build a great and glorious church over

thy body, and it shall be more splendid than a palace of kings. Haste thee [to do] the commandment of the Apostles, and | Fol. 20 *a* give an ordinance to the virgins. I will come with My ⲙⲁ angels, and I will hide thy body and thy soul; so then thou shalt not be afraid of Death when he shall come to thee." Now therefore call unto us all the virgins, and I will give them an ordinance.'

And the Apostles did according to what she told them; and when the virgins had come unto her they saluted her, and she said unto them, 'I declare unto you that I am about to depart to the Jerusalem of heaven'; and they paid no attention to the words. And Mary took hold of the hand of one of them who had waxed exceedingly old, that is to say, Mary Magdalene, out of whom the Christ had cast seven devils, and she said unto the virgins, 'Behold your mother from this time onwards. Give rest to her spirit, even as she hath given rest to me in my days. Observe the customs which ye arranged to keep with the Christ when ye were with Him.' These things did she say unto the virgins, but she did not inform them about her death. And she turned to the Apostles, and she said unto Simon Peter, 'Simon Peter, Fol. 20 *b* whom the Lord loved, and preserved | for the kingdom that ⲙⲃ is in the heavens, be merciful, even as your Father Who is in the heavens is merciful. James and John, watch over your holy Catholicus, and be kind and gracious to every man. And thou, O Peter, go thou into the house of thy disciple Bibros, and take the pieces of fine linen which thou didst commit to his care, and bring them hither to me.' And Peter did according as she told him, and he brought the pieces of fine linen which had been committed to the care of Bifros (*sic*). And she said unto James, 'Rise up, take a stater, and go to the sellers of sweet perfumes, and bring its value in spices to me hither'; and he did according as she told him.

And when the day wherein she was to be taken arrived, the Virgin Mary said unto John, 'Rise up, light a great

number of lamps, both large and small, for the evening hath come.' And she took the pieces of fine linen, and spread them out upon the ground, and she poured out upon them her sweet spices, and she stood up on them, and said unto the Apostles, 'Let us pray to | the Lord, so that He may Fol. 21 *a*
have mercy upon us.' And she spread out her hands towards the east, and she made supplication to the Lord, saying, 'I give thanks unto Thee, O Lord God Almighty, and to Thine Only-begotten Son Jesus Christ, the Word of the Father, because He came to us, and built for Himself a fleshly tabernacle in my womb, according as He wished. I brought Him forth without pollution, without blemish. I nursed Him (or, reared Him) with anxious care, and it was He Who nourished me. I give thanks unto Him because Thy Holy Spirit came into me. And now, my Lord, the time hath come when Thou shalt draw nigh unto me, and shalt be gracious unto me. Scatter all the stones of stumbling that are before me, and [all] obstacles, and let all those that are in my path, both on the left hand and on the right hand, flee before me. Stand Thou near me with gladness. Let the powers of darkness be ashamed, for nothing of theirs hath been found in me. Open unto me the gates of righteousness, and let me go in through them, and I will make manifest Thy holy Name, O my God. Let the Dragon flee before me, for I have freedom of speech before Thee. May the river of fire be tranquil when I come unto Thee, and may it allow me to cross over it, for | unto Thee belong the power and the Fol. 21 *b*
glory for ever and ever. Amen.'

And when she had said these things she lay down upon the pieces of fine linen and the sweet spices, and her face was turned towards the east. And behold, the Lord Jesus Christ came unto her upon the Cherubim, with the angels before Him, and He came and stood at His mother's head, and He said unto her, 'Be not afraid of Death, for the Life of the whole world is with thee, but it is necessary that at least

thou shouldst glance at him with thine eyes, and he will not come except he be commanded to do so.' And Jesus said unto Death, 'Come, O thou who art in the chambers of the south.' And when Mary saw him she cast her soul into the bosom of her Son, and He wrapped it up in a napkin (?) of light. And the Apostles laid their hands upon her eyes, and she fell asleep with a good falling asleep on the night of the twentieth day of Tôbe, in the peace of God! Amen.

And the Lord said unto the Apostles, 'Take up her body carefully, and take it to the Valley of Jehosaphat, which is opposite the Mount of Olives, the place where I broke bread in days of old. Set down there the bier whereon is the body, and withdraw yourselves because of the threatening of the Jews, for they will pursue you wishing to slay you. And I will hide the body according as it pleaseth Me.' Thereupon
Fol. 22 *a* the | Apostles took up the body and placed it upon a bier.
ⲁⲓⲉ And when the morning had come a great multitude was gathered together in the city, and the virgins cried out.[1] And straightway Peter and John lifted up the body to carry it out to the place of which the Saviour had told them, and a great multitude of people sang psalms and hymns before it, saying, 'The Lord . . . . . ,' and a multitude of angels sang hymns before her. And when they arrived at the Temple of the Jews all the members of the Sanhedrin were gathered together in the Temple on that day, and they heard the singing of the hymns over her holy body. And they said, 'Who is this who hath died in the city this day?' And [the people] said unto them, 'It is the mother of the Nazarene, that is, Jesus, who hath died, and they are taking her out to bury her.' And they passed a decree unanimously, saying, 'We must not let her be buried in the city, lest mighty deeds be worked [at her tomb] similar to those which her Son performed, and lest the people believe in her, and they

[1] i. e. they acted as wailing women, and raised the well-known death cry.

change our Law.' And the high priests and the scribes said, 'Let us go and burn her body with fire, so that no man will ever be able to find it.' And the Jews lighted a fire, and they pursued [the Apostles] with the bier whereon was the body of the Virgin. And when the Apostles had arrived at the Valley of Jehosaphat they looked behind them, | and they Fol. 22 *b* saw the Jews pursuing them, and they dropped the bier upon the ground, for they were afraid that the godless Jews would kill them. And whilst the Jews were rushing on to overtake them the Apostles betook themselves to flight and escaped. Now the body of the holy Virgin they could not find, and all that they found was the wooden bier, and they lighted a fire and threw the bier into it. And they went into every place, saying, 'Perhaps her body hath been carried away secretly,' but they could not find it. And a very strong sweet smell emanated from the place whereon the body of the Virgin had been laid, and a mighty voice came from heaven, saying unto them, 'Let no man give himself the trouble of seeking after the body of the Virgin until the great day of the appearing of the Saviour.' And the Jews fled greatly ashamed; and they came to the city and told their neighbours what had happened, and they commanded them, saying, 'Tell no man whomsoever what hath happened.'

Now, therefore, O my beloved, these are the things which we were able to discover for our discourse on the life of the holy Virgin Mary. The whole time of her life | was sixty Fol. 23 *a* years. She gave birth to our Lord when she was fifteen years old, she followed the Saviour when He was preaching for three and a half years after she gave Him birth, and after the Saviour rose from the dead[1] she lived eleven years and a half more. She ended her life on the twentieth day of the month Tôbe. Our Lord Jesus, the Christ, reigneth over us. And after the righteous Emperors, Constantine and his

[1] $15+3\frac{1}{2}+11\frac{1}{2}$ years only = 30 years. Some words dealing with the other thirty years of Mary's life must have dropped out of the text.

son, rose up we built a holy church in the name of the holy Virgin Mary, the mother of the Lord, on the day of her holy commemoration. And let us send up to her thanksgiving, saying, 'Remember us, O true Queen, and do thou plead on our behalf before God, so that He may shew mercy unto us, and so that we may celebrate a festival to Him at all times.' Let us give alms to the poor in the name of the Virgin, [so that] she may not forsake us in the place to which we are going. Let us ascribe glory unto her by the utterances of our lips, and let us say, 'Through thee honours have been bestowed upon the city by our God.' And again, 'The death
Fol. 23 b of the saints is precious | in the sight of the Lord.'[1] And
ⲁⲁⲏ again, 'The sound of rejoicing and salvation is in the habitation of the righteous.'[2] And now the time hath arrived for us to offer up the Holy Offering, the Body and Blood of Jesus the Christ, our Lord, and moderation in everything is good. By the Will of God we will give the remainder of the exegesis in the holy shrine. Let us then bring to an end our discourse at this place, and let us ascribe glory to the Holy Trinity, the Father, and the Son, and the Holy Spirit, life-giving and consubstantial, now and always, and for ever and ever. Amen.

COLOPHON

May the Lord Jesus, the Christ, the True God, bless with life those who have undertaken the preparation of this gift, which is the choicest of heavenly gifts, and have placed it in the church of Ptjolpef,[3] in the nome of Pemdjê,[4] so that the

[1] Ps. cxvi. 15. [2] Ps. cxviii. 15.

[3] The site of this village is unknown.

[4] The Coptic ⲡⲙⲧⲭⲏ is the transcription of the Egyptian or Permetchet, later Pmetcha,

Virgin Mary may make supplication to her Son on their behalf, that He may tear up the bill of indictment of their sins, and may write their names in the Book of Life. Amen. So be it!

, the capital of Butchamui , the XIXth Nome of Upper Egypt (Oxyrhynchites). The site of the town of Pemdjê is usually believed to be marked by the modern town of Bahnasâ, which is situated about 130 miles to the south of Cairo.

DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 *b* ⲁⲁⲃ THE DISCOURSE WHICH APA DEMETRIUS, ARCHBISHOP OF THE CITY OF ANTIOCH, WHO ORDAINED THE GREAT JOHN CHRYSOSTOM TO BE AN ELDER, PRONOUNCED ON THE BIRTH, ACCORDING TO THE FLESH, OF GOD THE WORD, ON THE TWENTY-NINTH DAY OF THE MONTH KHOIAKH,[1] AND ON MARY HIS MOTHER, THE VIRGIN WHO BROUGHT HIM FORTH. IN THE PEACE OF GOD! AMEN.

Now the beginning of the month of Khoiak is a joy unto
Fol. 22 *a* us, | and the end thereof is a subject of gladness for all
ⲁⲁⲅ mankind. For if we go [back] to the beginning of this month our whole body is wont to rejoice, because it indicateth to us the happiness of keeping a feast, for it was in this month that the Devil lost his power and strength, and was put to shame. The beginning of the month is the blossom of the fruits of the field, and the end thereof is the stablishing of our souls, and all mankind is occupied in keeping the feast. For the beginning of this month indicateth to us the birth, according to the flesh, of God the Word, and the end thereof indicateth to us manifestly that the Word of the Father was [then] brought forth. And who is it that sheweth us that the beginning of this month is a time for keeping a festival?

[1] This month begins on November 27.

It is David, the father, according to the flesh, of the Christ, who saith, 'Blow ye blasts on your trumpets in your new moons, the day which is appointed, which is our festival; for it was a statute unto Israel, | and a decree from the God of Jacob.'[1] And the matter is manifest, that He Whom the Virgin brought forth is He Who shall be the Only-begotten of all mankind. Now the Psalm of David also saith 'new moons and sabbaths'. And, moreover, the Psalm of David maketh [us] to remember the Sabbath, and the day whereon this great mystery took place, for the day whereon the holy Virgin brought forth for us the Only-begotten of the Father was the day of the new moon of Khoiak, which in that year was Sunday, and according to what we have found written in a book which treateth of Chronology, He was born on that day. [The writer] saith, 'The Psalm of David calleth to remembrance the Sabbath as if he would proclaim to all creation, saying, "Keep in remembrance this great festival, and do not forget this great festival this day." | He said, On the fifth, on the Sabbath.' For I desire, O brethren, to reveal unto you a great and marvellous mystery. If the commemoration of the one righteous man shall produce a good report, how much greater good, and how many more kinds of benefits shall there arise through the commemoration of all the righteous? However, let us lay aside mystery, and let us begin [our discourse] wherein we will glorify the Only-begotten of the Father. And we must bring into the midst[2] the birth of the Virgin, who was the Ark of the Governor, out of whom arose the Word of the Father, that is to say, the holy Virgin Mary.

Fol. 22 *b* ⲛⲍ

Fol. 23 *a* ⲛⲉ

There was a man in Jerusalem, whose name was Joakim, and he had a wife, whose name was Susanna (*sic*), and both of them | were old, and they had become aged in their days. And they drew nigh to God, now they were both together,

Fol. 23 *b* ⲛⲥ

[1] Ps. lxxxi. 3, 4; cf. Lev. xxiii. 24.

[2] i.e. bring forward for consideration.

and they made supplication to God, saying, 'O Thou Good and man-loving God, let not my wife be called "barren", but give unto us the seed of men, for it was Thou Who didst say through the speech of Moses Thy servant, There shall no barren or childless person be in Israel.'[1] And whilst he was saying these things, behold, a man of light appeared unto him from out of the darkness, saying, 'Joakim, Joakim, what aileth thee, and why is thy heart so grievously afflicted?' And Joakim said unto him, 'My Lord, I have become old in days, both I and my wife, and we have no child.' And the man of light said unto him, 'Behold, thy wife shall conceive, and she shall bring forth a female child, the like of which no |
Fol. 24 *a* woman hath ever produced, neither shall any woman bring
ⲙⲍ forth a daughter like unto her. Now take good heed, for on the day wherein she shall be born there shall be great joy unto thee, and thou shalt dedicate her to the Temple of the Lord, and thou shalt call her name "Mary".' And when the man of light had finished talking with him, Joakim rose up, and awoke Anna his wife, and told her all the words which had been said concerning her. And his wife became white of face, and she said unto him, 'May the Will of God be done.'

And after these things Anna his wife conceived, and she gave birth to this Great Gift. And the day wherein she gave birth to her was the Sabbath, that is to say, the fifteenth day of the month Athôr,[2] a day whereon the people of the Jews were celebrating a festival. And on the eighth day, which fell on the [following] Sabbath, they registered her name and the gift of her [to the Temple], and they dedicated her to the Temple, for she was the first-born child.[3] For this is
Fol. 24 *b* the | Law of the Hebrews: they give the name to the newly
ⲙⲏ born child on the eighth day after his birth, and it was for this reason that they treated the woman child thus. And

[1] Deut. vii. 14. [2] This month begins on October 28.
[3] Num. iii. 13.

when Mary had grown, and had completed her third year, and they were about to give her to the Temple of the Lord, a great miracle happened, the like of which had never taken place from the foundation of the world. At the moment when her mother Anna set her upon her feet, inside the door of the Temple, before the priests, she walked by herself into the Temple, and went on until she arrived in the place behind the veil of the altar, whereon were offered up the sacrifices of the Lord. And when she had gone into [this place] she did not turn back to come out again, neither did one thought of her parents rise up | in her heart, nor any thought of any Fol. 25 *a*
earthly thing. She progressed daily, and she was praised by ϡϴ
the other virgins who were in the Temple. And when she had grown, and was eight or ten years old, she became a type to the priests, and they were afraid to meet her, for her whole body was pure, and her heart was firm in the Lord.

She was pure in her body and in her soul, she never put her face outside the door of the Temple, she never looked at a strange man, and she never moved herself to gaze upon the face of a young man. And she lived in chastity, and in the service of God, and in the ordered service of the Temple. Her apparel was dainty. Her tunic came down over her seal, and her head-cloth came down over her eyes; she wore a |
girdle round her tunic, and her tunic was never soiled or torn. Fol. 25 *b*
She never put antimony (eye-paint) on her eyes, and she did ϊ
not lay the unguent made from the crocus flower on her cheeks. She did not put slippers on her feet as ornaments, and she wore neither armlets nor bracelets, nor trinkets nor jewellery on her arms and hands. She never craved for a large quantity of food, neither did she ever walk about in the market-place of her city. She never lusted for the works of this world. She never stripped herself naked, and she never washed in the [public] bath, and she never examined with careful attention the members of her body. But she was experienced in the fear of God, and the Christ walked with her, and watched

over her in every place, for He knew that He had fashioned her to be for Him an ark and a dwelling-place.

Fol. 26 *a* ⲛ̅ⲁ̅ And she lived in the Temple in this | holy manner until she had completed her twelfth year. And when the priests who were in the Temple looked at her, and saw that she had become large of stature (i. e. grown up), they were afraid lest the way of women would come to her in the Temple, for they did not know of the dispensation which God had arranged should come to her. Then the priests took counsel and decided to commit her to the care of a man who would guard her until they saw what was to become of her. And they sat down, and they cast lots, and the lot fell upon the house of David; and they cast lots again for all those who belonged to that house, and the lot fell upon Joseph. Now Joseph was an old man, and he was a carpenter by trade, and he feared God, and he never at any time ate the bread of idleness. And he had no wife, for his wife was dead, and she had left him some wise sons and two daughters.

Fol. 26 *b* ⲛ̅ⲃ̅ And the priests | called him, and said unto him, 'The lot hath fallen upon thee that Mary the virgin, the daughter of Joakim, shall be thy wife. Behold, we deliver her into thy hands; take care of her until the time when we can make a marriage feast.' And the holy old man, whose grey hair was like unto the shoots of the tree of Paradise, that is to say, the Tree of Life which is in the middle of Paradise, made himself the protector of the garden wherein the Pearl stone was hidden. And he carried her to Nazareth, and took her into his own house, and she made his house into a place for prayer and a monastery. He took a virgin into his house to make her his wife, and she made his house into a church, and psalms, and prayers, and spiritual songs were said and sung therein. He took to himself a wife, and she became unto him salvation.

Fol. 27 *a* ⲛ̅ⲅ̅ And it came to pass that after he had | taken her into his house she went into her own room and took up her abode

therein, and she never came down the stairs except on the day wherein she departed to Torinê,[1] and also on the day wherein Joseph took her to Bethlehem to register his own name, and the names of herself and her Child. And the registration read thus: 'Joseph, the son of David, and Mary his wife, and Jesus their Son.' Behold, O my beloved, and consider this great miracle. A woman, who is a virgin, with child, and it is not known what is in her. I marvel at thee, O thou aged Joseph, thou blessed carpenter. What was it that came into thy heart when thou didst write down [the name of] this young Child after thine, even though thou didst not know whence He came? Thou wast bound to write down [the name of thy] wife after thine own, because she was committed to thy care, but didst thou know whence was the Son she was carrying in her womb? [And Joseph replieth,] 'Faithful is He Who spake to me, saying, Take Mary, thy wife, | into thy house, for that which shall be Fol. 27 b
born of her is of the Holy Ghost.'[2] Then must we not turn ⲛⲁ
to the matter from another aspect? The old man, the carpenter, took a door that was sealed into his house. He who had tasted marriage kept watch over the maiden who had never known man. The father of sons received to himself the Word of the Father. He who had had experience of the marriage in this world became the servant of the Spotless Lamb who carried the Only-begotten Son of God. When Joseph took Mary into his house the man unconsciously took to himself God.

And she sat in his house, and she worked at weaving purple into the veil of the Temple, according to the rule concerning virgins. She never saw any man whatsoever, but | the angels came and ministered unto her, and they Fol. 28 a
passed the whole day standing before her in the form of ⲛⲉ
young doves, and they gave her courage, and they comforted

[1] The village near Jerusalem where Mary's cousin Elisabeth lived.
[2] Matt. i. 20.

her. And she sat in Joseph's house for three years, and his sons ministered unto her, and the angels were round about her at all times, for they earnestly desired to remain with her because of her purity, and they were in the form of doves or some other kind of holy bird. They flew about her in the place where she used to sit working at her handicraft, and they would alight upon the window of her room, and they longed to hear her holy voice, which was sweet, and pretty, and holy. She blessed God, and she never ceased to
Fol. 28 b do so by day and by night. She blessed the Almighty, | and
ⲛⲉ great tranquillity and the fear of God were round about the place wherein she lived her life of quiet contemplation. And all the Powers who were in the heavens were in a state of wonderment at her purity and her chastity, and they said, 'We never before saw a woman like unto this.' Sarra (Sarah), the wife of Abraham, cannot compare with her, and she did not occupy herself with works of this kind. Rebecca, the wife of Isaac, resembled her somewhat, but she cannot compare with this virgin. Leah and Rachel were married women, and they bore sons, and they never attained the honourable estate of this virgin. And Anna, the mother of Samuel, only laboured for one day; she poured out her tears before God, and He
Fol. 29 a granted to her her petition. As for the Virgin, | from the
ⲛⲍ day wherein they placed her in the Temple, she never ceased from her regular rule in respect of her prayers, and her fastings, and her acts and works, and her numerous habits of asceticism.

And it came to pass after these things that the time arrived for God to remember His words to our holy fathers, the Prophets. And the Father took counsel with His Holy Word, Who had proceeded from Him, and Who was of like substance with Himself, and Who had lived with Him in the same honourable estate from the beginning, and in the same glory, and in the same strength, and in the same power, and with the same nature, I mean His Only-begotten Son, Who

was like unto Him in the substance of His Godhead, saying, 'The time hath arrived, My beloved Son, for Thee to go down and to seek | after Thy sheep who have gone astray in the Fol. 29 b
world through sin. I wish Thee to take good heed to Adam, ח״ה
and to open to him the gate of Paradise. Remember, My Son, that the time hath arrived for Thee to complete the sacrifice of Isaac,[1] which was insufficient to save the world. The daughter of Jephthah was offered up,[2] but her blood [only] saved herself. For the blood of Abel crieth out,[3] and it awaiteth Thee to go down into the world, and to shed Thy Blood, in order that Thy Blood may cry out and Abel's blood hold its peace. All the Prophets have awaited Thee, saying, How long, O Lord, before Thou wilt turn Thyself, and come down, and fulfil our prophecies and | our visions? Now, Fol. 30 a
therefore, O My Son, be not unmindful of Thy creation, and ח״ס
let it not perish. Behold, Thy throne is prepared for Thee, O My beloved Son, until Thou hast vanquished the Devil. Behold, Thine abode is prepared for Thee on the earth, that is to say, the Virgin Mary, whom Thou hast fashioned with Thine own hands. Behold, I have prepared for Thee a father on the earth, that is to say, the old man Joseph, the blessed carpenter, who shall be unto Thee a servant and an attendant. When Thou goest down upon the earth it shall rejoice to its foundations, and the Devil shall take to flight. Depart, My Son, in peace, and Thou shalt return in peace. None compelleth Thee to depart. It is I Who command Thee to fulfil My command. Be not un|mindful of the work of Fol. 30 b
Thy hands, which is about to perish. I declared with My ל״ב
own mouth that a flood of water should not [again] come upon the earth,[4] but a deluge of sins hath increased on the earth, and hath swallowed up all people in the water-floods of iniquity. The ark of Noah preserved a seed upon the earth, and behold, I have prepared for Thee the womb of the Virgin

[1] Gen. xxii. 1–14. [2] Judges xi. 29–40.
[3] Gen. iv. 10; Matt. xxiii. 35; Heb. xi. 4; xii. 24 [4] Gen. ix. 11.

Mary, and I will make Thee to be therein for nine months, so that Thou mayest deliver the whole world through her. We destroyed Sodom and Gomorrah,[1] and all the cities that were round about them, and up to this present they have not ceased to commit sin. Now therefore, O My beloved Son, make haste, get Thee down, and save the rest of mankind. We sent Jonah the prophet to Nineveh, the great city, and
Fol. 31 *a* he preached unto her repentance,[2] but his preaching | was not
ⲥⲁ sufficient to save them after they had repented, and they made themselves corrupt again. One part of the world having been destroyed, [we might think] that the other parts would be afraid, and would abandon their sins; but they were not afraid; on the contrary, they continue in their sins. Now therefore, O My beloved Son, come, get Thee down into the world, and save the rest of mankind. I gave the Law by Moses, but until Thou goest down into the world and fulfillest the Law, it will never be fulfilled (or, completed). All the Prophets prophesied concerning Thee, but all their prophecies will be things of naught until Thou goest down and dost confirm them. The whole world is expecting Thee, and all the earth is polluted with the error of idols; if Thou dost not go down, and pour out Thy Blood upon it, it will never be purified.' Those who are in the nethermost Amente await
Fol. 31 *b* Thee, so that Thou mayest go and give | them redemption.
ⲥⲃ The time hath arrived for Thee to open the gate of Paradise, and to make Adam to enter it again. Eve, the mother of all the living, awaiteth Thy departure into the body of Mary, and Thy taking upon Thyself a human body in her womb, and Thy giving of freedom unto the whole race of women. When Thou goest, My Son, Thou shalt give rest (or, satisfaction) unto all nations. Get Thee gone, My Son, and pay diligent attention to the vine that hath become barren.' After these things the Only-begotten hearkened unto the

[1] Gen. xix. 24. [2] Jonah iii. 4; Matt. xii. 41.

command of His Father, and of His own free-will made Himself ready to come down upon the earth, to fulfil the work which had been announced by the Law and the Prophets. For Paul, the chosen vessel, said, 'When the time | was Fol. 32 a
fulfilled, God sent His Son, He proceeded from a woman, ⲝⲅ
[and] He made Himself to be under the Law, that He might purchase those who were under the Law.'[1] What man is there who, on hearing these words of wonder, doth not marvel greatly thereat?

Now when I consider what happened to this virgin, my mind is disturbed, and I am seized with trembling, and I drop my hands helplessly, for I am unable to do anything. Many, many have wished to investigate this controversy, in the same way [as myself], but they have fallen into despair, and have known not [what to do]. For the matter is beyond the comprehension of human nature if one enquireth how did the Word become flesh or how did the Word become man? It belongeth to us to believe that He is Perfect God and in no way inferior to His Father. He is the Only-begotten | of Fol. 32 b
God the Father. He is the First-born of the womb of Mary ⲝⲇ
His Mother, a Virgin. He is God, He became man, and He fulfilled every [function] appertaining to human nature, with the exception of sin. He was of like substance with His Father, and He was not different from His Father according to the substance of divinity. He was a man, He was God, He advanced in every matter of childhood. He obeyed His parents. And when He wished to come to us, He spake unto the Archangel Gabriel, and said unto him, 'Come, fulfil the command of thy Lord. Come, perform the ministration of My service, and get thee gone to the holy Virgin Mary. Thou shalt indicate to her My presence. Thou shalt inform her that I will dwell in her. | Take good heed how thou shalt Fol. 33 a
talk to her. Do not frighten her by thy appearance. Disturb ⲝⲉ

[1] Gal. iv. 5.

her not by thy words. Trouble not her mind, for she is a young maiden, and cannot bear any fright from thee. She will be a great marvel by producing a man-child, for hearken, a virgin shall give birth to a child without [the help of] male seed. Do not put before her any [threat of] punishment, as thou didst to Za[cha]rias.[1] Appear unto her with joy and gladness, speak to her with words of tenderness, tell her about My glory, which shall be to her. It is good to hide the private affairs of the king,[2] but it is a good thing to make manifest with glory the works of God.'

And when Gabriel came unto her, he did not appear unto her in his glory, neither did he go into her presence in the
Fol. 33 b form of a man, for he | knew that it was not her custom to
ⲗⲉ see strange men. But he stood outside the door of her chamber, and he cried out to her, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when she heard the strange voice she was disturbed, and she said, 'Of what kind is this salutation?' And she was agitated about these things, and she marvelled concerning the voice which she had heard. And Gabriel cried out yet a second time, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when the angel saw that she was disturbed at [his] words, he began to enter into her presence with a joyful bearing, saying, 'Fear not, O Mary, for thou hast found favour with God. For behold, thou shalt conceive, and shalt bear a son, and shalt call Him Jesus.'
Fol. 34 a And the Virgin marvelled, saying, | 'In what way can this
ⲗⲋ possibly happen to me? I have never known a man, for I am a virgin.' And the archangel answered and said unto her, 'Fear not, O Mary, for thou hast found favour with God. Be strong, and of good cheer, for that which thou shalt bring forth is holy, and He shall be called the Son of God.

'Hail, Mary, thou woman whose fruit shall give salvation

[1] Luke i. 18–23. [2] Tobit xii. 7.

to the world and to all mankind! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou spotless dove! in whom there is no blemish, to whom is sent the choice, sweet odour by me, Gabriel. Hail, thou who hast found favour! The Lord is with thee!

'Hail, Mary, who shalt clothe the whole world in the apparel of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom salvation shall come | to the whole world, because of thy walking in it! Hail, thou who hast found favour! The Lord is with thee. Fol. 34 b ϛH

'Hail, Mary, who art the choicest thing in heaven and upon earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou tower in which is the King's treasure! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast given unto us a way of entrance into heaven! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast opened to us the door of Paradise, after it had been closed through the transgression of Adam and Eve! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou second ark, which hath saved the world from the destruction of impiety! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou beautiful Lamb, who hast made to spring up for us the pure wool and the apparel of | incorruption! Hail, thou who hast found favour! The Lord is with thee. Fol. 35 a ϛΘ

'Hail, thou vase of gold, wherein was the manna! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who didst remove the enmity which existed between God and us! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou sweet odour that hath mounted up before God Almighty until God hath become reconciled to His creation which He hath created! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who art the tent of the Godhead, wherein the Only-begotten of the Father hath reposed! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou ark, whereof every part is covered with gold, and wherein God the Father sojourned in the form of His Holy Word! [Hail, thou who hast found favour! The Lord is with thee.]

Fol. 35 *b* ō 'Hail, Mary, thou bread that hath come forth | from heaven, to satisfy the hungry and to fill souls with good things! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who dost deliver every one from the storm of the Devil, and dost bring them into the haven of salvation. Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou unpolluted bride without blemish, who hast prepared for us the path of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom and by whom all the women in the world have acquired freedom of speech with her Lord! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou holy table, whereon the rational sacrifice is slain! Hail, thou who hast found favour! The Lord is with thee.

Hail, Mary, the light of whose Son hath filled the whole world! Hail, thou who hast found favour! The Lord is with thee. |

Fol. 36 *a* ōa 'Hail, Mary, whose holy birth-pangs were awaited by heaven and by earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou good root, who hast made to blossom

for us the fruit of righteousness! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast made to blossom the blessed seed of the fruit of righteousness of the Tree of Life! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou golden candlestick! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou new cistern wherein is salt, which will make sweet that which is bitter! Hail, thou who hast found favour! The Lord is with thee.'

Verily, if all [the peoples of] the world were to come to one place, and verily, if I were to go round about in every direction, I should never come to the end of the [recital of the] blessings | which are thy due, O thou holy turtle-dove, who Fol. 36 b
hast come forth from the dovecot of the Great King, and who ⲟⲁ (sic)
hast produced the Bridegroom of the whole world. And even if all the wise men in all the world, and all the men learned in books, and all the orators in every part of all the world were to gather themselves together, they would not be able to declare sufficiently the honour that belongeth unto thee. Or, what could they say concerning the great glory which thou hast acquired through thy Son that would be adequate? They might say, 'Heaven is high,' but it is not thy equal, for thy womb was loaded with Him Who filleth the heavens and the earth. And if people say unto me, 'The earth is great,' I reply, 'The earth is His footstool.' And if people would set the hosts of the heavens in comparison with thee, thou art greater | than they in thy purity. They call thee Fol. 37 a
the 'ark', but the ark of old preserved only Noah and his ⲟⲉ
sons, whilst thou hast saved the whole world, which was being destroyed by wickedness. They call thee the 'ark of the Covenant', but in that ark there were [only] the Two Tables[1] which had been written by the fingers of God,

[1] 1 Kings viii. 9.

whilst thou didst carry [the Lord of] the Universe, in the Word of His power. They call thee 'the vessel of gold', but that vessel only held a very little manna,[1] which served as a memorial for the children of Israel, whilst thou didst contain Him that fed the whole world with the manna of the mind, which is His Body of God and His Blood of truth,
Fol. 37 *b* which He gave for us until He redeemed us | from our sins.

ϘϾ And it came to pass after these things that Mary said unto the archangel, 'Behold, thou art speaking to me in words that are beyond the measure of all men's understanding, and thou art proclaiming to me a marvellous mystery. For I am a virgin, and can this thing possibly come to me who have never known man?' And the angel answered and said unto her, 'If thou wishest to verify the words which I have spoken unto thee, rise up and go to Elisabeth, the wife of Zacharias the priest, who dwelleth in Torinê, for she is thy kinswoman, and thou shalt be convinced of the truth of the words which I have spoken, by her example. For I was sent unto Zacharias her husband, some days ago, and I proclaimed to him also tidings of great joy, saying, "Behold, Elisabeth |
Fol. 38 *a* thy wife shall bear thee a son, and thou shalt call his name
ϘϿ John."[2] And when Zacharias shewed that he did not believe my words, I inflicted upon him the punishment of dumbness. Now Elisabeth conceived a son, and Zacharias was dumb according to the word of my mouth, and there was great joy in the house of Zacharias. And this is the sixth month since Elisabeth conceived a son, according to the word which I announced to him. And thou, O wise virgin, art exalted above all the created beings and things which God hath formed; but I am unable to pronounce [upon thee] a decree of judgement in the same manner as I did concerning him,
Fol. 38 *b* inasmuch as thou art the treasury | of my Lord. For the
ϙH mystery that hath come to Zacharias hath come unto others

[1] Exod. xvi. 33. [2] Luke i. 13–22.

before him; but the mystery which hath come to thee hath never before happened, even from the beginning of creation, and it shall never happen again.'

And when Mary heard these things she spake unto Gabriel with a face of gladness, saying, 'Behold, I am the servant of the Lord, let it be to me according to thy word.' And the angel departed from her. And Mary in no wise forgot to do what she had been told to do, and she rose up quickly to go to Torinê. And she took with her the daughter (*sic*) of Joseph to be a companion on the road, and she set out on the journey, and undertook the fatigue and hardship of the road from Nazareth to Torinê. And she went into the house of Zacharias, and saluted | Elisabeth. I marvel at thee, O virgin, Fol. 39 *a* how thou didst know where Torinê was, and who shewed thee ϭϴ the house of Zacharias, and why thou didst not lose thy way to the town, or wander into a strange house, for thou hadst not been shewn how to enter it, since thou wast not in the habit of frequenting it. The virgin saith: 'I went to see this marvellous mystery which had been pointed out to me. When I found Elisabeth she was with child. And I saw with my own eyes that her womb, which had been barren, was thrust forward through the weight of the child which she was carrying in it, and that her breasts, which had been dry, were heavy with milk. And when I saw the joy and gladness about the delivery [that was to take place] in the house of the barren woman, and when I saw Zacharias dumb and his mouth closed, I believed | that the words which had Fol. 39 *b* been spoken unto me [by the angel] were true. Nevertheless π I did marvel at the statement that I should give birth to a child without [the help of] a man.' It was not merely a matter of making a woman who had been barren to conceive, for Isaac was given to Abraham when he was one hundred years old, and Sarra (Sarah) herself was ninety years old; and Isaac was sixty years old when he begat Jacob and Esau, and Rebecca was fifty years old; and Rachel was a barren

woman, and she bore Benjamin and Joseph; and Anna, the mother of Samuel, was a barren woman, and she gave birth to a prophet; but to make a virgin to bear a child without [the help of] a man was, indeed, a wonderful mystery.

And Mary went and entered into the house of Zacharias, and saluted Elisabeth, and she found that Elisabeth was with
Fol. 40 *a* child, and | that Zacharias was dumb, and that all the signs
ΠΑ [of an approaching delivery] were present; and she saw that Zacharias had received the punishment of dumbness, and that he was sitting in silence. And she saw also that the aged barren woman was bowed by reason of the great weight of the child, and she saw that her breasts, which had been shrivelled and dried up for a long time past, were full and large and dripping with milk, and she saw that her womb, which had been shrivelled and dried up, was thrust forward, and she saw that she was carrying a child. And she saw the gladness and festivity which were in the house of Zacharias. And straightway, when she had gone in to Elisabeth, and had saluted her, she (i.e. Elisabeth) leaped up like a girl through the Holy Spirit Who had come upon her, and as she stood up John moved through gladness within her. And
Fol. 40 *b* straightway | she cried out with a loud voice, and said,
ΠΒ 'Blessed art thou among women! And blessed is the fruit which is in thee! As for me, who am I that the mother of my Lord should come to me?[1] And behold, when the sound of thy salutation reached my ears, the child moved within me through gladness.' And blessed was the woman who believed that there would be a fulfilment of the words which were said unto her by the Lord.

O Elisabeth, whence didst thou know that the child which thou hadst conceived could bear witness, and that he moved in thy womb? For such a thing hath never been for a woman to know what is in her womb, before she hath brought it

[1] Luke i. 42, 43.

forth and hath seen what kind of a child it is which she beareth. However, Zacharias cannot have told her what the angel had said unto him, for from the time when Zacharias shewed himself unbelieving in respect of the angel dumbness | appeared in him, and from the time when he was in Fol. 41 a
the Temple he never spoke to Elisabeth. O Elisabeth, thou ⲡⲉ
wast bound to take care for that which thou wast to bring forth; but whence didst thou know the words which the angel had spoken to Mary, saying, 'And blessed is she because she hath believed that the words which have been spoken to her shall come to pass through the Lord?'[1] Was she, peradventure, present when Gabriel spake unto her? Assuredly not. It was the Holy Spirit that came upon her, and she prophesied concerning the things that were hidden. And the two young women had known each other from the time when they were in their mother's wombs, and they looked upon each other, and they rejoiced, and they wished to come forth before the time came. For this reason the Holy Spirit came upon them and Elisabeth prophesied. And when Mary was certain about the words of the angel she said, 'My soul is exalted in the Lord, and my spirit rejoiceth in God my Saviour; for He hath looked | upon the humility of His Fol. 41 b
servant. For behold, from henceforth, all generations shall ⲡⲁ
hold me to be justified. For He Who is mighty hath done great things for me, and His Name is holy. His mercy is from generation to generation on those who fear Him. He hath performed a mighty deed with His arm, He hath scattered the proud in the thought of their hearts. He hath overthrown the dynasts on their thrones, and hath exalted those who are humble. He hath satisfied the hungry with good things, and He hath sent the rich away empty. He hath helped Israel, keeping in remembrance mercy, according to what He spake unto our fathers, Abraham and his seed, for ever.'[2]

[1] Luke i. 45. [2] Luke i. 46–55.

And Mary remained with Elisabeth for three months, and returned to her house. That Mary remained with Elisabeth
Fol. 42 *a* for three months is an evident matter; but | did she not then
ΠΕ remain with her until she brought forth? Now although the Evangelist doth not make this [fact] perfectly clear, yet behold, the words that follow these statements will shew us [that she did]. He saith that 'the days of Elisabeth were fulfilled for her to bring forth',[1] and it is manifest that Mary would not have left her without seeing Elisabeth's joy in the little child to whom she was about to give birth, for which very purpose Mary had gone thither. For if the man who is invited to a banquet, whether it be a feast for a birthday or for some other day of rejoicing, cannot possibly leave the man who hath bidden him to the banquet until he hath seen the end of the rejoicings and the festivities, how much more would the mother of Him Who is life, and Who filleth the heavens and the earth, be obliged to remain until she had completed the matter for the purpose of which she had come! Therefore most certainly Mary remained with Elisabeth until
Fol. 42 *b* she had seen the little child, and had | spoken to Zacharias.
ΠΕ 'And after these things,' Scripture saith, 'Mary returned to her house,'[2] and sat down [there] composedly until she had fulfilled eight months.

And what happened after these things? 'It came to pass,' Scripture saith, 'that in those days an order came forth from the Emperor Augustus that all the world should be registered for taxation, each according to his village; this was the first registration which took place, and Cyrenius was the governor of Syria. And every one went to have his name registered according to his city, and Joseph went up also.'[3] And Joseph said unto Mary, 'What shall we do? Behold, they will lay hands on us, and make us go up to Bethlehem and have our names

[1] Luke i. 57.

[2] 'And Mary abode with her about three months, and returned to her house,' Luke i. 56.

[3] Luke ii. 1–4.

registered in the taxing-list.' And she said unto him, 'How can we go | up? For, behold, the days are fulfilled for me to bring forth.' And the good old man said unto her, 'I believe that God will direct the journey for us.' And they rose up and left Nazareth, and they took the road to go up to Bethlehem, and they happened to arrive there on the Day of the Preparation, which is the great [day] of the fast. On that day no one asked them questions, and also they did not enquire for a place wherein to sojourn. And they found a caravanserai within the city where strangers lodged, and they also went in and camped there; but they could not find any room wherein to sleep because of the large number of people who were [already lodged therein]. And at dawn on the following morning, which was the Sabbath, and the first day of the new moon of the month of Khoiak, they unrolled their bedding by the side of a cattle-manger. | And the whole of that day was passed by them in waiting for their turn to come for their names to be registered. And that which was written above them in the register of taxes was as follows: 'Joseph the carpenter, of the tribe of David, and Mary his wife, and Jesus their Son.' Blessed art thou, O Joseph, for thou didst attain to a position which had never before been reached by man. Thou didst attain to the honour of writing the Name of the Logos of the Father after thy name, as if He were [thy] Son. From what didst thou come, and to what didst thou attain? From being a carpenter, working at thy handicraft, with thy tools in thy hands, thou didst attain to making thyself the father of Him that hath created everything! When a man acquireth the rank of a king, or weareth a crown, after a time he passeth away, and his rank also passeth away with him. As for thee, not only shall thy sovereignty not pass away from thee after thy death, but it shall endure for ever. And we ourselves | who are sitting upon lofty thrones, when our days are fulfilled, and we are obliged to sleep with our fathers, our honourable rank and

Fol. 43 *a* ϖζ

Fol. 43 *b* ϖη

Fol. 44 *a* ϖθ

our names sink into oblivion together. But as for thee, O righteous old man, thy name shall remain and endure for ever! How canst thou conceal the fact that thou wast the father and servant of Him that created everything with His own hands?

Then after all these things and the registration of their names on the twenty-seventh day, on the day of the . . . . . ., on the twenty-eighth day, which was the great day of the fast, they were not able to travel until the Sabbath was ended. And at midday of the twenty-eighth day Joseph looked into the face of Mary, and he saw that her whole body was shining brightly, and that she was greatly moved. And he spake unto her tenderly, saying, 'Why art thou disturbed this day?' And she said unto him in a terrified manner, 'O help me, for behold, the hidden fruit wisheth to come forth.' And
Fol. 44 *b* he | said unto her, 'Fear not, but be strong, for He Who
ϥ shall come forth from thy womb is He Who shall help thee.' And after these things she was again greatly moved, because it was her first time of bringing forth, and she was a stranger in the place, and there was neither acquaintance nor kinswoman with her, and she had never seen a woman in this condition, and she had never been instructed in matters of this kind.

And there was a very large star in the middle of the heavens, and it illumined the whole world, and the men who were in Bethlehem were examining it with much attention, and they spake unto one another, saying, 'This star [indicateth] that a king is going to be born.' And Mary and Joseph heard all the words that were spoken about this matter, and Mary rejoiced [as] they marvelled, for there is a caravanserai in heaven wherein God and His angels dwell. And Mary passed the whole of that night in a restless condition, and she was greatly perturbed. And
Fol. 45 *a* at the moment | of dawn on the twenty-ninth day of the
ϥϫ month Khoiak, the fleecy cloud of light which overshadowed

the good servant said, 'Do an act of kindness for Me; enquire after a woman who knoweth how to take care of children who are newly born from the womb.' And Joseph said unto Mary, 'Fear not Him that spake unto thee, for thou shalt bear a faithful son, for He spake unto me, saying, He Who shall be brought forth by her is of the Holy Spirit.'

And when he had said these things unto her he walked out from the caravanserai, and he knew not whither he was walking. And he looked up, and he saw a tent outside the city, and there were a number of men in it. And he walked towards it, and he looked up, and he saw a woman standing on the roof of her house, and looking over the wall. And Joseph cried out unto her, saying, 'I adjure thee, O thou woman, tell me if there be in this place a woman who knoweth how to act as a midwife; | and let her come and Fol. 45 b
sit with this young woman until she bringeth forth, and I will ϥⲃ̅
give her her hire.' And straightway the Holy Spirit came upon this woman, and she said unto him, 'Thou art Joseph, the blessed and righteous old man, the husband of Mary, from whose womb the Word of the Father shall come forth.' And he said unto her, 'Come down'; and straightway, by the Holy Spirit Who came upon her, she made haste, and came down, and put on her finest apparel as if she knew that she was going to meet God. And she came outside the door, and she stretched out her hands upwards to heaven, saying, 'O Jesus, the Word of the Father, as I have left my door open, and followed Thee, even so do Thou open unto me a place of abode in Thy kingdom.' And whilst Joseph was outside the holy Virgin Mary brought forth the | Son of her first Fol. 46 a
labour; and she wrapped Him round with strips of stuff, and ϥⲅ̅
laid Him to rest in the cattle-manger, for there was no room for them in the caravanserai. Hail, thou caravanserai, which thus became the Church wherein the Christ abideth! Hail, thou manger, thou first altar whereon the Christ offered up His sacrifice! Hail, ye strips of stuff of incorruptibility,

which God the Word wore until He had reconciled us to Him, and to His Father! Hail, thou manger! Hail, thou caravanserai, which became [an abode] upon earth and a holy Temple for God the Word! Hail, thou manger, which became a place of rest for God and men, through the journey which He made to us! Hail, ye strips of stuff which protected us against the destruction of the Devil! May he never approach me again!

And it came to pass after these things that Joseph arrived
Fol. 46 *b* walking with that woman, | whose name was Salome. And
ϥϧ they looked and saw the little Child in the manger, and they marvelled. And they saw also the Virgin sitting in a state of poverty, whilst her face was emitting rays of light, and they saw an ox and an ass protecting the little Child, and they saw that the whole caravanserai was filled with joy, for the Son of God was therein. And Salome went in to the manger, and she worshipped the Lord, saying, 'Mine eyes have seen Thy salvation, O Lord, which hath come to deliver all the sinners who are on the earth, of whom I am the first.' And after these things she went in to the Virgin, and she worshipped before her hands and her feet, saying, 'Blessed art thou, O Mary the Virgin, who hast set the whole world free from the curse which was on us through the transgression of Eve. O Mary, thou art the woman who hath been
Fol. 47 *a* awaited during all the long | ages which have passed. And
ϥϩ as for me, I shall never again return to my own house.' Now this woman Salome was the first who recognized the Christ, and who worshipped Him, and believed on Him when He came upon the earth; and she did not return to her own house until the day of her death. Whithersoever Christ went to preach, with His mother the Virgin, there she followed Him with His disciples until the day when they crucified Him and [the day of] His holy Resurrection. She saw them all, with His mother the Virgin. I wish very much that I might describe unto you fully the life of that woman,

and her acts and deeds, and tell you from whom she was descended, and who were her kinsfolk; but we must not | scatter our words in another direction, and we must not Fol. 47 b
forget the plan which we have laid down. For this reason ܦܥ
I return to the subject of this feast which is spread out for us this day.

And now, come thou into our midst, O Isaiah, thou mighty voice among the Prophets, and inform us this day what is the meaning of this manger, and the import of these ragged strips of stuff, and of these animals. 'The ox,' he saith, 'knoweth his master, and the ass knoweth his master's manger; [but] My people do not know Me, and Israel hath not found out who I am.'[1] And then the Evangelist said, 'There were shepherds in that country who were in the fields, keeping watch by night over their flocks of sheep, and when they had seen the star they were afraid, for they were unable to sleep all that night. But they spake unto each other, saying, This [star] which hath appeared unto us is a great mystery. And just as they were saying these words, behold, the angel of the Lord | appeared unto them, and the Fol. 48 a
glory of the Lord shone upon them, and they were afraid ܦܪ
with an exceedingly great fear.'[2] And what man is there who would not be afraid if he saw an angel of the Lord standing in front of him, especially if he was arrayed in marvellous apparel? But through the visit of our Lord which He made to us, the angel straightway removed from them their fear, and he said unto them, 'Fear not. For behold, I proclaim unto you a great joy which shall be unto all people, for there is born unto you this day a Saviour, Who is Christ the Lord, in the city of David. And a sign (or, proof) unto you is this: Ye shall find the young Child wrapped in ragged strips of stuff, and lying in a manger.' And straightway their eyes were opened, and they saw a multitude of angels

[1] Isa. i. 3. [2] Luke ii. 8-18.

Fol. 48 b ϥⲏ blessing God, saying, 'Glory be to God in | the heights, and His peace [be] upon the earth, in men, according to His wish.' And when the angels had made this confession, they straightway departed into heaven. And when the senses of the shepherds had returned to them, they said unto each other, 'These beings who spake unto us were angels. Now therefore let us rise up and go to Bethlehem, and let us see this great mystery by which the Lord hath appeared unto us.' Thereupon they came into Bethlehem, and the star drew onwards above them until it came over the place wherein the young Child was. And they saw Him with Mary His mother, and Joseph, and they knew that what had been told them was true; and the shepherds returned ascribing Fol. 49 a ϥⲑ blessing and glory to | God because of all the things that they had seen. And Mary kept all these words, and laid them up in her heart.

And when Herod saw the star, he knew that it was the star of a king, and he was troubled, and all Jerusalem with him, saying, 'What is the meaning of this mystery which hath taken place?[1] Then behold certain Magi came out of the east, asking, 'Where is the King of the Jews Who hath been born? For we have seen His star in the east, and we have come to worship Him.' And when Herod heard these things he marvelled. Then he called the Magi secretly, and enquired of them concerning the time of the star that had appeared. And he said unto them, 'Come ye, and shew Fol. 49 b ⲣ̄ me by means of your | art who this King is that hath been born.' And the Magi answered, 'He is not a king of this world, but a King Who will never come to an end, and His Kingdom shall never pass away. He is the King Who setteth all kings [upon their thrones], and Who removeth them [therefrom]. He is the King at Whose command heaven and earth shall pass away. He is the King Who shall give

[1] See Matt. ii.

judgement to the whole world in righteousness. He is the King Who exalteth one man and humbleth another. If thou wishest to know, then we will tell thee: He is Jesus the Christ, concerning Whom it is written, "He shall be born in Bethlehem of Judea."' When Herod heard these things from the Magi he was greatly disturbed, and he said unto them, 'It is impossible. Ye shall [not] find | rest until ye Fol. 50 *a*
find him. Accept ye [these] gifts, and ye shall go secretly ⲣ̅ⲁ̅
and enquire, and ye shall search carefully and diligently for the place wherein the great King hath been born, and ye shall give gifts unto Him; and when ye find Him, tell me also so that I may come and worship Him.' And he said these things unto them with deceit, for he wished to kill Him. And when the Magi had received the order from Herod the king they departed, and when they had journeyed a short distance from the city, behold, the star which they had seen in the east retreated before them, until it came and stood over the place where the young Child was. And they worshipped Him that had created everything which existeth, as He lay in a cattle-manger wrapped about in strips of ragged stuff, like [the child of] a poor man, | for there was no room Fol. 50 *b*
in the caravanserai wherein they could sleep. And the Magi ⲣ̅ⲃ̅
said, 'Assuredly a piece of great good fortune hath come upon us despite our evil deeds.'

And I myself marvel, O Magi, at what ye were and at what ye became. From being supporters (i. e. followers) of the books of Magianism, and from fighting against God, and provoking Him to wrath, ye were the first to come and worship Him. From corrupting the souls of kings, and deceiving them, and leading astray the souls of many, ye were the first to come and worship the King Christ. For this reason, having attained these great miracles, they brought unto Him gifts, gold, and frankincense, and myrrh. | And in Fol. 51 *a*
the night that followed they departed to their house. And ⲣ̅ⲅ̅
behold, on the morrow the angel of the Lord appeared unto

them in a dream, saying, 'Whither are ye going?' And they said, 'Thou, the Lord, art He Who knoweth what we are going to do.' And the angel said unto them, 'Return not to Herod, but depart into your own country by another road.' And they said unto him, 'We know not the road by which we shall depart.' And the angel guided them, and they did not know whither they were going until he had taken them into their city, and [into] all the country of Persia. And a great fear came upon Herod, and he sought no more either the Christ or the Magi. And when each of the Magi had entered his own district, they made haste and
Fol. 51 b burned their books dealing with | Magianism, and they
ⲣⲁ̅ preached Christ Jesus in all the city, and in all the country of Persia.

Then the angel of the Lord appeared unto Joseph after the Magi had departed, and said unto him, 'Rise up, and get thee into Egypt, thou and the young Child and His mother, until I tell thee; for Herod will seek the young Child to destroy Him.'[1] And Joseph arose by night, and took Mary and Jesus and Salome, and they rose up and departed into Egypt. Whither didst thou go, O Thou of Whom God called Himself the Father? Or, whither didst Thou go, O Thou, before Whom heaven, and earth, and creation quake? Why didst Thou flee from this wolf? He saith, 'I fled in order that I might fulfil the whole nature of men, with the excep-
Fol. 52 a tion of sin only.' | He Who, if He but look upon the earth,
ⲣⲉ̅ maketh it to tremble to its foundations, He Who, if He but touch the hills, they smoke, fled before the man whose breath was in His hand! 'I did not,' He saith, 'flee because I was afraid; but in order that I might go into the land of Egypt, and destroy therein the worship of idols, and prepare for Myself therein a people who were pure.'

Come thou into our midst this day, O Isaiah, thou greatest

[1] Matt. ii. 13.

of the Prophets, [come] into this festival this day and tell us the things which thou didst prophesy concerning the Christ and His mother the Virgin, from the beginning. He saith, 'Behold, the Lord of Hosts cometh into Egypt, sitting upon the light cloud, and all the images graven by the hand [of man] in Egypt shall be shaken.'[1] And again he saith, 'And all the men of Egypt shall become like unto women through fear and trembling, because of the hand | of the Lord of Fol. 52 b
Hosts which hath been brought upon them.'[2] Before ever ⲣⲉ
the Lord came into the world the Egyptians were mighty, and their sceptre was over a multitude of nations. It was a strong nation which, as was to be expected, was to be humbled, for the Egyptians were worshippers of idols, but they were neither afraid of God nor of any other people. And when the Christ came into the world, and came down into Egypt, the fear of Him, and the trembling caused by Him, came upon them. He purified the people, He was holy, He purified the nations, and He made the Sceptre of all the nations to come over them. Therefore he saith, 'Egypt's labour [and] the merchandise of the people of Kûsh, and of the Sabeans, men of high stature, shall come to thee, and they shall pray unto thee, [saying,] For thou art the God, and they | know not Fol. 53 a
that the God of Israel is our Saviour.'[3] Ye see, [my be- ⲣⲍ
loved,] how the prophecy hath made itself manifest. When the Word of the Father came down into Egypt, He came in humility. He did not come as one of high rank and dignity, neither did He wear the royal purple; but His kingdom is for ever and ever, and His dominion from generation to generation. He did not come seated on a waggon, but He walked on His feet, and His waggon was the cattle-manger. He, Who gave unto us the road whereby we may enter into heaven, instead of being arrayed in purple and in apparel unsoiled, was wrapped in strips of ragged stuff, even as we

[1] Isa. xix. 1. [2] Isa. xix. 16. [3] Isa. xlv. 14, 15.

are. For this reason every man who is a servant of Him cannot possibly walk in pride. Then he saith again, 'There
Fol. 53 b shall be an altar | to the Lord in Egypt, near the country
ⲣⲏ of Kûsh, and they shall offer up a gift upon it unto the Lord.'[1]

Now the sweetness of thy words, O Isaiah the Prophet, maketh us to forget the other portions of the narrative which we have begun to relate. Because Herod found that the Magi had made a laughing-stock of him, and that he was unable to overtake them on their road, he was filled with wrath by his father the Devil, for he was afraid, inasmuch as they were masters in the arts of the sorcerer, lest they should do evil things to him, and he did not know where the Christ was so that he might seek Him out. Thus he continued to feel two evil passions, anger because the Magi had made him a laughing-stock, and hatred towards the Christ, Whom he wished to kill. And he continued to expect the Magi to
Fol. 54 a return | to him until fully two years had passed. Now it was
ⲣⲑ not Herod who put restraint upon himself, but God Who set a restraint upon his heart, and prevented him from searching out the Christ at once, and He held him back until all the things that were written concerning the Christ were fulfilled. And they circumcised Christ on the eighth day, and they performed on Him all that the observance of the Law demanded. And they took Him into the Temple, and Simeon the priest received Him in his bosom, and he blessed Him. And He increased in stature like [any other] child, and He obeyed His parents, and performed all the other things which it was right for Him to do. After these things He departed into Egypt, Joseph being with Him.

And when Herod saw that the Magi did not return unto him, he was exceedingly angry, and he sent and slew all the young children who were in Bethlehem and the region round

[1] Isa. xix. 19, 21.

about of two years of age and under. For the Evangelist saith, | 'According to the time when he enquired of the Magians,'[1] and it is evident that he delayed before he slew the young children. And when the sacrifice was made, all the people who belonged to Bethlehem, and to the region round about, mourned for their little children who had been slain. But all the denizens of heaven rejoiced over the sacrifice of the children which had taken place after the departure of Christ, [Who] said unto His Father, with rejoicing, 'Behold My first sacrifice which I have offered up unto Thee after My coming upon the earth. Now therefore, O My Father, accept from My hand My sacrifice [of the children] in place of the animals which are slaughtered for devils. Behold, I send up to Thee a great quantity of innocent blood, and I give these precious gifts unto Thee, O My Father, so that they may bless Thee and Thy holy | angels until I come unto Thee. Forsake not the world, O My Father, and those who dwell therein. Remember that Our hands have made them, and that all these creatures are the work of Our hands.' And Herod saw that he had two sons whom he had called by his name Herod. And when he was about to yield up his spirit, the soldiers of his army spake unto him, saying, 'Which of thy sons shall reign after thee?' Then Herod looked at his elder son, and said unto him, 'Rule thy people.'[2] And the soldiers of the army set the royal crown upon his head, and they abolished his first name of Herod, and called him Archelaus,[3] according to that which his father had given unto him. And the Lord removed from his mind the intention | of seeking out Jesus. And the angel of the Lord appeared unto Joseph in Egypt, saying, 'Arise, take the young Child

Fol. 54 b ⲣⲓ

Fol. 55 a ⲣⲓⲁ

Fol. 55 b ⲣⲓⲃ

[1] Matt. ii. 16.

[2] ⲁⲣⲭⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ, a play on the name ⲁⲣⲭⲉⲗⲁⲟⲥ.

[3] He was the son of Herod by Malthace, a Samaritan woman, and was only named by Herod as his successor when the king discovered the treachery of Antipater, his eldest son.

and His mother, and get ye into the land of Israel; for he who sought for the soul of the young Child is dead.'[1] And straightway the good old man rose up, and took the young Child and Mary His mother, and departed into the land of Israel. And the young Child called Joseph 'My father', and Joseph instructed Him like a son, and the Child obeyed him like a good son.

Now Archelaus had two sons; the elder was called Philip, and the younger was called Herod, according to the name of
Fol. 56 a his father[2]; and Philip[3] had a wife whose name was Herodias.
פיה And after a few days Archelaus died and Herod was set up in his place. And he was a young man of goodly presence, and all the army loved him, but he had no wife, and he committed very great sin, for he slept with his brother's wife whilst his brother was still alive, but no one knew of this secret thing except John, the son of Zacharias the priest. And John lived in the desert of Torinê in those days, because at that time Herod was slaying the young children who were in Bethlehem. In seeking for the Christ, he sought also for John so that he might kill him, but his mother took him, |
Fol. 56 b and fled with him to the wilderness of Torinê. And Herod
פיא sent a message to Zacharias, the father of John, in the Temple, saying, 'Tell me where thy son is so that I may kill him.' And Zacharias said, 'I know not. His mother hath taken him and fled with him.' And Herod was angry, and he sent and killed Zacharias the priest, in the inner part of the apse, in the holy place on the steps [leading up to] the altar.

And it came to pass after these things that Philip died, and he left a daughter who was skilled as a dancer.[4] And

[1] Matt. ii. 20.

[2] The father of Archelaus (?).

[3] The writer seems to confuse Herod, who was surnamed Philip, and was the son of Herod the Great by Mariamne, the daughter of Simon the high priest, with Herod Antipas, the son of Herod the Great by Malthace. See Matt. xiv. 3; Mark vi. 17; Luke iii. 19.

[4] Presumably daughter of the Herodias of Matt. xiv. 6.

Herod continued in sin, and John rebuked him, and sent warnings unto him daily through a messenger, saying, 'It is not lawful for thee to take thy brother's wife'.[1] O John, than whom among those who are born of women none is greater,[2] I would that thou didst inform me who was the messenger by whom thou didst send warnings daily to Herod! For this took place before thou didst reveal thyself to men, and there existed no [other] man who would dare to utter words of this kind to the face of the king. I think, O my brethren, that it was an angel who acted as John's messenger, and who sent to Herod and spake unto him the secrets of John. Therefore Herod did not know where John was, and he could not lay hold upon an envoy whom he could not see, and whose voice alone he heard. And, afterwards, when the holy forerunner [of Christ] had revealed himself unto men, he again rebuked Herod, but Herod was unable to speak unto him according to his evil wish, | because the multitude regarded John as a prophet. Now I should very much like to describe unto you what took place between Herod and John, but I am afraid that if I discuss this matter I shall entirely forget this great festival wherein we are engaged this day, namely, the festival of the holy Virgin Mary, who gave birth to God.

Fol. 57 *a* ⲡⲓⲉ

Fol. 57 *b* ⲡⲓⲉ

There hath never been any other miracle as great as this on the earth; the finding of a virgin who was with child and who brought forth a man-child.[3] And more miraculous still is it that when they did what was decreed for her, and when they had given her to a man, he neither knew her nor was he scandalized to find that she was with child by some one else. More miraculous still is it that the man accepted the paternity [of the Child], and ministered unto the Child she brought forth. Now had it been myself I should have said unto her, 'I wish to understand this matter which hath taken

[1] Matt. xiv. 4. [2] Matt. xi. 11; Luke vii. 28.

[3] Reading ⲛ̄ ⲟⲩⲱⲙⲣⲉ ⲛ̄ ϩⲟⲟⲩⲧ (?).

Fol. 58 *a* place. Thou wast delivered over unto me as a | virgin, and
ⲣⲓⲍ I was going to make a marriage feast for thee. But now, before this feast could take place, I walk with thee, and I discover that thou art with child, and that thou hast come to thy time for bringing forth.' However, no such [thoughts as] these rose up in his heart.

O Isaiah, thou greatest of the Prophets, thou who hast talked with God on several occasions, and hast never kept silence concerning the miraculous virgin, what dost thou say? He saith, 'Before she felt the pangs of childbirth she brought forth. Before the pains of childbirth came upon her she was delivered, and gave birth to a man-child. Who hath ever heard of such a thing? Or, who hath ever seen a woman bring forth, and produce a whole nation at once?'[1] And this is a most marvellous thing: she was obliged to go through the process of parturition, just like all other women, but, although she brought forth with pain and trouble, the

Fol. 58 *b* terror which is usually present in | all women who are in child-
ⲣⲓⲏ birth for the first time was absent from her. O Mary, what didst thou intend to do when thou didst find thyself alone in the caravanserai, in a strange country, when thou hadst no man who was known to thee near thee, and when thou couldst not find a place wherein to lie down in the caravanserai? Didst thou remain alone without agitation, and without terror? Didst thou not, peradventure, say in thine heart, 'I am a woman like any other woman. I see that I am with child, although I am a virgin, for that which hath happened to me is a wonderful mystery. I feel [my] fruit moving. I feel the birth-pangs flowing over me like the droppings of rain water. I feel myself to be in a state of great misery, and I am sorrowing because of my absence from home and friends. I know not what to say, and I do not see any person who will take care of me and provide me with oil and wine, and the other

[1] Isa. lxvi. 7.

necessary things | which are prepared for women who are Fol. 59 a
about to bring forth children for the first time. More
especially do I feel at this moment that I am without kinsfolk
and am a stranger, and that I am obliged to entrust myself
to a caravanserai. For when all other women who are about
to bring forth for the first time arrive at the period of the
ninth month, their parents attend to their wants, but I see no
one round about me, and there is no other house except the
caravanserai wherein I can take up my abode.'

Nevertheless, why art thou disturbed, O Mary? Behold,
all the hosts of heaven stand before thee instead of parents
according to the flesh. Behold, God, the Lord of all creation,
is unto thee a Father, in the place of brethren and kinsfolk.
Behold, He Who hath created the whole world with His own
hands is present, and He will protect thee and will take the
place of wine, and oil, and the | other necessaries of the body, Fol. 59 b
and He it is Who will give nourishment to the hungry Child
Who shall come forth from thee. Instead of a house and
a habitation the heaven of heavens shall be a house for thee
and a habitation. Instead of couches, and feather pillows,
and padded quilts and cushions, behold, the incorruptible,
celestial clothing hath been prepared for thee, and instead of
attendants and servants, behold, the old man Joseph, the
blessed carpenter, hath prepared himself to be unto thee
a servant and attendant. Be not afraid, O Mary, the Lord
is with thee, even as He hath been in the time that is past,
for the words of Gabriel unto thee were, 'Hail, thou who
hast found favour! The Lord is with thee'[1]; and the abun-
dance of every good thing that is in the heavens shall suffice
for thee. What other woman in all the world hath found
favour as thou hast, O thou holy city, | wherein is set even the Fol. 60 a
throne of the Great King? Verily, O holy Virgin Mary,
thou art far more highly exalted than all those who are

[1] Luke i. 28.

exalted in the heavens and upon the earth. When I think of that which happened unto thee, I am as much stricken with amazement as I should be if I were to be transported from earth up to heaven.

Now very many learned bishops, and theologians, and inspired men have wished to describe thy blessed and honourable estate, and they have laboured hard and abandoned their task, because they could not find any end to thy honour and thy virtue, and they could not discover how to effect their plan, for they became powerless before the height of thy attainment. Behold, the impious Nestorius, [that ignorant] mouth[1] that deserved to be shut, and lo, it is already stopped with the unquenchable fire of Amente, meditated continually
Fol. 60 b upon the great mystery which had | taken place, but he became
ⲣⲕⲃ stupefied, and his mind became wholly unbalanced. And he fell into a depth of wickedness, and he received the sentence of judgement which he deserved. He became a stranger to [his] diocese in this world, and he made himself a stranger to the glory of the kingdom of heaven; and his name was clothed with darkness (or, oblivion), and another received his bishoprick. Whilst he was still alive he received the excommunication which he deserved, and the banishment of shame which was his just due. Therefore, for this reason, O my beloved, let us not seek to pry into the dispensation of the Son of God, or into the manner in which it was effected. For he saith in the Book of Proverbs, 'If thou forcest matters, fighting (or, strife) shall arise.'[2] It must be said: The Virgin brought forth the Word of the Father without the assistance of a man, and the fact is evident, but the investigation of the manner in which He came down, and of the means whereby he entered into the womb of the Virgin, is a thing |
Fol. 61 a that is difficult for us to understand. Moreover, another
ⲣⲕⲅ mystery is that which Gabriel spake unto her, saying, 'It is

[1] ⲛⲁⲧⲉⲓ perhaps = ⲛⲁⲧⲉⲓⲙⲉ. [2] Prov. xxx. 33.

the Holy Spirit that shall come upon thee, and the might of the Most High that shall envelop thee. Therefore He Whom thou shalt bring forth is holy, and He shall be called the Son of God'.[1] These were the words that were entrusted to him to speak to the Virgin, and besides these he knew nothing whatsoever. And moreover, the Virgin herself also was marvelling at the salutation (or, greeting), and she was troubled, saying in her heart, 'Behold, the sweet odour hath reached me through the angel. And behold, his word is fulfilled, for lo, I have conceived, lo, my breasts are full of milk, and lo, my womb is swollen. But I know not whence this hath come to me.'

And now, O unbelieving heretic, if thou wilt not believe | after all these things which are full of wonder, arise, come Fol. 61 b
with me, and let us go into the town of Bethlehem, and ⲣⲕⲇ
I will make thee to know Him as He lieth in the cattle-manger, and I will compel thee to believe through the ox and the ass, which protected Him in the manger. Behold, the shepherds put to shame thy impiety because the hosts of heaven appeared unto them as they blessed God, and all the denizens of the heavens rejoiced in His holy birth. Behold, the Magi also who came out of the east with His star going before them from the east until it came to Bethlehem, they saw Him and worshipped Him, and [when] they saw Him they presented unto Him their gifts, and confessed their sins unto Him. The God to Whom the Virgin gave birth tore in pieces the bill of indictment of their sins through the burning of their books on Magianism, and they regarded Him | as Fol. 62 a
the King of earth, and acknowledged Him as the King of ⲣⲕⲉ
heaven.

Behold, Mary the Virgin sat in the caravanserai, and she gave her breast to the Son of God Whom she had brought forth. And behold, Salome, who had forsaken her own house,

[1] Luke i. 35.

and her previous manner of life and conversation, [said], 'Blessed art thou, O Mary, out of whose soul a sword hath come forth, in order that the thoughts (or, cogitations) of many hearts may be revealed! The sword that hath come from thy soul is the Word of the Father, and the thoughts [of many hearts are the thoughts of the] heretics who are lovers of vainglory, and who would separate the Divinity of the Only-begotten of the Father from Him, and of the Jews who lie concerning His holy resurrection, and [of the holders of] all the other impious dogmas which that sword shall make manifest. I entreat thee, O Holy Virgin, to come and give me thy hand during this great and holy festival this day, and hide not thy power from me, in order that we may
Fol. 62 *b* eat of the good things, | and be filled, and rejoice, for it is
ⲣⲕⲥ the meat and drink of the Spirit which thou hast set before us on the table of the Son of God. O gracious David, come and rejoice with us this day on this great festival. He saith, I have come. I cry out, 'Stablish the festival with those that make answer, even unto the horns of the altar.[1] Thou art my God, I will praise Thee, and I will make Thee manifest. Thou art my God, I will exalt Thee.'[2] O thou Isaiah, thou greatest voice of the Prophets, come hither and tell us what thou didst foretell concerning the Virgin, who produced God. He saith, 'Open the gates, and let the people who keep righteousness, and who keep truth and judgement, enter in; they shall hope in Thee, O God, for ever.'[3] Verily great is the festival this day, for [it is in honour of] the |
Fol. 63 *a* woman who gave birth to God, Whom no place can contain,
ⲣⲕⲍ Whom the earth cannot support! The womb of Mary the Virgin embraced Him that made the heavens to stand fast by His word, and all the powers [thereof] by the Spirit of

[1] Psalm cxviii. 27. The Psalter Oriental, No. 5000 reads ⲙⲁⲧⲁϩⲟ ⲉ ⲣⲁⲧϥ ⲛ̄ ⲟⲩⲱⲁ ϩⲛ̄ ⲛⲉⲧ ϩⲁϩⲛ̄ ⲱⲁ ϩⲣⲁⲓ ⲉⲛⲧⲁⲛ ⲙ̄ ⲛⲉⲑⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ (Fol. 128 *b*, l. 12 ff.).

[2] Ps. cxviii. 28. [3] Isa. xxvi. 2, 4.

His mouth. Come ye, and let us look upon Him now seated upon the knees of Mary the Virgin, who giveth Him her breast. Him Who brought water out of the hard rock, and gave those who were athirst to drink in the desert, behold Him, I say, now sucking at the breast! And He Who created the earth, and the men who are upon it, [lieth] now like a little child in the bosom of Mary the Virgin. Behold, He is now lying in a caravanserai without a place whereon to lay His head. Well did He say, 'The foxes have their holes, and the birds of the heavens have their nests, but the son of man hath no place whereon to lay | His head.'[1] Fol. 63 *b*

This day, O my beloved, is Christ born unto us, and let us [this day] renew our birth through repentance. He came down unto us through His own wish to us-ward, and let us go towards Him with purity. He rested Himself in the manger out of which the cattle ate, and let us make ourselves perfect in incorruptibility. He increased in wisdom, and in stature, and in favour before His Father in the heavens, and with men upon the earth, and let us increase in the stature of perfection, and in virtue before God and His angels. He obeyed His father and His mother like a man, and let us obey His commandments and His statutes which He hath given unto us. He ate and drank like a man, so that He might make man | eat and drink at His table in His kingdom. He suffered [as] He walked on the way, so that we might learn to suffer with Him, until at length we go up into heaven with Him. He rested at the fountain, so that we too might rest by the rivers of the water of life which flowed down from Him. He held converse with the Samaritan woman, so that we might become the sons of His mother the Virgin. He opened the eyes of the man who was blind from his birth, so that we might open the eyes of our heart and soul and make ourselves to rise up out of the ruin [caused by]

Fol. 64 *a*

[1] Matt. viii. 20; Luke ix. 58.

the Devil. He raised the dead, so that He might raise us up in our defeated state. He permitted sinful men to smite Him in the face, so that He might teach us to forgive those who
Fol. 64 *b* sin against us. He permitted | sinful men to revile Him, so
ⲣⲗ that we might [do likewise] and receive honour before His Father and His holy angels. They stripped His apparel off Him, and it was divided among the soldiers, so that He might array us in incorruptible raiment in the heavens. They set a crown of thorns upon His head, so that He might set up on our [heads] the good crown of His never-failing mercy when we shall go to meet His Good Father Who is in the heavens. They placed a reed in His hand, and He was mocked by the unbelieving Jews, so that He might place in our hands the sceptre of dominion over the Devil and his
Fol. 65 *a* wicked fiends. They placed upon Him a purple robe, | so
ⲣⲗⲁ that He might array us in glory and honour, and so that He might strip the Devil naked, and leave him in a state of shame and disgrace. He stood up before Pilate, so that He might bring us to stand up boldly in the holy resurrection. They cast Him into prison, so that He might bring us up out of the prison of Amente, and might give us as a gift to His Good Father. He ascended the wood of the Cross to be crucified for us, so that He might destroy in us sin, and teach us to spread out our hands, and to pray to Him and to His Good Father. They placed Him in a tomb, so that He might raise us up with Him, and forgive us our sins which we had
Fol. 65 *b* committed in ignorance. He rose | from the dead, so that He
ⲣⲗⲃ might teach us concerning His glorious resurrection. He went up into heaven, so that He might take us with Him at His second appearance. He took His seat on the right hand of His Father, so that He might make us to sit with Him upon the throne on the day when He shall judge the living and the dead.

O my beloved, behold, let us understand this great sea of goodness which hath come to us this day through the holy Virgin

Mary, who gave birth to God. Come, O all ye women who have borne children, and give glory to the Virgin who brought forth God. Come, all ye who have tasted marriage, and give glory to her who hath brought forth a child without the help of a man. Come, O ye widows, and rejoice this day, because the Judge of the widow and the Helper of the needy hath arrived. Come, O ye virgins, and gaze | at the King of Fol. 66 a
glory, and at the glorious Virgin, [the mother of] the Christ, ܦ٦ב
Who glorifieth all virgins, and Who was born this day from the womb of the holy Virgin Mary, the Queen and Mother of all virgins, and the Lady of all creation. Come, O ye old men, and look at the mighty Sceptre, whereby ye establish yourselves, coming forth this day from the womb of Mary, the spotless Virgin. Come, O ye young men and children, and gaze upon this maiden who brought forth God. Come, O ye strangers, and look upon Him that made Himself a stranger, for our sakes, and upon His mother the virgin. Come, O all ye tribes of the earth, and all ye nations also, and look upon Him Who was born unto us this day in a caravanserai, and Who when a babe was like the child of poor and needy [parents], and was wrapped in strips of ragged stuff, and was laid in a cattle-manger. O all ye people of divers tongues in all the world, come ye | and look upon Him Who Fol. 66 b
confounded all tongues so that no man could hear (i. e. under- ܦ٦ג
stand) the tongue of his neighbour, coming forth this day from the womb of Mary the Virgin. The whole world rejoiceth this day, because He Who created it hath come down upon it. All the denizens of heaven rejoice this day, because He Who created the heavens by His wisdom came forth this day from the womb of Mary the Virgin. The Prophets rejoice this day, because He Who shall fulfil their prophecies came forth from Mary this day. Abel rejoiceth this day, because He Who shall avenge his blood on his brother hath come. In short, all creation rejoiceth this day at this great festival, which extendeth throughout the whole world, because

the Word of the Father hath appeared in the little town of Bethlehem, and hath risen upon us from the holy Virgin Mary.

Fol. 67 *a* ρλε Now therefore, O my brethren, | as far as we can participate in this great mystery this day, which is the birthday of the Christ, the Word of the Father and the King of kings, let us perform the good deeds that appertain to this great and holy festival. Let this festival be unto us a twofold occasion for joy; first, because we are called Christians, and secondly, because we are servants of the Christ. Let us not go forth from [this] church wherein we have been listening to His holy words, and have been instructed thereby, and forget them before we arrive at the doors of our houses. Let us put on splendid apparel, suitable to the honour that befitteth this great festival this day, that is to say, righteousness, and charity, and judgement, and every good [quality]. For this is the apparel that pleaseth God, and this it is that is befitting for us to put on at this festival. Let us never permit

Fol. 67 *b* ρλϛ ourselves to be stripped bare of it through carelessness | (or, apathy). Woe be unto those whom the Bridegroom shall see without the wedding garment on them when He cometh! For although they are seated in the midst of all those who have been invited to the feast according to their rank, He shall threaten them with a threat of severe punishment in the midst of all those who are sitting at meat, and He shall say unto them, 'My friend, by what means hast thou entered this place not being arrayed in the wedding garment?' And his mouth shall be stopped in the midst of all who are sitting at meat. And the King shall command those who are standing in attendance to bind his feet, and to cast him forth into the outer darkness, where there shall be weeping and gnashing of teeth. Woe unto those who have fallen asleep through listlessness, and to whom shall come the voice, 'Behold the Bridegroom! Come ye forth to meet Him.' Those who are ready shall go in to the wedding feast, |

and He shall shut the door. And those whose lamps have burned out shall come and shall knock, saying, 'Lord, Lord, open unto us.' And they shall hear the voice full of threatening and terror, saying, 'Verily, I say unto you, I know you not.' Fol. 68 a ρλζ

Now therefore let [the women] hearken to the following words which are spoken by the great master of the Church, Peter, the pillar of truth, who saith, 'Let there be no adorning which is outward, and scents, and gold ornaments, and [rich] apparel, and precious stones; but [let the adorning be of] the hidden man of the heart, with incorruptibility, and meekness of spirit, which before God is that which is precious. For after this manner did the women of old, and they adorned themselves, following the example of those who had been before them, and they inherited great riches, saying, In this way did the holy women who | trusted in God adorn themselves, even as Sarah, the holy wife of Abraham, who obeyed Abraham her husband, and she called him "My lord". And he gave a proof to them in these words, saying, Ye shall be her daughters if ye do that which is good, and ye shall not be afraid with any fear whatsoever.'[1] So therefore every woman who followed good deeds of holy women like Sarah in the place wherein she was is now in the kingdom of heaven, and she shall obtain the selfsame good things in the habitation of those who rejoice, from which all sorrow of heart, and grief, and sighing have fled. But in any case, when ye have been into the church, and have displayed your works of vanity, and boasted yourselves over your observance of the festival, and when afterwards ye go out of the | church, and ye depart unto your houses, and ye see the tables laden with good things of every kind, whilst a multitude of poor people stand outside your doors in great need and in want of food and clothing, and hungering and athirst, and ye do not turn your Fol. 68 b ρλη Fol. 69 a ρλθ

[1] 1 Pet. iii. 3–6.

faces towards them, and do not pay the smallest regard to them, what profit do ye gain in observing this festival as ye are doing? For assuredly Isaiah, the mightiest voice among the Prophets, calleth this thing to mind in the following words, and speaketh as if he were God, saying, 'Your new moons and your festivals doth my soul hate. Ye have become to me a satiety, and therefore I will not forgive you your sins'.[1]

Behold now, I see many standing among you here in this place with their faces made sad by what they have heard,
Fol. 69 b and their eyes are | filled with tears, but yet so soon as they
ⲡⲁⲓ are outside the church they will forget forthwith the things which they have heard, and they will turn again to their former works, nay, they will even add to them. But why do I say 'When they have come out of church?' For before the tears which are in their eyes are dried, they will find themselves thinking about those who are coming out, and they will be directing their looks outside the church, thinking that they may perhaps find some foolish persons there like unto themselves. And they will stretch out their fingers to each other in order to display the gold rings that are on their fingers, and they will wave their hands to each other by way of speech [to shew] that they are not passing them by [without notice]. They make promises with their mouths whilst their hearts are filled with [thoughts of] adultery. Their hearts leap by reason of their excessive adulteries and lusts, and their lips speak words of depravity. Through their
Fol. 70 a excess of error | they desire to leave the church before they
ⲡⲁⲓⲁ have received the benediction (or, peace). And such are the people who say, 'We are Christians. We stand up in church, and we pray, and we celebrate the festival of the Christ.' Let now those who belong to this class come and hearken unto Isaiah the Prophet, who saith, 'When ye shall stretch out

[1] Isa. i. 14.

your hands to me, I will turn mine eyes away from you; when ye shall multiply your supplications, I will not hearken unto you, for your hands are filled with blood, and your lips speak wickedness, and your tongues meditate violence.'[1] Are not these the rebukes which such men ought to hear? If thou wishest to keep the feast, O beloved, and to include thyself among the servants of the Christ, abandon thy former deeds, even as did the Magians, bless with the angels, even as did the shepherds, and leave the door open, even as did Salome. Follow thou Him, as did Joseph, and thou shalt obtain forgiveness of thy sins as did they of | old. Hearken unto Fol. 70 b
Solomon; what doth he say? 'Make ready works in thy way, and prepare thy field, and [then] build thy house.'[2] For the settlement and arrangement of matters beforehand is the acquiring of the whole armour of salvation. Do thou follow after the Christ, Who is the new building. For what shall we give Him in exchange for this great reaching out which He hath made towards us? Verily, if we were to forsake the world, and to depart into the desert, we should not by any means be giving unto Him a recompense for this deed, and still less for all the sufferings which He bore for us willingly. For this reason, and since we know well that we are not able to offer him any excuse (or, explanation) or any recompense, let us give thanks unto Him for being permitted to suffer with Him, so that we may be able to destroy the snares of the Devil and his evil passion.

Now there will most certainly be | some one among the Fol. 71 a
well-fed and pleasure-loving people here present who will say unto me, 'In what way shall I be saved? For I am worn out, and I have not sufficient strength to suffer in my body. Moreover, I am a townsman (or, citizen), and I am delicate in my body, and I have become weak because of my old age. What can I do?' And I say unto such an one,

[1] Isa. i. 15. [2] Prov. xxiv. 27.

'Thou art using thy blindness of heart as a pretext when thou sayest these things, for what He demandeth from us is always the same, that is to say, we must give up doing the evil works which we have been in the habit of doing, and we must not turn to them again. For the Word of God inviteth us at all times, saying, 'Turn ye unto Me, O sons who have gone astray, and I will receive you, and will not reject you, saith God, the Almighty.'[1] It is not men who have said
Fol. 71 b these things, but | God Almighty, Who hath spoken them
ⲡⲁⲁ by the mouth of His holy prophets. For behold, the prophet Isaiah is witness concerning the things which He hath spoken, saying, 'For the mouth of the Lord of Hosts it is that sayeth these things.'[2] For again in another place the Lord saith by His holy prophets, '[As] I live, saith the Lord, I do not desire the death of the sinner, but that he should turn from his sin, and live'[3]; and thou shalt be saved in the kingdom of God.

For when once a man hath cast God behind him, he committeth a multitude of sins, and he will go so far as to worship idols, but God doth not forsake him utterly, and He looketh out for his repentance. For very many are corrupt, especially at this present time, but these are they who deserve to be hated because of their evil deeds which they have committed from the beginning, for the evil deeds which they have committed from the beginning are so evil
Fol. 72 a that every one who heareth | of them placeth his hands over
ⲡⲁⲉ his ears. Nevertheless, the man loving God desireth to make their hearts incline to repentance, and to make them to turn from their state of carelessness, and to do the things that are good. Afterwards, their name, which is internal, is covered up in the earth, and [their] good name followeth them, and at length every man thinketh well of them and desireth to

[1] Jer. xviii. 8.
[2] Isa. i. 20; xl. 5; lviii. 14; and compare Jer. ix. 12; Mic. iv. 4.
[3] Ezek. xviii. 21, 32; xxxiii. 11.

hear of their good deeds, which are theirs at the last. Get thee outside this city a little way, and go into the monastery, and thou wilt see a multitude of men who in days gone by passed their lives in the theatres, and in places where races and feats of horsemanship were performed, and in committing fornication, but who subsequently renounced their former courses of life, and who at length became the equals of the angels, and who make people marvel at all their works. O my beloved, may we be made to stand up with Him, so that we may become | like unto those who are chosen Fol. 72 *b*
[to be] with Him Who hath drawn nigh for their salvation. ⲡⲁⲣⲉ
Now I was not willing to utter the words of sorrow of heart during this great festival which extendeth this day throughout the whole world, but the Word of the Father Who hath honoured [me] hath come unto us for the salvation of our souls, in order that He may set us before Him being spotless. May the God of truth, Jesus the Christ, our Lord, Who hath come forth from this holy Virgin this day, make us all to be chosen before Him when we meet Him. For we all have need of His mercy, whether it be those who speak or those who hear, or whether they be small or great, or male, or female, or old man, or little child. Whosoever shall dedicate his heart to instruction (or, rebuke) shall be filled with good things. 'Come, my children,' he saith, 'hearken ye | unto me, Fol. 73 *a*
and I will teach you the fear of the Lord.'[1] For the fear of ⲡⲁⲣⲍ
the Lord worketh for life, and the love of God is made manifest in man. We speak many things to your charity because of the coming to us of God the Word and His mother the Virgin, but chiefly because of our excessive carelessness (or, apathy) about this multitude of sorrowful words. May it be that we all shall find boldness of speech before Him when we meet Him, and that after our removal from this life He may receive us to Himself in His tabernacle for ever!

[1] Prov. vii. 24.

Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Bless us!

[The Coptic text of the Colophon is published in *Coptic Martyrdoms*, London, 1914, pp. 223, 224, and see Plates XXV and XXVI; the English translation will be found on pp. 472, 473 of the same work.]

THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH SAINT APA EPIPHANIUS, BISHOP OF CYPRUS, PRONOUNCED ON THE HOLY VIRGIN MARY, WHO GAVE BIRTH TO GOD, ON THE DAY OF HER HOLY COMMEMORATION, WHICH IS THE TWENTY-FIRST DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD. AMEN. Fol. 10 *a* 1 א

Verily, O my beloved, the world was deprived of a great and holy gift on this day, and the heavens | received a chosen Fol. 10 *a* 2
and most glorious pledge. Furthermore, it is right, on my own authority, to deliver an oration on the glory of this holy Virgin Mary, in whose honour we are celebrating a festival this day, for He Who dwelleth in the heavens took up His abode in her holy womb, and she became a resting-place for God the Word, and a resting-place for the King of glory. Verily the type of this holy Virgin is a great matter which meriteth wonder. But | I appeal unto thee, O holy Virgin, Fol. 10 *b* 1
thou God-bearer, not to take into account my feebleness, for ב
I am quite unable to reach the apse of thy virtues by means of my poor tongue, and still less by the limitation of my infirm mind. Nevertheless I beseech thee, O thou habitation of the Only-begotten of the Father, to lend me thy hand in the matter which I have undertaken, so that I may set out on my way into the great treasury of thy virtues, which is worthy | of Fol. 10 *b* 2
wonder, and that I may speak thus with my poor tongue,

[1] January 16.

'Walk round about Zion, and go round about her.'[1] Verily this woman Mary is the true Zion, or rather, she is far more than Zion, and she is greater than the heavenly Jerusalem, the city which the Lord hath chosen, for men cannot rejoice in Zion in the same way as in the holy Virgin. Now Zion was a well-founded city, which was built of bricks and mortar by
Fol. 11 *a* 1 the hands of men; | but as concerning this Virgin, no man
ת knoweth where her foundations were laid, nor those of the building which was made in her by the hands of God, the great Artificer of heaven and earth, and of all things which are in them.

Moreover, as concerning the Jerusalem of which the Psalmist spake, saying, 'Whither the tribes go up, the tribes of the Lord, to the testimony of Israel,'[2] what doth the phrase 'for thither do the tribes go up' mean except that
Fol. 11 *a* 2 the true Israel | dwelleth in the Virgin, and that He delivereth all the tribes of the earth? And if thou dost say unto me, 'The Patriarchs were great men,' then I in reply say, 'They were great men, but they did not attain to the exalted state of this Virgin.' And if thou dost bring forward into the discussion the company of the Great Prophets, [I admit that] they were glorious in every particular, but they did not attain to the exalted honour of this Virgin. And if thou speakest to me about the
Fol. 11 *b* 1 honour of the | Martyrs, [I reply] that the honour of this
ב Virgin is more exalted than theirs. And if thou speakest of the Apostles and sayest that they were great, I, nevertheless, say the same thing; their honour was not equal to that of this Virgin. And this is true not only as concerning men, but also as concerning all the angels of heaven, for with the exception of the Father, and the Son, and the Holy Ghost, there is none whose honour is equal to that of the
Fol. 11 *b* 2 Virgin. But do not think that in saying | these things

[1] Ps. xlviii. 12. [2] Ps. cxxii. 4.

I am disparaging the saints, for I am not; God forbid that I should do so. Nay, I would instruct you concerning the honour of this holy and spotless Virgin, and I would add to the words of the Holy Scriptures, in all conformity with them, so that thou mayest know the truth. Whether it be Prophet, or Patriarch, or Judge, or Apostle, or righteous King, in short, from Adam the first man, and the first created thing by the hands of God | Almighty, until this Fol. 12 *a* 1
present and until the end of the world, they were all made ē
pure so that they might become pleasing unto Him Whom this Virgin brought forth, that is to say, unto Whom she gave birth, the Christ Jesus, our Lord. And he at Whom the Seraphim could not gaze, and into Whose face the angels were never able to look, did the holy Virgin dandle on her hands, and she put her breast into the mouth of God, without hesitation, and she made | bold, and without fear Fol. 12 *a* 2
called Him 'My Son', and He called her also 'My mother'.

But let not any man who may hear me uttering these things say in his simple mind, 'If this Virgin is so highly exalted as this, she cannot then possibly be of this earth, and she cannot have been begotten by a man, but she must have come from heaven, according to the mad words of those who go about publicly stirring up schism. On the contrary, let him believe with a certain mind that the Virgin really and truly belonged to this earth, | and that she was produced, Fol. 12 *b* 1
like all other folk, by a father and by a mother. And by the ē
might of Him that provideth us abundantly with speech, that is to say, the Holy Spirit, we will [now] give proofs in words concerning the parents of this Virgin, and the parents of her parents, of whom there were more than forty-two generations before the birth of this Virgin. Hearken now therefore unto me with diligent attention, O ye God-loving people, and do ye give steadfast heed unto my words, so that we may open the great | treasury which is filled with Fol. 12 *b* 2
genuine pearls, and so that we may pour into the ears of

your hearts words full of the benefits of the Holy Spirit of every kind. Take therefore into your hands the glorious Book of Saint Apa Matthew, which belongeth to the greatest of the famous voices of the Evangelists, this keen-minded man who searched deeply into hidden mysteries, this great and powerful man who hath revealed unto us the genealogy
Fol. 13 *a* 1 of this holy Virgin. | And let us understand also the word,
ז which is full of holy mystery, of the teacher of the Gentiles, the herald of piety, the teacher Paul, who crieth out, saying, 'For it is evident that our Lord sprang from Judah, of which tribe Moses spake nothing concerning priesthood [coming] from it.'[1] From what is it evident, O thou wise man Paul? Explain to me in what way did our Lord spring from Judah.
Fol. 13 *a* 2 Who hath interpreted things | in this way, O maker of tents? Tell me where thou hast found the matter made manifest in this way. If thou reliest upon the words of his father Jacob, who cried out, saying, 'A lion's whelp is Judah,'[2] and again, 'A ruler shall never cease in Judah'[3] [thou art in error], for in these passages he referreth to the kings and the generals who were to arise from the seed of Judah, the son of Israel.
Fol. 13 *b* 1 The matter is certainly not thus, O my opponent. | Now I
ח have several proofs from the Holy Scriptures which would make the whole truth to be quite clear and certain, but inasmuch as this is not the time in which to call all the saints into the midst, because the hour is now far advanced, and further since I must speak very concisely, I shall limit myself to this one Gospel, and shall restore for myself the whole
Fol. 13 *b* 2 truth from it. Afterwards I shall describe | to you the life of this Virgin, and then I shall bring my discourse to an end.

Read now in the Gospel of Saint Matthew, and hear [what] he saith: 'The Book of the generation of Jesus the Christ, the son of David, the son of Abraham.' From whom to whom, O Matthew? Thou sayest, 'from Abraham to David,

[1] Heb. vii. 14. [2] Gen. xlix. 9. [3] Gen. xlix. 10.

fourteen generations,' and thou makest David the first [ancestor] towards Abraham. Listen now, and | I will shew Fol. 14 *a* 1
you. 'Abraham begat Isaac; and Isaac begat Jacob; and ϴ
Jacob begat Isaac (*sic*) and his brethren; and Judah begat Phares and Zara by Thamar.'[1] Pay great attention now to this passage in truth. Tell me now why he mentioneth Thamar in this passage. He doth not mention Sarah, the wife of Abraham, he doth not mention Leah, and Rachel, and Rebecca, those glorious | women! and he doth not mention Fol. 14 *a* 2
[the daughter of] Saua, the first wife of Judah, but he doth say 'by Thamar'. Of what kin was Thamar? Hearken, and I will tell thee. She was not descended from Israel, but from an alien people who knew not God. He saith, 'Judah took for his first-born son Er a wife whose name was Thamar. Afterwards Er died, and Onan his brother took her. And Onan did | evil before the Lord, and the Lord slew him.'[2] Fol. 14 *b* 1
And Judah said unto Thamar, 'Dwell thou in the house of ī
thy parents, and remain a widow until my son Sêlôm (Shelah) shall have grown up, and then I will take thee for him to wife.' And when very many days had passed by, and Thamar saw that his son Sêlôm (Shelah) had grown up, and that he did not take her to wife, she was angry with Judah, since no one else had taken her to dwell with him. For at that time, when the husband of a woman died, | from the hour of his Fol. 14 *b* 2
death no man, except the brother of him that had died, was able to take her to wife.

And further, when Thamar saw that Judah had deceived her, and she heard that he was coming along the road to go to his sheep-shearing, she rose up, and putting off the garb of a widow which she was wearing, she dressed herself in the attire of a harlot, and covered her face, and sat down by the side of the | highway. And when Judah saw her, Fol. 15 *a* 1
he thought that she was a whore, for he did not recognize ıϑ

[1] Matt. i. 3. [2] Gen. xxxviii. 6–10.

her because her face was covered. And when the words which he spake unto her, and those which she spake unto him, were ended, he gave her a pledge, and went in to her, and afterwards he departed on his way. And when he came among the sheep, he sent to her a young he-goat, but [his
Fol. 15 *a* 2 messenger] could not find her. And when subsequently | the man asked, 'Where is the whore who was sitting here?' they said unto him, 'There is no whore here.' Verily the story is good, and its purpose is exceedingly beneficial; but this is not the moment in which to explain it in particulars, because we must not turn aside from our subject. Now take Thamar as the type of the Christian Church, and take Judah as the
Fol. 15 *b* 1 type of the Father Almighty, and the | three witnesses[1]
ιβ which he gave to Thamar become similitudes of the Father, and the Son, and the Holy Ghost. And the shepherd whom Judah sent to Thamar with the young he-goat is Moses, and the he-goat is the Law which he gave, which Thamar did not accept, but she held fast to that which she had. The Church saith, 'The faith of the Holy Trinity is sufficient to save me and my sons.'

Fol. 15 *b* 2 And after certain days | a report was received by Judah, saying, 'Behold, Thamar, thy son's wife, is with child by fornication.' And when he heard of the matter, to speak briefly, he gave the command, 'Take her out, and burn her in the fire'[2]; and they took her out to destroy her. And she took with her the three silent witnesses, which, however, spake more loudly than a multitude of witnesses, and these were
Fol. 16 *a* 1 the staff, the signet ring, and the necklace, which are | the
ιγ Name of the Father, and the Son, and the Holy Spirit. And she sent these to Judah, saying, 'Identify these things, and [say] whose they are. Deny not, by God, with the denial of thy tongue.' And when Judah saw them he recognized them, and he confessed, saying, 'They belong to me.' For

[1] The signet, the necklace (or, collar), and the staff, Gen. xxxviii. 18.
[2] Gen. xxxviii. 24.

he made no denial, neither did he desire the vain applause of men by putting to death his bride. If he had wished to do this of what avail would the testimony of the staff, and the | ring, and the necklace have been? Was there then in Fol. 16 *a* 2
the country no other staff, or ring, or necklace, save those of Judah? But Judah did not think thus, and he said, 'Thamar is more justified than I.' And add to this the fact that Judah did not recognize Thamar when he lay with her, and she had never lain with any man [before]. And through his absolution from this offence, and the confession of his penitence for what | he had done, and his approval Fol. 16 *b* 1
of the righteous judgement upon his offence, he obtained so ܐ
high a degree of honour that kings were made to descend from his seed, and even the King of kings, the Christ, Who was pierced for us, [was descended] from him, according to the words of the wise man Paul. And Scripture saith: Afterwards Thamar brought forth two sons at the same time.[1] The first stretched out his hand, and the midwife bound round it a scarlet thread, and | after he had withdrawn his hand, his Fol. 16 *b* 2
brother came out, according to what the Evangelist saith, 'And Judah begat Phares and Zara by Thamar.'[2] Now let us continue in the narrative a little further so that our discourse may come to an end, and we will complete our narrative with the wonderful words of the Evangelist Matthew, in order that we may know that, although the matter that has been mentioned was disreputable, it is shewn to have been one that was highly applauded.

And when he hath mentioned | Thamar, Matthew is not Fol. 17 *a* 1
wholly content, for having advanced a little further after ܒ
these things he saith, 'Phares begat Esrôm; and Esrôm begat Aram; and Aram begat Aminadab; and Aminadab begat Naassôn; and Naassôn begat Salmôn; and Salmôn begat Boes of Rachab.'[3] Now it is good for us to digress

[1] Gen. xxxviii. 27. [2] Matt. i. 3. [3] Matt. i. 4, 5

Fol. 17 *a* 2 in our discourse a little at this point, so that we may | find out who Rahab was, or from what place she came. There is no need for us to heap up many words, for all we have to do is to follow the Scriptures confidently. Who is Rahab, except Rahab the harlot, who received into her house the envoys of Joshua the son of Nun, who had sent them to spy out Jericho?[1] And after many other words between her and
Fol. 17 *b* 1 those men, she delivered them out of the hand | of [the people
ⲓⲉ̅ of] Jericho, and she said unto them, 'According as I have done this good unto you, and have delivered you, ye shall swear unto me that ye will spare me and the house of my father.' And they swore an oath to her, and they gave to her a sign, namely, that she was to tie a red cord to her window whereby she helped them to escape, for her house was on the wall. Behold, O ye who are listening, in what way the facts concerning these two women are similar. Rahab was a
Fol. 17 *b* 2 harlot, | who received every one into her house, and Thamar dressed herself in the garb of a whore. Likewise, Rahab tied a red cord to her window, and it became a protection for her, and a red thread was tied round the hand of the son of Thamar. After the Israelites took the city [of Jericho], they destroyed it, but they preserved the house of Rahab, and it was kept safe, and she herself was numbered among
Fol. 18 *a* 1 Israel, and is numbered to this | day. She was the harlot
ⲓⲍ̅ whom Salmôn took to wife, and he begat Boes of her.

And afterwards, Matthew saith, 'Boes begat Iôbêd of Ruth.'[2] Verily how marvellous are these matters. Those who are sinners, according to the earth, are the princes of the Scriptures! Let us consider now in this place who Ruth was. Now Ruth was not an Israelitess, but she was descended from
Fol. 18 *a* 2 the children of Moab. | And Moab was the eldest son of Lot, whom he begot of his own daughter,[3] and he was descended from the seed of Sodom, through his mother, that is to say,

[1] Joshua ii. 1–22; vi. 17. [2] Matt. i. 5. [3] Gen. xix. 37.

the wife of Lot. Now I hear the Scriptures saying in a concise manner, 'Neither a Moabite nor an Ammonite shall enter the house of God,'[1] and yet Ruth herself was a Moabitess, and she obtained such great honour that | the Christ sprang Fol. 18 *b* 1 from her seed! Verily the things that appertain to our lives ιη are imaginings only.

And the Evangelist Matthew is not content with what is given above, but he continueth to the end, saying, 'And Iôbêd begat Jesse; and Jesse begat David; and David begat Solomon of the wife of Uriah.'[2] Who now is this wife of Uriah except Bersabee (Bathsheba)?[3] But because the name of Bersabe (*sic*) is not known unto | all men, for this reason Fol. 18 *b* 2 Matthew saith, 'The wife of Uriah,' and doth not mention her name, and the cause for this is very clearly manifest. And Matthew saith, 'David begat Solomon of the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph; and Asaph begat Jôsaphat; and Josaphat begat | Joram; and Joram begat Ozias; and Fol. 19 *a* 1 Ozias begat Ioatham; and Ioatham begat Achaz; and Achaz ιθ begat Ezekias; and Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias; and Josias begat Jechonias and his brethren at [the time of the] removal to Babylon. And after the removal to Babylon, Jechonias begat | Zalathiel; and Zalathiel begat Zorobabel; and Soro- Fol. 19 *a* 2 babel (*sic*) begat Abiud; and Abiud begat Eleakim; and Eleakim begat Azor; and Azor begat Sadôk; and Sadôk begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob; and Jacob begat Joseph the husband of Mary, who brought forth the Christ Jesus from her body.'[4] |

Therefore all the generations from Abraham to David are Fol. 19 *b* 1 fourteen generations, and from David to the removal to κ Babylon are fourteen generations. Thou canst see what his

[1] Deut. xxiii. 3; Neh. xiii. 1.
[2] Matt. i. 5, 6.
[3] 2 Sam. xi. 3.
[4] Matt. i. 6–16.

result is, and how the matter concludeth, and that there are forty and two generations from Abraham to the Christ. Of all these generations which passed the Evangelist mentions no
Fol. 19 *b* 2 women except the | four who have been referred to above, namely, Thamar, and Rahab, and Ruth, and Bersabee. And that he hath mentioned these is not due to the subject of the worship of God, but to the reason which we stated early in our discourse. Thamar was descended from the Philistines, and knew not God, and she, who was treated as a whore by Judah, and by whom she conceived, was not descended from
Fol. 20 *a* 1 the seed of Abraham | the blessed. Rahab, likewise, was
ⲢⲀ descended from a foreign tribe, and was of the race of the people of Jericho, but she was not rejected because of her sins. And Salmon, who consorted with her, and begat Boes of her, was descended from the tribe of Judah. And Ruth was descended from a Moabite, and from an abominable native of Sodom, and Boes was descended from a tribe of Israel, and
Fol. 20 *a* 2 derived his origin from the same tribe as Judah. | And Bersabee was descended from the sons of Khet, who were denounced by God.[1] And David was of royal rank, and was descended from the tribe of Judah, according to the statement in the table of genealogy in [the Gospel of] Saint Matthew the Evangelist.

Now these things happened in this wise in order that the righteous might not feel offended at sinners; and that those who have been begotten by righteous and well-conducted parents, who were properly married to suitable wives, might
Fol. 20 *b* 1 not | be offended at those who were brought forth by light
ⲢⲂ women, or who were begotten by parents irregularly married (who even themselves are in despair about themselves, and very often those who are of the circumcision of the seed of Abraham separate themselves from them), and that the matter might be evident to every one, namely, that it was for this reason, and many other good purposes, that the

[1] Compare Gen. xxvii. 46.

Christ was produced by women of this kind; | and that Fol. 20 *b* 2
those who were produced in sin, and those who were produced
in righteousness, might be bound together in one communion,
and that they all might have good hope. For He came
to gather together those who were scattered, and those who
were in despair about themselves, and He was produced by
a virgin only, who produced Him from the seed | of two Fol. 21 *a* 1
kinds, which were bound together, that is to say, pious seed
and impious seed. Now those who are in despair about
themselves at this time, and who have been saved by mercy,
are of the seed of righteousness, and these are they who are
fixed firmly in the wall of the spiritual edifice, and are with
all the others who are with the Stone in the corner.[1] And
that he who is of the circumcision | may not boast himself, Fol. 21 *a* 2
He of His own accord made the Christ, the Tree of Life,
to blossom for us. And in order that those of the seed of
Israel who believe in Christ may know that He is the true
Stone, the chosen one for the corner, that is to say, our Lord
Jesus Christ, this same Christ came to us, and swept away
the two walls from each other, that is to say, circumcision and
uncircumcision, righteousness and lawlessness, and yoked
them together in one union.

And this same | Evangelist Matthew saith, 'Now the Fol. 21 *b* 1
bringing forth of Jesus the Christ was in this wise.'[2]
O Matthew, who hast the mouth that declareth every pleasant
thing about our Lord, tell me, what is [the meaning of] this
phrase which thou sayest at the end, 'was in this wise'?
Matthew saith: I say that Jesus was descended from two
kinds [of men], the sinful and the righteous, the worshippers
of God and those who knew not God. Therefore, true | indeed Fol. 21 *b* 2
is the saying of the Lord, 'I did not come to invite the
righteous, but the sinners to repentance.'[3] And according

[1] The allusion is to Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 7.

[2] Matt. i. 18. [3] Matt. ix. 13; Mark ii. 17; Luke v. 32.

as His infinite mercy spreadeth over every one, He sheweth mercy to the righteous, He forgiveth the sinner, He loveth the righteous, He hath compassion on the sinner, He speaketh words of good cheer to the sinner, and He healeth his wounds which are putrefying and stinking. For this reason is it not
Fol. 22 *a* 1 for thee to say, O man, 'Behold, | the Word made Itself flesh,
ⲢⲈ and dwelt with us, in order that He might shew mercy unto all men together, both the sinners and the righteous?' He rejecteth no man who goeth unto Him with repentance. And thou knowest that the harlot anointed His feet with unguent, and wiped them with her hair, and He blotted out her sins and iniquities.[1] The Magi came to Him, they worshipped Him,
Fol. 22 *a* 2 and He made them citizens of the kingdom of heaven. | And this holy Evangelist, who speaketh to us in this holy Gospel, himself beareth witness concerning Him, for he was a tax-gatherer, and when he forsook the collecting of taxes, He bestowed upon him the holy Gospel.[2] And even the thief who had shed blood, as soon as he made supplication to Him in the hour of his necessity, saying, 'Remember me, O Lord,'[3] straightway He took him to Paradise.

Fol. 22 *b* 1 For this reason, O | man, be not in despair concerning
ⲢⲈ thyself. Whether thou art a fornicator, or a robber, or thou fallest into sin of any kind, only turn to the Lord, and He will forgive thee; for there is no sin which doth not become powerless before God, the Physician of our souls. Even though I wish to take my greatest fill of food at thy table, which is full of good things of all kinds of the Holy
Fol. 22 *b* 2 Spirit, O Saint | Matthew, yet I see another table, which is overladen, by my side, and it urgeth me to go to it, and to taste the sweetness of the food [upon it]. And if I be filled with the great number of things which I have eaten, and thou hast sated me with the sweetness of thy good things,

[1] Luke vii. 37–48.
[2] Matt. ix. 9; x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13.
[3] Luke xxiii. 42.

O Matthew the Evangelist, yet I see thy fellow Evangelist, Luke, the physician and healer of all the sick | by means of Fol. 23 *a*. 1 ק
spiritual medicines, and he inviteth me and draweth me to the cup of his wisdom. For even the rich men of this world, because of the savour and sweetness of the meats that are prepared for them, are wont to eat thereof again and again, and they enjoy themselves fully and live delicately on the things that perish. I entreat thee, O Saint Luke the theologian, to forgive me because I have forgotten thee in my discourse | up to now; nevertheless teach thou me thy Fol. 23 *a* 2
spiritual words which thou hast framed concerning the Virgin, who is worthy of perpetual adoration. Luke saith, I have spoken thus: 'In the sixth month the angel Gabriel was sent by God to a Virgin, whose name was Mary.'[1] And what is the sixth month, O great teacher, Luke the physician? Turn back a little in this discourse, and thou wilt know what the | sixth month is. 'And it came to pass that when the Fol. 23 *b* 1 רח
days of the ministration of Zacharias in the Temple had come to an end, he departed to his house. And after these days Elisabeth his wife conceived, and she hid herself for five months, saying, This is what the Lord hath done for me in the days when He looked to remove my reproach from among men.'[2] So then it was in the sixth month after Elisabeth had conceived that Gabriel appeared to the | Virgin. And Fol. 23 *b* 2
the day on which Elisabeth conceived John, the lamp of the truth, was the seventh day of the month Athôr.[3] Of this fact we are informed by certain Hebrew documents (or, copies), which are to be depended upon. And the day on which John was born was the twenty-seventh day of the month Epêp,[4] and according to this John was, in his life in the flesh, six months older than our Saviour. The day on which the Virgin conceived the Living Word was the seventh day | of the month Parmoute,[5] according to the narrative Fol. 24 *a* 1 ק

[1] Luke i. 26. [2] Luke i. 23–5. [3] November 3.
[4] July 21. [5] April 2.

found in the writings of the honourable and apostolic Saint Hippolytus[1] the Roman.

And when Gabriel had gone into her presence at the first hour, he rejoiced and was glad, and he said, 'Hail, thou who hast found favour! The Lord is with thee. Hail, thou queen, and mother of the King! Hail, bearer
Fol. 24 *a* 2 of God! Hail, thou rational | dove! Hail, thou ark that bearest up the Creator of all things! Hail, thou true vine, who hast made to flourish in her abode the grapes of the Father!' And Mary was disturbed at the address, and she pondered within herself what this salutation might mean. And the angel said unto her, 'Fear not, Mary, for thou hast found favour with God. For behold, thou shalt conceive,
Fol. 24 *b* 1 and thou shalt bear a | Son, and thou shalt call His Name
$\overline{\text{A}}$ JESUS. This Son shall be great, and He shall be called the Son of the Highest.'[2] As soon as she heard the words, 'Thou shalt conceive,' the Virgin was disturbed greatly, and she was afraid, for she thought that she was looking at some lying phantom. And straightway she dropped the work which was in her hands, and she made haste to lower her eyes, and
Fol. 24 *b* 2 she also began to pray quickly, and she offered up | her petitions to God in very great agitation of mind, because it had never been her habit to hold converse with men, and because she was a little maiden, and was at that time only fifteen years of age.

And Gabriel took away fear from her, and he spake unto her gently, saying, 'Why art thou troubled at my words, O Virgin? Knowest thou not that nothing is impossible
Fol. 25 *a* 1 with | God? Believe me, I am one of the Seven Arch-
$\overline{\text{AA}}$ angels who stand before God at all times, and Gabriel is my name. Open thy mouth, and receive into thee the cloud of light; and thou shalt conceive and bear a Son,

[1] Hippolytus Romanus, the author of the famous Paschal Table and Chronology, who flourished in the second century of our era.

[2] Luke i. 30 ff.

and thou shalt call His Name JESUS, and the Lord God shall give unto Him the throne of David His father.[1] And He shall reign over the house of Jacob for ever, and there shall be no end to His | kingdom. Receive my words, Fol. 25 *a*. 2
O holy Virgin, and dispute them not, lest the same sentence that fell upon Zacharias fall also upon thee. But if thou wishest to know and to test my words, rise up and go to Elisabeth; get thee to thy kinswoman, get thee to the barren old woman, get thee unto her in whom the way of women had ceased through old age. And when thou hast gone to her thou shalt see with thine own | eyes the large Fol. 25 *b* 1
size of her womb, and the young child leaping with joy in ϡϐ
her body. And she is filled with the Holy Spirit, and she will declare unto thee the whole truth. For she hath conceived a child in her old age, and this is her sixth month.' And Mary answered and said unto the angel, 'How can this possibly happen to me, [for] I have never known man? If the barren woman | hath conceived she hath done so in Fol. 25 *b* 2
the natural order of things and by the law of marriage. Now the thing that hath happened to Elisabeth is marvellous; but that which thou proclaimest to me is beyond all marvel and all thought.' And the angel continued to talk to Mary, and he said, 'It is the Holy Spirit that shall come upon thee, and it is the power of the Most High that shall overshadow thee.'[2] And the Virgin was encouraged, saying, 'God can do | everything.' And further, she said Fol. 26 *a* 1
unto the angel, 'Behold, I am the servant of the Lord; ϡϑ
let it be unto me according to thy word.' But we will say no more on this point, because the time hath arrived when we must continue our discourse, and bring to an end our words about [these] holy mysteries. Let us, however, say with the blessed woman Elisabeth, 'Blessed art thou among | women, and blessed is the fruit which is in thee. Who Fol. 26 *a* 2

[1] Luke i. 31, 32. [2] Luke i. 35.

am I that the mother of my Lord should come unto me? Verily at all times blessed shalt thou be among women.'[1] And again, 'Thou who hast carried the Blessed One shalt be blessed in heaven and upon the earth. Thy womb is blessed because it hath carried for nine months Him that filleth heaven and earth. Blessed are thy breasts wherewith thou
Fol. 26 *b* 1 didst nourish | the Creator for three years. Blessed is thy
ϡϩ mouth which hath held sweet converse with the Son of God.' If I were to begin to make mention of all thy members, the internal and the external, the whole period of my life would not suffice me for the declaration of all thy virtues.

But I beseech thee, O Virgin, who didst give birth to God,
Fol. 26 *b* 2 to help me, | Epiphanius, thy worthless servant, and to make supplication to Christ on behalf of all the people of my city, nay more, of the whole world, and to be nigh unto me at all times. For unto thee more than to all the saints belongeth the power to make supplication unto Him, so that He may fill the hungry with bread, and may heal the sick, and may lead those who have gone astray back into His holy fold.
Fol. 27 *a* 1 And unto us all together may He grant | that we walk in
ϡϵ the ways that please Him at all times, and that we may cast away from us the old man[2] and his wickedness. Why dost thou distract thy mind so greatly, and labour for the things of men? Sufficient for the day is the evil thereof.[3] Three cubits of earth are all that remain to thee, and a few clods will be cast upon thee to preserve thy miserable carcase. Whose law dost thou transgress? Remember the judgement |
Fol. 27 *a* 2 of God and the moment when all the deeds which thou hast committed shall compass thee round about. What help wilt thou be able to obtain? The Judge Who shall preside will not accept possessions from thy hand and let thee go free. Riches shall have been unto thee a means of enjoyment and the cause of the punishment [that shall last] for ever. Thy

[1] Luke i. 42. [2] Eph. iv. 22; Col. iii. 9. [3] Matt. vi. 34.

glory and thy honour shall be [thy] betrayers. Thou shalt not find an advocate who will plead for thee. Thou shalt suffer anguish, and be in despair, and shalt be stupefied through fear. Behold the tears of the | orphan whom thou Fol. 27 *b* 1
hast oppressed! Behold the sighings of the widow whose ϡϲ
house thou hast plundered! Behold the poor men whose wages thou hast filched! Behold the slaves whom thou hast oppressed mercilessly! In short, all the sins which thou hast committed thou shalt find inhabiting thy soul, even as thou hast made them to do. Remember the day wherein [thy] natural disposition shall be revealed in heaven. Remember the glorious presence of Christ, according to what | our Saviour said, Fol. 27 *b* 2
'Those who have done what is good [shall have] the resurrection of life, and those who have done evil the resurrection of judgement.'[1] What shall I say unto thee, O my beloved? Behold, the kingdom which is in the heavens is prepared, and so likewise is Gehenna. Let the [hope for the] enjoyment of the kingdom which is in the heavens spur thee on. Let the threat of the fire of Gehenna stir thee up to turn away from the works of the Devil, and to walk in the | ways that please the Lord at all times. Then shalt Fol. 28 *a* 1
thou inherit the things that shall never pass away, the which ϡϛ
eye hath not seen, nor the ear heard, nor hath the imagining of them entered into the mind of man, that is to say, the things which God hath prepared for those who love Him,[2] through the grace and love of man of our Lord Jesus, the Christ, to Whom, as is meet, and to His | Good Father, and Fol. 28 *a* 2
the Holy Spirit, the Life-giver, be glory, now and always, and for ever and ever. Amen.

COLOPHON

O my fathers, and my brethren, and every one who shall Fol. 28 *b* 1
read the volume of this book, do an act of grace, and pray ϡϩ

[1] John v. 29. [2] Isa. lxiv. 4; 1 Cor. ii. 9.

for our God-loving sister, who loved to give charities and alms to the poor, [the name of the sister has been scraped off the vellum] because she undertook the preparation thereof with [the wages of] her own labour, and she gave it to the shrine of [the name of the church, &c., in all four lines, are scraped out] in order that the Archangel Michael, and Saint John, and the holy Virgin Mary, may entreat the Christ on her behalf, and may bless her, and [the names of her husband and family are scraped out] and moreover, when
Fol. 28 *b* 2 they shall come out of the | body, according to what is ordained for every man, God may tear up the bill of indictment of their sins, and may write their names in the Book of Life, and may give unto them the things of heaven in the place of the things of earth, and the things of eternity in the place of the things of time, and may reward them one hundred fold in the heavenly Jerusalem, the city of all the righteous, for the gifts which they have made. So be it!

Of your charity remember me, the least of all men, whose name is not worthy of mention in this volume [three lines, including the scribe's name, erased]. Behold, repentance hath made me free! I made bold, and I wrote this book while I was in Rite Piom (?), in the seven hundred and sixth year of Diocletian (A.D. 990).

DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERY WAY, APA CYRIL, ARCHBISHOP OF RAKOTE (ALEXANDRIA), PRONOUNCED IN HONOUR OF SAINT MARY, THE PERPETUAL VIRGIN, THE GOD-BEARER IN VERY TRUTH, WHEREIN HE MADE MANIFEST THE GREAT GLORY AND HONOUR WHICH SHE HATH RECEIVED FROM GOD. IN THE PEACE OF GOD! AMEN. Fol. 29 *a* 1

O MY beloved, ye God-loving people, open ye the ears of your hearts, and hearken unto [the story of] the honour of the mother of God, the Queen of all women, the true Bride, whom the Son of God held in high esteem. He came and dwelt in her womb for nine months, and she bore Him for our sakes in Bethlehem. She wrapped Him in strips of ragged stuff, she laid Him in a cattle | manger; and the beasts looked upon Him and recognized Him, and they protected Him. Thou didst stretch out thy right arm, thou didst take Him and make to lie on thy left arm. Thou didst bend thy neck, and let thy hair fall down over Him. Thou didst kiss His mouth in the same way as the Father kissed His mouth in heaven, and thou didst seat Him upon thy knees. He lifted up His eyes to thy face. He stretched out His hand, He | took thy breast, and He drew into His mouth the milk which was sweeter than manna. The savour Fol. 29 *a* 2 Fol. 29 *b* 1 Fol. 29 *b* 2

of thy sacrifice was sweeter unto Him than the savour of the sacrifice of Noah. Having drunk from thy spotless breasts, He called thee 'My mother'.

Come ye and behold God calling Mary 'My mother' and kissing her mouth. And as she kissed His mouth she called
Fol. 30 *a* 1 Him | always 'My Lord, and my Son'. She worshipped Him,
ⲁⲙⲍ for when she used to give Him her breast she bowed down her head toward Him, whilst He stood up like a tower; and afterwards she worshipped Him, saying, 'My Lord, and my Son.' Then after these things she used to take hold of His hand and lead Him along the roads, saying, 'My sweet Son, walk
Fol. 30 *a* 2 a little way,' in the same manner as all other | babes are taught to walk. And He, Jesus, the Very God, followed after her untroubled, He clung to her with His little fingers, He stopped from time to time, and He hung on to the skirts of Mary His mother—He upon Whom the whole universe hangeth! He would lift His eyes up to her face—He upon Whom the whole universe hangeth and through Whom it is kept in good order—and she would catch Him up to herself, and lift Him up in her arms, and walk along with Him.

Fol. 30 *b* 1 Come, O all ye women, | and look upon Mary, and see
ⲁⲙⲏ God, Who clave her side, lifting His face up and kissing her! Walk, walk, O daughter of Sion, I mean thee, O Mary. Behold, the King, the Christ, is on thee, for the King, the Christ, is with thee, He is sitting in thine arms! The Father hath made Himself a fellow worker with thee. The Son hath made Himself a kinsman of thine. The Holy Spirit hath made Himself inseparable from thee. The
Fol. 30 *b* 2 angels are subject unto thee, for He loveth | thee, and hath sojourned with thee because of thy purity. For thou alone among all women hast found favour with God, for the Lord is with thee. Lift up thine hands and thine arms into the height. Take from God the Father the Image of His Son and carry it on thine head. The Holy Spirit shall guide thee on thy way, and thou shalt walk through all the world,

and preach, and say, 'O ye people, | know ye Him, for He Fol. 31 a 1
is the Only Son of God, Whom I have brought forth.' ⲙⲉ
O Mary, I know that thou wast overjoyed in thine own manner. For unto every [other] woman who hath made a petition to Him God hath given according to the measure of mankind. But unto thee, O thou who hast asked Him to grant thee wisdom, God hath given thee His Gift, which is His Son. Thou didst hunger, and He gave thee milk in thy | breasts in the heavens. Thou thyself wast brought Fol. 31 a 2
forth by Eve, but thou didst bring forth God, the King of beings celestial and of beings terrestrial. Thou wast of no account in the world and in the affairs thereof, but God hath bestowed upon thee the heavens and the earth. When thou didst bow the knee to thy Son, and didst worship Him, straightway the angels worshipped thee.

O Mary, nine and thirty years didst | thou complete, and Fol. 31 b 1
God glorified thee. Declare unto me this mystery, O Mary. ⲙⲁ
She saith: 'Hearken, and I will tell thee. From my childhood upwards I lived a quiet life. I was of no account in the world and in the affairs thereof. My womb grew large without [the help of] a man, and my breasts became full of milk. I never held converse with any young man. I suffered no pain when I brought forth. I was not frightened. I saw my | Child. I did not know whence I had conceived Him. Fol. 31 b 2
I knew that He Whom I had brought forth was God. Gabriel, the Archangel, was afraid, although he had announced these happenings unto me, for he knew that they were something new. I, however, was not afraid; on the contrary, I rejoiced, for I experienced gladness. When he saluted me he trembled, but I was filled with joy.' 'He came,' saith Mary, 'he opened my | mouth, he went down Fol. 32 a 1
into my womb. And the holy Archangel clave to me, he ⲙⲁⲁ
directed me, and he ministered unto that which was inside my innermost part. When I used to sing a hymn at eventide angels sang with me. When also I used to bow my

knees at dawn the powers (or, hosts) of heaven would worship that which was in my innermost part. At the
Fol. 32 *a* 2 third hour | the Trinity would give me strength until the sixth hour of the day, and joy and gladness were with me. When I ate the manna of pearls came to me, and again when the sun was about to set it was the manna of the sweet smell [that came]. I did not know that He, unto Whom I was singing the hymns, was He to Whom all the world ascribed glory, [an ignorance] which I shared with all those whom I knew.

And the whole world ascribed glory to me, and they cried
Fol. 32 *b* 1 out, saying, | 'Right well is it, O Virgin, who hast declared
ⲛⲏ unto us the advent to us of our Saviour, the Christ! Right well is it that thou art held worthy to be the throne of God! Right well is it that thou hast delivered the whole world through thy childbirth! Right well is it, O virgin maiden, that God abideth with thee! Right well is it, O mother of
Fol. 32 *b* 2 all the monks and of all the nuns!' | Thou hast set free all mankind who were fast bound in the Devil's hand. Thou didst hate the married life, and yet thou art made the mother of the True Bridegroom. Thou didst mortify thy body with ascetic exercises, and thy spirit rejoiced, for God was with thee. Since He Who is uprightness loveth thee, then there remaineth nothing that is not subject unto thee. Since thy
Fol. 33 *a* 1 legs carried God when He was in | thy pure womb, then
ⲛⲉ most assuredly they shall become pillars in the midst of the heavenly Jerusalem. Since thy legs carried God when He was a little Child, then most assuredly thou art at this moment standing before the altar of sacrifice of thy Son. Since thou didst cover His face with thy garments to shield it from the wind and snow, then most assuredly the Cherubim
Fol. 33 *a* 2 and the Seraphim shall stand by the altar of | sacrifice, and cover thy face with the splendour of their wings. Since thou didst carry Him in thy bosom, and didst hold Him on thy knees, then assuredly thou art sitting now upon a throne

of glory, and the Cherubim and the Seraphim are standing and singing hymns to Him Whom thou didst bring forth. Since thou didst nourish Him with the milk which was in thy virgin breasts, then assuredly His Body of God and His precious | Blood shall be placed in thy mouth. Of what Fol. 33 b 1
kind is the honour which shall be shewn to thee, O thou ⲛⲍ
woman unto whom are subject the denizens of heaven, and the beings of earth, and the starry luminaries, and the angels who are in the heights, because of Him Who dwelt in thee? Hearken unto Him, Who is on the right hand of His Father in the heavens, calling Mary 'My mother'. He obeyed Joseph as a father, with all obedience in everything. | The Fol. 33 b 2
angels acted as servants for Him, but He was subject to His mother according to the flesh. All these things shall be thine, O Mary, thou perfect Virgin.

Come, O all ye women who desire virginity, emulate the example of Mary, the mother of thy Lord. Consider ye her coarse and meagre food and her sleeping on the ground. | She Fol. 34 a 1
craved for none of the things of this world. The mention of ⲛⲏ
her was always in the mouths of the priests. She never washed herself in a [public] bath. She never adorned herself with face-paint, and eye-paint, and powder. She never decked herself out in brightly coloured raiment, as do all [other] women who love fine clothes. She never tasted wine. She used to sit always with her face turned | towards Fol. 34 a 2
the east, for she was always awaiting the Creator of the world. She never met and talked to any one, except her father, and her mother, and her brethren. For this reason, when Gabriel spake unto her, she was troubled at his words, and said, 'How can this possibly happen to me, seeing that I have never known a man?' And Gabriel said unto her, 'It is the Holy Spirit that shall come upon thee, and the power of the Most High shall overshadow thee; | therefore He Fol. 34 b 1
to Whom thou shalt give birth,[1] O Mary, shall deliver from ⲛⲑ

[1] Luke i. 34, 35.

captivity the race of Adam, through His Body of God and His precious Blood. He to Whom thou shalt give birth, O Mary the Virgin, hath fashioned every one with His divine Hands.'

How can the remembrance of thee be hidden? Or, how canst thou be forgotten, O wise Virgin? Thy name shall be proclaimed throughout all the world over the holy table by
Fol. 34 *b* 2 bishops | and presbyters, saying these words, 'We commemorate Thy holy birth of Mary the Virgin.' Blessed art thou, O Mary, thou who art the object of the boasting of the angels, thou subject of the talk of the Archangels, thou subject of the hymn of the Cherubim and Seraphim, thou woman who art praised by all the saints! On the day wherein thou didst give birth to the Son of God, Who hath existed for ever, and Who hath neither beginning nor end, we heard the hymns of joy and blessing among the hosts of
Fol. 35 *a* 1 heaven, who said, 'Glory to | God in the highest! His
ⲙⲍ peace be upon earth in men of His will.' All peoples saw the glory of God to Whom thou didst give birth. Therefore blessed art thou among women, and blessed is the fruit of thy body, O thou whose womb hath received into itself this indescribable [Being]! Blessed art thou, O Virgin, the entrance to whose womb carrieth Him to Whom heaven
Fol. 35 *a* 2 is a throne and the earth a footstool, even | as He said, 'Heaven is My throne, and the earth is My footstool.'[1] As for thee, thy womb served both as heaven and earth, for the entrance thereto received into itself Him that filleth heaven and earth. Who is like unto thee, O wise Virgin? O what a thing is this at which to marvel and to be amazed! In heaven He had no mother, and on earth He
Fol. 35 *b* 1 was without a father! | He was God in heaven, and on earth
ⲙⲏ He was the Only-begotten!

O holy Virgin, I cannot content myself in heaping blessings

[1] Isa. lxvi. 1.

upon thee; my heart cannot understand the greatness of thine exaltedness, O thou who didst carry in thy womb Him before Whom the Seraphim stand up! What tongue of flesh can declare the majesty of thine exaltedness, O thou cruse of oil wherein the fire burned, and was not consumed, | O thou place Fol. 35 *b* 2
of sojourn of God and His habitation, O thou concerning whom the prophets proclaimed, saying, 'This is the gate of the Lord, wherein the righteous enter!'[1] The Lord looked out of heaven upon the world, and among the whole race of women He found none like unto thee, and for this reason His Only-begotten Son sojourned in thee. Hail, mother of the Lord, | who hast found favour with God! Hail, blessing, and Fol. 36 *a* 1
joy and gladness! Hail, palladium of the True King! Hail, ⲏⲑ
laboratory of the True Physician! Hail, thou who didst bring forth to us Life, thyself being a Virgin!

O my beloved, what a hidden mystery is this which was revealed from heaven! In the beginning God created the heavens and the earth in six days, and rested from | all His Fol. 36 *a* 2
labours on the seventh day, and on the seventh day of the new month, according to the Law (i. e. reckoning of the Romans), that is to say, the seventh day of the month Parmoute, our Lord came down from heaven, and took [upon Himself] flesh of this Virgin. O wise Virgin, I beseech thee to bring the favour of God, Who is thy Son, upon us, and may He forgive us our sins, and deliver us from all the crafts | of the Adversary the Devil. Take us all to thyself, Fol. 36 *b* 1
lest the Devil take delight in us, and draw us down into the ⲟ
Gehenna of fire. O Mary, do thou draw nigh unto the King, the Christ, [so] that He may receive thy supplication on our behalf, for He is thy Son and thy Beloved, and thou didst bear Him, and He called thee 'My mother'. Verily, O Mary the Virgin, thy honour is greater than that of all | the other Fol. 36 *b* 2
women in the world. He Who breathed breath into every

[1] Ps. cxviii. 20; Isa. xxvi. 1, 2.

created being called thee 'My mother'! Thou art more exalted than the Cherubim and the Seraphim, thou art more blessed than the Thrones, because the Christ loved thee. He sojourned with thee because thou art Saint Mary, the perpetual Virgin. And she will do these things for us with her beloved Son, Jesus the Christ, our Lord, so that . . . .

[The rest is wanting]

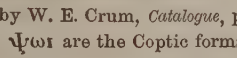
THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

THE TEACHING OF OUR HOLY FATHER APA PSOTE,[1] THE GREAT BISHOP OF PSOÏ,[2] WHICH HE PRONOUNCED ON THE FIRST DAY OF THE WEEK, WHEN ARIANUS, THE GOVERNOR OF THEBAÏS, HAD SENT MESSENGERS TO HIM TO CUT OFF HIS HEAD. HE BESOUGHT THE IMPERIAL VELETARIUS AND THE SOLDIERS OF THE GOVERNOR TO PERMIT THEMSELVES TO BE INSTRUCTED BY HIM, AND HE PASSED THE WHOLE NIGHT IN PREACHING A HOMILY TO THE PEOPLE. Fol. 2*a* א

I SALUTE you, O my beloved sons and daughters, and I salute you at the same time with the salutation of God. I command you this day with the commandments of life, to make you to walk in them at all times, so that ye may continue to perform my intention; for I know by this that

[1] The day of his commemoration is the 27th of Choiak; see Add. MS. 5996, fol. 144 *b*, quoted by W. E. Crum, *Catalogue*, p. 15, col. 2 (No. 59).

[2] ⲡⲥⲟⲓ, ⲡⲥⲱⲓ, ⲯⲟⲓ, ⲯⲱⲓ are the Coptic forms of the Ptolemaic city called by the Greeks Σάϊς, Egyptian Sı , or Πτολεμαὶς ἡ Ἑρμείου, the Egyptian Psı, PTLUMIS-T  . The Arab writers give as the equivalents of the city Menshîyah المَنشيّة, and Al-Abṣâi الابصاى, both in Upper Egypt. See Brugsch, *Geog. Inschriften*, plate 40, Nos. 973–6.

I shall never return again to you in the flesh. O my beloved sons, fight the good fight, for the contest in this world is of various kinds. Woe unto the man who shall continue to follow his evil works, but especially let there be woe unto
Fol. 2 *b* those who | devote their whole attention to the things which
ⲏ they are going to leave behind them, whether it be buildings, or estates, or any work of oppression. Now behold, ye see me this day. Whether I have done what is good, or whether I have committed acts of violence or deeds of evil, behold, messengers have been sent hither for me, to take me away from you, by the impious king. I testify to you that from my childhood upwards the angel of the Lord hath appeared unto me several times whilst I was pasturing my father's sheep, and he never ceased to recite the Scriptures to me in my abode until I knew them all by heart.

Behold now, moreover, through the command of the Good God, I already know that my blood shall be shed for the sake of the sweet Name of my Lord Jesus the Christ, according as these things have been revealed unto me. But I am afraid of the road whereby I shall depart to God, and of the Powers
Fol. 3 *a* that stand on it, because I am flesh and blood, like every other
ⲧ man, and no one is sinless in the sight of God. And the laws which are laid down for us in the Statutes of the Church are found written down for us, and they say, 'It is right that a bishop should not be blameworthy in anything'.[1] Now who is there whom God could not reprove for his sins? For Scripture saith, 'How long will they speak the same words of scoffing?'[2] Whatsoever a man shall utter he must account for at the impartial tribunal of God Almighty, the place where neither name nor apparel shall be of any use to us, and where each man shall receive according to his works. O my children, know ye the repentance whereunto ye are to cling, and according to the works of which ye are to walk,

[1] 1 Tim. iii. 2; Titus i. 7. [2] Cf. Matt. xii. 34.

for the ways of going to God are difficult and bring [us] into tribulation; | for 'narrow is the gate'[1] through which the Lord leadeth His chosen, according to the word of the stone of truth, Matthew the Evangelist. And there is especially the great terror of the difficulty and of the great abomination of this river of fire, whereon roll waves upon waves [of flame], and of the burning flames from which no man can escape. For whether a man be righteous or a sinner, all must be dipped in this river of fire before they can reach the awful throne. O this river of fire which is full of trembling and horror! O this throne of terror! Every one must stand before it in fear, and trembling, and anxiety, and perturbation, and the knocking of the knees together. Fol. 3b ב

Woe unto me, O my sons, for before I stand naked before the throne my evil deeds shall stand there before me, in the order in which I committed them, and I shall see them! Woe unto me at that moment when He Who seeth truly, and Who | knoweth everything beforehand, shall pass sentence of judgement upon me! Woe unto me when He Who is without anger shall be wroth with me, and shall say unto me, 'Alas for this old man and his grey hairs!' Alas for this name [of monk], and this Christian garb! even [the rank of] bishop will not benefit me at all. Behold, our sins shall stand before us, one after the other, even as we committed them. Then what shall we say? Shall we not keep silence? Shall not we fail to find a word to utter on that day? Is there any kind of denial which we can set before Him? What shall we do? If we deny our wickedness, then shall the angels who shall stand by that awful throne with us contradict us through our own angels who will act as our opponents, saying, 'Thou didst commit this sin on such and such a day, and in such and such a way, and I was standing by thee.' Woe unto every man whose angel shall reveal his character before Fol. 4a ה

[1] Matt. vii. 14.

Fol. 4 *b* the throne of the Christ, | and before God and His angels, ⲉ and before the hosts of heaven! Woe unto the bishop who doth not instruct his people thoroughly, and his city, and his diocese, for assuredly these things shall be required of him! And also, [woe be unto the bishop] who shall forget (or, neglect) the churches of God which are deserted, and the widows, and the orphans! Woe unto the abbot who shall permit a rich man to lead him into shame, who shall destroy the truth, and shall pervert judgement, and shall hesitate to give a decision according to the word of truth, and who shall ignore those whom he seeth, and those who are brought unto him! Woe unto the judge who shall pervert judgement for the sake of a gift, and who shall accept the person of the rich man, and condemn the poor man who hath nothing to give [him]. Woe unto those [priests] who shall deceive laymen, and who shall appoint themselves to any work connected with the church, whilst pretending that they only wish to act as judges on its behalf, or to decide about certain of the ordi-

Fol. 5 *a* nances thereof! Let the laity drive such a man out of | this ⲍ occupation, and let him not offer up any decision on your behalf before God. Woe unto him that acteth deceitfully, as, for example, the head of the congregation, that is to say, the father of the monastery, who shall sell the works of God for money, or anything else, or who, knowing that there are certain brethren who rail at God, spareth them, and doth not expel them from the congregation! Woe unto the presbyter who doth neglect his people, and doth neither rebuke them nor teach them the things that would do good to their souls; assuredly the souls of his people shall be required of him, and he will have to defend them! Woe unto the deacon who shall profane the altar, and who shall devour the possessions of the Church, and shall perform the works (i. e. service) of God apathetically! Woe unto the layman who shall commit fornication, or who shall have union with the erring woman, or who shall look upon their forms shamelessly, or

who shall cast the results of their lust upon the earth,[1] | and Fol. 5 *b*
those whose hands[2] shall serve them as wives, and those who H
shall pollute themselves with the irrational beasts. Men of this kind are those who pollute the temple of God. These are they whom God shall destroy by the breath of His mouth and by the smoke of His wrath.

My sons, do not by any means be envious of these, so that God may not abominate you speedily. Be not careless in anything, for all the carelessnesses of this world turn into punishments in the world which is to come. And we all know that our flesh is weak, and that our miserable souls are not able to bear the stripes which God shall lay upon us in the Righteous Judgement of our sins. If we continue in our sins God shall inflict pain upon us, more especially in the punishments which He shall bring upon us. O my sons, the end of each will come to him, and I shall find mine own end this day. For I know that they will take me to the feet of the governor, and that he will pass judgement | upon me Fol. 6 *a*
for the sake of the Name of my Lord, to force me to renounce Θ
Him, but it shall never happen that I will renounce Him! I am prepared for him (i.e. the governor) to cut off my head for the Name of my True King and Saviour, Jesus the Christ. For this reason I adjure you, O my beloved sons, to continue to remember me, according to the love of God, and to continue to do diligently the things that are good for your own salvation; for the salvation of every man [consisteth] in the performance of the Law of God. For he who performeth the Law is a friend of God, whether he be in this world or in the next; whosoever transgresseth the Law is an enemy of

[1] i.e. who shall leave their offspring through fornication unprovided for, and allow them to perish or to be killed.

[2] Compare , *Book of Overthrowing Aapep*, xxviii. 27.

God, whether he be in this world or in that which is to come. Ye yourselves have heard the voice of the Gospel: in one place it blesseth, and in another it curseth, and is angry, and revileth. In one place [we have] 'Blessed are the poor',[1] that is to say, those who have not put the Law of God |
Fol. 6 *b* behind them.

ī Woe unto those whom the world hath deceived by means of the things of vanity, that is to say, woe unto thieves, and murderers, and whoremongers, and adulterers, and magicians, and sorcerers, and necromancers, and soothsayers, and those who divine by means of cups! These are they whose hope is in the men who are magicians, and they set their minds upon them, saying that they will be able to endow them with strength in their tribulation. O ye silly, ignorant, and senseless men, tell me how [the matter standeth]. If God wisheth to bring an illness upon a man as a trial and as a lesson to him, is it not for the man, who is but dust and ashes, to bear it? Or, is he to turn backwards the commandment of God? But the guile and deceits of the Devil are the things that draw a man backwards, and they smile at him, one after the other, for the Devil wisheth to take him |
Fol. 7 *a* down into the pit into which he was forced to descend
īā because of [his] disobedience. Behold now, ye see me in your midst this day, and I wish to fill myself with [the sight of] your gladness, and the sight of your sweet faces. O my sons, in a very short time now the soldiers of the governor will seize me, according to his order. And behold, the governor will come from Siût (Lycopolis), and go to Tkôou (Antaeopolis), and they will take me to him; and they will take off my head in that place for the sake of the Name of Emmanuel, which, being interpreted, meaneth 'God with us'.

Strive ye earnestly, O my sons, so that ye may walk in the ways of the Lord, and put not His commandments behind

[1] Luke vi. 20 (?).

your backs in the smallest degree, lest ye bring upon me, as well as upon yourselves, a sentence of doom which can never be removed. For, it is written, 'The disobedient is a son of perdition,'[1] and perdition belongeth unto the Devil and his demons. | And the kingdom of God is in the Fol. 7 b
heavens, and it is that which He hath prepared for those who ⲓⲃ
shall do His Will, even as He saith in the Gospel according to Matthew, 'Behold, Thy mother and Thy brethren are standing outside wishing to see Thee.'[2] And He said, 'Whosoever shall do the Will of My Father Which is in the heavens, the same is My brother, and My sister, and My mother.'[3] Similarly, He might have inverted the words and said of those who shall put the Law and the Prophets behind their backs, 'Whosoever shall not do the Will of My Father Which is in the heavens, the same is My enemy. And as he hath hated Me, even so will I hate him. And as he hath denied Me in this world, I will deny him before the angels in the world that is everlasting. And as he hath forgotten to keep My Law, I also will forget him when he is in the darkness wherein there is no ray of light whatsoever.'

For He said with His mouth wherein there is no lie, 'Love not the world, nor | the things which are in the world; for Fol. 8 a
the world shall pass away, and the desires thereof.'[4] For ⲓⲅ
as it is in the case of a man to whom a span of life hath been allotted, now he is not told 'thou shalt die at such and such a moment', neither is he told 'thy neighbour shall die at such and such a time', even so is it in the case of the world, for no one knoweth when the period of its duration shall be fulfilled, and the time of its end shall come, save Him Who hath defined the completion of the period, that is to say, God Almighty. Nothing whatsoever shall remain when the world hath passed away except God, the Master of the Universe,

[1] Compare 2 Thess. ii. 3, and compare Matt. xxv. 30; Eph. v. 6.
[2] Matt. xii. 47; Mark iii. 32; Luke viii. 20.
[3] Matt. xii. 50; Mark iii. 35.
[4] 1 John ii. 15, 17.

the Lord of everything which hath been and which shall be. And blessed are those who shall die in the Lord now, henceforth, and for ever. But woe unto those who shall die in [their] wickedness, for no other opportunity for repentance shall be afforded to them! nay, the sin, and the wickedness, and the other kinds of impiety which they have committed are the things that shall condemn them, and it is death that shall walk before them. For Scripture saith in the Psalms, 'Death shall shepherd them.'[1] And again, 'He who hateth
Fol. 8 *b* the righteous | committeth sin.'[2] It saith too in the Catholic
ⲓⲍ [Epistle], 'He who hateth his brother is a slayer of man.'[3] Then how great will be the condemnation of him that hateth Him Who created him! Every man who committeth sin hateth the God Who hath created him, and those who do not hate the Christ Jesus do not commit sin. I declare unto you a true saying: If ye examine your own understanding [ye will find that] every man who is a sinner is a hater of his own soul.

In what way doth a man [shew that] he hateth his own soul? Now very often a man saith unto me, 'No man ever hated his own soul.' I myself know this quite well, but direct thy attention to me, O simple brother. A certain man saith this day, 'I cherish my soul,' and he eateth and drinketh all his days. And when he dieth his soul is taken away and made into material for the blazing fire and into food for
Fol. 9 *a* worms, because of the sins which | he committed during the
ⲓⲏ time when he was in the world. Now he saith in his folly, 'I love my soul,' yet notwithstanding he loveth to commit sin against it daily. And he knoweth not that the things which he doeth daily are written down in the books which never grow old, and cannot be destroyed, for they are books of the spirit, and in these our sins are written down one by one. And since every sin hath a different character, and the

[1] Ps. lv. 15; xlix. 14. [2] Cf. Mic. iii. 2–4. [3] 1 John iii. 15.

gravity of each varieth, even so the characters of the punishments and their severity are different, to say nothing of the monsters with horrible faces which are on the roads, and the merciless avengers, and the dekans, who are without form, and who preside over [the infliction of] punishment. With mercilessness and very great frenzy they strip the skin off each man.

Remember the father of every sinner, [the Devil]. He goeth round and about, and raveneth like a lion; he wandereth about with his nets, and he cometh in many forms, and he wisheth to swallow up our souls. And the snares of death are in his hands when he cometh into | the heart of a man, Fol. 9 b
and he sendeth therein the passion of wickedness. And he ⲓⲥ̅
hasteneth impudently to a man in his early years, and he cometh with an apology before the face of those who are older. Afterwards he cometh in the lust of the eye, and in jealousy (or, envy) of heart. He cometh also in avarice (?), and in pride, and in vainglory, and in lasciviousness, and in gluttony, and in wantoning, and in the love of the Sacrament, [and] in arrogance, [and] in fornications, and in adulteries, and in magic, and in sorcery. All these things are wont to attack a man during the first and second periods of his life. And when he cometh to the third period, that is to say, to old age, the Devil attacketh him with babbling, and littleness of heart (or, lack of courage), and the swearing of false oaths, as his strength faileth and he knoweth that it is old age that cometh [upon him]; and he maketh him to crave for food, and to suffer from hunger and thirst like the dogs. These and other such like things doth the Devil | make to come upon Fol. 10 a
man in the third period of his life. But blessed is the man ⲓⲍ̅
whom the Devil shall tempt, and who shall overcome the Devil with repentance, for great shall be his reward from God on the day of his coming forth from the body.

O my beloved sons, behold, ye see that the lights have burned low, and that the sun hath begun to rise. Let us

offer up the Holy Offering, for the time hath arrived for us to partake of the Holy Mysteries, the Body and Blood of the Christ, before I am taken from you. For, behold, the Imperial Veletarius said unto the soldiers of the governor, 'Let us take him and depart, for daylight hath appeared.' And when the blessed Apa Psote, the bishop, had said these things he made the Sign of the Cross over the people three times, in the Name of the Father, and of the Son, and of the Holy Ghost. And he administered the Holy Mysteries to them, and gave them the Benediction; and he dismissed them, and they went to their houses glorifying his Lord Jesus, the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.

A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

THE DISCOURSE WHICH THE MAN, WHO WAS TRULY INSPIRED BY THE CHRIST, THE HOLY PATRIARCH AND ARCHBISHOP OF ANTIOCH, SAINT SEVERUS,[1] PRONOUNCED ON THE COMPASSION OF GOD AND THE BOLDNESS OF THE HOLY ARCHANGEL MICHAEL. HE ALSO SPAKE A LITTLE CONCERNING HOLY SUNDAY (I.E. EASTER SUNDAY), BECAUSE THE FESTIVAL OF THE ARCHANGEL FELL BY CHANCE ON THE SAME DAY THAT YEAR. HE SPAKE ALSO CONCERNING MATTHEW THE MERCHANT, AND HIS WIFE, AND HIS SONS. THIS DISCOURSE WAS PRONOUNCED ON THE TWELFTH DAY OF THE MONTH HATHOR,[2] WHEN ALL THE PEOPLE OF THE CITY WERE ASSEMBLED AND WERE CELEBRATING THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL IN PEACE. Fol. 10 *b* IH

HEAR ye the Psalmist David, who indicateth to us that we are all to gather together at this holy festival to-day. And I see also that this festival is a double one, and I see that tranquillity

[1] He sat from 512–19. [2] November 8.

existeth, and that there are no winds of fire [blowing] upon us to disturb us; on the contrary, we are prepared to receive
Fol. 11 *a* those who together will do | good to our souls, whether it be
ιθ to us who speak or to you who hearken. And assuredly in us shall be fulfilled these words, 'One yieldeth a hundredfold, and another sixtyfold, and another thirtyfold.'[1] And I know that He Who is the true Giver of rewards, our Lord Jesus, the Christ, the Son of God, is not remote from us, for He spake by His true mouth, saying, 'In the place where two or three are gathered together in My Name, there I am with them in their midst.'[2] And inasmuch as God is with us this day, let us apply to ourselves the word of God which He spake unto us by the mouth of the sacred singer David, who saith, 'Be ye quiet, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.'[3]

Ye know, O my beloved, that to-day is the festival of the salvation of us all, that is to say, the Sunday of the
Fol. 11 *b* deliverance of the whole | world. It is right therefore for
κ us to address a few words of adoration to the Christ, Who hath existed before all worlds. I hear Scripture at this moment saying in the Gospel, 'The angel of the Lord came down from heaven, and he went, and rolled away the stone, and sat upon it. And his appearance was like unto that of a flash of lightning, and his apparel was white as the snow. Then he said unto the women, Fear ye not; for I know that ye are seeking Jesus, Whom they crucified; He is not here, for He hath risen, according to what He said.'[4] Furthermore, let us celebrate the festival this day in the festival of the Resurrection of the Lord, more especially because the Lord is present with us, and also His glorious Archangel Michael, who maketh supplication to God to forgive us our sins. For verily he is the intercessor with

[1] Matt. xiii. 8; Mark iv. 8, 20. [2] Matt. xviii. 20.
[3] Ps. xlvi. 10. [4] Matt. xxviii. 2–6.

God on our behalf, and he pleadeth until God delivereth us from every | tribulation. And if we wish to be sure Fol. 12 *a* that it is he who maketh supplication on behalf of the ⲢⲀ whole race of Adam, hearken and I will shew you [that it is so].

There[1] was a certain merchant in the country of Entikê whose name was Gedsôn, and he was a very rich man, and he was the owner of a very large business. His method of business was as follows: he bought certain products in one country, and, taking them to another, he sold them in accordance with [his] skill in the craft of the merchant. Besides all these things he was a Hellên (i. e. pagan), and he knew not God. Now whilst he was still living in his paganism, God, Who is a treasury filled with compassion of every kind, and Who delivereth every one who hopeth in Him, wished to deliver this man. And it came to pass that on a certain occasion he loaded up all his merchandise in a ship, and went in the beginning of the month of Hathôr to a city in the country | of the Philippians, the name of Fol. 12 *b* which was Galonia, where he wished to dispose of his mer- ⲢⲎ chandise. And he made [the voyage], and arrived [there] during the festival of the holy Archangel [Michael]. Now the evening of the eleventh day of Hathôr was the time for lighting the festival lamps. And the merchant saw that the shrine had been cleaned and decorated, and that it was brightly illuminated with a very large number of lamps, and that great crowds of people were thronging there, and they sang hymns and psalms from the evening until the dawn. And when the day was come the people began to celebrate the festival, and the bishop, and the clergy, and all the magistrates of the city were gathered together, and they decorated all the city, and every house, and every quarter (or, street). And when the merchant saw these things he mar-

[1] Compare the Memphitic version published from a Zouche MS., with translation, in my *Saint Michael the Archangel*, London, 1894, pp. 63 ff.

velled, for he was a pagan, and he did not like a thing of this kind; and it seemed to him as if he had been transferred from this world into another, by reason of the things which
Fol. 13 *a* he saw | and heard, and he was greatly disturbed in his
ΚΓ mind. And he went to two men and said unto them, 'What is it that hath been happening from the day before yesterday until to-day? And the men, [who] were Christians, spake unto him, saying, 'It is the festival of the Archangel Michael, which we celebrate in his honour, for it is he who maketh supplication to God on our behalf that He will save us all.' And the merchant said unto the Christians, 'Where is he, for I myself would entreat him to deliver me from every evil thing?' And the men said unto him, 'Thou wilt not be able to see him unless thou becomest a Christian; but if thou wilt become a Christian thou mayest entreat him, and he will deliver thee from every evil thing.' And the merchant said unto them, 'Take two pieces of money, one for each of you, and take me with
Fol. 13 *b* you to the shrine of the | Archangel Michael, and I will
ΚΔ become even as ye are.' And the men said unto him, 'Ye cannot become as we are except our father the bishop baptize you.' And the merchant, by the Providence of God Who had called him, entreated them, saying, 'Do an act of grace, and take me to the bishop.'

And it came to pass on the morrow that the men of the city brought the merchant to the bishop, and they related to him all that had happened to him. And the bishop said unto the merchant, 'From what city art thou, O my son, or from what country?' And the merchant said, 'I am from the country of Entikê.' And the bishop said, 'My son, dost thou really wish to transfer thyself from thine own service (or, religion), and to be numbered among us?' And he said, 'Because of what I have seen with my own eyes,
Fol. 14 *a* and | what I have heard with my own ears, it pleaseth
ΚЄ me to transfer myself to thy service.' And the bishop

said unto him, 'What God dost thou worship?' And the pagan said unto him, 'I worship the great luminary the sun, because it is he who illumineth the world by his power.' And the bishop said unto him, 'When the sun setteth the night cometh, and tribulation falleth upon us; where dost thou find the sun to deliver thee out of thy tribulation?' The merchant said unto him, 'I beseech thee to permit thy compassion to come upon me, even as upon all the people of the city.' And the bishop said unto him, 'Hast thou a wife or son?' The merchant said unto him, 'My father, my wife and my sons are in my own city.' And the bishop said unto him, 'If this be so, my son, I will not baptize thee now, lest | thy wife be Fol. 14 b
not persuaded to [become a Christian] with thee, for in ⲕⲥ̅
this case a scandal would arise among us, and she would separate herself from thee, or she would make thee to deny the baptism which thou hadst received. For from the very beginning transgression hath been due to the wife.' And when the merchant had heard these things he was exceedingly grieved. And after he had received a blessing from the hands of the bishop he came forth from him, and embarked in his ship to go to his own house. And when he had reached the middle of the great, deep sea, the Devil (who is the hater of everything that is good, and who was envious of him with a great envy and wrath, because he had made his heart right with God, and had turned to Him to deliver him from destruction), through the hatred of his heart towards him, raised up a mighty storm against him. And he made the waves of the sea to beat upon the ship with such violence | that it was about to sink into the sea. And Fol. 15 a
the merchant was afraid, and he did not find (i.e. know) what ⲕⲍ̅
he should do nor to whom to appeal for help. And he cried out, shedding tears as he did so, 'My lord, thou holy Archangel Michael, help me in this great necessity wherein I am, and [deliver me] from the great tribulations which are round

about me. O my lord Michael, I solemnly declare this day, by the glory which I saw in thy shrine, that if thou wilt deliver me on this occasion I will return with my wife and my children, and we will be Christians until the day of our death.' And straightway a voice came to him from the sky, saying, 'Fear not, no evil shall befall thee.' And immediately after the voice [had spoken] a great calm took place, and the waves ceased to boil up, and the ship became steady, and there was no further pitching and rolling. And straight-
Fol. 15 *b* way, | through the grace of God and the supplication of the
RH Archangel Michael, the ship sailed swiftly over its course until it at length arrived at the city of its destination in peace.

And when the merchant had come into his house he told his wife and his children the things which he had seen, and the things which he had heard, and the things which had happened to him in the city of Galonia of the Philippians. And afterwards he continued to discourse to them, little by little, saying, 'Verily, I have discovered that the sun which we have been worshipping is not a god at all, but that he is a servant of the God of the Galileans.' Now his eldest son was an educated youth, and he said unto his father, 'I will ascertain whether this is so or not at once.' And the youth went up on to the roof of his house, and he cried out to the sun, saying, 'I adjure thee, by thy great
Fol. 16 *a* light and thy heat which fill all this | world, to inform me
RO if thou art not the True God, or if thou art His servant, according to what my father hath told me.' And straightway there came to him a voice, saying, 'Well done, O youth, who dost seek after the True God. I am not God—far be it from me [to say so], as the Greeks say; but I am a servant of His, and I obey His command. Nevertheless, if thou art seeking after the True God, behold, thy father hath learned to know Him since he was in Kalonia, the city of the Philippians. And thee thyself also doth He call to Him,

for thou art suitable [for doing] a great service for Him.' And when the voice had said these words it became silent. And the youth said unto his father, 'Is it true that thou hast only known God from the time when thou didst enter that country? Now I am with thee, and we will go thither together with joy.' | And his father said unto Toulê his Fo'. 16 b
wife, 'If thou art displeased, behold, we have eight thousand ϡ
pieces of money; take them for thyself if it be that thy heart is not in unity with me. I myself will take a thousand pieces of money, and I will go and obtain forgiveness of my sins.' And his wife said unto him, 'O my brother, I am ready to go with thee to any place where thou wishest to go.' Thereupon they made all their preparations, and they embarked in a ship and came to the city of Kalonia.

And when they met the two Christian men who had acted as his guides, and whom he had found during his first visit, he talked to them, and they took him, and his wife, and his sons to the bishop. And when the bishop saw them he rejoiced exceedingly over the conversion of their souls, and he asked them, saying, 'Have ye prepared yourselves with all your hearts to become Christians?' And they answered | Fol. 17 a
and said unto him, 'Yea, by the Will of God and through
thy prayers, we are ready to become Christians all together.' ϡϡ
Then the bishop caused preparations to be made in the baptistery of the shrine of the Archangel Michael, and he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, the Consubstantial Trinity. And he changed the merchant's name at the holy font—now his former name was Gedsôn—and he called him 'Matthew'. And the name of his wife was Toulê, and her he called 'Irene', and of the four sons he called the name of the eldest 'John', and the second 'Stephen', and the third 'Joseph', and the fourth 'Daniel'. And after they had received baptism they passed twenty days in the city, and the bishop instructed them in the dogmas of the Orthodox

Fol. 17 *b* Faith. | And by reason of his great joy Matthew gave six
ϡϐ thousand pieces of money to the shrine of the Archangel Michael, saying, 'I give these moneys for the redemption of my own soul and the souls of my children, and that they may serve as an offering in the shrine of the archangel, for it was he who made entreaty to Christ on my behalf until He granted me knowledge to go unto Him, and to make me to be worthy of His grace.' And after these things he received a blessing from our father the bishop, as did also his wife and his sons. And they came out from the city, and the magistrates thereof set them on their way, and they rejoiced with them over the conversion of their souls. And by the Will of God and His holy Archangel Michael they arrived in their city, and they rejoiced with their kinsfolk,
Fol. 18 *a* and their kinsfolk rejoiced with them. | And after they had
ϡϒ come into their house they gave great gifts and charities to the poor and destitute. And all the people of the city blessed them, even as it is written, 'There is nothing hidden that shall not be revealed,'[1] that is to say, these holy people made their most excellent virtues to light up [the city]. And after two months that distinguished man Matthew died; he came at the eleventh hour, and received the hire of a whole day, through the supplication of the holy Archangel Michael.

And a few days after the distinguished man Matthew had gone to his rest the enemy of God and man, and the opponent of the angels, that is to say, the Devil, stirred up a great nobleman of the city against his wife [Irene] and against his
Fol. 18 *b* sons in an | exceedingly cruel way, and he carried away their
ϡϐ (*sic*) possessions (?) from them by force, and robbed them of everything that they had, and he even took away their granary from them. And John, the eldest son, who was wise, said unto his mother and his brethren, 'Rise up, and let us fulfil the word which our Saviour spake, saying, "When they

[1] Matt. x. 26.

persecute you in [one] city flee to another."[1] For, behold, they are persecuting us and afflicting us in this city, let us flee to another and save ourselves. And since they are afflicting us in this place, let us depart to the city of Entia, and take up our abode there, and be safe.' Thereupon they rose up, and took their father's possessions, and fled to Entia, the metropolis of the country, and took up their abode there. And John and his mother and his brethren gave large gifts to the poor, and to | those who were destitute, and to every Fol. 19 *a*
one who was suffering from sickness. And the Devil, who λϛ (*sic*)
hateth what is good, could not contain himself [when] he saw the charities which they were performing, and he ravened like a lion. And a few days after these things the house of one of the magistrates of the city was broken into, and a large amount of valuable goods belonging thereto was carried away in the night, and the magistrate reported the matter to the governor. And the governor enquired concerning the matter of the officers (or, guardians) who were set over the various wards of the city, and of those who were set to watch over the regions round about the city. And whilst they were making these enquiries, behold, the enemy of righteousness, that is to say, the Devil, took the form of an informer, and cried out, saying, 'These strange young men, the four of them, who have come and taken up their abode in this city, are they who have robbed the house of the magistrate; behold, they dwell in the quarter [called] "Zeus". | Pursue Fol. 19 *b*
them forthwith, and when ye have examined them closely the λϡ
truth shall be revealed.'

And immediately, the matter having spread abroad, the neighbours seized the young men and delivered them into the hands of the guards, and the guards took them to the governor, because the matter was one of which they could take no cognizance. And when the young men had been

[1] Matt. x. 23.

dragged into the market-place they lifted up their eyes, saying, 'O God of the Archangel Michael, perform an act of power for us. Thou, O our God, knowest everything, and that we did not know Thee from the beginning. And now we confess Thee, and Thy Archangel Michael, and we declare that Thou art the Living God. We are innocent of the lying charge which hath been framed against us this day. O thou holy Archangel Michael, in whom we have believed, forsake us not, for thou art he to whom we have clung from the moment when we were held to be worthy of the holy seal, which is in Christ, that is to say, the holy pledge of Chris-
Fol. 20 a tianity. O God, in Whom we have | believed, help Thou us.'
λε And whilst they were saying [these words] a voice came unto them from heaven, saying, 'Fear not, O John, and ye his brethren, for no evil shall befall you. I am Michael unto whom ye have made your appeal.' And they said, 'May thy grace be upon us.' And Michael said unto them, 'Let your hearts be strong; fear ye not at all. I tell you that through Jesus the Christ, in Whose Name ye received baptism, no evil shall befall you. Nay more, I will continue to watch over you, and I will deliver you, and not you only, but every one who shall cry out and say, "O God of the Archangel Michael, help us," and I will come unto him quickly by the command of God, and I will grant him his petition, and I will not permit any evil whatsoever to befall him.' |

Fol. 20 b And when the Archangel Michael had said these things
λϛ unto them he gave them [the salutation of] peace, and hid himself from them. Then the guard brought the young men before the governor so that he might pass judgement upon them, and when he had set them before the judgement-seat they said with one voice, 'O God of the holy Archangel Michael, help us; O our Lord, Thou knowest that we are innocent of this deed wherewith they have charged us. Nevertheless, Thy Will be done, O Lord!' And immediately,

before the words were ended in their mouths, behold, the holy Archangel Michael took the form of an imperial nobleman of King Gesanthos, the king of Entia (?), the [chief] city of the district, and came [there]. And when the governor saw the Archangel Michael walking towards him in the form of an officer of Gesanthos the king, he rose up straightway and stood before him, and gave place to his royal rank, | saying, Fol. 21 a
'I beseech thee, my lord nobleman, to turn and seat thyself ϡζ
here with me, and to listen to this defence.' And the holy Archangel Michael, inasmuch as he had come for this very purpose, sat down at the right hand of the governor, and the governor gave the order to place before him at the tribunal the four young men all together. And as soon as they had set the young men before him at the tribunal the governor spake unto them with anger and abuse, saying, 'This matter is one which is due to the Devil . . . . . Make haste and bring hither to me the property of Sulôm, the archon, which ye have taken, and do not die a terrible death. Testimony hath been borne against you that it is you who have carried away the property of the archon, and if ye do not produce it here before me ye shall die an evil death.' And with one voice they said unto the governor, 'As the True God, Jesus the Christ, liveth, and His holy Archangel | Michael, in this Fol. 21 b
affair we have never taken any part whatsoever, neither ϡη
have we any knowledge thereof. For in very truth, O governor, stealing is held by us to be an abominable thing, according to the precepts of our fathers and their teaching.'

And the Archangel Michael, who was in the form of a nobleman, spake unto the governor, saying, 'If thou wishest [to know] the truth, let them seize the little brother of these men, and take him into the house of this man Prosthuros, who hath a savage hatred against these sinless men, and let him cry out, saying, "In the Name of Jesus the Christ, and the mighty miracles of the Archangel Michael, let the property

of Sulôm the archon appear which hath been carried off, and which myself and my brethren have been accused of stealing"; and I declare unto thee that the truth shall appear immediately.' Fol. 22 a And the governor | made the two soldiers and the ϡϴ attendants to take hold of the hand of the young man, and they went into the house of Prosthuros. And straightway the young man cried out, saying, 'In the Name of Jesus the Christ, the God of those who are in the heavens and of those who are on the earth, and in the name of the Archangel Michael and of his great power, let Thy grace come upon us, O God, and do Thou send forth from heaven Thy holy Archangel Michael, and let him reveal the property of Sulôm the archon; for the stripes which I and my brethren have received from this merciless man Prosthuros are not few.' And immediately he had said these things a voice came unto him, and unto those who were with him, and also to the soldiers who were close to him, and to the guards who were holding him, saying thus, 'O ye men who have come seeking after the Fol. 22 b property which hath been carried off | from the house of ϡϡ Sulôm the archon, come ye down into this cellar, and ye shall find that for which ye are seeking, so that the truth may be revealed to every one, for these men are innocent of the charge which is laid against them; and when this hath been done the truth shall be revealed through the greatness of the strength of the Archangel Michael.' And immediately the people heard the voice they went down into the cellar, and they found the property of the archon in a cellar under the house of Prosthuros, the merciless man who had behaved arrogantly towards the young men, that is to say, towards John and his brethren.

And straightway the governor released the young men, and they departed to their house, and glorified God and His Archangel Michael. And the archangel hid himself forth- Fol. 23 a with from the [sight of the] governor, and he appeared unto ϡϡϩ the four | brethren who were coming to their house. And

the holy Archangel Michael, the commander-in-chief of the army of the Lord, spake unto them, saying, 'O John and thy brethren, behold, I have saved you [once], and ye have suffered no harm, and I will save you again, and ye shall put the Devil to shame. And, moreover, I will give you boldness and fatherhood, and ye shall be heads over all people. And furthermore ye shall become fathers to King Gesanthos.' And John and his brethren related to their mother everything that had happened to them, and she said, 'Let the Will of God be [done]. Besides, O my sons, let us not at any time abandon what is good, so that that which is good may be a means of salvation for us in this world, and in that which is to come.'

And it came to pass that within ten days of the time in which these things happened John came and walked across the | market-place of the town, and he saw two men who Fol. 23 b were clad in the livery of King Gesanthos, and they were demanding from every person one hundred oboli on penalty of death. And John said unto the soldiers, 'Will a man be seized and put to death or be in any danger if he giveth two hundred oboli?' And the soldiers said unto him, 'No.' And John said unto them, 'Wait for me a little, O my brethren.' And straightway he went into his house, and he took two hundred oboli, and four other oboli, and gave them to two men, and they gave them to the soldiers of the king, and the four other oboli he gave to the soldiers. And the Devil did not know what to do when he saw the deeds of charity which the four young men were performing.

And it came to pass after these things that a certain man, who lived hard by the house of the holy men, invited a friend of his to his house, [and he went and] he ate and drank with him until the evening. And the guest rose up and came forth from the house of his neighbour, and he entered | the Fol. 24 a market-place of the town in order to pass into his house. And whilst he was walking along the path a cerastes stung

him, and he died. And when the night watchman was going his rounds to safeguard the town he found the man lying stretched out dead upon the ground. And he lighted a lamp, and examined the whole body, and he found therein no wound whatsoever; and he had the body prepared for burial and buried in a tomb. And the Devil went round about throughout the whole city proclaiming and saying, 'This murder hath been committed by the four young men who have come into the town during these [last] days'; and the report reached the governor, and the governor [made known] the matter to King Gesanthos. And when the king heard of this matter he commanded immediately that the four young men should be brought before him all together. And
Fol. 24 b the soldiers arrested the young men, and they put halters | on
ⲙⲃ their necks, and brought them out through the open space of all the town to take them to the feet of King Gesanthos. And straightway there came a voice to them, saying, 'O John, and ye his brethren, fear ye not when ye shall go into the presence of the king, for no evil shall befall you. The time of suffering hath passed, and the season of fatherhood hath drawn nigh unto you through the Lord.' And straightway they brought the young men before the king, and the young men made supplication to God and to the holy Archangel Michael to deliver them.

And behold, straightway the mighty and holy Archangel Michael, whose name is sweet in the mouth of every one, took the form of a mighty general in the service of Kôstantinos (Constantine), Emperor of the Romans, and came into [the presence], and great majesty clothed him. And when Gesanthos saw him he rose and stood up before him, and
Fol. 25 a he yielded place to his royal | rank, and after these things
ⲙⲅ they sat down together. And King Gesanthos commanded them to bring in the four brethren before him, and he said unto them, 'For what reason did ye rise up against this man and slay him?' And the four brethren answered and said,

'[We have not committed] this murder of which thou accusest us; we are innocent.' And the king commanded [his men] to bring the instruments for the infliction of torture and to torture them. And the Archangel Michael, inasmuch as he taketh care of every one who is a true servant of the Lord, was pleased to make manifest the glory of these holy men, nay more, to save alive the town of the king and the whole multitude. And as he saved Nineveh, whose population amounted to twelve times ten thousand people,[1] even so was it pleasing to God to save this town from destruction. | Then Fol. 25 b
the Archangel Michael answered and said unto Gesanthos, ⲙⲉ
'It would be a most marvellous event for us in this town supposing that a contradiction [of this charge] were to take place in the following manner. Supposing they were to bring the man who hath died and to set him before the whole multitude of the town, and we asked him, "What happened unto thee?" and straightway he told the truth before all the multitude! Therefore let them bring him that hath died and let us ask him. I declare that [if we do this] the truth shall become manifest, and the liar shall be put to shame.'

Then, when the king had heard these things from the archangel—now he did not know that he was Michael, but he told [him] that he was one of the Emperor's most honourable noblemen, as we have already said, although the archangel hath far higher rank than any nobleman of this world—he commanded [his men] to go into the tomb | and to bring Fol. 26 a
out the dead man, and to set him before him and before all ⲙⲍ
the multitude that were gathered together unto him. And Michael the archangel rose up before the king and before all the multitude of the city, and he who was in the form of a general cried out to the youngest of the four young men, saying, 'O Daniel, thou brother of John, come, my son, and say thou unto this dead man, "Who is it that slew thee?

[1] Jonah iv. 11.

Tell the truth before the king and all the multitude."' And the young man Daniel was one of those whom they were going to torture, and he rose up and went to the dead man, and took hold of his hand, saying, 'O man, tell us who it was that slew thee. Speak the truth, and do not permit innocent blood to be shed unavenged through thee.' And the Good God made the soul of the dead man to return again to his body for the salvation of the whole town and the king, and through the great power of God and of His
Fol. 26 *b* holy | Archangel Michael the man came to life again. And
ⲙⲏ he cried out in the midst of all the multitude, saying with a loud voice, 'Woe unto thee, O Gesanthos! Art thou so utterly bold as to sit by the side of the general of the King of all those who are in heaven and on the earth, the holy Archangel Michael? It is he who maketh supplication at all times for the whole race of men and animals, it is he who maketh supplication for the fruits of the earth until God sendeth the good dew upon them for the sustenance of men and beasts, and also for the sustenance of everything that breatheth and blesseth God.' And he who had come to life also said, 'Forgive these men, . . . they are holier than I, and the Archangel Michael will inform thee concerning everything which hath happened to me.'

And straightway the Archangel Michael revealed himself
Fol. 27 *a* in his angelic | glory, and he went up into heaven whilst all
ⲙⲑ the people were looking at him, and he took the soul of the man with him. And afterwards the Archangel Michael spake down to the king and the multitude, saying, 'Behold, I will make supplication to the Lord on behalf of thy soul and the souls of all the multitude of this city for the sake of these young men; therefore let John and his brethren be held in honour by thee, for thou and all thy city have been saved through them. And as for this man whom thou sayest they killed, they did not kill him, but he died like any ordinary man through the bite of a cerastes.' And when the

heart of the king had returned to him he rose up, and brought in John and his brethren, and he kissed them, saying, 'Blessed is the hour wherein ye entered this city, O John and | ye his brethren, against whom we have meditated evil Fol. 27 b
things; behold, very many great benefits have accrued to us ⲛ̄
through you.' And the king caused his palace to be decorated with garlands, and all the people arrayed themselves in festal apparel and rejoiced with very great joy for seven whole days. And the king said unto John, 'Speak, and we all will hearken unto thee.' And John spake unto the king, saying, 'Write a letter to Constantine, the Emperor of the Romans, and [ask him] to send unto us an archbishop to sanctify us and all our city, and let him give unto us the things which shall conduce to the salvation of our souls.'

And Gesanthos the king wrote a letter to Constantine, the Emperor of the Romans, [wherein] was written thus: 'Gesanthos, who is called the King of | Endikê, maketh bold Fol. 28 a
to write to Constantine, the great Emperor of the Romans, ⲛⲁ̄
the servant of Jesus the Christ. Greeting! A great act of grace hath come to us through the Good God, Who hath remembered us, and hath brought us out of the darkness of the service of idols, and hath drawn us to Him through the supplication of His great Archangel Michael, and hath made us worthy to look upon Him face to face. And he hath made the man who was dead to talk with us once again after he had been buried, and he ascended up into the heights of heaven in glory when we all were looking on. Therefore we beseech thy divine person to send unto us from before thee one of the great bishops to enlighten us concerning the Orthodox Faith, and to teach us the way whereby we may go to God, and to give us | the holy seal [of baptism]. If Fol. 28 b
thou wilt perform this good deed for us thou shalt receive ⲛⲃ̄
crowns of glory from the True King, the Christ, and the God-loving Emperor shall be saved by the might of God.' And the king sent off the letter to Constantine in all haste,

and the Emperor received it, and when he had taken it and read it he marvelled exceedingly at the greatness of God's love for man and at the beneficence of the Archangel Michael. And with very great carefulness he made haste and wrote a letter to John, the Archbishop of Ephesus, wherein he wrote the following: 'Before all things I kiss the holy hand wherewith thou hast touched the holy Flesh of the Son of God. Greeting! Now a great joy hath come unto us from
Fol. 29 *a* the | True God, our Lord Jesus the Christ, and behold, we
ዘሀ ourselves send on the news of that joy to thy fatherhood, so that thou mayest rejoice the more with us. For the sake of God then bear thou a little inconvenience, and go to the town of Endikê, and administer thy healing medicine of the doctrine of Christ unto those who dwell therein, and bring thou them out from the service of filthy idols. Devote thou thyself [to this work] with all thy heart, for thy trouble shall not be utterly wasted, nay, it shall be unto thee for a crown of glory before the Great King, the Christ. Do this therefore for the sake of Christ, Who suffered on behalf of the whole race of Adam. Thou shalt give thyself the trouble to go to them and treat them with the healing medicine of thy spiritual ointment, and thou shalt teach them the matters of the holy
Fol. 29 *b* theology which is full of the Holy | Spirit. Thou shalt give
ዘኀ them the holy seal which is in the Christ, and shalt baptize them in the Name of the Father, and of the Son, and of the Holy Spirit, the Holy Trinity in Unity, and Unity in the Holy and Consubstantial Trinity. And this shall be unto thee a praiseworthy act before the Christ Jesus and His holy angels.'

And Constantine the Emperor sent the epistle with haste to the Archbishop of Ephesus. And when the archbishop had received it he read it, and rejoiced exceedingly in the Holy Spirit because of the gift of God Almighty, and because of the conversion of the town to God through the supplication of the holy Archangel Michael. And straightway the arch-

bishop took with him a deacon, and two presbyters, and a reader, and | three singers, and twelve 'labourers', and priests Fol. 30 a
also. And he took with him everything necessary for the ⲛⲉ
equipment of the baptistery and for the service of the altar, and a table of gold, and four vessels of silver which were plated with gold, and a censer of gold, and a napkin worked with fine gold, and some coverings made of pure silk, and the Four Gospels, and the Book of the Acts of the Apostles, and the Apostolic Epistles—in short, everything that was necessary for the service of the altar. And they prayed to God, and set out on the road joyfully.

And when they had drawn nigh to the city, [the arrival of] the archbishop was announced to the king. And the king and all the multitude of the city came out from it, and made obeisance to him, and they received a blessing at his hand, and the king himself received a blessing from the archbishop. | And when the archbishop saw John he straightway Fol. 30 b
kissed him, and said unto him, 'Rightly shall the good tree ⲛⲏ
which yieldeth fruit be in the paradise of delight.' And the king related to the archbishop everything that had happened through John and his brethren, saying, 'For the sake of this man and his brethren hath God had mercy upon us.' Wherefore the archbishop went into the city in great awe. And the king entreated him [to come], and he brought him into the palace, for as yet no church had been built in the city. And on the morrow the archbishop said unto the king, 'Before everything else let us build a church.' And the king said unto the archbishop, 'My father, there is a new site whereon we can build one. Come and inspect it, and if, peradventure, it be suitable thou canst build a church there.' And the archbishop | went with the king, and the archbishop Fol. 31 a
approved [of the site] with the exception of the small walled ⲛⲍ
building which was in the middle of it, and [the king] ordered it to be pulled down. And the king made the heralds to summon every man from every part of the city, and ordered them

to assemble and to do work [on the church], whether archon, or rich man, or poor man, and even the king worked with his own hands; and they knew that they would receive their reward through the Christ. And by the Will of God the church was completed in twenty-six days, and the archbishop consecrated the shrine in the name of the holy Theotokos Mary.

And when the archbishop saw the great size of the multitude who wished to receive baptism, he said unto the king, 'Where shall we baptize this multitude?' For as yet no church with a bath for baptisms in it had been built in the
Fol. 3 city. And the exceedingly wise John | answered and said unto
ΠΗ the archbishop and the king, 'In the lake of water which is to the east of the city, for I tell you that it is suitable for this honour.' And straightway a voice came from heaven, and every one heard it, saying, 'This is ordained by God, O John, thou wise one, thou son of the Apostles.' And the archbishop and the king rejoiced greatly over what they had heard, and they made the heralds order all the people of the city to be gathered together to the lake of water to receive forgiveness for their sins. And the archbishop went to the lake of water, and he made ready everything according to the Canon of the Church. And afterwards he prayed over
Fol. 32 *a* the lake, and the deacon followed him, | doing everything
ΠΘ that was ordered in connection with the bath for baptisms. And a very great miracle took place at that moment, for when the archbishop came to the words of consecration the whole multitude heard a great choir of singers above the waters, and they repeated the words of consecration after the archbishop. And afterwards a voice cried out, saying, 'Whosoever receiveth baptism in this water shall receive at once the forgiveness of his sins.' And when the archbishop had finished the holy prayers he commanded that the whole multitude should hasten down to the lake, and should all receive baptism. And they all cried out, saying, 'We are

baptized in the Name of the Father, and of the Son, and of the Holy Spirit.'

And when the king and all the multitude had received baptism, the archbishop gave them | the Benediction, and they Fol. 32 b
assembled in the church. And the archbishop shaved the ⲍ
head of John and consecrated him bishop, and he also appointed his three brothers to be elders. And the king had a son whose name was Achillas, and him the archbishop appointed to be a deacon. And all the multitude rejoiced in the Lord, and they said, 'Behold and see this stranger who came to this city, and was considered to be a man of no importance whatsoever, and, lo, he is now sitting with the archbishop, and is, as it were, a father to all this multitude.' Then the archbishop made ready the Offering, and elevated the Offering upon the altar, and he presented it. | And the king and all the multitude marvelled Fol. 33 a
because they had never been accustomed to a ceremony of ⲍⲁ
this kind, and they had never seen zeal of this kind displayed. Now this was the first time the Offering was ever offered up in that country. And the archbishop administered the Sacrament to all the people, and he gave them the Benediction, and each departed to his own house. And the archbishop remained in that city for one month of days after this work, and he catechized the people daily, and taught them the whole Law of the Church; and after this he returned to his city in peace. And Gesanthos and all the multitude of the city glorified John and his brethren, and they progressed in the knowledge of the teaching (or, doctrine) of the Lord.

And within a few days the holy bishop John said unto the king, | 'Let us build a church in the name of the holy Fol. 33 b
Archangel Michael, because it is through his supplication that ⲍⲃ
we have all been saved.' And the king said unto him, 'Do whatsoever thou wishest, O my father, and we will hearken unto thee.' And the holy bishop John laid the foundation of a holy church, and all the people of the city rejoiced with him,

and they helped him in everything which he commanded them to do. And he finished the church, [and provided it] with everything with great zeal, and he put on its roof on the eighth day of the month. And the holy bishop John consecrated it in the name of the holy Archangel Michael, and the day of its dedication fell by chance upon the twelfth
Fol. 34 a day of the month Hathor. And all the | people of the city
ⲍⲣ assembled therein; moreover, the feast became unto them a double one, for the festival of its founding and of its dedication were celebrated on the same day in the new church. And after the dedication the holy bishop John went into the temple with the king, and with all the multitude of the city, and they overthrew it, and burnt the statue of Zeus with fire. And the demon who dwelt in the idol cried out, saying, 'Thou art afflicting me exceedingly, O John, [for] thou hast turned me out of my dwelling.' And the king made the people to build on the site of the temple a splendid church, and he made them to dedicate it in the name of the Twelve Apostles. And Saint John turned every one to the
Fol. 34 b Orthodox Faith, and every one glorified | God through him.
ⲍⲥ And when the Emperor Constantine had heard of everything which John had done, he glorified God exceedingly, and he wrote to him a letter, wherein he besought him to bless him and all his kingdom, and he addressed him in it as 'the new Daniel, the destroyer of idols'. And the country of Endikê praised Saint John the bishop all his days, because of the multitude of the miracles which God worked by his hands.

Ye see then, O my beloved, how great is the goodness of God, and how great is the boldness of the holy Archangel Michael, who cometh to every one who feareth God, and
Fol. 35 a who keepeth His commandment. | For our father Daniel said,
ⲍⲉ 'None standeth with me except Michael, our archon.'[1] And again, 'The angel of the Lord laid hold upon Ambakoum

[1] Dan. x. 21.

(Habakkuk), and brought him to Babylon and the food which was in his hand, and took him to the pit of lions, and he gave the food to Daniel.'[1] And again it saith in the Acts of the Apostles, 'The angel of the Lord opened the door of the prison by night, and brought Peter out.'[2] The holy Archangel Michael ministered unto each one of the martyrs until they completed their strife, and they departed to heaven in glory through the supplication of Michael. The sun riseth upon all the world through the supplication of Michael. The great spring of Edem (Eden) sent forth its waters into the Four Rivers through the supplication of Michael. The earth beareth its fruits through the supplication of Michael. | The Fol. 35 b
whole world was reconciled again to God [by Michael], and ⲝⲉ
he it is who delivereth every one from the snares of the Devil. We find the intercession of Michael in the strenuous work of our hands. We find the intercession of the archangel in the quietness of the oxen, and the growth of the lambs. We find the intercession of Michael in the growth of the wool of the sheep, and in the milk of the goats. We find the intercession of the archangel in the growth of all the fruits of the field. Through the intercession of Michael the trees bring forth their fruits. We find the intercession of Michael in the body of the vine and in the gladness [which is] in the wine. We find the intercession of Michael in the joy, and in the fatness, and in the savour of the olives. We find the intercession of Michael in the slumber of a man, and in his rest by night. We find the intercession of Michael | in the Fol. 36 a
winds which stir up the seas, from which he delivereth [men]. ⲝⲍ
We find the intercession of the archangel in the flight of the birds in the heavens, and in the motion of those upon the earth. We find the intercession of Michael in the union of holy matrimony, wherein men beget their children for blessing. We find the intercession of Michael in the war that destroyeth the ungodly, and establisheth peace, and delivereth

[1] Bel and the Dragon, vv. 23 ff. [2] Acts v. 19; xii. 7.

the righteous. We find the intercession of Michael in the midst of brethren [who live] together, and he is among them. We find the intercession of Michael among the ascetics in the desert (or, mountain), and it giveth them strength. We find the intercession of Michael in the assembly of the monks, and it at the same time acteth as a peace-maker. We find the intercession of the archangel
Fol. 36 *b* in the prayer of the bishops, and elders, | and deacons at the
ⲧⲏ holy table. We find the intercession of Michael in the voice of the readers and the leaders of the choir when they sing their hymns in church. We find the intercession of Michael when he is gentle towards those who are weary, and when he giveth them strength. We find the intercession of the archangel when he giveth help unto those who are vexed by processes in the law-court. We find the intercession of Michael when he giveth relief to those who suffer punishment. In short, he giveth strength to the living in their necessity, and as for the dead, he entreateth God at all times on their behalf that He will shew mercy upon them. For of all the righteous who are in the heavens, unto which of them did [not] the Archangel Michael go when they were in trouble and help them? And unto which of all the martyrs who are in heaven did not Michael go, and give them
Fol. 37 *a* strength, and deliver them from all their tribulations? | For
ⲧⲑ the archangel standeth by every one who crieth up to God with all his heart, and helpeth him.

Behold then, O my beloved, we know of a certainty of the love of God towards man, and of the loving-kindness (or, compassion) of the Archangel Michael for all mankind, and that he is a minister on their behalf before the Father, and that he causeth Him to shew mercy towards every one, and to make straight his ways. And as for us, let us, O my beloved, give unto him the things for which he wisheth, and let us make entreaty unto him by means of them, so that he may love us exceedingly, and may make intercession for us

with God, and may let us live together in one fraternal bond. Let us keep our marriage bond holy and undefiled, and let there be no fornication whatsoever among us. Let there be no slanderous gossiping | on our lips, for it is a sharp spear, Fol. 37 b
and it is a hateful thing before God. Fornication is death in ס
poverty and a friend of the Devil. Fornication is a thing that is hated by the Christians, and it is an enemy unto God and His angels, and a friend of perdition. Consider the sons of Eli the priest; when once they loved fornication destruction came upon them.[1] Observe also the sons of King David; when once they loved fornication more than holy matrimony God cut them off, shortness of life laid hold upon them, and not one of them saw his children in Israel. Amnôn slept with his half-sister [Tamar], and Absalom slew him.[2] Similarly Absalom slept with | the concubines of his father, and God Fol. 38 a
brought upon him a rebellion, and he died in the fight.[3] ס̈
Adônias (Adonijah)[4] also made Abisats (Abishag), the Sômanite,[5] his father's wife, to be with child (?), and he died because of her.

Now therefore, O my beloved sons, let us cast forth from us all perverse ways, and let us be without impurity, and sin, and scandalous gossip. 'Holy matrimony never defiled [any] man.' Observe that Moses spake with God several times, and yet he had his wife and his children, and these did not hinder him from going into the darkness to speak unto God. But do not make us to multiply our words overmuch concerning these things, and let the witnesses of the Old and the New [Testaments] be sufficient for us. And further, let us bring to an end | our discourse on the Archangel Michael, Fol. 38 b
whose festival we are celebrating this day. This festival ע
to-day hath no need of the rich man who weareth splendid apparel, whilst the poor man hideth himself from the draught

[1] 1 Sam. ii. 12 ff.
[2] 2 Sam. xiii. 28.
[3] 2 Sam. xvi. 22; xviii. 15.
[4] 1 Kings i. 5; ii. 12 ff.
[5] 'Abishag the Shunammite,' 1 Kings ii. 17 (LXX) Ἀβεισὰ τὴν Σωμανεῖτιν.

of the door. This festival hath no need of the rich man who is sated with wine, whilst the poor man lacketh bread as he lieth in [his] quarter. This festival to-day hath no need of the person who eateth by himself in gladness, whilst the poor man in prison lacketh food. This festival to-day hath no need of the person who maketh merry and rejoiceth in his house by himself, whilst the poor man remaineth in his house with no man to visit him. These commandments are not of men, but of God. For God shall judge the whole
Fol. 39 *a* race of men | by the six commandments which are in the
ⲟⲩ holy Gospels. Moreover, O my beloved, let us supplicate the holy Archangel Michael with a right heart, so that God may receive his prayers on our behalf, and so that He may forgive us the sins which we have committed in times past, and may give unto us restoration for the future. And now I see that the moment hath arrived for us to go and fulfil that which it is incumbent upon us to do, that is to say, [the offering up of] the Holy Offering. This we must do, and receive the Holy Mysteries, the Body and Blood of our Lord Jesus the Christ, to Whom be all glory, which is meet, and to the Father with Him, and to the Holy Spirit, life-giving and consubstantial, now, and always, and for ever and ever. Amen.

THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

THE DISCOURSE WHICH SAINT CYRIL, ARCH- Fol. 2 *a* 1 [א]
BISHOP OF JERUSALEM, PRONOUNCED CONCERNING THE CROSS OF OUR LORD JESUS THE CHRIST, ON THE DAY OF ITS DISCOVERY, WHICH IS THE SEVENTEENTH DAY OF THE MONTH THOTH.[1] AND HE SPAKE ALSO ABOUT THE WORD WHICH THE LORD SPAKE IN THE LAW OF MOSES, 'CELEBRATE A FEAST TO ME THREE TIMES EACH YEAR'.[2] AND HE SPAKE ALSO ABOUT THE HONOUR OF THE CROSS, WHICH APPEARED ABOVE THE GRAVE OF THE SAVIOUR. AND HE SPAKE ALSO ABOUT ISAAC THE SAMARITAN, WHOM HE BAPTIZED. AND HE PRONOUNCED DISCOURSES IN THE SHRINE OF THE RESURRECTION, | THAT IS TO SAY, SAINT Fol. 2 *a* 2
EIRÊNÊ. HE CELEBRATED THE FESTIVAL OF THE CROSS WITH ALL THE ORTHODOX PEOPLE, WHO WERE GATHERED TOGETHER INTO THE HOLY CHURCH. IN THE PEACE OF GOD. AMEN.

'THE Lord reigneth; let the earth rejoice; let the isles, which are many, be glad.[3] The Lord reigneth; He hath arrayed Himself in splendour. The Lord reigneth; He hath arrayed Himself in strength, He hath girded Himself therewith.[4] O [my] hearers, who love instruction, who love

[1] September 14.
[2] Exod. xxiii. 14, 17; Deut. xvi. 16.
[3] Ps. xcvii. 1.
[4] Ps. xciii. 1.

reasoning, and who love God, I observe that the understandings [of men] are different, each from the other, and even so is it in
Fol. 2 *b* 1 the case of the holy | Prophets. David, the father of the
ⲃ Christ according to the flesh, said, 'The Lord reigneth; let the earth rejoice; and let the isles, which are many, be glad.' He spake also in the same spirit, saying, 'The Lord reigneth from the wood.'[1] For it is the Holy Spirit, Who spake by the mouths of all His Prophets, Who maketh Himself manifest, like the tongues of fire on the day of the holy Pentecost.[2]
Fol. 2 *b* 2 Moreover David, the righteous king, | saith, 'The Lord reigneth; let the nations rage furiously.'[3] O David, thou hymn-writer, only a little way back thou didst say, 'The Lord reigneth; let the earth rejoice,'[4] but thou dost not say 'rejoicing in all the earth'. And again thou dost speak, making a distinction between the islands and gladness and the tribulation of heart of the men who do what is evil. For wrath in a man is wont to bring in its train sorrow of heart. But simple readings will not delight the hearts of those who
Fol. 3 *a* 1 listen if | they do not find the interpretations thereof or that
ⲅ which shall declare unto them the meanings thereof. And behold, we will invoke the Holy Spirit, Who is One and is the same as the Father and the Son, so that He may open the eyes of our hearts in order that we may be able to understand a few particulars of His true knowledge, which He spake by the mouth of His holy Prophets. Now I myself alone am not capable of doing this. We will, however, keep with joy the festival of the Cross together with all the orthodox
Fol. 3 *a* 2 people who | have assembled in this holy place this day from all parts of the country to glorify the Cross, and to worship and to bow down before Him Who ascended the Cross, our Saviour, Jesus the Christ, in order that He may permit all of us to enquire into His law and to understand His commandments.

[1] Ps. xcvi. 10, 12. [2] Acts ii. 3.
[3] Compare Ps. ii. 1; xlvi. 6; xcix. 1. [4] Ps. xcvii. 1.

Seeing that the Lord hath become King, we must know that He hath taken heed to time in order that He may manifestly become the King therein. Did not Daniel (*sic*) the prophet, the man | beloved, say, 'His kingdom is an ever- Fol. 3 *b* 1 lasting kingdom, and His sovereignty (or, dominion) is from ב generation to generation, and His power is from sea to sea, and from the river to the end of the world?'[1] And again, 'The Lord is the King of all the earth.'[2] And again, 'God is our King from everlasting.'[3] If thou wishest to know, O thou heretic who art a hater of God, that the Christ is the King of kings, hearken unto Matthew and Luke the Evangelists, who say, | 'When the Christ was born the Magi came Fol. 3 *b* 2 out from the place of the sunrise to Jerusalem, saying, Where is the King of the Jews Who hath been born? For we have seen His star in the place of the sunrise, and we have come to worship Him. And they presented great gifts unto Him as King.'[4] And if thou wishest to hear I will tell thee.

Now the case is like that of the king against whom a tyrant riseth up, wishing to have the mastery over him and his country. | The tyrant taketh captive his soldiers and slayeth Fol. 4 *a* 1 them, and he taketh his cities, and placeth them under his ה own rule, and maketh them pay him tribute. Then doth that king become exceedingly sorrowful because of all his host which another king hath carried away. And he taketh counsel with himself, saying, 'How can I possibly fight against this tyrant? For those who are in his power are turned into slaves of his, and they obey him.' If, however, this king go out to war, and fight against the tyrant, and conquer him, and seize the soldiers of his | host, and set all of them free Fol. 4 *a* 2 from the power of the tyrant who had carried them off into captivity, they (i. e. these soldiers) will blow blasts on their trumpets, and they shout joyfully that their own king hath delivered them, and that he hath become king over them

[1] Dan. vii. 27; Ps. lxxii. 8; cxlv. 13. [2] Ps. xlvii. 2.
[3] Ps. xli. 13; cvi. 48; Hab. i. 12. [4] Matt. ii. 1–11; Luke ii. 8.

once again. In times of old Sin had power and ruled in the world, and lawlessness transacted its business therein, and evil choked the lawful mastering influence, which was the mind. And the Tyrant led them all away captive, and slew them,
Fol. 4 *b* 1 and each | one did what seemed to be good in his own eyes;
ר in short, the chatterings of the Devil were spread abroad over the whole world, and there was no one that resisted the Tyrant who did these things unto them. Now had they fled away they would have ceased to be under the yoke of that Tyrant, and they would have been saved, but they did not do so, and that which is written was fulfilled in them, saying, 'They forsook the fountain of the waters of life'[1]; and again, 'It was death that pastured them.'[2] Therefore the
Fol. 4 *b* 2 prophet cried out, | saying, 'Not him that saveth, and not him that delivereth—men cannot save them.'[3] For, for no men, whether it be those who have been crushed under the weight of poverty, or those who have been fettered by some disease (or, sickness), or those who have been ruined in the law-courts, can death make an excuse for everything which they have done, neither can the angels save them. For the angels are immaterial beings, and they have neither bones nor flesh, and they are immortal; and the ministers are flames of fire,[4] and they are slaves in the service of those who created
Fol. 5 *a* 1 them, and they are unable to set free those who are in | cap-
ז tivity. But if the Lord of the slaves wished to make them free He could make them so in the twinkling of His eye.

Furthermore, the King of the denizens of heaven and the beings of earth paid good heed to those who had been led away captive by the wicked Tyrant, that is to say, the wicked Devil, who had conquered the men who had performed his will. Thereupon the King of glory came forth from heaven, but He did not bring with Him great multitudes to enable

[1] Jer. ii. 13. [2] Compare Ps. xlix. 14.
[3] Compare Ps. xlix. 7. 8; Job xxxvi. 18, 19.
[4] Ps. civ. 4; Heb. i. 7.

Him to remove those who were captives from the hand of the wicked Tyrant in Amente. | He did not come in a form visible Fol. 5 *a* 2
to every one, or in great glory, but only in the glory of His Father, which He did not leave behind Him, and the Father did not wish to take it from Him. And He arrayed Himself in that humility wherewith He waged war against the wicked Devil, I mean to say the holy Flesh wherewith He clothed Himself, the Flesh wherein He arrayed Himself in accordance with His own desire, the Flesh which was not produced by human seed, and which did not make seed to proceed from it, the Flesh wherein was included everything with the exception of sin and guile. For He never committed sin, | neither was Fol. 5 *b* 1
guile found in [His] mouth. Inside the Flesh was God, and ה
outside it also. Inside was God, but man could not see Him. And outside He wrought great miracles and healings of all kinds. His hand that was stretched out raised the dead, that is to say, the son of the widow who was in Nain. Now on this occasion the dead man came to life again after he had been dead for a night, on the day following his death when they took him out to the tomb to bury him. He stretched out His hand of human flesh and God, and | ordered [the Fol. 5 *b* 2
bearers] to set down the bier whereon he was, and those who bore him stood still. And with one single word He raised him, and gave him to his mother, and she took him and departed to her house.[1] He danced for joy and blessed God, and she drew back from him, and gazed into his face, and marvelled. And crowds of people were running up to him uttering cries, and wishing to be sure that it was he. And the men and the women who had come forth [from the village] with him to follow him to the grave, according to the pagan custom, turned back before they decided to depart to their houses, and they did not return to their houses until Fol. 6 *a* 1
they had | seen the miracle which had happened. They saw ס

[1] Luke vii. 11–15.

the winding sheet and the grave clothes, they handled him that had been dead, they mounted on the shoulders of men, and they departed into the city and became witnesses concerning things that were incredible. And when every one had seen the miracle they believed on Jesus the Christ.

Now when the Pharisees, and the scribes, and the elders of the people had heard of this, they were wroth with Jesus, because He who had given life unto them had raised the
Fol. 6 *a* 2 dead, and they | spake evil things concerning Him. Therefore was that which is written fulfilled in Him, 'The Lord is King! Let the nations rage furiously.'[1] The Lord is King! He hath raised the dead. The stupid Jews were wroth with Him, they wished to kill Him. The Lord is King! He drove away devils, He made Beelzebub to be a creature of contempt, He cast out the devils. The Lord is King! He cleansed the lepers. [The stupid Jews] were wroth with Him, and they wished to put Him to death because of Lazarus.[2]
Fol. 6 *b* 1 All the people went to see Him, and | they all believed in
ī Him. The Lord is King! He healed those who were paralysed.[3] The ungrateful were wroth with Him, and they called Him 'the son of Joseph the carpenter'.[4] And similarly the Devil and his demons are wroth with a sinner when he repenteth, even as they were in the present case of Isaac the Samaritan, who was a native of the village which is called Iôppê (Joppa). He heard a multitude of men in that place saying, 'Let us go into Jerusalem, and let us worship the
Fol. 6 *b* 2 Cross | of Jesus, for the festival draweth nigh'; now the Samaritan custom is for all men to take all their property with them. And Isaac the Samaritan also said unto his household, 'Saddle our beasts, load up our gold and silver [upon them], and let us take them to Jerusalem with the multitude which is departing thither. Let us go to the well

[1] Compare Ps. ii. 1. [2] John xi. 14, 46, 53.
[3] Matt. ix. 2; Mark ii. 10; Luke v. 24.
[4] Matt. xiii. 55; Mark vi. 3.

of Gabaôn, and purify ourselves, and all our belongings. Let us go together with all the faithful who are going thither to the festival, so that the Lebarites may not fall upon us, and rob us of our possessions.' | Now this was the Fol. 7 *a* 1 custom of the Samaritan people: They used to take all their ιδ̄ possessions, from that of the highest value to that of the lowest, and sprinkle them over with the water [from this well], according to the desire of their evil hearts. If one of them died [on the road], or a woman who was pregnant resumed the way of women, [the kinsmen] when they arrived [at the water] used to wash them in it, because of the accursed (?) wish of their hearts. Besides these things, [Isaac] the Samaritan journeyed with the believers, and he wished to wash himself in the [waters of the] well which is in Gabaôn, and also all | his possessions. Now this is the well Fol. 7 *a* 2 by which Jesus (Joshua) the son of Naue (Nun) built an altar. When he had divided the land of promise among the children of Israel, he circumcised them at that place by the well.[1] Therefore the Samaritans say that whosoever shall wash in [the waters of] that well, or shall dip his feet or his possessions therein, shall never have need to wash them again. It maketh the sun to travel in his course, | and when Fol. 7 *b* 1 thou sayest, 'The sun hath set,' the darkness cometh upon ιη̄ them immediately.

And the believers and the Samaritan came to a lake of water, and the believers went down to it in order that they might drink, and their children, and their beasts. And the Samaritan found water and he drank, and his men and his beasts did so according to their need (?). And the Samaritan said unto one of the Christians, 'It must be a vexatious (?) thing for you to have to go to Jerusalem to worship | a log of Fol. 7 *b* 2 dried up wood, whereon a man who was a prophet was put to death. It is not right to worship it, for through this ye and

[1] Compare Joshua v. 2–9.

your children, and [your] beasts shall die of thirst, for God will be wroth with you, and will make the waters to become putrid.' And a certain God-loving presbyter whose name was Apa Bacchus heard these words; now he belonged to the Orthodox Faith, and he paid attention to the things which the Samaritan was saying, for he was uttering terrible blasphemies against the Holy Wood of the Cross of our Lord
Fol. 8 *a* 1 Jesus, the Christ. And Apa Bacchus answered and | said
ⲓⲉ unto the Samaritan, 'What is thy name, and of what place art thou a native?' And the Samaritan answered, 'Isaac is my name, and Moses and Joshua are they who gave to me the Law, and they spake from God. The Son of Mary was a Prophet of God Whom the Jews crucified because he abrogated the law of the Sabbath. God delivered Him over into their hands. He went up on a certain mountain, and it
Fol. 8 *a* 2 is not known what | became of Him. They seized other thieves and another man, one Jesus, who was also a prophet, and Him they put to death on the wood of the Cross. This is He Whom ye now receive. Of Him nothing is found, in vain do ye go to worship Him. And it is not seemly to worship the work of men's hands, nay, we must worship God alone, even as He spake unto our father Moses, for He gave unto him the Law, saying, 'Thou shalt not worship any strange god.'[1]

And when Apa Bacchus the presbyter had heard these
Fol. 8 *b* 1 things he was wroth | with a divine wrath, and he said unto
ⲓⲍ the Samaritan, 'The name which the Patriarch gave unto thee is good, but thy faith is vanity, and thou hast become diseased through thy sins. However, neither the name nor the apparel of a man can save him if he be not perfect in the Orthodox Faith. Verily I hold the pagans to be more blessed than thou, for they have no right knowledge whatsoever, and they have never read about the Creator-God as

[1] Compare Exod. xx. 3; Deut. v. 7; vi. 14.

thou hast done. Thou sayest, All the works which God hath created, and which the faithful receive with thanksgiving, are abominable to me. Hast thou never enquired, O Samaritan, or dost thou know what is written, "Everything which God hath created is good, and nothing is to be despised, and all are to be received with thanksgiving?"[1] O thou senseless Samaritan, we do not worship the Cross as God, but we bow down to it, and we glorify it because the Son of God glorified it, inasmuch as He | completed His Fol. 9 *a* 1 dispensation upon it. Hearken unto me, O Samaritan, and ϊε I will speak to thee. The serpent of brass which Moses made in the desert in days of old, and which was made manifest, was a marvellous thing, for it resembled a living serpent; and if one of the children of Israel came to the serpent of brass quickly when he was bitten by a serpent, and looked at it, he obtained relief. For ancient [writers] say that the serpents which God sent among the children of Israel were so deadly that | if a man were bitten by one of them Fol. 9 *a* 2 his limbs rotted away and fell from [him] little by little until his whole body perished. If then the serpent of brass, concerning which God spake to Moses, made the spitting serpent, that is to say, the viper, to be of no effect, shall not the wood of the Cross make to be of no effect the poison of the serpent of the mind, that is to say, the Devil, to which thou givest a place within thee? The wood of the Cross became a resting-place for my Lord Jesus, the Christ. He Who was the God of the wood of the Cross Himself went up on it | of His own Fol. 9 *b* 1 free will. He died for our sakes, for us sinful men. When ιϛ the Lord bowed His head upon it, and yielded up His breath, according to the wish of His Good Father, it was the wood of the Cross that removed the "middle wall of partition"[2] which was between us and God, our Father, through His Only-begotten Son, Jesus the Christ, Who went up on it for us.

[1] 1 Tim. iv. 3. [2] Eph. ii. 14.

The ark which Noah made in days of old, according to the command of God, carried both men and beasts, which were saved from the waters of the Flood. But thou, O Cross, didst
Fol. 9 *b* 2 carry | Him Who commanded Noah to make the ark, and to gather together in it creatures of every kind, and food for their sustenance, like a good steward, and to give a remnant to the world. And again, O Cross, thou didst create a new world, when the blood of the spotless Lamb, the Christ Jesus, the Son of the Living God, was shed upon thee.'

And when Isaac the Samaritan had heard these things which Apa Bacchus was saying he marvelled, and spake unto
Fol. 10 *a* 1 him, saying, 'Behold, thou sayest that Moses | wrought
ⲓⲍ great miracles, and that he made powerless the spitting serpent[1] which used to kill those who were bitten by it. [Very well. Now tell me] what miracle the Cross ever did, so that I also may believe in it.' And Apa Bacchus answered and said unto him, 'O Isaac the Samaritan, thou hast neither seen Moses nor his miracles, and hast, in any case, only heard about him, [and yet thou believest in him]; if thou wert to
Fol. 10 *a* 2 see the power of the | Christ, wouldst thou believe on Him, and on His Holy Cross?' The Samaritan said unto him, 'Even if Moses and Joshua were to speak to me I should never believe in this wood of which thou speakest, unless I had seen some mighty deed performed by it.' And Apa Bacchus the presbyter answered, saying, 'Not for thy sake only will I perform this wonderful sign, but for the sake of this multitude of people who have come to worship the wood of the
Fol. 10 *b* 1 Holy Cross of our | Lord Jesus the Christ, so that they may
ⲓⲏ not be offended like thyself, and I will pray to Him that went up on the Cross, and died for us of His own free will, and for our salvation.' And he prayed by the side of the lake, saying, 'O Thou Who didst make the rivers to flow with sweetness, so that men of every race might drink

[1] Num. xxi. 9.

thereof, O Thou Who didst make the sea to be bitter, and then didst cause the rivers to flow into it, whereupon it ceased to be bitter, and became salt, who is there, O Thou man-loving | God, that can comprehend Thy wisdom? For in the Fol. 10 b 2
very beginning Thou didst gather together the floods and waters into one place, and Thou didst make firm the earth in the heart of the waters. Thou didst divide the waters and didst make them into three parts. One part Thou didst make the firmament, and another part Thou didst make the sea and the rivers, and the third part Thou didst place under the earth, and Thy foresight did make beneficent regulations for them. Thus in the countries which have no rivers Thy goodness gathereth together the rains, and those who have need of the water which is | under the earth will find it there. He Fol. 11 a 1
who hath heard of Moses the Prophet [knoweth] that he ιθ
made sweet the waters in Elim[1] that were in twelve wells. Thou didst shew him a certain kind of wood, that is to say, the wood of the Holy Cross. Thou art able to make these waters sweet, for unto Thee alone belongeth power over everything. Now therefore, O Lord my God, as Thou didst reveal this wood to Moses, so that every one who belonged to the people of Israel might believe, let now also Thy Name be glorified, even as Thou hast | been glorified by all Thy works. Fol. 11 a 2
And let not the heathen say, Where is their God?'

And as Apa Bacchus was praying to God a voice came unto him, saying, 'He who believeth upon Me shall say to this mountain, Remove thyself to this place, and it shall move itself [there], and nothing shall be impossible for him that believeth.[2] For whosoever shall believe in the Cross shall be able to do these miracles, and he shall obtain whatsoever he seeketh; and whosoever receiveth Me receiveth Him that sent Me. | Now therefore, that for which thou hast asked Me Fol. 11 b 1
shall be [given] unto thee, for the sake of the faith that is in ιθ

[1] Exod. xv. 23–7; Num. xxxiii. 9.
[2] Matt. xvii. 20; xxi. 21; Mark xi. 23.

thy heart. Whosoever layeth hold of perfect faith unto him belongeth everything.' Thereupon the holy man, Apa Bacchus, took two little pieces of wood, and tied them together in the form of the Holy Cross, and threw them into the lake of water, and cried out, saying, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth, and for ever and ever. Let every one who |
Fol. 11 *b* 2 believeth in the Cross of Christ drink thereof in faith. But let not those who are enemies of Christ, and who do not believe in Him or His Cross, drink of the water of this lake, for it shall [taste] to them like vinegar and bitter gall.'

And when Apa Bacchus had finished pronouncing these words he cried out to the multitude in the voice of the Gospel, 'Whosoever thirsteth let him come to me and drink,[1] and whosoever believeth in the Cross of Christ.' And a multitude of believers went to the lake, and took [water] from it, and they found it to be sweeter than honey, and exceedingly good. And when those who were pouring out (or, drawing) the water
Fol. 12 *a* 1 looked down into the lake, they discovered and saw | there
ⲕⲁ a little cross in the form of a torch of light, and they all cried out, 'One is the Christ Jesus and His glorious Cross.' And when the Samaritan heard these things he was afraid, and he did not wish to speak against the Cross again. And when the Samaritan was thirsty he went to drink water at his own watering place, and when he did not find any there he was greatly troubled in his mind, and he did not know what to do, for he and his men were consumed by thirst. And when he was suffering sorely from thirst, he rose up and
Fol. 12 *a* 2 went to the lake, he and his men, to draw | water to drink, and the Samaritan looked down into the lake, and he saw the similitude of a cross which was in the form of a torch of light. Then taking boldness to his heart, and casting fear from him, he drew some water from the lake and drank, and he found that it was like unto vinegar, and that it was bitter and was

[1] Isa. lv. 1; John vii. 37.

stinking. And the Samaritan cried out, 'Verily, the Christ and His Cross are not working miracles for us to-day.'

And straightway he went to the holy man, Apa Bacchus, and he said unto him, 'Take my possessions which I have brought on the road with me, and give them to the | poor, and Fol. 12 b 1
shew thou me the place of the wood of the Holy Cross, and ⲕⲃ̅
I will worship it.' And the presbyter said unto him, 'My son, money may not be taken for the gift of the Holy Spirit. Nevertheless, if thou wouldst become perfect, arise, go into Jerusalem, and seek out the holy place of the Resurrection. Go thou into the church there, and thou wilt find our father the bishop, and the orthodox believers assembled with him, for they are celebrating the festival of the Holy Cross, to-day being the day of the festival of the finding thereof. And when thou hast gone in he will instruct thee in the way of salvation, and thou shalt see | the power of the Christ and Fol. 12 b 2
of His Holy Cross.' Then the holy presbyter, wishing to strengthen the heart of the Samaritan, and to confirm him in the faith, made the Sign of the Cross over the waters which had been drawn from the lake, and which were as acid as vinegar, and straightway they became sweet, and [the Samaritan] and his men drank of them in faith. And a very great multitude of people came to the holy man, Apa Bacchus the presbyter, and received a blessing at his hands. And when the [Samaritan] saw the multitudes he was greatly afflicted, and he departed and hid himself, and then he came into Jerusalem. And the multitudes of people who were by the lake rose up and came to Jerusalem, and | Isaac the Fol. 13 a 1
Samaritan came with them, following after them with those ⲕⲅ̅
who formed his company.

We will [now] describe unto you a great miracle which took place, and which is worthy not to be passed over. Now certain men, who were round about the lake whereof we have been speaking, told us that the holy man, Apa Bacchus the presbyter, was praying over us, and when he ceased the water

which had been stinking and full of worms became sweet water. And they said, moreover, 'When Apa Bacchus had gone into the lake we saw with our own eyes the form of the Cross, which was like unto a fiery torch, and shone exceedingly |
Fol. 13 *a* 2 brightly.' And when the people had drunk they found the water exceedingly sweet, and they would never have known that the waters were at one time putrid had it not been that one of them knew how to read. He saw certain letters written upon a wall which was plastered with ashes, and there were written upon it letters which had been traced by the holy man, Apa Bacchus, thus: 'Concerning the matter of its waters. The Christ and His Holy Cross made them sweet, so that believing men might drink of the same freely, and with thanksgiving, and so that they might be unto them for healing. When, however, the enemies of the Christ, who believe neither in Him nor in His life-giving and saving |
Fol. 13 *b* 1 Cross, drink this water it shall become unto them as acid as ⲣⲥ strong vinegar and bitter.' And when the believing men heard these things from the man who knew how to read letters they drew some of the water, and they drank, and they found it to be exceedingly sweet. And they marvelled when they saw the place of the Cross of light at the bottom of the lake; now it was like unto a torch of fire. And when those who were sick bathed themselves in the water they obtained
Fol. 13 *b* 2 relief. Now the lake was in the field of Pidôn, in | Diospolis.[1] And when those who were enemies of the Christ passed on to drink from the lake the water thereof became [in their mouths] like exceedingly strong acid, and it was to them putrid; but to those who confessed the Christ and who believed on His Holy Cross with all their hearts the water was sweet and cool. And because of this matter many pagans transferred themselves to the faith of the Christ, that is to say, through the appearance of the Cross which was visible to

[1] The pool, or lake, referred to is clearly the famous pool now called by the Arabs *'Ain ash-Shems*, at Heliopolis, near Cairo.

every one at the bottom of the lake, for it was shining brightly like a flame of fire. | And the very large number of believers Fol. 14 *a* 1 from that district gathered themselves together, and they were ΚΕ all of the same mind, and they built a church close to that lake, and they called it the 'Similitude of the Cross'. And I, Cyril, the least of men, consecrated it, and the miracle which took place therein I myself saw with mine own eyes. And behold, I will tell you about it by the love of God. Now lest it should appear to you that we are forgetting the principal subjects [of our discourse], that is to say, the Cross of our Lord Christ, | and the verse which is written in the Fol. 14 *a* 2 Psalms, 'The Lord is King; let the earth rejoice,'[1] and the words which God spake unto Moses, saying, 'Make ye to Me a feast three times every year,'[2] and also Isaac the Samaritan, whom I baptized, we will now finish our discourse on these subjects, and we will then bring it to a close, by the Will of God, to the glory of the Cross, the festival of which we are celebrating this day, and by Him Who went up on it, our Lord Jesus the Christ.

And it came to pass that when Isaac the Samaritan had come | into Jerusalem he enquired at once for Cyril, my Fol. 14 *b* 1 feeble self, and he was told by a deacon, 'Cyril is celebrating ΚΕ the festival in the shrine of the Resurrection, the festival of the Holy Cross.' And Isaac said, 'Wilt thou take me to him? I am not a Christian, but a Samaritan; I have, however, seen a great miracle in connection with the power of the Cross.' And the deacon came and told me, and I gave him permission to bring Isaac to me. And I said, 'Go, bring in the | wandering sheep, and take him into the church of the Christ, Fol. 14 *b* 2 and let him hear the words of the catechism; and when his repentance is manifest to every one we will baptize him.' And the deacon went to Isaac and said unto him, 'Come into the church, and thou shalt see the might of the Holy Cross.'

[1] Ps. xcvii. 1. [2] Exod. xxiii. 14.

And he put the men of his company into a certain part of the church, and he saw what made him greatly afraid, namely, a multitude of beings dressed in white. And he was terrified and seized with quaking, and he would most
Fol. 15 *a* 1 certainly have fled from the church if the | deacon had not
ЯZ put courage into his heart, saying, 'Fear not, for the Christ shall receive thee to Him.' And he remained and listened to the passage that was being read, that is to say, the verse that we read in [the Book of] Ezekiel the Prophet (and the words were fulfilled in him), 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live.'[1] And again, 'There is joy in heaven over a sinner that repenteth.'[2]

And when he heard these things he drove fear out of himself, and his spirit exulted, and he hearkened to the word
Fol. 15 *a* 2 of God, and | he paid diligent attention to the words which he heard. And they burned within him like a fire, and they were as sharp as a sword, according to what the prophet spake, saying, 'The Lord spake unto me, saying, Behold, I have set my words in thy mouth like a fire, and my people like wood for the burning.'[3] Thus then do we complete the fundamental argument of our discourse on the verse which is written in the Psalms, 'The Lord is King; let the earth rejoice.'[4] The kingdom [is that of] the Only-begotten Son of God the Father, and of His great exaltedness. He arrayed
Fol. 15 *b* 1 Himself in humility, He came to us, | He humbled [His]
ЯH pride, [and He was] not like the sacrifice which is slaughtered straightway, but He was left bound until the appointed time of the Father. And when the appointed time for which He had come was fulfilled, according to His own free will, and according to the dispensation of the Will of His Father, [the Jews] crucified Him for our sake, and He died and rose from the dead. He despoiled Amente, He brought up therefrom

[1] Ezek. xviii. 32; xxxiii. 11.
[2] Luke xv. 7, 10.
[3] Jer. v. 14.
[4] Ps. xcvii. 1.

the [souls who were in] captivity, and departed with them to His Good Father, and sat down upon the glorious throne on the right hand of His Father. And the hosts of heaven cried out, saying, 'The Lord is King, from the trees of the | wood Fol. 15 *b* 2 ..... Let the heavens be glad, let the earth be glad, for He hath had mercy on His people, and hath redeemed their captivity. The Lord is King. He hath put on strength, He hath girded it on,'[1] that is to say, the flesh which He took from the holy Virgin Mary, and which she put on Him. And she became one with Him in His Godhead. He went up into heaven, He sat down at the right hand of His Father upon the throne of His glory, He created a thing of might, He bound Himself to it, that is to say, the wood of the Holy Cross, and He loaded Himself therewith, and took it up with Him into heaven. And He will bring it again with Him at His second coming | when Fol. 16 *a* 1 He shall come to judge those who are living and those who RC̄ are dead.[2] The righteous and the sinners, [and] those who have believed in the Cross, shall see [it] going before Him, and the angels carrying along the Cross like the standard-bearers of an army.

But some one will say unto me, 'Why did they crucify Him, and bring the Cross to the place of giving judgement? Why did they bring Him?' [They did so] because of the stupid Jews, and because of every one who did not believe in the Cross of Jesus, and in order that they might not think that He was different from Him that would come as a judge to judge those who were living and those who were dead. For He shall come in the glory of His Father, and with His angels, and He shall display the Symbol of | the Fol. 16 *a* 2 Cross of heaven (?), that Cross which is the hope of every one who shall be sealed therewith. To sum up the matter: Baptism is incomplete without [the Sign of] the Cross. And

[1] Ps. lxxxv. 1; xciii. 1; xcvi. 6, 12. [2] Acts x. 42; 2 Tim. iv. 1.

doth not the priest make the Sign of the Cross over the vessel of baptism with his finger? Otherwise it would lack the Holy Spirit. It is the Cross wherewith demons and unclean spirits are driven away, and when the Sign of the Cross is made against them they flee from (?) the Holy Life; it is the pledge of the kingdom which is in the heavens.

Now observe, O my sons and daughters, that the hour is far advanced. And I observe also the multitude of people who have come to the festival, wishing to hear the word of God in purity, and to celebrate the festival, for the Lord said, |
Fol. 16 b 1 'Make three seasons [of the year] festivals to Me,' that is
ܐ to say, 'Make a festival to Me three times.' On the fourteenth day of the new month, which is Parmoute,[1] God commanded Moses to cause to be slain a sheep, perfect in every respect and a full year old, and to smear the doorposts of their houses [with the blood], so that the destroyer might not destroy their first-born.[2] And for us also who are Christians a spotless Lamb hath been slain for us, Christ Jesus the Lord, to Whom the true lamb, Mary, the spotless Virgin, gave birth. For He was slain upon the Cross on the fourteenth |
Fol. 16 b 2 day of the new month, and He was slain upon the rock of stone, Golgotha,[3] that is to say, 'the place of a skull'.[4] And they pierced His right side, and blood and water came out. On what was His Blood poured out? Behold, it was shed on a rock of stone, on Golgotha, and that Blood shall never disappear until the end of the world, and that Blood shall be a mark of shame for the Jews, and of disgrace for the people. And we Christians take that Blood and shed it on the doorposts of our houses, that is to say, on our mouths, and on our lips. And when we have received His perfect Blood, and

[1] April 9. [2] Exod. xii. 1–13.

[3] Heb. גֻּלְגֹּלֶת, Chald. גֻּלְגֻּלְתָּא, Ar. جلجلة.

[4] The skull referred to is said to be that of Adam, whose bones were buried in this place by Melchizedek, الموضع الذى دفن فيه ملكيزاداق عظام ادم. See Bar Bahlûl, ed. Duval, col. 448.

have drunk thereof, | we eat His Flesh, and we are safe from destruction, and we trample upon the Devil and all his evil thoughts. Fol. 17 *a* 1 ⲗⲁ

Where did they lay the Body of the Lord? They laid it in a tomb, which was in the place wherein we celebrate the festival this day. And who was it that raised Him from the dead? No man is able to find out this matter, nor doth any one know it, except the Father alone, Who raised Him up from the dead. For it saith in the Book of Psalms, 'The Lord hath risen like a man who hath been asleep, and like a warrior who hath been | drunk with wine.'[1] Who was the first person to meet Him, or unto whom did He shew Himself except Mary the Magdalene, the Mary who was the sister of His mother, who conceived Him without [the help of] a man, and brought Him forth without birth pangs, and reared Him without anxiety and pain? For a period of forty days He appeared unto the Apostles eating and drinking with them. And afterwards He addressed them, and spake unto them, saying, 'Go ye forth into all the world, teach ye all the heathen, and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.'[2] | And He promised to them straightway the Spirit, the Comforter,[3] after the holy Pentecost. Fol. 17 *a* 2 Fol. 17 *b* 1 ⲗⲃ

As concerning the season of which God spake unto Moses, saying, 'Thou shalt rejoice therein, and thy wife, and thy son, and thy servant, and thy cattle, and thy servants whom thou hast bought for money, and everything which is thine,'[4] this season is for us the seventh festival, that is the festival of Pentecost, which is the first day [of the week] whereon the Spirit came upon the Apostles. For as the diligent husbandman is wont to go into his field, and to cleanse it, and to pluck up the thistles and the tares, which have taken root therein, | and afterwards to sow it with seed with a generous Fol. 17 *b* 2

[1] Ps. lxxviii. 65.
[2] Matt. xxviii. 19.
[3] John xiv. 26.
[4] Deut. xvi. 14.

hand, and to plough it with a plough, and as the diligent husbandman also considereth the weather at that season of the year, and whether rain will be likely to fall on the seed and make it to sprout vigorously, and whether the seed will become a good crop through the wind and the dew which shall come upon it from heaven through God, even so did our Lord Jesus the Christ act towards the holy men, that is to say, towards our Fathers the Apostles. He cleansed them from every defilement, and from every kind of guile, up to the time of the holy Pentecost, wherein He sent upon them the Paraclete, the Holy Spirit, the Spirit of truth, and He filled
Fol. 18 *a* 1 them with all knowledge, and they spake | with divers tongues,[1]
λϛ which they knew not, and they performed mighty deeds and miracles, and they brought forth the things which belonged unto the Lord, some a hundredfold, some sixtyfold, and some thirtyfold. This now is the season wherein we keep the festival according to the command of the Lord, not with over-eating and not with excess of wine and merriment, but with partakings of the Sacrament, and with the singing of psalms and hymns, saying, 'Let us come out openly, and let us sing psalms unto Him joyfully; for He is our God, and we are His people.'[2]

And when He had gone up to His Father, and had seated Himself on His right hand, [the angels] cried out, saying, |
Fol. 18 *a* 2 'The Lord is King over all the heathen, the Holy God sitteth upon His Holy Throne.'

Now the Lord said unto Moses, 'Make a feast to Me three times each year.'[3] Which then of your festivals is the greatest to-day, O my beloved? [Is it not] this which taketh place in the first month of each year, that is to say, the festival of the Manifestation of the Cross? And we will now make the matter clear to you, and shew you why we celebrate the festival of the Holy Cross to-day. Now the

[1] Acts ii. 4; x. 46; xix. 6. [2] Ps. c. 2, 3. [3] Exod. xxiii. 14.

Jews lied concerning the Resurrection of the Lord, and they said, 'He did not rise from the dead, but His disciples came by night and carried Him away secretly whilst we were sleeping.'[1] And | it was their intention to conceal the glory Fol. 18 *b* 1
of the Cross, according to the representations of Irenaeus, $\overline{\lambda\beta}$
and Josephus, and Philemon on the authority of Hebrew writers, because of the wrath of the Jews against the disciples of our Lord and the Cross of our Lord. And there was very great wickedness in the hearts of the Jews, who crucified the Lord upon the wood of the Holy Cross, and they wished to burn the Cross after the Lord had risen from the dead. Now the wood of the Cross was fixed in the ground, in the place where they had crucified the Lord upon it. And when, little by little, a tumult [had arisen]—now the disciples | hid themselves because of the fear of the Jews— Fol. 18 *b* 2
Joseph of Arimathea rose up, and came to Nicodemus, and said unto him, 'Behold, the Jews, and the chief priests, and the other [members] of the Sanhedrim are taking counsel together, saying, Let us burn the Cross. Now therefore, let us take it and hide it, so that they may not be able to carry into effect what they are planning.' And the two men rose up, and came to the 'Skull' by night, and they found the holy wood of the Cross of Jesus and the superscription which Pilate affixed thereto. And there were nails that were standing in it, that is to say, the nails that had been driven into the body of the Lord, and through His | hands and His Fol. 19 *a* 1
feet, and they hid them, and also those of the thieves, for $\overline{\lambda\epsilon}$
they could not [carry them away], because of [their] fear of the Jews. And Joseph said unto Nicodemus, 'Let us cut the wood of the Cross off close to the base, and carry the Cross away together with the [other] crosses, and place them in the tomb, in the place where they laid the body of the Lord; for the tomb is mine, and I have never laid in it any

[1] Matt. xxvii. 64; xxviii. 13.

other body except the body of Jesus, and behold, He hath risen from the dead.' And they did according to these words, and they took [the crosses] into the tomb, which was hard by the place where they had crucified Jesus; and they
Fol. 19 *a* 2 rolled | a stone before the mouth of the tomb and departed, and no man knew what they had done for a very long time. Now the disciples used to go into the tomb daily, and they prayed there by night secretly. And they used to carry thither the sick, who received healing through Jesus and His Holy Cross. And when the devils who had taken up their abode in men approached the tomb they used to cry out, saying, 'Jesus laid a penalty on us in the flesh. And now that they have crucified Him the wood of the Cross continueth His work in the tomb, and inflicteth suffering upon us, and casteth us out from the bodies wherein we have sojourned.'

Fol. 19 *b* 1 Hear, moreover, another great miracle which our | lords
ܐ fathers the ancients have related unto us. A certain man who was a Jew used to live in Jerusalem in the old days, and he was exceedingly rich, and his name was Kleopa. He suffered cruelly from gout, and he was never able to walk upon his own feet, and he was wholly unable to mount a beast to ride, and he was always carried about on a litter; and [his servants] used to wash him, and carry him whithersoever he wished to go. And that man had not entered into the counsels of the lawless Jews who crucified the Lord of glory for our sakes, and he commanded his slaves, saying, 'Take no part with these lawless Jews who wish to put to |
Fol. 19 *b* 2 death Jesus the Nazarene through jealousy and envy, for I know that He is the Son of God, according to the prophecy of our Fathers the Prophets, and that Mary, our sister, conceived Him by the Holy Spirit. Now this Mary is the daughter of Kleopa, who is surnamed Joachim, the brother of my father, and I believe that she never knew man, and that it was the Holy Spirit Who came upon her,

according to the voice of the archangel.' And this righteous man, that is to say, Kleopa, had an only son whose name was Rufus, and who was grievously sick of a fatal disease. And when only a few days remained | before Rufus would Fol. 20 *a* 1
die, Kleopa called his slaves, and said unto them, 'Get ye ⲗ̅ⲍ̅
a stone-mason, who can hew stone, and let him hew a tomb for my son in the rock near the tomb of Jesus the Nazarene. There will I bury my son, and when I die do ye bury me in it.' And they did according to his word, and prepared the tomb. I have made to live Rufus, the son of Kleopa.[1]

And it came to pass that after two days Rufus died. Now the day on which he died was the Sabbath, and Kleopa did not wish to take his body out to the tomb [on that day], so that the Sabbath might not be profaned. And on the morrow, which was the first day of the week, | they took Fol. 20 *a* 2
the body to the tomb upon a bier. And his father put himself on a litter (?) and they lifted him up, and carried him out with the body, and he kept close to it, and wept for his son with very bitter sorrow. And when they had arrived at the tomb of Jesus, they set down the body of Rufus on the ground, and they placed his father by the tomb of Jesus. And Kleopa was sorrowing for his son, and he wept and cried out, saying, 'O my beloved son, would that these were the days when Jesus the Nazarene, Who raised the dead, was on the earth, for then I would have gone to Him, and made entreaty to Him, and He would have raised thee up for me. For He raised up others, | and they are in the body with us Fol. 20 *b* 1
to-day. He raised up Anna,[2] the daughter of Jairus, the ⲗ̅ⲏ̅
chief of the synagogue, thy mother's brother, and behold, she also is in the body this day. He raised up Lazarus[3] our brother from the dead. If, however, it be His will, may the Lord Jesus receive thee into His kingdom for ever.'

And Kleopa said these words to the Christ Jesus in great

[1] Either some words are omitted or this sentence is out of place.
[2] Mark v. 22, 42; Luke viii. 41. [3] John xi. 44.

faith. And straightway a strong, sweet odour came forth from the tomb of Jesus, and Kleopa saw with his own eyes the form of a Cross of light that proceeded from the tomb, and rested on the bier of the dead man; and straightway the dead
Fol. 20 *b* 2 man | rose and sat up. And when his father saw that his son had risen and sat up, he leaped up in the joy of his heart, and stood upon his feet, and became like a man who had never been ill at all. And a mighty fear seized upon those Jews who were walking with him, for they saw the dead man sitting up, and his father, who had been sick of the gout, rushing about from one place to another. And they removed the grave-clothes [from Rufus his son], and they dressed him [in others], and he rose up and stood in their midst. And the Jews said unto him, 'Who is it that raised thee up?' And he said unto them, 'It was a Man of light
Fol. 21 *a* 1 Who came forth | from the tomb bearing a Cross of light,
$\overline{\lambda\theta}$ and He stood over me, and raised me up, and I have come to life once again, even as ye see.' And they said unto Kleopa, 'By what means art thou able to walk? Who healed thee?' And Kleopa answered with great joy, saying, 'He Who hath raised up my son, who had been dead for two days, He it is Who hath healed me.' And he took hold of his son's hand, and went with him into the city with great joy, and they blessed God and His Only-begotten Son Jesus the Christ, our Lord, and they cried out, saying, 'Great is Thy power,
Fol. 21 *a* 2 O Jesus the Nazarene, for Thou hast put | Thy power into Thy Holy Cross, which giveth life unto those who believe in Him. In the place of grief Thou hast given unto me two-fold joy and gladness, and the resurrection of my son, and the healing that hath come to me.'

And when all the people heard what had happened unto them they marvelled, saying, 'Kleopa hath recovered from the disease from which he suffered, and his son hath been raised up from the dead.' And they brought to Kleopa the widows and the orphans, and he provided full meals for them,

and he distributed among them much money, and on the morrow he made his slaves free men. And he and his son went to the Apostles, and together with all his household received | baptism in the Name of the Father, and of the Son, Fol. 21 *b* 1 ⲙ̅ and of the Holy Spirit, and they became excellent disciples, and they preached the Christ and His Cross. And when the Jews saw the miracle which had taken place they believed on the Christ Jesus.

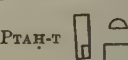
Now when the scribes and the Pharisees heard of the great miracle which had taken place at the tomb of Jesus they said, 'Let us burn it with fire.' And the chiefs of the synagogue and the Jews said unto the high priests, 'Let the fire seize it [if ye wish], but rather let the Jews | defile the place with Fol. 21 *b* 2 their filth, so that the tomb may nevermore be had in remembrance.' And this counsel was pleasing unto them all, and a proclamation was sent out through the whole city of Jerusalem, saying, 'Let men and women, when they clear out the dung from their houses, and from their workshops and stables, bring it every day, and cast it on the tomb of this deceiver Jesus. Whosoever shall be found not doing this shall be expelled from the synagogue and shall be fined a drachma of copper.' And this decision was promulgated throughout all Jerusalem, and the people were in the habit of carrying out their dung every day until the time of the Emperor | Vespasian, who laid waste Jerusalem. And up to Fol. 22 *a* 1 ⲙ̅ⲁ̅ the time of his coming against all the Jews they did not cease to do thus, according to the descriptions of Josephus, and Irenaeus, and other historiographer[s]. And the gate of light was defiled (?)[1] from that time until [the coming of] Vespasian, so that there was a vast mass of dung over the grave of Jesus, which was brought thither from the whole city. Now Vespasian brought great destruction upon the Jews. He slew thirty thousand of them, and he banished

[1] Rendering very doubtful.

three thousand to Egypt, and he wrote to Ptolemy, the
Fol. 22 *a* 2 Governor of Ekeptia,[1] | saying, 'Thou shalt not permit the Jews to possess any freedom whatsoever in the country of Egypt. Thou shalt neither permit them to traffic in things which are slain for sacrifice nor shalt thou permit them to have control over the milk and the wine. They shall have no control whatsoever over the oil-presses, and the wine-presses, and the threshing-floors, and the places wherein field produce is sold. But let them do the work of watering and tending the cattle in the country of Egypt, until they have gotten it all out of your hands.'

And the Egyptians afflicted the Jews severely, and they reduced them to a state of misery, which was worse than that wherein they suffered under the ancestors of the Egyptians in days of old under Pharaoh, when they were the bond-slaves of the Egyptians. If a young man encountered ten strong men of the Hebrews, even though they were not doing
Fol. 22 *b* 1 any harm to him, they would cry out to him | to spare them;

to this degree had God humbled them because of the arrogant wickedness which [they] had committed towards Him. Moreover, the whole of that generation which had crucified the Lord of glory came near to perish utterly, for they were slain by kings, and God also brought pestilences and famines upon them because of their sins. And the rest [of the Jews] who were left in Jerusalem forgot the custom of their fathers, and did not shoot out dung on the tomb again. And there was a very large quantity of dung on the tomb of Jesus, and on Golgotha; so great was it that no man remembered that the tomb was there. Moreover, men called the heap of dung |
Fol. 22 *b* 2 the 'Skull of Jesus', that is to say, 'Golgotha'. And the Devil was pleased with this, saying, 'I will remove the remembrance of the Cross from among those who were followers

[1] The Coptic equivalent of ḤE-T KA PTAḤ-T  , i.e. 'temple of the double of Ptaḥ,' one of the names of Memphis.

(or, ministers) of Jesus.' Assuredly the Devil did not know that the Cross would very surely receive glory from kings, and from all those who believed upon Jesus, and that those kings would close the doors of the temples.

And even though these people were the instruments (or, tools) of the Devil, who wished to hide the Cross, they were not able to hide it either partially or wholly. For the Cross was graven in the hearts of the faithful, and they all remembered it as if it were an *eikon*, and they contemplated | it as Fol. 23 *a* 1
if it were an *eikon*; and if it were hidden for a short time
they awaited [its reappearance]. But it was like unto the sun in its strength, which setteth in the evening, and sheweth itself during the day. It was like unto a bridegroom who cometh forth from his marriage chamber; even so was the Cross. The Jews hid it because of their wicked jealousy of the Lord Jesus the Christ, but it made its appearance again, being more splendid than ever, and it beautifieth the altar and the sacrifice. It is the Cross that strengtheneth the God-loving kings, and they mount it on their crowns, and they set it on the | golden sceptres in their hands. The Cross is Fol. 23 *a* 2
sculptured in the royal palace, and men set it up by the roadside. It is raised upon pillars and upon the corners of houses, so that it may be strength [for those who dwell therein], and for every one who passeth by. The Cross is also [found] on ships, and it delivereth them from storms and violent gales. It is in the coenobium of kings, and it giveth grace unto them; and [the mark of] the Holy Cross is prefixed to the documents of every kind that are written under their orders. Hail, thou strength and object of boasting of the Christians and the believing people! | Nothing Fol. 23 *b* 1
is done in the world without the Cross. No church is built
without the Cross. No altar is dedicated without the Cross. No Sacrifice is offered up without the Cross. No bishop or member of the clergy is ordained without the Cross. None is baptized without the Cross, for those who are baptized are

sealed with the Sign of the Cross at the baptismal vessel. Whosoever hath the Cross with him hath a great help near him. For the Cross putteth a bridle on littleness of heart (i. e. depression), and the Sign thereof maketh anger to disappear, and it giveth tranquillity in the place of wrath at the [holy] Table.

Fol. 23 *b* 2 As for believers, | the Cross blesseth their food through those who make the Sign over it. It is present at dinners (or, suppers), and with those who drink wine with joy. The Cross destroyeth the infidel enemies of the Cross, even as it destroyed Diocletian, and made him blind in both his eyes, and left him without strength; moreover, it became an exceedingly bitter enemy to him. And the Cross destroyed also Maximinianus, whose body suffered putrefaction whilst he was still alive, and whose tongue rotted in his mouth, because he had blasphemed the Cross. And again the Cross destroyed Julian the Apostate, because he forsook Jesus. And

Fol. 24 *a* 1 that apostate became a horn of the Devil | before Antichrist. He reviled the Holy Scriptures on which he had meditated very many times, and which he had recited with his mouth, which deserveth to be stopped for ever, and with his tongue, which deserveth to be cut out, because he read them and then reviled them. Verily he neither read them [with seriousness] nor understood them. For if he had known their meaning he would have glorified the object of praise of the Christians, that is to say, the Cross, and he would not have died an evil death. For he made himself an enemy of the Holy Cross whilst he was alive, and for this reason [he drank] waters other than those wherewith men are wont to slake their thirst, and this lawless man died through thirst.

Fol. 24 *a* 2 Now he drank the urine | of horses, and made himself mad (?). And his body was not worthy of a tomb, and it was not worth preparing for burial, and it was even as that of a poor man, since he made himself an enemy of the Holy Cross. Therefore let us not make ourselves love those who do works of this

kind, lest we inherit their destruction. Let us not make ourselves enemies of the Cross, so that those things which happened to the Jews may not befall us. For those who defiled the wood of the Cross, wishing to hide it, slew their children with their own hands, and they devoured their own flesh, because of the great hunger which was sent upon them by the God of truth, Jesus the Christ, | our Lord, in return Fol. 24 *b* 1
for the impudent and wicked act which they committed ⲙⲉ against Him when they crucified Him.

And again, they wished to hide His Holy Cross, according to what Josephus and Irenaeus, who report Hebrew tradition, have said in their histories of ancient things and times concerning the events that happened to the Jews. O brethren, far be it from us to make ourselves unbelievers in the Christ and in His Holy Cross, lest all these evils come upon us, for great is the might of the Cross. And I dare to say concerning the father of all mankind, Adam (and concerning all his sons, that is to say, ourselves), whom God | formed in His Fol. 24 *b* 2
own image and likeness, that if Adam was the image and the likeness of God, according to the Scriptures, with the exception of the [death on the] Cross, the whole of him was God the Word. When [Jesus] spread out His hands on the Holy Cross, He was of the same type as Adam, until He delivered us from our sins. And we who have believed in Him are of the same type as He when we spread out our hands in prayer. Finally, let us make ourselves to resemble our orthodox Fathers, who have gone to their rest, glorifying the Cross which giveth salvation.

I will now declare unto you | the principal object [of my Fol. 25 *a* 1
discourse], especially as God hath acted graciously towards ⲙⲍ us through Constantine, the God-loving Emperor, who rose like a bright and shining star, and who rose upon us from heaven. Now this Emperor Constantine was sprung from a stock that loved God exceedingly, and because of this the Christ gave him glory through His Holy Cross, and He

guided him through every country, and through every war until the day of his death. Constantine adorned the Church with every kind of royal adornment, and he placed his hope
Fol. 25 *a* 2 in God the Christ Jesus, and in | His Holy Cross. And he continued to cling to Him with a firm faith, and he caused the doors of the temples of those who worshipped idols to be closed. He bestowed great honours on the orthodox Fathers the Bishops, and great benefactions on the holy churches in every country that was in subjection unto him; and Constantine, who glorified the Holy Cross, made their enemies to disappear, and suppressed them. Now this Constantine knew nothing about the Cross at first, because of the numerous kinds of idolatry which had spread throughout every country with the help of the apostate Emperors Diocletian and
Fol. 25 *b* 1 Maximinianus. Constantine was | descended from parents who
ܝܗ were righteous men and Christians, and under their influence he became like unto them; and he shone like a bright and shining light upon those who were in the whole earth. Because of his skill in the art of the physician, and his knowledge, and his strength, every one was eager to see him. He suppressed idolatry of every kind, and for this reason Diocletian loved him, and delivered over into his hands the whole administration of his kingdom, for he was his equal as an Emperor, and was of the race of the old Roman Emperors. And he was such a mighty man of war that, in every war which he
Fol. 25 *b* 2 undertook, God humbled [his adversaries] | before him, for He loved him.

And it came to pass on a certain day that the God-loving Emperor Constantine was, during his early manhood, engaged in fighting the Persians in a place which is called Kallamakh. Now the Persian host was very numerous, for they had hired seven other nations to join them and to give them assistance, and they said, 'We will take all the countries of the Roman Empire, and we will subdue their people with them.' And they made bridges (? pontoons) in the ships so that they

might cross the river on the morrow. And they said, 'We will kill Constantine, the general | of the army, who hath Fol. 26 a 1 laid waste our country, and we will go into Antioch, and ⲙ̅ⲑ̅ seize the Emperor, and all his possessions, and take all the captives who are there.' And Constantine was afflicted in his spirit, and he said, 'Who is there that hath power sufficient to do battle with this host of nations?' And when he rose up he sent a message to the Persians, saying, 'Let us not fight against each other until we and our hosts are overthrown. If we are not strong enough to fight you [successfully], we will abandon our country to you, and we will go away.' Thereupon the Persians rejoiced, because they believed that Constantine was faint-hearted. | And Fol. 26 a 2 Constantine went to his bed that night with his heart sad within him. And slumber fled from him, and his eyes were staring up into the sky, and he was thinking deeply because of the sore sorrow which was upon him. And he saw among the stars a Cross of light, and there was an inscription written upon it in Greek (Roman) letters, and he read the inscription which was written thus: 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of thy fathers, and thou shalt find Him.'

And when he rose up in the morning he was marvelling and saying, 'Unto which God doth this sign belong?' And he caused the priests to be called | and the chiefs of all Fol. 26 b 1 the Government, and he asked them about the sign which [ⲛ̅] he had seen, saying, 'Unto which God doth this sign belong?' And some of them said unto him, 'Assuredly it belongeth to Phiblarion, the conqueror and disposer of battles, who hath appeared unto thee to give thee the victory; therefore let us pour out libations unto him.' And others said, 'It belongeth to Herakles, and we must pour out libations unto him. It is he who wisheth to give thee victory in the war.' Now Constantine did not know what he ought to do. He was a Christian, and the son of a Christian, and yet he did

Fol. 26 *b* 2 not know the Sign (or, symbol) | of the Cross, because at that time no church was being built, and the Cross was as yet unknown [to him], because it was the period wherein they were pulling down churches. Now Constantine was born during a time of persecution, and he and his parents went to Christ secretly. And whilst the noble Constantine was meditating upon these things, a certain soldier, who was a mighty man of war and a believer in God, and whose name was Eusignius, and who was very honest—now he did not declare himself openly because it was the time of persecution—this man, I say, went unto Constantine, and said unto him

Fol. 27 *a* 1 secretly, | 'My lord, hearken unto the word of thy servant. ⲙⲁ The sign which thou didst see in the sky doth not belong unto any one of the gods of the Emperor Diocletian, but it belongeth to Jesus, the Christ, the Son of the Living God. He came down into this world, and took flesh in Mary, the holy Virgin, and became the selfsame flesh and Godhead. He lived for thirty-three years, and He did everything which men do in the same manner as ourselves, with the exception of committing sin. He effected very many cures, He raised

Fol. 27 *a* 2 the dead, to the blind He gave the | light, He cast out the devils, He cleansed the lepers, and He healed those who were sick of the palsy. In short, His miracles and the mighty works which He did upon earth are innumerable. The godless Jews were jealous of Him, and they rose up against Him. They bound Him, they delivered Him over into the hand of Pilate the governor, who ruled over Palestine for Tiberius, and when he found in Him no offence [which merited] death he wished to set Him free. And the Jews were wroth [at this], and they rose in rebellion, and against his free will he delivered

Fol. 27 *b* 1 Him over into their hands, and they did unto Him | according ⲙⲃ to their wish. And the Jews took Jesus, and they raised Him up on the wood of the Cross, and they crucified Him along with two thieves, and He died upon the Cross. And they brought Him down, and they laid Him in a tomb, and

He rose on His third day, according to the Scriptures. He went up into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead. This sign which thou hast seen in the sky bringeth His heart (?).'

And when Constantine had heard these things from Eusignius he said, 'Shall not then this sign which I have seen give me victory? I believe | in it, because that same Jesus Fol. 27 *b* 2
is the God of my fathers.' And straightway Constantine took his good spear, and fixed upon it a cross of gold, and set it before him. And when the period which Constantine had agreed upon with the Persians had come to an end, he passed over the river to do battle with them, and he trusted boldly in the sign which he had seen in the sky, and God gave unto him that day victory from out of heaven. And all the host of the Persians took to flight before him, and all those who were with them, and the two hosts took the same road, and the Romans slew the Persians as far as their frontier. And Constantine saw with his own eyes | [angels] Fol. 28 *a* 1
among the host of the soldiers with their swords drawn in [ⲛⲉ]
their hands awaiting them. And having obtained the victory through the Cross he returned to the city with his company of soldiers, and not one of them was wounded. And these things happened thus according to the statements which we have gathered together from early Hebrew writers. And God, Who establisheth kings, and removeth them out of their places, destroyed the two eyes of Diocletian, because of what he had done in the matter of the worship of idols, and likewise thrust him from his throne. And by the forethought of God, the Members of the Senate, and the Councillors of the two cities, Rome | and Antioch, took Constantine, and seated him Fol. 28 *a* 2
upon the throne of Rome, and put the crown of sovereignty upon his head, and the sceptre [in his hand]. And the nobles of the two cities brought him gifts, and glorified God because of His gracious goodness and loving-kindness towards men,

which He had made manifest to every one. And straightway Constantine remitted taxes to all classes of people everywhere, and he caused great peace to be in all the churches, and he wrote epistles to the orthodox bishops in every diocese wherein he ordered them to pray for him and for all his kingdom, so
Fol. 28 b 1 that God might protect him. And great | peace encompassed
ⲓⲍ Constantine on every side, and God bestowed upon the churches great benefactions through him, and also on the heads of the churches, to whom he entrusted the work of building churches everywhere on a scale worthy of the glory of his kingdom. And there was born to him a son, and he called his name Konstantos (Constantinus II), according to his own name. And after these things another son was born
Fol. 28 b 2 to him, and he called his name | Kos[tantos] (Constantius II), according to his name, and when they were grown up a little they were crowned with the crown of sovereignty, and the sceptre [was put into their hands]. And the Emperor Constantine, being informed that the worship of idols went on in many places, straightway issued an order to every city to close the temples, and to take away their keys, and to give them to those who were in charge of the churches. And they took away from them large quantities of money, which they spent in building churches everywhere, according to the Emperor's decree.

Fol. 29 a 1 And | Constantine rose up quickly, and he took with him
ⲓⲏ his mother, and his sister, who was a virgin, and a large quantity of baggage, and a large escort of soldiers and slaves, and many holy bishops, and he departed with them to Jerusalem. And he caused to be brought before him the chief Jews, and he asked them questions, saying, 'I wish you to shew me the place where [stood] the Cross whereon Jesus was hung, and the tomb wherein His Divine Body was laid, for the glorification of my kingdom.' And the Jews said,
Fol. 29 a 2 'O Lord Emperor, | behold, it is a long time since they crucified Jesus, and lo, this event happened six generations

ago. And the city was laid waste and burnt with fire by the order of the Emperor Vespasian. They slew our fathers first of all, and then they led [some] away into captivity, and [others] they banished to Egypt. And if a remnant remained [after] the destruction of Vespasian, behold, we have been slaves of our lord the Emperor of the Romans, until this present.' And the Emperor said unto them, 'Ye may expect a very heavy punishment from me if ye are unwilling to shew | me the place wherein they crucified the Lord, and the Fol. 29 *b* 1
wood of the Cross itself, and the tomb wherein they laid His ⲛⲉ
Body.' And the Jews made answer, saying, 'O our Lord Emperor, enquire of those who understand the Law thoroughly among the Jews, and the high priests among them, and they will be able to inform the Emperor concerning the matters about which he maketh enquiries. There is no one among us who hath knowledge about this city, but there may be some one of whom the Emperor could ask questions.' And the Emperor said unto them, 'Tell me [the names] of those among you who are well instructed in the Law. [If] ye [do this, I will] | dismiss you in peace, and ye can depart to Fol. 29 *b* 2
your houses.' And they gave him [the names of] seven men, saying, 'These men are well instructed in the Law, for they are chief priests. And these are their names: Judas, [Ben]jamin (?), Abidôn, Adôth-Iêsou, Iêsou (Joshua), Sulôm, Iassôn.'

And the Emperor said unto them, 'If ye wish to live your lives in [this] world, and your lives in the next, make haste and tell me where is the place of the wood of the Cross of my Lord Jesus, the Christ, and where is the tomb in which His Body was laid. If ye will not tell me where it is then I will destroy | your bodies by a cruel punishment, and the Lord Fol. 30 *a* 1
shall burn up your souls in the fire which can never be ⲛⲍ
quenched.' And one of the Jews whose name was Iamîn answered and said, 'May my Lord Emperor live for ever! Command me, and I will declare that which I know.

Now this city was destroyed three times by the Roman Emperors, and they slew our fathers, and a certain few of the people they banished to Egypt, and in that country they are until this day, and they have never rebuilt their houses [here]. If there be a remnant of our race existing,
Fol. 30 *a* 2 behold, they are in this | city. We live under the yoke of the Roman Emperors, and pay them tribute. And we do not [seek to] circumcise any one of all those who live about us, but we seek to live according to the Law of our fathers. As, however, for the matter concerning which thou dost ask us questions, we have no knowledge thereof.' And Constantine had the men thrown into a pit wherein there was no water, and he [ordered] that they were to be kept there without bread and water until they died.

And after they had been in the pit for seven days the Jews cried out, saying, 'Let our Lord Emperor command us to be taken up [out of this pit], and we will inform our
Fol. 30 *b* 1 Lord | Emperor concerning the matter about which he hath
ΙΗ enquired of us.' And the Emperor commanded them to be brought up, for their bodies were transformed by the cold of the pit, which went a long way down into the ground. And one of them, whose name was Judas, said, 'Let the Emperor order [his servants] to give me a little water, and I will tell thee about everything concerning which thou hast asked me'; and the Emperor ordered them to bring some pure bread and some water, and he made them eat and drink. And when Judas had strengthened his heart with this food he cried out, saying, 'O my God-loving and man-loving
Fol. 30 *b* 2 Lord | Emperor, our father David said in the Spirit, "The things which we have heard we know, and the things which our fathers have spoken are not hidden from their children of another generation."[1] My father Simeon said unto me, "My father Judas informed me, saying, 'At the time when they

[1] Compare Ps. xliv. 1; lxxviii. 3.

crucified Jesus the Jews were gathered together, and they decided upon a plan. When they knew that Jesus had risen from the dead they gave a large sum of money to the soldiers who were keeping guard over the tomb, saying, [Say ye] that it was His disciples who | came [and stole Fol. 31 *a* 1
Him away[1]] by night, whilst we were asleep, and we knew ⲛ̄ⲑ̄
nothing about it. And our fathers denied the Resurrection of the Lord because of the blindness of heart. Then, afterwards, miracles took place at the tomb of Jesus, and He even raised those who were dead, and He cast out devils from men. And the Jews became jealous of Him because of this thing, and, having thought out the following plan, they made a proclamation, saying, "Let all the Jews who are in Jerusalem, and in every place which is nigh unto them, cast their dung upon the tomb of Jesus." And they issued the following abominable proclamation also, "Let [all the Jews] throw all the filth which they | clear out of their houses upon the tomb Fol. 31 *a* 2
of Jesus." And this thing they did for a very long time, in fact until the Roman Emperor Vespasian came. He put to death our kinsmen, who did not cease from acting in this wise until a very large quantity of filth covered [the tomb]. Of this thou hast proofs from the Book of the Gospels of Jesus the Christ, O Emperor, in the words, "Where have they laid Him?"'"'[2] And the Emperor commanded them to bring a Book of the Gospels to him, and he read them through, and he found that there was no difference in the Four Gospels,[3] but that each said, They | took Him to the place of Fol. 31 *b* 1
Golgotha, that is to say, the 'place of the Skull',[4] and that ⲝ̄
they crucified Him there, and that the tomb wherein they laid His Body was nigh thereto. And the Emperor Constantine answered and said unto Judas, 'Shew me the place of Golgotha, and thou shalt become a free man.' And Judas

[1] Supply ⲁⲩϥⲓⲧϥ̄ ⲛ̄ϫⲓⲟⲩⲉ (?). [2] John xx. 15.
[3] Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17.
[4] i. e. the Skull of Adam.

said, 'Let thy lordship take the trouble to come with me, and I will shew thee Golgotha, which is the place of the Skull.' And the Emperor rose up, and his God-loving
Fol. 31 *b* 2 mother | Helena, and the nobles who were with him, and Judas took them up on Golgotha, and he also took them up on the great mound of dung which towered above all the city by many cubits. The mound covered twenty arable fields, and the dung enveloped and filled the place of the tomb and [the place of] the Skull. And Judas said unto the Emperor, 'According to thy language [it is called] Golgotha, but in Hebrew, our own language, Gabbatha.'[1]

And when the Emperor had looked at the immense quantity of dung, and the waste character of the place, he was filled with tribulation. And when Judas saw that the Emperor was sorrowful of heart he said unto him, 'Let not my Lord
Fol. 32 *a* 1 Emperor be sad, for [it is | very easy] to perform all thy will.
ཧ[ན] Inasmuch as it was the men of our race who committed this great act of wickedness, send an order throughout all thy kingdom, and let [thine officers] seize all the Jews in thy kingdom, and let them bring them hither, from every region, together with their beasts, and their implements for digging, and their carts, [and let them clear the dung away]; because the fathers heaped up the dung there their children must be those who shall carry it away, for our fathers have eaten sour grapes, therefore let their children's teeth be set on edge.'[2] And this counsel at once pleased the Emperor and
Fol. 32 *a* 2 his nobles, | and straightway the Emperor issued an edict to all his kingdom, saying, 'I am the Emperor Constantine, a beggar at the feet of Jesus the Christ, the Great King in truth. I hereby write unto the chief officers of every city in every country and district, even those of the village or hamlet wherein there are ten men, who are under the dominion of my kingdom, and order you to seize all the Jews who dwell among you, and to send them to Jerusalem, together with

[1] John xix. 13. [2] Jer. xxxi. 29; Ezek. xviii. 2.

their beasts, and their implements for digging, and their carts. And whosoever | concealeth one of these shall be seized as a criminal, and he and his house shall be put to death.' Fol. 32 b 1 ⲍⲃ

And when the copies of this decree of the Emperor were received [the officers] seized all the Jews in every place, and they sent them to Jerusalem, together with their implements for digging, and their beasts, and their carts. And they came out from every country to Jerusalem, and they were as many in number as the stars of the heavens. And the Emperor appointed over them taskmasters to oversee them in their labour. And he appointed two thousand soldiers in Jerusalem, and captains of thousands, | and captains of hundreds, and gangers to compel all the Jews to work both by day and by night until the command of the Emperor Constantine was fulfilled. And he appointed to be with his mother certain holy bishops, that is to say, Apa Athanasius, Archbishop of Antioch, and Apa Joseph, Archbishop of Jerusalem, who was the fourteenth bishop of the circumcision who sat in Jerusalem after the Holy Apostles. And I myself, Cyril, am the successor of the [God-loving] |. . . . . he brought me into the church [and] I preached in his holy name. And the God-loving and truly charity-loving Emperor Constantine rose up and departed to Rome because of the business of the kingdom. Then the Empress Helena called the chiefs of the Jews, and she said unto them, 'Come ye and finish that which the Emperor commanded to be done, so that ye may not become liable to punishment by death'; and the soldiers hurried on the Jews by day and by night. And the word of the Emperor was exceedingly urgent, and the Jews were anxious to fulfil the | bidding of the Emperor. And they worked from the first day in which they worked, which was, in our opinion, the twelfth day of the month of Martius, that is to say, the month of Paremhot,[1] until the sixteenth

Fol. 32 b 2

Fol. 33 a 1 [ⲍⲅ]

Fol. 33 a 2

[1] i. e. April 7.

day of the month Thoth,[1] before the top of the tomb became clearly visible. And they told the Empress, saying, 'Behold, they have found the tomb of the Saviour.' And she rose up straightway, and all the bishops, and all the nobles, and they came to see the tomb, and they threw themselves down upon the ground and worshipped before it. And, behold, a great light burst out therefrom like a flash of lightning. And

Fol. 33 *b* 1 Judas took | a digging tool, and he dug a hole close to the
ⲅⲁ wall on the eastern side of the tomb, and there were many bishops with him who dug also, and they found a great stone which they rolled away, and then the opening of the tomb appeared. Now the time of day was the evening, and they went away from the tomb until the following day, and did not enter it; and those who were believers slept in that place, and they saw the light emitting a flame like unto a fire until

Fol. 33 *b* 2 the daylight appeared. And | [the Empress rose up] early, and the bishops, and the believing folk, and they went forth to the grave of Jesus. And they took with them [censers of burning] incense and lighted lamps, and they looked into the grave of Jesus, and they saw three crosses resting one on the top of the other, and there was a leather roll lying upon them.

And when they had cleared out the tomb the bishops went in, and they took up the leather roll, and found that it was inscribed in Hebrew characters; and they gave it to Judas, who read them whilst the Empress and all the multitude listened. And this is what was written on the leather roll:

Fol. 34 *a* 1 'We, that is to say, Joseph of Arimathea and | Nicodemus,
ⲇⲉ have carried away the Cross of Jesus and the crosses of the two thieves from Golgotha and have laid them in this tomb, which is the place wherein they laid the Body of Jesus, Who rose from the dead. And we did this by night because of [our] fear of the Jews. We have not permitted [any] man

[1] i.e. September 13.

to have knowledge of what we have done, because the Jews took counsel to burn the Cross of Jesus the Christ. For this reason therefore we removed them from the place of the Skull, and have put them in the place wherein the Body of the Lord was laid.' And the Cross whereon was written the legend 'This belongeth to Jesus the | Christ' the bishops laid Fol. 34 *a* 2
hold upon, and they clasped it to their bosoms, and they kissed it, and they lifted it up and carried it to the Empress. And the Empress laid her breast upon it for a very long time, and she clung to it, together with the most honourable and the most believing men. And she had it swathed in the purple apparel which belonged to the Emperor Constantine, and she had it wrapped in costly stuffs, and she made [the bishops] guard it most carefully for her until she wrote to the Emperor and told him what had happened. And she made the soldiers compel the Jews to cleanse the place well, and she | took the number of all the people [there], and she found Fol. 34 *b* 1
them to be one hundred and three thousand in number of the ⲍⲉ
race of the Hebrews.

And the Empress Helena wrote a letter to her son, saying, 'Blessed art thou, and well shall it be with thee, for that which thou hast asked from God He hath granted unto thee. Thou hast sought, O my beloved son, and thou hast found, thou hast knocked, and there hath been opened unto thee the door of the Resurrection of the Lord. Thou hast found that which is of more value than all the world, that is to say, the Holy Cross of our Lord Jesus the Christ. Blessed art thou, | O my beloved son, for thou hast cast behind thee the affection Fol. 34 *b* 2
for this world, and the vain possessions thereof, until at length thou hast found the choicest of all choice possessions, which is not a precious stone of great value. Trouble thyself, and come and look upon that which carried God upon it, nay more, that which God carried. Thou shalt look upon it in its beauty and splendour, and thy weakness shall renew itself like [the strength of] an eagle. Trouble thyself, O my

beloved son, and come, and bow down, and worship, and kiss
Fol. 35 *a* 1 this very Cross which thou didst see | clearly, and which hath
ⲍⲍ given thee victory in battle.' And when Constantine had received his mother's letter he read it, and when he knew that they had found that for which he had been seeking, that is to say, the Holy Cross of our Lord, he felt very great joy and gladness. And he rose up quickly and came to Jerusalem. And when his mother and all the bishops had been told that the Emperor was coming, and that he was nigh unto them, they took the Precious Cross, which had been wrapped up in the imperial purple and in napkins of costly
Fol. 35 *a* 2 stuffs, | and they lifted it up on a white mule, and they went with it to the Emperor for a distance of about six miles. And when the God-loving Emperor, the Emperor Constantine, saw the Cross he reached down from his chariot, and took the Cross, and lifted it up to his bosom, and wept over it. And he lifted up his eyes to heaven and said, 'I see my Lord Jesus the Christ, the God of my righteous fathers, during [His] exile in the flesh working great miracles by means of that
Fol. 35 *b* 1 whereon He rested, | the Life-giving Cross. And I also
ⲍⲏ see the Saviour of the whole world giving strength by the Holy Cross to those who seek Him and who believe on Him.' And the bishops and the 'work-lovers'[1] sang spiritual songs, and they went on before the Emperor and the Cross to the interior of the city.

And when they reached the city and were entering in through the gates they sang the following hymn, 'Rejoice, O Sion, the city of the Great King, the Christ, for behold, thy King hath come unto thee with joy.' And the nobles
Fol. 35 *b* 2 who were with him | glorified the King, the Lord, Who became King from the wood of the Cross. And the Emperor went to the place where the work had been carried on, and he entered into the tomb of Jesus, and he bowed down to the

[1] A class of religious workers.

ground and worshipped, saying, 'I give thanks unto Thee, O Only-begotten Son of the Father, that I am held to be worthy to bow before Thee in homage in the place wherein Thy Holy Body was laid.' And he inspected the whole of the sites which the Jews had cleared out and cleansed, and he went to the Rock of the Skull, the place whereon the Lord was crucified, and he bowed down and worshipped on it. And besides these things he took [the Cross] and laid it in Fol. 36 *a* 1
the tomb until he could build for it a shrine which should be ⲝ̅ⲑ̅
worthy of its glory. And the Emperor spake unto the bishops, saying, 'I wish to build a new city on the spot where the Lord appeared to me in a cloud because of His wish to deliver me from the hands of those who sought to slay me, that is to say, the Persians. And I will build churches meet for the Christ in this place, to the glory of His Holy Cross.' And the bishops answered and said unto him, 'May God Almighty, | unto Whom belongeth the Fol. 36 *a* 2
Universe, and His Only-begotten Son Jesus the Christ, our Lord, and the Holy Spirit, maintain for thee and thy great dominions a long period of peace, so that thou mayest bring to completion everything which thou hast planned.'

And forthwith they began to burn bricks for the church, and Constantine set handicraftsmen to work, each at his own trade, and he made foremen to supervise the work which was carried on in all the workshops. And he also gave to his mother a very large amount of money from his own private purse, so that the building of the churches might be completed thereby. | And he ordered to be brought to him vast Fol. 36 *b* 1
quantities of alabaster, and stone slabs for tesselated pave- ⲟ̅
ments, and marble, and well-grown timber (?), and silver, and copper, and a very large quantity of lead; in short, he made to be brought everything which was required for the building. And he gave charge of the whole affair into the hands of his mother, and he appointed her to build in Jerusalem one church in the place of the tomb, which was to be called [the 'Church

of] the Holy Resurrection, Holy Love, Holy Peace', and an-
Fol. 36 *b* 2 other, which was to be called 'Saint | Dimiou.....
the Skull'; and she built fine courtyards and other works.
And the Emperor Constantine returned [to Rome] safely, and
he glorified the Christ and the Holy Cross. And he sent to
his mother in Jerusalem whatsoever things she found to be
necessary. And those who were working at building the
new Jerusalem were very many, and one may say that they
were more in number than those who worked on the Temple
of Solomon in days of old. And the work was carried on
until the shrines were completed, and they decorated them
Fol. 37 *a* 1 and made them to be like unto the | firmament of heaven in
ⲟⲍ its beauty. And the holy man Apa Joseph consecrated the
[Church of].....in the city, and there were with him
many orthodox bishops who had come for the festival of the
dedication of the Holy Cross. And the day whereon they
consecrated the holy church was the seventeenth day of the
month of Thoth,[1] which is the day of the manifestation of the
Holy Cross and the Holy Tomb. And Judas was baptized by
Apa Joseph the bishop and other orthodox bishops, and he |
Fol. 37 *a* 2 became an orthodox man and an excellent Christian. And
a multitude of Jews and a multitude of the heathen were
baptized, and they came to partake of the Holy Offering.

And on the holy evening Apa Joseph related [the following]: Behold, a Cross of light appeared above the tomb of the Saviour, from the first hour of the day until the ninth. And they all saw it, that is to say, every heathen who was living in Jerusalem, and every one who lived around the city. And at the ninth hour of the day the Cross went up into
Fol. 37 *b* 1 heaven, and the gaze of every one followed it, both | righteous
ⲟⲏ and sinners, and they were sorrowful of heart because they
did not see it again. And when the morning had come
they came to the tomb to pray, and they saw a Cross of light

[1] i. e. September 14.

within the tomb, and it shot out rays of light like flashes of lightning. And things having happened in this wise, the holy Apa Joseph, the God-loving and pious man, wrote letters and informed the Emperor Constantine of everything that had happened. And after these things Apa Joseph went to his rest (i.e. died), and Judas was appointed in his room; now he was the fifteenth | [bishop] of the circumcision Fol. 37 *b* 2
from our Fathers the Apostles. And he became famous in his diocese because of the confession of his orthodoxy. And when Judas died one Mark received his bishopric, and he was the first man who was not a native of Jerusalem to fill the office of bishop [in that city]. I have related all these things to your beloved persons, and I have revealed them unto you, for it is right so to do, so that we may keep the feast of the manifestation of the Cross, that is to say, the seventeenth day of the month of Thoth. Behold now the matter is manifest to us, through all | the proofs [which we have adduced con- Fol. 38 *a* 1
cerning] the manifestation of the Cross, and the dedication of ⲟⲩ
the Holy Church of the Resurrection, which is [commemorated] on the seventeenth day of the month of Thoth, according to the [reckoning of the] Egyptians.

Behold, up to this point I have spoken about the glory and honour of the Holy Cross, and now let us rest satisfied, and go into the baptistery to the Holy Sacrifice, for the hour is advanced. More especially let us do this because of the fatigue of those who have come to us in this holy place to-day, and who ascribe glory to the Lord Jesus the Christ, and His Holy Cross, which saveth every one who | believeth Fol. 38 *a* 2
in Him. For the words of God are more excellent than gold and precious stones, and sweeter than honey and wax (i.e. honey in the comb). The servants of God must have a single aim: Let us not find ourselves celebrating the festival of the Holy Cross openly, and at the same time mixing ourselves up with the works of the heathen. Let us not find ourselves ascribing glory to the Christ, and blessing Him with our lips

only, whilst our thoughts are outside our hearts and are running on the polytheism of the Greeks. For the word is one thing and the thought is another; and the confession of the tongue is one thing and the faith that is perfect in the
Fol. 38 b 1 heart is another. The natural philosopher | [informeth] us
ϘΔ about a certain animal which is not endowed with reason, and which liveth in the wilderness, and is called a 'camelopard'. It is an exceedingly large animal, and its forepart is like unto the forepart of a camel, and it has the face of a lion, and its hind-quarters are like those of a camel, and its habits are like those of the camel, as, for example, it thrusteth itself into the heart of high trees, and eateth their branches. It is irregular in form and variegated in colour. The inside of it is foul, and its body is likewise. Exactly thus are the godless heretics, and their thoughts are like unto this animal. |
Fol. 38 b 2 .....[1] the name of the Cross, and they make Him to be a mere man. If the Christ is merely a man, and He is not God, O thou heretic, thou thyself dost worship a mere man. Now thy heart (or, mind) is inconsistent, and thou dost not always hold the same opinion, O heretic; a very little more and thou wouldst say, 'Emmanuel is not God.' For thy hatred, O heretic, is the indication of our orthodoxy from which thou fleest. Thy hatred and thy thought utter what is vain. Thou eatest |
Fol. 39 a 1 [parts of six lines are wanting] and hide their words [as]
[ϘЄ] the madness of old men (?). O ye Christians, let us never think upon the things that are heretical, neither let us go into their churches to pray, for they are not churches. But produce within yourselves the thought that is good, and the faith that is perfect towards God and His Holy Cross. And ye shall say with all your hearts, Emmanuel Who became
Fol. 39 a 2 man was not | God and His divinity was not transferred to His humanity in one moment or in the twinkling of an eye,

[1] Text mutilated.

but He glorified us exceedingly, for He put on flesh. He was God in truth of the Substance of the Father and the Holy Spirit, Who made His Cross an altar. And it was He Who received to Himself His own sacrifice. And thou, O Isaac the Samaritan, who didst wish to . . . . . the Christ through the baptism which thou wouldst receive. . . . . [1] | and the words of Apa Ba . . . . . the presbyter, and thou didst Fol. 39 *b* 1 believe in God with thy whole heart. Thou didst go to [ϙε] baptism, thou didst receive it in purity and faith, for it was the character of thy faith and the readiness of thy will [which are praiseworthy]. Since thou wast pleasant in all thy heart, we ourselves would have been prepared to fulfil all thy desire. And Isaac the Samaritan cried out with a loud voice, '[I] believe, and I confess our Lord | . . . . . [1] Fol. 39 *b* 2 holy [Virgin], and . . . . . , and was crucified for us, He rose from the dead on the third day, He ascended into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead, He shall reward every man according to [his] works.' And he, and all those who were with him, confessing these things with a right heart, received baptism in the Name of the Father, and of the Son, and of the [Holy | Ghost]. [About five lines wanting.] Let [us] Fol. 40 *a* 1 ascribe glory to God and to His Holy Cross. For verily [ϙζ] great is the glory of our God, and the glory which He hath bestowed upon us, and upon the race of us who are Christians, to make us to become like unto Him in all the works which we shall do, so that they may please God at all times, and so that we shall worship the Cross because He went up on it. | . . . . to Whom, and to His Good Father Fol. 40 *a* 2 with Him, and the life-giving and consubstantial Holy Spirit, be glory now, and always, and for ever and ever. Amen.

[1] Text mutilated.

COLOPHON

This day [is] the fifteenth of the month Paône, and this year [is] the seven hundred and sixty-ninth of the Era of the Martyrs (i.e. A.D. 1053), and the four hundred and forty-eighth year of the Era of the Saracens, i. e. A.D. 1070. Christ is King over us! Amen.

Of your charity remember me, me the greatest sinner on all the earth, the man who is unworthy of the name of . . . . . Mercurius. Remember me with kindliness, for I am little (or, incompetent) and I do not well understand . . . . . and
Fol. 40 b learned matters, | [one or two lines wanting and seven lines
[OH] broken] . . . . . our father . . . . . widow Irene . . . . . of our father . . . . . our God-loving . . . . . the son of Mashenka . . . . . my district, my country which he spent of his own toil. He had the volume of this book made, and deposited it in the Church of the Cross in the [village of ?] Serrah (?), for the salvation of his soul. May God bless him with every spiritual and celestial blessing, him and his wife, and his children, and everything that is his. May He write his name in the Book of Life, may He hold him to be worthy of the joy of his resurrection with all the saints. Amen.

Let there be mercy on the scribe, understanding to the reader, and repentance to him that heareth. Amen. So be it!

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, THE HOLY MARTYR OF THE CHRIST, WHICH HE COMPLETED THIS DAY, THAT IS TO SAY, THE TWENTY-[FIFTH] DAY OF THE MONTH ATHÔR,[1] IN PEACE. AMEN. Fol. 2 *a* ϰ

At the time when Decius and Valerianus were reigning in the great city of Rome they promulgated a decree, and issued a general order to compel every one, in every place, to offer up sacrifices and to pour out libations to the gods. And they summoned all the nobles of senatorial rank, and they set before them the terms which they had thought out concerning this general law, and the Emperors found that the nobles were of the same opinion as themselves, and they rejoiced exceedingly, saying, 'We give thanks unto you, O ye immortal gods, who have revealed this same opinion.' And in that hour they ordered an ordinance to be drafted to this effect, and it was written in the imperial | writing and ran as Fol. 2 *b* ϗ follows: 'Decius and Valerianus, the pious Emperors with absolute power, and all the nobles of senatorial rank in Rome, [hereby] write unto those who dwell in every place, and we consider that it is incumbent upon us to make you to know the things that seem good in our sight. Now for a very long time past we have been sure that it is the gods of our fathers who maintain our own kingdom, and who graciously

[1] November 21.

bestow benefits upon every one who is under our dominion, and we know their benevolent goodness and the benefits which they give according to what hath been said. And, moreover, it is through their means that we enjoy victory over all nations, and not this only, but they also supply us with crops and fruit in very great abundance, through our temperate climate. For these reasons we and all the men of senatorial
Fol. 3 *a* rank have, with great readiness, | drawn up a general ordinance
ए which is to compel every one, in every place, both freemen and bondmen, and soldiers and rustics, to bring sacrifices to the gods and to pour out libations to them, and to make prayers and supplications unto them. If, however, there be any man who shall wilfully reject this our holy ordinance, which we have promulgated by common consent, our authority ordereth that he shall be forthwith committed to a dark prison, where he shall be delivered over to the most severe punishments. And whosoever shall hearken unto our decree shall receive very great honour at our hands. If there be any man who shall shew himself disobedient to us and to our ordinance they shall deliver him over to the death penalty by the sword or by water, or they shall give him to be the food for wild beasts and birds of prey; and Christians especially shall be liable to death sentences of this kind. And those
Fol. 3 *b* who shall hearken to | our ordinance shall continue to live in
ᐁ a state of happiness.' And when this Imperial Edict was published the whole of the city of Rome was filled with quaking and fear, and not only was the city of Rome troubled, but likewise all the other cities, because this general order was dispatched also to them. And the governors of all the cities commanded the multitudes to do what they were ordered to do with all possible speed.

And it came to pass at that time that war broke out among the Barbarians, who attacked the Romans. And the Romans equipped their ships, and made them ready to receive their troops, to [go and] fight against them. And [the Emperors]

ordered regiments from every district and every city to come and give them help; and when they had arrived from all the various remote cities they prepared [for war] with all diligence. | And there came also the regiment which was called Fol. 4 a
the 'Martusian', which had served formerly in Armenia, ϵ̄
and which was commanded by a tribune whose name was Sardonicus. And Decius came out to the war, but Valerianus remained in Rome directing the affairs of the kingdom. And the battle waxed fierce between the Barbarians and the Romans, and each army resisted the other. And when they had continued to do this for many days, a certain man in the regiment which was called 'Martusian', whose name was Mercurius, saw the vision of a man of light; and the man was tall, and he was dressed in gorgeous apparel, and he held a drawn sword in his right hand. And the man of light said unto him, 'O Mercurius, fear not, neither be cast down, for I have been sent to help thee, and to enable thee to shew thyself the conqueror. | Take this sword from my hand, and go and attack Fol. 4 b
the Barbarians, and thou shalt conquer them. Forget thou ϵ̄
not the Lord thy God.' Now these things happened to him in an ecstasy, and he thought that it was one of the Emperor's chief governors who had spoken to him. And having taken the sword, and being filled with the Holy Spirit, he dashed into the midst of the Barbarians, and slew the captain who commanded them and so large a number of the men who were with him that his arm became tired and fell [by his side]; and the quantity of blood [which he shed] was so great that his hand slipped up and down on the handle of the sword. This was how the Barbarians were put to flight, and how they were vanquished before the Romans.

And when Decius learned concerning the valour of this mighty man of war he summoned him to his presence, and promoted him to honour, and he made him a general, and commander-in-chief of his whole | army. And Decius thought Fol. 5 a
that he had conquered in the war through the Providence of ϛ̄

God, and he rejoiced exceedingly, and he distributed a large amount of money among the soldiers on that day, and the troops were dispatched to their own quarters. And Decius celebrated a festival in every city which he passed through as he was marching to Rome. And it came to pass in the night season, whilst the army was asleep, that the angel stood by the side of Mercurius in the form of the man whom he had seen in the battle, and he touched his side, and woke him; and when Mercurius saw the angel he was afraid. And the angel said unto him, 'Dost thou remember the words which I spake unto thee during the fight, O Mercurius? See that thou dost not forget the Lord thy God, for needs must
Fol. 5 *b* that thou shalt suffer | for His Holy Name. And thou shalt
H receive the crown of victory of the kingdom in the heavens, which is prepared for all those who love Him.' And when the angel had said these words he straightway withdrew himself from him. And when the blessed man had recovered his senses he remembered the words, and he marvelled at the strength of God's love for man.

Now Mercurius had heard about the Christian faith through his parents. His father [was called] Gordianus, and he was the commander of the First Regiment; and Mercurius was, at that time, a young man, about twenty years of age. And many and many a time he heard his father say, 'Blessed is the man who is a soldier in the service of the King of heaven, [for] God shall bestow upon him great honours, which shall never pass away, and he shall fight for Him
Fol. 6 *a* against His enemies. And that King | is He Who created
Θ the universe by His words. The heavens He hath stablished like a canopy, which He hath adorned with light-giving stars. He made the earth and the multitudes of flowers which produce sweet odours, and they are [intended] for the gratification and the healing of men. He made the sea that ships might sail thereon, and He made it to be a place for the rearing of fish. And also, it is He Who shall come to

judge the living and the dead, and He shall give unto each man according to his works.' And when Saint Mercurius remembered within himself the words of his father, and the revelation which he had seen, he was greatly moved, and he began to weep and to heave sighs, saying, 'Woe unto me, a sinner! I am like a tree which is without fruit, and which, even though it hath abundant foliage, hath no root, that is to say, the knowledge of the glory of God.'

And whilst he was saying [these things], | straightway the Fol. 6 *b* ī king sent two of the messengers who are called 'Silentiarii', and a few other attendants with them, to summon him into his presence, because he was in the habit of taking counsel with him. And Mercurius begged to be excused from going, saying, 'My body hath no strength'; and the Emperor held his peace that day. And on the following day likewise Decius sent messengers to fetch him, and when Mercurius had entered his presence they took counsel together concerning the matter which was before them. And the Emperor said unto him, 'Let us [go], O Mercurius, to the great temple of Artemis, and we will offer unto her sacrifice.' And when the Emperor set out on the road a great crowd of people followed him. And the blessed Mercurius turned back, and hid himself in the praetorium. And a certain man, wishing to stir up a quarrel between Mercurius and the Emperor, said, 'O great and powerful Emperor, victorious and pious, who hast been | chosen by the gods to govern the whole Fol. 7 *a* kingdom of Rome, give me permission and let me speak, ıā and do thou hearken unto me graciously. Mercurius, whom thy mighty right hand hath exalted, and whom thou hast made most honourable in the kingdom of the Romans, hath not, in accordance with thy command, come with us to offer up sacrifice in the temple of the great goddess Artemis, and to bring offerings unto her, according to thy mighty command.' And the Emperor answered and said, 'Who is this man?' And [the slanderer] said, 'It is Mercurius, unto

whom thou didst ascribe victory and greatness yesterday and the day before. And thou didst promote him to high rank, and especially to greatness. And this is not all, for he hath not only made himself disobedient to thy Majesty, but he hath made bold (?) to persuade many folk to cease to worship the gods. If thou wilt make enquiries thou wilt find full proof of the things which I have said unto thee.'

Fol. 7 *b* ιϐ And Decius | said unto him, 'Perhaps thou art envious of the man in thy heart, and dost therefore say these things against him. However, I will not believe thee except I know the truth of a certainty, and I see the matter absolutely with my own eyes, face to face; for the sight of the eyes rather than the hearing of the ears is what usually maketh one believe. Be silent then, and do not utter another word against the man. If thou hast made these accusations against him through jealousy, as I have already told thee, know thou that thou shalt very soon receive severe punishment; if the things which thou hast spoken are really true thou shalt receive great gifts from my hands, since thou art of one mind with us in respect to the gods, and art [well disposed] towards the Emperors.' And Decius commanded [his servants] to bring Saint Mercurius into his presence with the honour which was his due. And when he had come into his presence the

Fol. 8 *a* ιϛ Emperor said unto him, 'Mercurius, was | it not I who bestowed upon thee this great honour and promotion? Did I not make thee general over all the governors because of thine intelligence, and because of the victory which the gods bestowed upon us in the war? Why shouldst thou change this great affection which is in me towards thee into bitter hatred? These great honours [which I bestowed upon thee] thou hast turned into nothingness. By such behaviour thou dost treat the gods with contempt, according as we have been informed concerning thy piety (?).'

Then the truly noble soldier of the Christ stripped himself of the old man and his works, according to the word of Paul

the Apostle,[1] and put on himself the new man, which through God was created in him by baptism. And the holy man answered with gentleness and courage, and said, 'Let this honour be unto thee, for even though I did go out to the war and fight, | it was not I who conquered, but God, Who hath Fol. 8 b
been gracious unto me in Christ. Furthermore, take back ⲓ̅ⲇ̅
thine honour about which thou hast spoken, for when I came forth from my mother's womb I was naked,[2] and I will depart hence naked.' And having said these words he stripped off his military cloak, and took off his belt, and he threw them at the feet of the Emperor, and he cried out, saying, 'I am a Christian. Hear, O all ye people, I am a Christian.' Then Decius became like unto one of the stupefied, and he stared into the face of Mercurius for a long time. And he marvelled at the youthful beauty of Mercurius, for the blessed man was of a most goodly presence, and his countenance was very handsome, and his complexion was red and white, and his hair was red. His body was adorned with beauty and strength, and the looks of many were directed after him, and the people admired him. And after these things the Emperor Decius shook his head, and he | commanded [his men] to cast him Fol. 9 a
into the prison, saying, 'Let now the man who cannot ⲓ̅ⲉ̅
appreciate honour obtain some experience of disgrace.' And this he said thinking that his ordinary good sense would return to him. So they took the martyr of the Christ to prison, and he rejoiced and was glad in the Spirit, and glorified God. And that night an angel stood by him, and said unto him, 'Mercurius, be of good cheer, and fear thou not the revilings of the tyrant. Believe thou on the Christ God, and confess that He is the Christ God, for He is able to save thee from every tribulation.' And the martyr was greatly strengthened by these words. These were the words which the angel spake unto him when he appeared unto him.

[1] Eph. iv. 22. [2] Job i. 21.

And on the following day Decius took his seat on the tribune, and he commanded that the blessed man should be
Fol. 9 b brought before him. | And he said unto him, 'Peradventure
ⲓⲉ the honour which thou hast just received from me, that is to say, the disgrace which thou alone didst choose for thyself, is the kind of honour which suiteth thee?' And the blessed man answered and said [unto him], 'It suiteth me exceedingly well, for I have received a mark of honour which is indestructible.' And the Emperor said unto him, 'Tell me concerning thy family and thy native city, for I would know from what grade of life thou hast sprung.' And Saint Mercurius said unto him, 'If thou wishest to know about my family and my native city I will tell thee. As to my father according to the flesh, he was a native of Scythia, and his name was Kordianus (Gordianus). He once served as a soldier in the Martusian regiment, but at the present time he is acting as the chief officer of this same Regiment. My father is a follower of the True God, and my city is the
Fol. 10 a Jerusalem of | heaven, the city of the Great King.' And the
ⲓⲍ Emperor said unto him, 'Wast thou called by this name of Mercurius by thy parents or did some of the soldiers give it unto thee?' And Saint Mercurius said, 'My father used to call me Philopator, the interpretation of which is "lover of his parents", but when I became a soldier I was called Mercurius because the captain called me thus.' And the Emperor said unto him, 'Mercurius, consider well what thou art going to say. Wilt thou do according to our ordinance which we have published abroad for every man, and bow down to the gods, and take again thy former rank and honour in the army or not? Consider what thou art going to say, and tell us what it is quickly, for thou knowest well that thou hast been brought to this place for this very purpose.' And the martyr answered and said, 'Inasmuch as I have come to this place
Fol. 10 b I shall conquer thee and thy father Satan, through whom
ⲓⲏ all evil | existeth. And when I shall have conquered a

crown will be set upon my head by the true Master of the contest, my Lord Jesus the Christ. Therefore whatsoever thou wishest to do unto me that do quickly, and make no long tarrying. For I have upon me the whole armour of God, and the breastplate of faith, by means of which things I shall overcome all thy designs and all thy crafty arts in respect of me.'

Then the Emperor was filled with wrath and said, 'Although this man saith "I have upon me the whole armour for work", he is nevertheless standing naked. I therefore command that he be fastened to four stakes, and that he be stretched at the height of a cubit above the ground.'[1] And when they had done these things unto him the Emperor said, 'Where now is the armour wherein thou didst put thy trust? By the great god Zeus they shall stretch thee well.' And the holy man looked up into heaven and said, 'My Lord, help Fol. 11 a
Thou me, Thy servant.' And the Emperor further com- ιθ
manded them to make gashes in his body with sharp knives instead of with scourges, and afterwards to scatter red-hot coals upon him so that he might be consumed; but little by little the flames of the coals were extinguished by the blood of the righteous man which was flowing freely. And the holy man bore himself with great bravery under this severe torture. And Decius commanded him to be released in order that he might not die [too] quickly, and to remove him at once to a dark place, and to set a strict watch over him. And the soldiers lifted him up, and he was half dead, but there was still a little breath left in him, although they thought he was dying. And after a very little time | the angel of the Fol. 11 b
Lord appeared unto him, and said unto him, 'Peace be unto κ
thee, O valiant athlete!' And having said these words the angel healed the wounds which were in his body, and he made him so sound and whole that he rose, and stood up, and glorified God Who had helped him.

[1] Rendering doubtful.

And after these things the Emperor commanded the soldiers to set him up before the tribune, and when he saw him he said unto him, 'When thou wast taken away from me [last night] thou wast half dead; how is it now that thou art able to walk? Perhaps there are no wounds in thy body at all.' Then Decius commanded his spear-bearers to make a thorough examination of his body, [and when they had done so] these men said unto the Emperor, 'We swear by thy might, O pious Emperor, that his whole body is sound, and that there is no diseased spot in it, and that it is like that of one whose body hath never been touched by a finger.' And
Fol. 12 *a* Decius | said, 'Assuredly will he say, It is the Christ Who
ⲔⲀ hath made me sound and hath healed me. But did ye not take a physician into the prison to treat him?' And they said unto the Emperor, 'We swear by thy glorious majesty which ruleth the whole world, that assuredly no physician treated him, and, moreover, we thought that he would die. Now in what way he hath maintained his life, or in what way he hath been healed, we know not.' And Decius said unto them, 'Ye know now what the magic of the Christians is like! How is it that yesterday he was only fit for burial, and yet to-day he is standing up well and whole?' And Decius was filled with wrath, and he said unto Mercurius, 'Who was it that healed thee without magic?' And Saint Mercurius answered, saying, 'It was my Lord Jesus
Fol. 12 *b* the Christ, the True Physician of our souls | and of our
ⲔⲂ bodies, Who was pleased to bestow healing upon me, even as I have said. The dealers in magical drugs, and those who use enchantments, and the worshippers of idols, are strangers unto Him. And He will bind them in bonds which can never be loosed, and He will deliver them over unto the fire of Gehenna, because they do not recognize the True God Who created them.'

And the Emperor said, 'I am now going to make an end of thy body by means of severe torturings; let me see if the

Christ, in Whom thou trustest, will heal thee.' And the saint said, 'I believe in my Lord Jesus the Christ, and though thou mayest bring upon me multitudes of punishments thou wilt not be able to disturb me. For He saith, "Fear not those who can kill the body, but cannot | kill your souls; but Fol. 13 *a* fear ye rather Him that hath the power to destroy [both] ⲕⲅ your souls and your bodies in the Gehenna of fire."'[1] Then the Emperor commanded the soldiers to bring a red-hot iron instrument and to thrust it under his members, and after that to apply blazing torches to his sides. And when they had done this, instead of smoke, a strong, sweet odour was spread abroad to every one who was in that place; and, although he was suffering the most agonizing tortures, Mercurius neither uttered a groan nor dropped a tear. And Decius said unto him, 'Where now is thy physician? Let him come and heal thee. And moreover, thou didst say, He hath power to raise me up if I die.' And Saint Mercurius said unto him, 'Do whatsoever | pleaseth thee. Thou hast power over my body, Fol. 13 *b* but as concerning my soul God is its master. And even if ⲕⲇ thou destroy my body, my soul shall endure, for it is incorruptible.' And the Emperor then commanded the soldiers to hang him upon a tree head downwards, and to suspend a large stone from his neck, in order that it might cause him to suffocate and to die quickly; but as the power of God and His grace dwelt in the martyr, he was able to bear this torture for a long space of time. And when Decius saw that the martyr was enduring the punishment valiantly, and that no manner of torture had any fatal effect upon him, he commanded them to remove the stone from his neck, and to bring a leather whip with four thongs, and to flog him with it until the ground was saturated with his blood. And the noble man was like unto a stone of adamant, and he bore this torture | bravely, and he said, 'I give thanks unto Thee, my Lord, that Fol. 14 *a* ⲕⲉ

[1] Matt. x. 28; Luke xii. 5.

Thou hast held me to be worthy to suffer for Thy Holy Name.' And when the Emperor saw that his determination was immovable, and that he was unable to persuade him to offer sacrifice, and having, moreover, received advice that he himself must make haste to go to Rome, he passed sentence of death upon him, and ordered him to be slain by the sword, saying: 'The head of this man Mercurius, who hath treated the gods with contempt, and hath despised [our] holy and gracious ordinance, and hath slighted our Majesty, shall be taken off in the country of Cappadocia, in that place where every one shall see him. Stripes shall be given unto him that, having received glory from the Emperor, speaketh against his commands, and finally they shall deliver him over into the hand of the sword.'

And those who were appointed to carry Mercurius away
Fol. 14 *b* took him up, and set him upon a beast, | and tied him on it,
ΚΕ because the body of the martyr swayed about on all sides, and it was like unto a dead body. And they travelled on the road, which was long, and after a few days' journeying they arrived at the city of Kaisaria (Caesarea), and in this way, little by little, they brought him down. And the Lord stood by him, and said unto him, 'O Mercurius, come thou and rest with Me, for thou hast finished thy course. Thou hast kept the faith. Receive thou the warrior's crown, which it hath been appointed for thee to inherit.' And when the Lord appeared unto him the martyr gained strength, and he said unto those who were near him, 'Do what ye have been commanded to do quickly, and the Lord Who inviteth every one to repentance shall make you worthy of His grace, for He is rich, and He
Fol. 15 *a* sheweth grace unto those who go to Him | with a gift and
ΚΖ without envy.' And when he had said these words they took off his head, and he completed a good confession of our Saviour on the twentieth day of the month of November, that is to say, the month Athôr. And a very great miracle took place which is worthy of mention. After the martyr

had finished [his course] his body became as white as snow, and it exhaled a sweet odour like unto that of the choicest incense and aromatic herbs. Now because of this sign very many men became Christians. And they laid the holy man in a shrine in a prominent place (?), where very many miracles and cures took place to the glory of God the Father, and of His Only-begotten Son Jesus the Christ our Lord, and of the Holy Spirit, for ever. Amen.

[This is] the miracle which was manifested through Saint Mercurius, and how the saint smote Julian, the lawless Emperor, with his spear; | and the [account] thereof is written Fol. 15 *b* in the ninth [section] of the History of the Church. Amen. ⲢⲎ

Now at that time, when Cyril was bishop of Jerusalem, a mighty sign of the Christ was made manifest. From the third until the ninth hour of the day a great cross of light appeared standing above the grave of the Saviour, in the sight of all flesh, both believers and unbelievers, Barbarians and Romans. [It was so wonderful] that all the multitudes who lived in the city gathered together with their meat, and their drink, and their wine, [and whilst they were eating they gazed upon[1]] the cross until it ascended into heaven [about] the ninth hour. And the eyes of every one were gazing after it.

And Cyril, the Bishop of Jerusalem, wrote [an account of] the miracle which had taken place, and he wrote a letter, and sent it to the Emperor Kôstos (Constantius), | to the Province Fol. 16 *a* wherein was the town of Athanasius. Now Athanasius ruled ⲢⲐ over the Church of Rakote (Alexandria) for twenty years consecutively, and no strife whatsoever rose up against him; and the time which he passed in his diocese and in exile was twenty-two years. And when the Emperor Kôstos died Julian became Emperor in his place. He was a lawless pagan, and was descended from the sister of Constantine the Great,

[1] The text is here illegible to me, the leaves having been stuck together by damp.

whose husband was a pagan.[1] And the sons of Constantine saw that the young man had a strong voice, and fearing that he could not endure the . . . . . of the empire . . . . . they gave him to the Church, and made him a reader.[2] And certain men of his father's household led him into paganism,

Fol. 16 *b* and when Kôstos was dead Julian | reigned in his stead.

ϡ And Julian gave himself over to paganism straightway, and he sought to open the temples with the general consent of the public. Now he dwelt in the palace of Antioch, for he was unworthy to take up his abode in the buildings which had been occupied by Constantine. And he went into a place (i.e. shrine) of the pagans and their idols, and he took a hawk, and gave it to the priest, who offered it up as a sacrifice to the demon; and the priest took out the liver and gave it to Julian, who ate it up. And Julian was the son of his sister, and the empire was confided to him. And when he saw the purpose of the brother of his mother he seized Theodorichus the presbyter and steward of the church, and put him to death. And Julian came and received a report concerning him, and he was exceedingly angry, and said,

Fol. 17 *a* 'Though thou disturbest me I do not | wish to put the

ϡא people to death, in order that they may not boast themselves and say, We have been made martyrs by thee. But when I shall come into the country of Persia I will impose a law upon them, namely, the Christians [shall pay] each year three oboli of the pagan per head, and the councillor three *ouggia*.[3] And these things he did so that he might harass the Christians by every means possible.

At that time the Church was rich in the valour of the men who were arrayed in the Spirit, and it was supported by

[1] Julian was the son of Julius Constantius by his second wife Basilina, the grandson of Constantius Chlorus by his second wife Theodora, and the nephew of Constantine the Great.

[2] The text is here illegible to me, the leaves having been stuck together by damp.

[3] The *οὐγγία* = the twelfth part of the *libra*.

four pillars, and these were they: Athanasius of Rakote, and Anthony and Pachomius in the southern country, and Basilius in Cappadocia. Basilius was a friend of Julian, because they had passed their childhood together at school. | And when Basilius heard of Julian's evil deeds he went to Fol. 17 b visit him, together with certain God-worshipping friends who ⲁⲗ belonged to his diocese. And when they had entered into Julian's presence, and he saw the humility of their condition, and that their beards were grown long, he said unto them, 'What are these men seeking after?' And Basilius answered and said, 'We are seeking after a shepherd who will be good to his flocks.' And the Emperor said unto Basilius, 'Where hast thou left the Son of the carpenter, that thou comest here?' And Basilius said unto him, 'I have left Him making a chest (?) for thee wherein thou shalt be cast [into hell].' And the Emperor said unto him, 'I am not going to enter upon a philosophical discussion with thee, because thou art my friend, and I do not want to have thy head taken off.' And Basilius said unto him, 'Thou art not a philosopher. If thou wert a philosopher thou wouldst not cast behind thy back the wisdom which thou didst learn when thou wast a reader of the | Books of the true wisdom.' The Emperor said unto Fol. 18 a him, 'I read them, and I understood them.' And Basilius ⲁⲙ said [unto the Emperor], 'Thou didst neither read them carefully, nor didst thou understand them, for if thou hadst understood them thou wouldst never have reviled them.' And the Emperor said unto them, 'I will shut you up until I have arrived in Persia, and I will make you to know what it is to oppose the Emperor. Ye shall be filled with affliction in the place of restraint.' And Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' And Julian said, 'What shall I do to the Galilean, the liar? For He said in His heart, They shall not leave one stone upon another[1] in the Temple of the Jews. I myself will build an

[1] Matt. xxiv. 2; Mark xiii. 2; Luke xix. 44; xxi. 6.

imperial palace, and I will make His word to be a lie, and I will make you to know that He is a liar.' |

Fol. 18 b ⲗⲁ And the Emperor commanded Basilius and the other two men who were with him to be shut up in prison, and he betook himself to his expedition into Persia. And he came to Jerusalem, and he saw the ruins of the Temple, and that there was not one wall standing round about it; and it was in the same state as when Vespasian destroyed it at the time of the destruction which he wrought against the Jews. And Julian commanded his servants to clear out the place in order that he might build an exceedingly splendid palace thereon. And he appointed a count over the Temple who should clear the site so that he might lay the foundations and build [the palace]. And he betook himself to Persia, and waged war there, and he left the holy men shut up in prison. And they cleared out the ruins of the Temple, of which not one stone remained that had not been torn away from the other, according to the word of our Saviour; and they began to

Fol. 19 a ⲗⲉ build, | and they used to work on the building from sunrise to sunset. [When] the workmen arrived in the morning they used to find the portion which had been built up [the day before] thrown down, but this was not done by the hand of man. And they continued to work for two months of days with the same result, and they were miserable, for their work did not progress, according to the Divine Providence that hindered them. And the Jews there spake to the workmen, saying, 'Burn the tombs in which the Christians have buried [bodies], and then ye will be able to build'; and they hearkened unto them, and burned the tombs. And when they came to the tombs wherein were John the Baptist and Elisha the Prophet the fire would not touch them. And for many, many days the fire filled the region round about them, but it would not touch them. And certain of the brethren gave

Fol. 19 b ⲗⲋ unto him (i.e. the count?) | money, and entreated him to allow them to take away the bones of the holy men; and he

took the money and did even as they spake unto him. And he let them have their will, and made them come by night and carry away the bones of the holy men John the Baptist and Elisha the Prophet. And the hand of the Lord was with them, and they were moved [thereby] to take the bones to Egypt unto Athanasius, because he very much desired to see them. And they came to the sea, and they embarked in a ship hurriedly, and they sailed and came to Rakote very quickly, and they gave the bones to Athanasius, and he rejoiced over them as if he could see them, that is to say, as if he were looking upon John the Baptist and Elisha in the flesh. And he hid the bones in the baptistery, and looked forward to the time when he would be able to build a martyrium over them.

And Saint Athanasius used to eat by | day in the garden of our fathers with the brethren, and daily he invited the chief clergy [to come there], and he ate with those who came to him of their own accord. And they did not only eat, but they hearkened also unto the words of the wisdom which God had given unto him, according to that which is written, 'Everything to the glory of God.'[1] Whether at the moment of fasting, or at the moment of eating and of drinking, he ate [and] he drank by the word of God at all times. He ate then with the brethren, and with the clergy, and with the chief 'lovers of work' of the Church in the garden which he had in the quarter of the city which was called 'Hermes', [and which was situated] to the south of the city. It was open towards (i. e. faced) the dunghills and the open spaces formed by waste ground. And he was wont to say, 'If I can find the time I will clear away the dunghills and will build | on the site where they stand a martyrium to John the Baptist.' And at that moment Theophilus was standing by the table eating, because he acted as secretary to him, and he

Fol. 20 *a* ϡζ

Fol. 20 *b* ϡη

1 Cor. x. 31.

heard the words which Athanasius said, and kept them in his heart. And Julian, according as he was impelled by wrath to go to Persia, [went thither], and the Christ Jesus God gave him into the hands of the Persians because he had left the holy men shut up in prison when he departed to Persia.

And the death that he died took place thus: He saw one night a multitude of soldiers coming against him in the air, and, behold, a spear transfixed him in his loins, and he knew that they (i. e. the soldiers) were the holy men (Mercurius and his friends). And he took his blood and threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the
Fol. 21 *a* whole world.' And having uttered [this] | blasphemy he
ϡϑ straightway fell down, and God took away his rule from the people, and delivered us, and the Romans occupied their country. Three days before the death of Julian, Basilius in prison saw a vision, and he awoke and spake unto his companions, saying, 'This night I have seen the holy martyr Saint Mercurius. He went into his martyrium, and drawing forth his spear said, "Shall I permit this lawless man to blaspheme the God of heaven in this manner?" And having said these words he departed, and I ceased to see him.' And the two companions of Basilius answered, saying, 'In very truth we also ourselves have just seen this very same vision.' And when they perceived this purpose which God had shewn
Fol. 21 *b* them they believed, and they said unto each other, | 'Let us
ϡϡ send in to the martyrium of Saint Mercurius and see if his spear is fixed in its place or not.' And they sent, and finding not the spear they believed in the vision. And after three days letters were sent to Antioch, saying, 'The king hath died in battle.'[1] And as the result of a vote [directed] by God the whole Senate took Jovianus and made him Emperor in place of Julian; now Jovianus was a believer, and he had been a man of God from his youth. And he set at liberty

[1] June 26, A.D. 363.

immediately the holy men, Basilius, the pillar of truth, the Cappadocian, and the brethren. Thus then, according to the word of Basilius, Julian did not return. In the peace of God. May the prayer and supplication of this great general, Saint Mercurius, come upon us, and may we all be saved [thereby].

[Here follow in the MS. the extracts from the Psalms and the passages from the Holy Scriptures which are to be sung and read on the day of the festival of Saint Mercurius. These are: Ps. viii. 6, 7; xxi. 4, 5; Luke xiv. 25–35; Matt. ii. 1–12; Mark i. 1–11; and Matt. viii. 5–13. The Colophon states that the MS. was written by the most miserable of sinners and the most wretched and unworthy among men, Aurillios (Aurelius) Victor, the deacon, the son of the blessed Mercurius, deacon of the church of Saint Mercurius, the great General, in the city of Asna in Upper Egypt, who asks for the prayers of those who shall read the book, &c.]

THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, WHO COMPLETED HIS GLORIOUS STRIFE ON THE TWENTIETH DAY OF THE MONTH ATHÔR, IN THE PEACE OF GOD. MAY HIS HOLY BLESSINGS BE WITH US. AMEN.

And it came to pass in the twelfth year [of the reign] of the Emperor Decius, Valerianus and Maximinianus being Caesars and rulers with absolute authority, a persecution arose of all the . . . . . and of every one who confessed the Christ. And he published an edict in every city, and in every country, and in every province compelling every race of men
Fol. 1 *b* . . . . . to offer up sacrifice to the gods . . . . . | in the whole world at that time. And these were the words which were written in this ordinance: 'Decius, Valerianus, and Maxentius, the great Emperors who rule with absolute authority, and who are masters of the whole world, hereby issue a decree to [all those who are] in the world, and in the countries and provinces under our dominion, ... victory . . . . . the glorious gods have made manifest to us, according as they have had a care for us through their benevolent providence, more especially in the matter of the great victory which they give unto us in the contest of war, and they deliver us from out of the hands of our enemies, who rise up against us from time to time, and who make the dominion of

the Romans glorious in every country, and the barbarians become subject unto us . . . . . .

[The rest is wanting, as also is the text of the First, and that of a part of the Second Miracle.]

[The Second Miracle.]

'I will teach thee.' And he came forward immediately Fol. 2 a to leap upon the animal, and to beat the man, who was a poor workman. And straightway Saint Mercurius turned himself on the bier, and the mule, whereon the man was riding, backed, and his feet were at once caught up in the saddle, and the animal ran away and fled with him, with the man hanging [head downwards] . . . . . blind. And the mule took the voice of men, and she cried out, saying, 'O thou man of perdition, and O ye pagans, whose god hath been destroyed, come ye out and look upon the holy martyr Mercurius, and the punishment (?) of your son, and believe ye on Jesus the Christ, the God of heaven and of earth.' And again the mule took to flight with him, and did not return . . . . . [five or six lines wanting]. | O how very many were the wonderful things and Fol. 2 b sights which took place that day! There was not a single man who remained in all the city; for whether he were small or whether he were great, they came forth before the holy martyr, being driven out by [his] power. And the man, and his wife, and his daughter gave chase to the mule, and they suffered trouble, ... [seven or eight lines wanting] with him, and she took the image of gold which she used to worship, now it was in two halves, and [she] came out into the midst of the city, and every one was looking at her idol. And her daughter went to her like one of those who are demented, and she cried out, saying, 'O Saint Mercurius, look thou upon my wretched state, and upon my great disgrace, and the disgrace of my image, and have mercy upon me.' And when she had come out, her daughter told her, saying, Saint [Mercurius] . . . . . [five or six lines

Fol. 3 *a* wanting] | the coffin, she cried out, saying, 'O thou martyr,
ⲕⲏ who didst receive the [power?] from the King, the Christ, forgive me. I will believe in thee, and in thy God, Whose Name I am not worthy to utter from my polluted mouth.' And straightway the white matter ran down from her eyes as if she were shedding tears, and she was able to see, and her eyesight was restored, and it became even as it had been originally. And afterwards she hacked to pieces the image, and she pounded the fragments of it together, and she cried out, saying, 'O Apollo, take shame to thyself! O Christ, take honour to Thyself! May His martyr do the same!' And when her parents saw the healing which had taken place during the night, they cried out, saying, 'We are Christians! Alike are the God of heaven and His holy martyr, Saint Mercurius. Glory be unto Him for ever and ever! Amen.'

The Third Miracle of Saint Mercurius.

And it came to pass after these things that the Christian folk held converse together, saying, 'Let us take the body of the martyr into the city'; and a few of them answered and
Fol. 3 *b* said, 'Perhaps | the heart of the righteous man will not be
ⲕⲑ persuaded [to allow this].' And after these things they began to strive each against the other, and straightway the righteous man moved of his own accord, and he departed into the city. And the mule cried out, saying, 'Sing praises to the martyr.' And the father of the young man who had been dragged at the saddle of the mule cried out, saying, 'I beseech thee, O my lord the martyr, as thou hast given light unto my daughter, let thy mercy assist also another child of mine, who is suffering, and is hung up (?).' And straightway the martyr put himself upon the ground, and he rose up and stood upon his feet, and there was not any [sign of] corruption in his body, neither was there in it any mark of a wound, and it had suffered in no way whatsoever. And

the clergy and the 'lovers of work' sang hymns before him, and censers (?) filled with burning incense of the choicest kind were there, and branches of shrubs with sweet-smelling flowers, [and these went with him] until they brought him into the city. And a certain man wished to take him into his house, but the righteous man would not be persuaded to allow this; now his body was as heavy as lead, and the people were not able to move it at all. And the multitude cried out, saying, 'He will not be persuaded to allow this; let us take him into the | church'; and he went with them, Fol. 4 a
and they took him into the church, and they left him there ⲕⲇ̅
until a martyrium worthy of him was built. Glory be unto him for ever and ever! Amen.

The Fourth Miracle of Saint Mercurius.

And it came to pass after seven days, during which all the multitude of the city had eaten and drunk, and had kept the festival with exceedingly great joy because of the manifestation of the body of the saint, that the father of the maiden unto whom the saint had given the light went to the bishop and asked him for holy baptism. And when the bishop had appointed to him a certain number of days wherein to fast, he baptized him and all his house, in the Name of the Father, and of the Son, and of the Holy Ghost. And when the number of his kinsfolk who had received baptism with him openly was made clear, it was found that fifty-three souls had been baptized.

And after all these things, behold, Saint Mercurius appeared unto the poor man as he did formerly, and he said unto him, | 'Why art thou lying here leading a life of ease? Why Fol. 4 b
dost thou not get up and make bricks for my shrine?' And ⲕⲉ̅
the man said unto him, 'My lord, I am a poor man, and I have no workmen, and I have neither beasts of burden nor money for the expenses [of the same].' And the saint said unto him, 'I will give unto thee whatsoever thou hast need

of, only thou must remain a poor man. When thou goest into my house, if thou shalt have no doubt in thy mind, thou shalt see my power. And when thou hast risen up early to-morrow morning, come thou to the eastern part of the first of the quarters of the city, and thou shalt find there the young man [who owneth] the mule and who shall go thither by chance, because he is wishful to meet thee and to talk about my body. Say thou unto him, "Whatsoever thou hast in thine hand give thou unto me, for I have need thereof." And he shall give unto thee three oboli, which he is wishing to give as alms. Assuredly I will not permit thee to lack anything, and they shall bring [money] unto thee [in such a quantity] that thou wilt not know what to do therewith. And if he shall ask thee, "Whence didst thou know that I had anything in my hand?" say thou unto him, "It was Mercurius, who healed thee, and it was he who told me to speak
Fol. 5 *a* unto thee." And, moreover, the young man shall | speak
RC unto his father, saying, Thou knowest at the moment when thou didst entreat me how I made haste, and hearkened unto thee, and how I gave light (i.e. sight) to thy daughter. And again I gave thee thy son, safe and sound. If there be anything that is lacking, make use of thy friend the martyr, for the honour of a friend [resteth] upon a friend, and the martyr is wont to perform abundantly. For to-morrow, however, this is abundance. If he shall give work unto thee, do thou do it; and if he will not hearken unto thee, feed thyself on the three oboli until we come to thee, by the Will of God, for I will come unto thee again and will not tarry.' And when the [saint] had said these things unto him he came out from him in peace.

And when the morning of the next day had come, the poor man rose up, and he walked into the first quarter of the city, and came upon the young man, and took [from him] the three oboli, and told him everything which Saint Mercurius had said unto him in the dream; and the young

man went and told | his father in fear. And when his father Fol. 5 b
had heard these things he glorified God and His holy martyr ⲕⲍ
Saint Mercurius. And he was not unmindful in the least degree, for he made ready his camels, and a large number of hired workmen, and a large number of waggons, and he collected a very large quantity of materials for building, and delivered them over into the hands of the poor man, so that the men might make bricks. And he gave him tools for digging up the ground, and everything of which he had need.

And it came to pass on a certain day that, whilst the beasts were occupied in ploughing, suddenly one of the oxen attacked the other, and gored him with his horns. And when the poor man saw what had happened he was greatly grieved, and he said, 'Woe unto me because of this thing, for the archon's servant hath slain his beast! Would that I had never related this dream to the young man, and would that he had not told it to his father, because he trusted me in this matter, and now this serious calamity hath come upon me.' And whilst he was saying these things, behold, Saint | Mercurius took the form Fol. 6 a
of an archon of the city, and came out for a walk, and he ⲕⲏ
saw the poor man, and went up to him, and feigning to be surprised at what he saw said unto him, 'O man, why didst thou let thy beasts be so close together that one of them could gore the other? His master will hold thee liable for him.' And the labourer grieved exceedingly; and again he glorified the God of Saint Mercurius. And when the people unto whom the ox belonged heard [of this] they came to see what had happened, and they were exceedingly sorrowful, because the animal was a very fine one, and was very strong. And Saint Mercurius was sitting some way off, and no one saw him except the poor man. And a very large number of people collected round about the animal, and they took him into the city, into a place where he would be by himself; and they put food before him to make him eat, but he would not taste the food at all. And his master was very much

Fol. 6 *b* grieved | about him, for he was a powerful animal, and his
ϘΘ body was goodly and large. And when the people had departed to their houses the poor man remained behind and was alone with the animal; and he was exceedingly sorrowful, and he was meditating upon his poverty. And suddenly, behold, Saint Mercurius came in, and he smiled a holy smile, and stood up by the side of the animal of the poor man, because he was in the habit of appearing unto him face to face. And the saint said unto him with a smile, 'Thou hast not tarried in becoming fatigued, O brother.' And the man said unto him, 'Come, and see what hath happened.' And after these things Saint Mercurius moved the ox with his feet, and he said unto him, 'In the Name of Jesus the Christ, my Lord, rise up, and perform thy work without suffering.' And the ox rose up with great vigour, just as if he had not received any injury whatsoever, and he ate some of the grass that was there. And straightway Saint Mercurius rebuked the ox which had fought with the other ox, and he said unto
Fol. 7 *a* him, 'Thy horn shall fall out of thy head, | and thou shalt
Ϡ never again have the power to drive it into any man or animal, and thou shalt be gentle for evermore.' And straightway his horn withered away and fell out of his head, and he became gentle and docile. And the poor man cast himself down before Saint Mercurius, and said unto him, 'I thank thee, O my lord Mercurius, thou martyr of Christ Jesus, for the sake of whose Holy Name thou didst become a martyr'; and straightway Saint Mercurius hid himself (i.e. disappeared) from him. And the man came out, rejoicing and saying, 'Saint Mercurius hath appeared unto me and hath healed the ox, and hath rebuked the quarrelsome animal that attacked him, and he hath become a rational creature.' And the multitude came to see what had taken place, and they all cried out, 'One is the God of Saint Mercurius. Glory be unto Him for ever and ever. Amen.'

THE FIFTH MIRACLE OF SAINT MERCURIUS.

And it came to pass after these things that the people began to work at the making of bricks for the shrine | of Saint Mercurius, and, behold, the pagan archon himself came and put himself near to the workmen who were making the bricks for the shrine of Saint Mercurius. And he quickly prepared for himself a place on his property for making bricks, which was nigh unto theirs, for he wished to build an entrance hall (or, portico) to his house. And he came one day and sat down by the workmen who were making bricks for him, and he rose up and examined the bricks, and when at length he came to the bricks that were being made for the saint he felt that he would rather have [a few of] those than all his own put together. And he said, moreover, [within himself] 'I will carry away one hundred loads of these bricks which [are made by] the Christians, and I will give orders to the workmen to set them aside [for me]. And if they say we cannot permit thee to take them away, I will beat them, and then carry away the bricks by force, and I will see what this person Mercurius shall do unto me.' And he departed to his house on that day. And when a few days had passed he went and looked at the bricks of the saint, and he heaved deep sighs because both small and great in the city had turned themselves into day-labourers, and were working [at the brick-making] because they were eager to | [help in] building the martyrium for the saint. And, moreover, the alien pagan coveted with a great covetousness, which was of the devil, the bricks of the holy man. After these things he called to the poor man unto whom Saint Mercurius used to appear, and he said unto him, 'Come, shew me the limit of my stack of bricks and of thine, for I wish to add a building to my house.' And the man said unto him, 'Thy men know the number of thy bricks.' And the archon said unto him, 'I have taken no man with me except thyself, but, according to

Fol. 7 *b* ⲁⲗ

Fol. 8 *a* ⲁⲃ

my own opinion, up to this place the bricks belong to me.' And the poor man became greatly terrified, and said unto the [pagan], 'Punish not thine own soul, and lay not a finger on the bricks of this holy man, lest some calamity befall thee. Nevertheless, if thou dost determine to take them, I know thy might and thy strength.' And the pagan struck the poor man a blow, and said unto him, 'It is not as thou sayest. That one (i. e. the saint) shall strike a blow at thee, and I shall carry away more than these, [and then] I shall know thy strength, and [the strength] of that one, and what
Fol. 8 b he will do unto me.' And the [poor] man said | unto him,
ϡϵ 'Do whatsoever pleaseth thee. Behold, the God of Saint Mercurius is looking at thee, and thou wilt certainly not overcome Him.' And the archon straightway, with arrogance, sent a message to his servant, and he went and brought camels, and he walked before them in a haughty manner, and he loaded the camels with the bricks of the saint. And as he was standing before a very large male camel which belonged to him, he ordered with great arrogance his servant to load this camel with bricks, and he said, 'Let me now see the power of this Mercurius.' And straightway, before the words ceased in his mouth, the camel in front of which he was standing opened his mouth, and seizing the pagan archon he cast him down under him, and then lay down (or, rolled) upon him. And behold, straightway Saint Mercurius came riding upon his horse of the spirit,[1] and he stood by the camel who had gained the mastery over the man, and he smote him with his spear in his left leg, and |

[One leaf wanting—pages ϡϧ and ϡϵ]

Fol. 9 a 'now he threateneth me, for thou art he who shall give
ϡϵ a mark (or, sign) in my martyrium, and thou shalt hang [therein] head downwards.' And the multitude followed after him in fear and trembling until he entered (?) the lower part

[1] i.e. a phantom horse.

of the shrine hanging head downwards. And the man cried out, saying, 'My lord, Saint Mercurius, forgive me because of my ignorance, and I will give unto thee all my bricks for the building of thy shrine. And I will give unto thee the finest wood of every kind, and all the materials which I have collected in my house, and all the members of my house shall become Christians. And I will set at liberty my servants, and they shall become free men, and I myself will become the door-keeper of thy shrine until the day of my death.' And when the man had said these words the camel let him down on the ground, and Saint Mercurius laid his hands upon his wounds, and he healed him, and he set him free, and there was no sign of any wound whatsoever in all his body. And great fear seized upon every one who had been standing by and looking on whilst | the camel was inflicting wounds on the Fol. 9 b
archon. And the archon made a confession before them and ⲁⲍ
said, 'I saw Saint Mercurius driving his spear into me,' but when the man examined his body he could not find in it the mark of any wound whatsoever. And the people enquired of him, saying, 'Where is the wound in thy body? Assuredly thou didst cry out, saying, "Behold, the righteous man speared me in my legs with his spear."' And the archon said unto them, 'From the very moment wherein the camel dropped me, and [the saint] laid his hands upon all my body, I became healed.' And immediately the archon went to the bishop, who baptized him, and all the people of his house, and all his slaves, whom he set at liberty, and they left in peace. And he gave to the shrine of the saint all the materials which he had collected for the building of his own house, and the wood, and the stone, and all his bricks. And he sent them into the shrine, together with fine gold, and many cart-loads of materials. And he himself worked with his own hands among the workmen, and all his men did likewise, and all his beasts worked [for the saint] for nothing. And he said unto those who were working, 'Continue, and

build the house of this mighty man.' And he died, according
Fol. 10 *a* to the fate of all men, before the martyrium | was completed.
ϡH Glory be to God, and to His holy martyr Saint Mercurius!

The Sixth Miracle of Saint Mercurius.

And it came to pass that, when the building of the martyrium of Saint Mercurius had once been begun, it progressed rapidly, for the materials were abundant, and the workmen on the shrine of the saint were many. And after these things a certain man in the city came and walked about the shrine, and when he saw the timber and bricks for the shrine of the martyrium he marvelled, and he coveted some of the wood which was lying about. And he said, 'I have need of this fine plank of wood, and I am going to carry it off.' And he went to where the wood was, and lifted it up on his back, and he walked away with it until he came to within a short distance of the city. He then lost his way, and did not know where he was walking, because the saint had made his mind to wander, and at length he came and stood at the door of the poor man, the steward of Saint Mercurius, unto whom the saint used to appear. Now the man who had stolen the wood did not know whither he was going. And, behold, the saint spake unto the steward,
Fol. 10 *b* and said unto him, 'What doest thou | sitting here [idle]?
ϡΘ Behold, the wood is being stolen from my shrine! Rise up, and go to the door of thy house, and there thou shalt find the man with the wood on his back, and he is staggering about hither and thither, and he doth not know whither he is going. Now it is I who have made him lose his way, and I have prevented him from knowing where he was going, until at length he came to this place. Thou wilt see him there carrying the wood which he hath stolen.' And when the thief saw the house in front of him, and that one had opened the door to him, he recognized that the opener of the door was the steward of the martyrium, for his understanding

had returned unto him. And straightway he cried out, saying, 'One is the God of Saint Mercurius! Have mercy upon me, and be not angry with me, and bring [not] evil upon me. I have sinned against thee and I have stolen thy wood.' And, behold, the saint spoke again unto the steward, saying, 'Speak thou unto the man in this wise: Why didst thou dare to come and commit this outrageous robbery at my shrine? Moreover, the wood which thou didst go and steal was given unto my shrine [by men] for the redemption and salvation of their souls. But through the compassion of God, behold, I will set thee free. Take the wood and carry it away and lay it in the place wherein thou didst find it, and then get thee to thine own house. And when the morning hath come let him proclaim what hath been | done to him, in Fol. 11 *a*
order that others may fear, and may not again steal the ⲁⲁ
building materials from my shrine, lest I bring evil upon them.' And when the saint had said these things he disappeared from the steward.

And the poor man rose up, and came forth, and he found the man with the wood on his back, standing by the door of his house; now the thief knew not whither he had come. And he was saying, 'O Saint Mercurius, have compassion upon me, and have mercy upon me, for I have sinned, O my lord.' And the poor man spake unto him, saying, 'O my beloved brother, whence camest thou carrying [this] wood on thy back? I say unto thee this wood belongeth to Saint Mercurius; moreover, tell me all that hath happened unto thee.' And the man told him how he had carried off the wood, and how Saint Mercurius had made his mind to wander so much that he at length arrived at the door of the house of the poor man without knowing what he was doing. And the man unto whom Saint Mercurius [was wont to appear] announced to the man who had stolen the wood everything which Saint Mercurius had declared unto him. Fol. 11 *b*
And when the thief had heard these words he marvelled | and ⲁⲁⲁ

said, 'I will not do it for one day only, but if the God of Saint Mercurius will graciously grant unto me health, I will never cease to labour at his shrine until it be finished. And I will proclaim his mighty power in every place whereinto I shall go.' And straightway his senses returned unto him, and he departed to his house, and glorified God and His holy martyr, and he lay down and slept until the morning.

And when daylight appeared [the thief] proclaimed in all the city what had happened. And he went to the place where the wood had been brought, and he lifted it up on his shoulders—now every one was looking at him—and he carried it to the shrine of the saint, and laid it down in the place wherefrom he had taken it. And great fear fell upon every one who saw him, and no other man again laid a hand upon any other material for the shrine until it was completed. And the man [who had stolen the wood] did not cease to toil in mixing mud and making bricks for the shrine of the saint until [the building] was completed. And he glorified the
Fol. 12 *a* God of Saint | Mercurius.
ⲙⲏ

The Seventh Miracle of Saint Mercurius.

Hearken also, O my beloved, to the following great miracle, which is to the glory of the God of Saint Mercurius. And it came to pass that when the building of the shrine had been successfully finished, and it had been beautified with adornments of every kind, they made and placed in it a screen (or, grating) made of *shouebe* wood. Now there were three large *shouebe* trees which were the property of the woman unto whom Saint Mercurius had given the light, and these had belonged to her blessed husband, who before his death had intended them to be made into a large *kinbêl*. And besides [these], when God visited him, according to the fate of every man, and he died, he left very large possessions to her. Thereupon the apse was made of good and sound *shouebe* wood. And when a very large number of men had been gathered

together to lift it up into its place, a few of the workmen said among themselves in a jesting manner, 'I really do wish that the heart of Saint Mercurius would be gracious unto us who are building his martyrium, and that he would make the *shouebe*-wood apse to put forth | branches, laden with fruit, Fol. 12 *b* just as if it were growing, so that we might eat thereof.' And suddenly, whilst yet the words were coming out of their mouths, the wood sent forth branches laden with very fine ripe fruit. And when the multitude saw what had taken place, they cried out with a loud voice, and glorified God, and His holy martyr who doeth great and mighty and marvellous things. And certain zealous men brought away some of the fruit, and laid it up for themselves in their houses as a phylactery. And O how very many were the cures which were performed by means of that fruit! And the multitudes ate, and drank, and gave thanks unto God and to His holy martyr, Saint Mercurius. And every person who was in the city and in its neighbourhood, both small and great, heard of this, and they came with one accord to see the great miracle; and both men and women came and saw what had happened, and [learned] that it had been done by the righteous man.

And there was in the city a certain Jew who was called Gaipios, and he behaved in an | uncouth and savage manner Fol. 13 *a* to every man, more especially to the Christians. And he too heard of the wonderful thing which had taken place in the shrine of the saint, and he said, 'I will go and see if these things which these Christians are saying are true or not; peradventure they are telling lies.' And he commanded one of his slaves to saddle a white she-mule, and he mounted her, and he said unto his servant, 'Come, and let us see the stupid fraud which the Christians are celebrating.' Thereupon they set out together, and went on until they came to the shrine of Saint Mercurius, and the Jew went into the shrine riding upon his beast. And one of the Christian young men who cleaned and tended the shrine said unto him, 'Whither goest

thou, O godless man, with this beast? Wouldst thou go into the church of God [riding upon an ass]?' And the Jew paid not the smallest regard to him, nor to his words, but he
Fol. 13 *b* went in and stood still, and looked up | into the apse, which
ⲙⲉ was laden with fruit and leaves that seemed to be growing upon a tree in the ground. And the Jew said, 'Who is it that hath been adding leaves which are out of season to the crowns? They tell lies about the saint in saying that it is he who hath done this.' And the incorruptible young man, who had at first spoken to the Jew about [bringing] the beast upon which he was riding [into the shrine], answered and said unto him, 'He who shall destroy thee forthwith is he who maketh manifest all the miracles.' And straightway [the Jew] was filled with wrath, and in a mighty passion he rode his beast at the young man in order to trample him under foot. And straightway the feet of the mule sank down into the ground, as if it had been mud, and the Jew fell upon his face, and cut himself on the stones and bricks which were lying scattered about on the floor of the building. And, behold, straightway Saint Mercurius came to the door, and he was accompanied by an angel, and he was holding his spear in his
Fol. 14 *a* hand. | And he said unto the Jew, 'What doest thou in this
ⲙⲉ place, O thou man? ... This place is not one in which to stable beasts, [though] thou hast brought thy mule into it. The leaves (or, foliage) are out of season, and so likewise is the fruit. Thou hast come into this place for the purpose of driving away those who are working at my shrine. Thou wilt neither work thyself [for me] nor wilt thou let others work.' And straightway the saint thrust his spear into the middle of the body of the Jew, and his bowels came out, but no man saw the saint except the Jew, whom the saint was piercing. All they saw was a man lying stretched out upon the ground in a state of unconsciousness, and knowing nothing whatsoever about what had happened to him.

And it came to pass that after a time the Jew cried out

with a loud voice, saying, 'O Saint Mercurius, help thou me in this hour of necessity, and I will never, never again be ignorant concerning any of the saint's deeds. And if thou wilt shew mercy unto me, and wilt bring me out of this sickness, I will become a Christian. And | I will make and Fol. 14 b
dedicate a stele to thee whereon thou shalt be represented in ⲙⲍ
all thy glory, and I will make thee [to appear as thou art] now, with thy spear thrust into me; and I will also make a figure of myself lying prostrate under thy feet, in great shame and helplessness.[1] And I will gild thy figure with the finest gold, and will [inlay it] with precious stones which shall sparkle like fire, that is to say, with chrysolites, and the figure of thy spear I will inlay with precious stones of great price, that is to say, with diamonds. Help thou me, O my Lord Mercurius.' And having said these words he fell back prostrate and lay there half dead.

And after these things the angel of the Lord spake unto Saint Mercurius, saying, 'Withdraw thy spear from him, if he will truly believe in our King the Christ. Far better is the sinner [who repenteth] that he hath sinned than a righteous man, and there is joy among the angels over a sinner who shall repent of | his sins,[2] even according to what the Saviour Fol. 15 a
told His disciples when He was with them, saying, "Let Thy ⲙⲏ
mercy come to him, for he is without knowledge."'[3] And the saint released the Jew. And when his senses returned to him, he related unto the multitude that were gathered together everything that had happened to him, and they glorified God Who worketh these miracles by the hand of His holy martyr.

And after these things the man rose up, and departed to his house, and he related to his wife and to his servants everything that had happened unto him; now he had no son, for [his wife] was barren. And on the morrow he said unto his wife, 'Whatsoever God willeth let it come to me.' And

[1] See Plate XIV. [2] Luke xv. 10.
[3] Compare Luke xxiii. 34.

he took his wife and his servants, and he went to the bishop, who baptized them in the Name of the Father, and of the
Fol. 15 b Son, and of the Holy Ghost. And the bishop called | the
$\overline{\text{ⲛ}}$ (sic) name of the Jew Zacharias, and that of his wife Elisabeth. And when he had gone into his house he knew his wife, and she conceived two male children at one time. And when nine months were fulfilled, she brought forth male twins. And she called the first-born Mercurius, after the name of the saint, because, [said she], 'I have obtained salvation through him'; and the second she called John, after the name of the Baptist. And after all these things the Jew summoned an artificer in metals, and gave unto him ten pounds of fine gold, and a number of very fine precious stones, and the artificer made a portrait figure of Saint Mercurius, holding in his hand his spear, which was inlaid with diamonds. And he made also a figure of himself (i. e. of the Jew) in gold, inlaid with precious stones, [lying] at the feet of Saint Mercurius, who was thrusting his spear into his body. And the Jew took |
Fol. 16 a this stele into the church, and after it had been consecrated
$\overline{\text{ⲛⲁ}}$ at the shrine he deposited it in the sanctuary, where it remaineth to this day. And it is at this moment a testimony of the miracles of the holy martyr, Saint Mercurius. In the peace of God! Amen.

The Eighth Miracle of Saint Mercurius.

And it came to pass that, after the shrine of the saint had been consecrated, the report of the miracles which were performed therein spread abroad into every region. And a great multitude of people came to visit his holy relics, and worshipped them, and those who were sick obtained healing, and departed to their houses. And he (the saint) cast out devils, and the people paid many vows and gave offerings to his shrine. And there was a certain archon who lived on an estate which was nigh unto this place, and who was called, according to his name, that is to say, 'Kuri[o]s Hermapollo.'

And he had | a little daughter, who was an only child, for he Fol. 16 *b*
had not begotten a son, and had no child except her. He [ⲛϧ]
had brought her up [from the time when] she was a little orphan, and he was wont to regard her in the same way as he regarded God. And he heard of the mighty deeds and miracles of Saint Mercurius, and he rose up and took as a little benefaction thirty oboli, and he went into the shrine of the saint, and he prayed, and gave the thirty oboli to the steward of the shrine. And the clergy made a great feast in his honour, for they were very hospitable men, and they drank a large quantity of wine, and they ate very much food, and they pleased the archon very greatly. And when at length the opportunity offered itself the archon said, 'Of what thing have ye need? Tell me, and I will dedicate it to this shrine.' And the clergy and the steward said unto him, 'We wish to have a good bier whereon we can carry the body of the martyr.' And the | archon made answer, Fol. 17 *a*
saying, 'If the God of Saint Mercurius will fulfil the petition [ⲛⲣ]
which I shall make, I will have made a bier for the martyr. I will decorate it with the finest carvings in ivory, and it shall be like unto the couches of the Roman Emperors.' And after these things the archon laid himself down to sleep in the night, and behold, Saint Mercurius appeared unto him in the form of a general, and he said unto him, 'When thou shalt have risen up, and mounted thy beast, and entered into thy house, do not omit to have this bier made for me even as thou hast promised. For I know that thou art liable to be a little careless about the ordering of the bier concerning which the clergy informed thee in the evening. Now I will not make a bargain with thee, but I know that after a certain time thou shalt beget [a son]. Come to my shrine, and I will shew mercy unto thee.' And the archon awoke from his dream, and he marvelled exceedingly. |

And when the morning was come the archon went into the Fol. 17 *b*
church and worshipped before the body of the martyr, and [ⲛⲍ]

he came forth and mounted his beast, and departed to his own house. And when the day had arrived whereon the archon was to come into the martyrium of the saint, a certain archon of the city, hearing that his daughter was a virgin, and that she was very beautiful, sent some of the people of the city to him, saying, 'I wish to take thy daughter to be my son's wife. And I will give thee [for her] a crown (or, sceptre) in gold and silver, and men slaves and women slaves, and camels, and ships with crews that sail on the sea, in such numbers as befit the honour of thy greatness.' Then the mother of the maiden, that is to say, the wife of the archon, called to him, and she informed him of the matter. And the archon said, 'If I cannot find a young man whom I can bring into my house, and to whom I can transfer all my
Fol. 18 *a* income, I shall never | be able to let her leave me[1]; and
ⲛⲉ besides her I have no other child. I regard her as I regard God.' Then the wife of the archon told everything [which the archon said] to the women who had come [from the other archon], and they departed sorrowfully, and reported the matter to the young man and to his parents, and they were grieved exceedingly, and spake never a word.

And when the evening had come the parents of the young man called to their son, and they spake unto him about several other maidens in the city, but they did not please the young man; on the contrary, he was sad of heart because of the maiden. Now he knew that she was exceedingly beautiful. And the young man was still a minor, and he attended school (or, college), and was under the direction of his master. And the master was in the habit of sending the young man daily to the maiden, and he told her the things which his master wrote down for him upon his writing tablet. And besides this the young man, because of the intensity of his love for her, would spend the whole night lying on his bed pondering

[1] Rendering doubtful in places.

what he could possibly do to obtain possession of the | maiden, Fol. 18 b
either by lawful matrimony or by fornication. In short, he
continued to be in a very sorrowful state, but he told no man
[the cause] of his sorrow.

And it came to pass that in less than a month after these things had taken place the mother of the young man died, and because of his great grief for the young man's mother the archon did not again seek out a wife for his son. And as for the young man, his mind never ceased to run upon the maiden, and he pined away daily, and at length he came nigh to die. And he paid visits to many magicians, for he wished to compel the minds of the parents of the maiden to incline to the giving of her to him, but he did not attain this object. And at last he found a mighty magician who said, 'I will make thee to see her, and thou shalt have speech with her several times mouth to mouth.' And the young man by reason of the intensity of the desire of his heart for [the maiden] |

[One leaf, or more, wanting]

the corner. And they made the wooden supports to stand on Fol. 19 a
bases, and they carved leaves in ivory [and affixed them to [?]
them]. And they made the bier, and they fastened to it the image of the martyr made in brilliant precious stones, and three crosses of gold and three crosses of silver. At length the bier was finished satisfactorily, and with great splendour, and he laid the bier upon his beasts by night, and he and his wife, and his sick daughter, and his servant set out and arrived at the shrine of the saint on the third day, which was [the day of] the festival of Saint Mercurius, that is to say, the twentieth day of the month Athor. And when the clergy saw the bier they marvelled exceedingly, and they sang hymns of praise, and they took it into the church. And the archon, and his wife, and his daughter went into the martyrium, and they worshipped before the body of the saint with great joy. And the steward took them away into a place by themselves, where

Fol. 19 *b* [?] they rested | from the fatigue of the journey. And their daughter was suffering greatly, because her disease, which was like unto that caused by a devil, was aggravated by the church.

And, behold, Saint Mercurius arrayed himself in the garb of a general, and he went to the city of the archon, and entered into the house of the young man who had brought the serious sickness upon the maiden. And he appeared unto him in a very terrifying manner, with his drawn sword in his hand, and he struck him thrice with [the flat] of the sword, being full of wrath. And the young man awoke from his sleep, and he saw the holy man standing over him, face to face, and he rose up quickly upon his bed so that he might leap to his feet and make his escape. And straightway he fell upon his face at the feet of the saint, who continued to beat him very severely for a long time. And the young man kissed the feet of the saint, saying, 'Woe unto me! I am a sinful man!' And he wept, and he said, 'What is the sin which I have committed against thee, O my lord?' And

Fol. 20 *a* [?] the holy man said | unto him, 'Hast thou never heard what is written: "Thou shalt not curse the governor of thy people, neither shalt thou [raise] thine hand against the anointed of the Lord?"'[1] And the young man said, 'It is thus written, my lord. But tell me thy name, and do thou make me to know my sin, for I repent of my sin, and I know that there is repentance [for me].' And the holy man said unto him, 'I am Mercurius, who work these miracles in this city of Caesarea. I have come to scourge thee and thy magician, who hath caused this severe illness to fall wrongfully upon the daughter of Hermapollo of this city. But inasmuch as I see repentance in thee, I will not destroy thee this time. Only take heed, and when thou risest in the morning forget not to go unto the magician who is causing [this] sinful thing,

[1] Exod. xxii. 28 *Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς.*

[and bid him cease]. And when thou comest to my shrine thy joy shall be fulfilled in every particular.' And the young man said unto the saint, 'I myself will come joyfully, but perhaps that magician will not agree to come.' And Saint Mercurius answered and said unto him, 'Deliver thyself, | and do not Fol. 20 *b* [?] permit that man to come and assume authority over thee.' Then the holy man disappeared from him.

And when the morning had come the young man went to [his] father, and said unto him, 'My father, help me. I wish to go to the shrine of Saint Mercurius and pray.' And his father cherished him exceedingly, for he had no other child besides him, and he said unto him, 'Go, my son, but do not tarry in coming back, for my bowels yearn for thee, O thou light of mine eyes.' And he gave him a large quantity of goods, and three male slaves to escort him on his way. And he travelled on his way in great haste, and came to the city wherein lived the man who was a magician. And the young man said unto him, 'Magician, rise up, let us go to the shrine of Saint Mercurius, and pray there'; and he related to the magician everything which had happened unto him. And when the magician heard that the man and his daughter were in the martyrium of the saint he was afraid, and he said, 'If thou wert to kill me at this moment I would not come [with thee] to the shrine of Saint Mercurius, for it hath been revealed unto me that the father of the | maiden will kill me because of Fol. 21 *a* [?] [the illness of] his daughter.' And straightway the young man continued his journey, with great strenuousness, until he came to the martyrium of the saint in great fear; and he worshipped before the body of the saint, and he saw the maiden lying as it were on the body of the saint, and her father and her mother were crying to the saint to help her, and he afforded her some relief (?). And the young man called the steward, and gave to him ten oboli. And the archon, who was the father of the maiden, looked [behind,] and saw the young man, and he recognized him, and he went

to him, knowing nothing about the matter, and saluted him, and enquired of him concerning the health of his house. And when the two of them had prayed the archon urged the young man, and took him to the upper chamber wherein he lodged, and they ate and drank together, and the young man saw the maiden, and he rejoiced exceedingly; but he was grieved for her because she had suffered torments, and the
Fol. 21 *b* heart of | her parents was shamed because [she had not
[?] recovered] from her illness. And besides this the young man was afraid that the martyr would not appear, and, in short, there was very great anxiety in the heart of the young man.

And Saint Mercurius appeared to the father of the maiden, and he lifted him up as he lay upon his bed, and he took him outside the place wherein he slept, and he said unto him, 'Give thy daughter to the young man who is with thee, if thou wishest to have her healed, and do not seek out evil in him, lest some other trouble, far more serious than this, come upon her.' And he informed him that after three [months] had passed his (the young man's) father would die, and that the young man would attain full age, and he said, 'Neglect not to take him for thy daughter after the death of his father.' And the saint told him how the young man had caused magic to be worked upon his daughter, and how she had fallen sick through his longing for her; and he also told him how he himself had appeared to the young man, and how he had chastised him with his own hand, and concerning everything which had happened to the young man until he came to the martyrium. And when Saint Mercurius had said these
Fol. 22 *a* things | he disappeared. And the archon awoke from his
[?] dream, and he smelled a very strong sweet smell, and he said, 'Verily it is Saint Mercurius himself who hath come and appeared unto me.' And he continued to think about the young man, and about what he had done to his daughter, because of his desire for her, and about the giving of his daughter to him, and he pondered and wondered whether or

not it would be the wish of the saint to make the mystery clear, and whether he should keep [the matter] secret.

And whilst he was meditating upon these matters a trumpet was sounded to make all those who were sleeping in the shrine to get up, and to come to church, and to sing hymns with the 'lovers of work' (?), because it was the day of the great festival of the saint, that is to say, the twentieth day of the month Athor. And the people rose up, and arrayed themselves in white garments with joy, and they came into the church, and they continued to sing hymns until the day came. And the archon also rose up, and he called his wife and his daughter, and they came to the shrine, followed by their slaves, and the young man also came with his slaves, and they went in | and worshipped at the body of the saint; Fol. 22 *b* and they rejoiced. And the young man looked at the bier and [?] marvelled at its beauty, and he found the magician tied to the bier of the martyr like a muzzled dog. And when he saw the young man he cried out, saying, 'Woe is me, O my lord brother. Come and look upon my most wretched state.' And the young man said unto him, 'Wherefore hast thou come into this place?' And the magician said unto him, 'O my brother, it came to pass when thou didst depart from me that Saint Mercurius came to me, and he gagged me, and he brought me hither, and tied me up to this bier, and the people treat me with scorn.' And forthwith he cried out, 'Help me, [O] my beloved brother, for even whilst I am talking to thee the saint is slapping my face, and I am greatly shamed.' [And the young man] said unto him, 'Have they not informed thee concerning the mystery—that it hath been revealed? Why dost thou seek to make it manifest?' And behold, immediately, a demon leaped upon the magician, and | he overpowered Fol. 23 *a* him, and thrust him to the ground, and cried out, saying, [?] 'Let me alone. I will teach him! Saint Mercurius hath commanded me [to do so], for very great are the blasphemies which he hath made (i. e. uttered) against God Who made

him.' And behold, a devil took possession of a woman also, even in the presence of the body of the saint.

And when the Eucharist was ended all the people gathered themselves together to see how the saint had put to shame the devils. And the archon came and sat down. And the woman who was possessed of the devil cried out, 'O Hermapollo, ...[1] the evil of this magician, for it is he who hath enchanted (or, bewitched) thy daughter. And, moreover, give thou thy daughter to the young man, according to what thou wast told in [thy] dream, otherwise she will never be healed. And do not thou neglect to accept the person of the young man for thy daughter's sake, for his father hath only another three months [to live]. And after these things thy heart shall have rest.' And the heart of the archon's wife wondered by reason of the things which she had heard; |
Fol. 23 *b* [?] and behold, immediately the mother (?) of the maiden looked upon her, she was relieved of the torturing pain, and she was as if she had never been ill at all. And the woman through whom Saint Mercurius had spoken said unto the magician, 'From this moment onwards thou shalt never dwell among men, but thou shalt flee to a remote place, and thither shalt thou abide by thyself in the wilderness until the day of thy death.' And he (Mercurius) rebuked the spirit which was in him, and cast him out, and he made good his faculty of sight, and the magician departed into the desert, and there he dwelt until the day of his death.

And when the day of the festival was over Hermapollo mounted his beast, and he, and his wife, and his daughter, and his slave[s], and the young man, and his slave[s] departed, and they came to their native city. And the archon announced to his wife everything which the saint had said to him in the dream. And when his wife knew (or, understood) what the archon told her of the dream she saw that what he had told

[1] Text illegible.

her was the same as that which the saint spake by the mouth of the woman who was possessed of a devil. And when the people heard [these things] a great trembling of heart took place in their midst, and they sent | messengers to him, Fol. 24 *a* and they ate and drank with him. And they told him, saying, [?] 'Cease to be anxious, and we will arrange the marriage according to what Saint Mercurius spake unto us.' And when the young man heard these things he rejoiced exceedingly; and when the feast was ended the young man went into his house, and he told his father everything, and his father rejoiced exceedingly. And when the morning had come the father of the young man gathered together all the rich noblemen of the city, and they came to the house of Kuri[o]s Hermapollo, and they spake to him concerning his daughter. And they agreed together, and the archon gave her a large quantity of gold and silver, and numerous ornaments of jewellery, and men slaves and women slaves, and boats and ships with crews that sailed the sea. And they brought singers, and players upon pipes and tambourines and [other] musical instruments, and play actors, and acrobats and buffoons, and they celebrated the wedding with very great pomp and ceremony. And one week later a very large number of rich men and a very large number of archons were invited, and they celebrated the | wedding with great splen- Fol. 24 *b* dour and they rejoiced exceedingly. [?] And within three months after the wedding the father of the young man died at a ripe old age. And when the days of mourning were fulfilled, the young man took his gold and his silver, and all his possessions, and his slaves, and brought them to the house of his father-in-law, and they remained together until the day of their death. And they (i.e. the young man and his wife) used to come every year to the shrine of Saint Mercurius, on the day of his holy festival, and pray there and give thanks unto God, to Whom belongeth mighty miracles. And, O my beloved, ye see these great and gracious acts which God

performeth for His chosen ones from time to time! And, O ye God-loving people, I wish I could set a few of them before you; but I know that I have not the strength to complete the description of the miracles [of any one] of the saints, especially those of the martyr Saint Mercurius! And, moreover, moderation is good in everything. Blessed be every one who readeth

. . . . . .

[The rest is wanting]

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

THE ENCOMIUM WHICH SAINT APA ACACIUS,[1] BISHOP OF CAESAREA, PRONOUNCED IN THE MARTYRIUM WHICH WAS BUILT IN THE NAME OF SAINT MERCURIUS, ON THE DAY OF HIS HOLY COMMEMORATION, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH ATHÔR, WHEREIN HE PRAISED THE NUMEROUS MIGHTY DEEDS AND MIRACLES WHICH TOOK PLACE THROUGH THE HOLY MARTYR, SAINT MERCURIUS. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING BE WITH US ALL TOGETHER. AMEN. Fol. 25 a [ⲁ]

Verily, 'the light hath risen upon the righteous,' in respect of this Saint Mercurius, according to the words which the sacred singer, the father of the Christ according to the flesh, the righteous king, the hymn-writer, David spake.[2] He crieth out, he crieth out | with his sweet voice, and he singeth to his harp with the plectrum in his hand, saying, 'The light hath risen upon the righteous.'[2] And again he saith, 'The light hath risen in the darkness for those who are right in their hearts.'[3] The Christ Himself saith in the Gospel, 'Then shall the righteous shine like the sun in the kingdom Fol. 25 b [ⲃ]

[1] Perhaps Acacius the 'one-eyed' who ascended the episcopal throne about A.D. 340.

[2] Ps. xcvii. 11. [3] Ps. cxii. 4.

of their Father.'[1] Now Saint Mercurius .....[2] was a pagan before thou didst know the Christ well. And having buckled on his armour he went forth to fight against the Barbarians. Now before these things he served as an officer under Decius, the lawless Emperor. He took in his hands arrows, and ceased (?) not to destroy the Barbarians with them. And the angel of the Lord came down from heaven, and gave unto him a sword, saying, 'Destroy the Barbarians [with this] ..... [several
Fol. 26 *a* words are wanting here] | it is seemly that we should
ⲣ manifest great readiness of disposition towards them (i. e. the gods), and that we should pay honour and glory unto them according to their merit, and offer gifts and offerings in return for the good things which they have performed for us in times past. We order the doors of all the temples to be opened, in every city and in every town, from Rômania [in the north] to Pilak (Philae) and Kûsh[3] in the south, and incense to be offered up therein to the glorious gods, and their worship to be performed therein with great zeal. And we command that no Christian shall be allowed to appear in any sacred place, and that the governors of the provinces shall pursue the Christians in every place, whether bishop, or presbyter, or reader, or monk, or layman, or male, or female, or soldier, or peasant, or civil officer; in short, every
Fol. 26 *b* class of man [that existeth] for the | administering of my
ⲥ kingdom, and shall compel them to offer up sacrifices to the glorious gods. And whosoever shall gainsay (or, resist) my command him shall they deliver over unto severe tortures of various kinds until he dieth.'

Then Decius, the lawless Emperor, ordered the herald to make a proclamation throughout the whole city, saying, 'Take heed, O all ye people, whether soldier or peasant, and

[1] Matt. xiii. 43. [2] Text mutilated.

[3] A portion of the Nile Valley which lies between the First and Second Cataracts.

every man of every class and of every age whatsoever, and come, all of you, to the temple of the gods and offer up sacrifice to them therein. Build firmly altars at the gate of the temple, offer up sacrifices upon them, frankincense, and bulls, and goats, and feathered fowl, and let the firmament be filled full with the smoke of the heavy fumes of their burning carcases.' And there was great quaking among the Christians, for [the servants of Decius] pursued them, and beat them, and dragged them to the gates [of the temples], and to the secret shrines, and they compelled | them to offer up Fol. 27 *a* sacrifices. And there was very great trouble in every place, ܐ for the tyrant commanded [his soldiers] to produce before him every kind of terrifying instrument of torture in order that when the Christians saw them they might fear the glittering swords, and the iron beds, and the instruments for drawing out the sinews, and the knives for slitting and cutting out the tongue, and the metal helmets, and the sharp butchers' knives, and the brazen cauldrons filled with boiling bitumen, and the brazen cauldrons filled with [boiling] oil (?), and the wheels with knives attached thereto, and all the other terrifying instruments of torture. And that impious Emperor said, 'Whosoever shall gainsay (or, resist) my command I will gouge out his eyes, I will tear out his tongue, I will take out his entrails, I will cut through the soles of his feet, and I will take out his brains, and the rest | of his Fol. 27 *b* body I will give to the fire that it may consume it.' And ܒ when the men who were pious saw these things great despair laid hold upon them, and they were afraid, and they dropped their hands by their sides in helplessness. Every man was delivering his neighbour over unto death, fathers were delivering their sons over unto death, and forgot the truth (i. e. tie) of nature, and brethren dragged out [brethren], and thrust them forward, and delivered them over unto death. And every one who confessed the Name of Jesus was greatly disturbed.

And there was in the army a certain valiant young man

whose name was Mercurius, and he was an officer in the Martusian regiment, and he feared God. He was exceedingly goodly in appearance, and the whole army loved him because
Fol. 28 *a* of his intelligence and his cultivated manners. | He was by
ϛ race a native of Cappadocia, and he was a Christian from his childhood, and his parents were Christians. He was a mighty man in battle, and God was with him in all his works. And when the tribune saw that he was far advanced in his knowledge of the theory and practice of the craft of the soldier he made him a commander[1] of his regiment. And when the Emperor saw the valour of the young man he loved him, and clave to him, and took counsel with him about the affairs of the Government. And it came to pass after these things, when the persecution had spread abroad, that the heathen Barbarians revolted against the Romans. And the Emperor Decius and the whole Senate found themselves in a position of great difficulty through their great lack of troops and equipment, and through the defeat which had come upon
Fol. 28 *b* them suddenly. For the Barbarians | had fought against
η them with such success that they captured the great country of Armenia which was on the frontier between them and the Romans. And the Emperor Decius commanded the soldiers of every troop and regiment to be called up to go to the war and to fight against the Barbarians. Then the Emperor reserved for his own command certain armies and regiments, and he marched out to do battle with the Barbarians. He crossed the Euphrates, the great river, which is on the frontiers of Armenia, and he conquered the Barbarians in the twinkling of an eye, and defeated their king and his army.

And it was at that time that the great valour of this noble man, Saint Mercurius, the true believer, the commander of the Martusian regiment, was revealed. He was a man who was perfect in his service of God, and in his daily life and conver-

[1] **τριμηκιριος**, for **πριμηκιριος** = primicerius (?); see **πριμικιριος**, p. 864, note, and **πριμηκτριος**, p. 234, l. 25.

sation he practised piety of every kind. The Word of God was sweeter than honey in his | mouth every moment. And Fol. 29 a
it came to pass that one night when he was sleeping among ϴ
his troops, having finished reciting his prayers, he lost consciousness for a little while. And behold, the angel of the Lord stood over him, and touched his side, and awoke him. And the angel had a sword in his right hand, and his appearance was awe-inspiring, and he was arrayed in the panoply of war which was marvellous [to behold]; and when Saint Mercurius saw him he was greatly afraid. And the angel answered and said unto him, 'Mercurius.' And Mercurius said unto him, 'Behold me, O Lord.' And Mercurius opened his eyes, and when he saw the angel he was greatly afraid, and he thought that he was one of the imperial officers or a general. And the angel reached out to him the sword which was in his hand, now it was in his | hand and drawn from Fol. 29 b
its sheath, saying unto him, 'Take this drawn sword which is ī
in my hand, for by means of it thou shalt destroy the whole host of the Barbarians. I am the Commander-in-Chief of the hosts of the Lord. I have come to help thee and thy fellow soldiers who believe in the Lord Jesus the Christ. Now therefore conquer and prevail, for I will be with thee until the end of thy strife, in peace. Behold, the time hath come, and behold, the contest is arranged. Strive in such wise that thou mayest receive thy strength,[1] for no athlete receiveth the crown unless he hath striven skilfully, and the husbandman who hath toiled strenuously is he who receiveth the fruits first. Now, therefore, hearken unto the words which I shall speak unto thee, and delay not to place thy confidence in the Lord thy God. For a mighty contest is prepared for thee, and thou shalt be a valiant | martyr. The fame of thy Fol. 30 a
martyrdom shall be bruited abroad throughout the whole ιδ
world, and every one who heareth concerning it shall marvel at thy valour, and they shall glorify God because of the

[1] Read ϯ πεκλομ, 'thy crown' (?).

mighty deeds, and miracles, and works of valour which the Lord thy God shall have performed for thee. Great tortures await thee at the hands of the lawless Emperor, and cruel tribulations; but endure patiently, and thou shalt receive a crown incorruptible. Whosoever is held to be worthy to touch thy body shall be saved. And if any man shall be in any need or necessity, or shall be suffering torture (?), or [in peril] in the desert, or in peril by sea or by river, or in tribulation, or in prison, if he remember thy name with faith, and call upon thee, he shall be saved. Whosoever shall build
Fol. 30 *b* a | shrine in thy name, and shall give an offering in thy
ιβ̄ name on the day of thy commemoration, on them will I bestow my blessing and happiness in their habitations, and I will never allow them to lack anything whatsoever. Of the man who shall make a copy of the book of thy martyrdom I will tear up the bill of indictment of his sins, and I will nevermore remember all the evil deeds which he hath committed, and I will bestow him upon thee as a son in my kingdom. And behold, I will bestow upon thee three crowns; one for thy riches (*sic*), one for the sufferings which thou hast endured in My Name, and one for thy virginity. Be strong and prevail, for I am with thee.' And when the archangel had said these things unto him he went up into heaven surrounded with splendour. Now, when these men who were
Fol. 31 *a* round about Saint Mercurius saw the | great vision which
ιϛ̄ appeared, they became like unto those who are dead.

And on the morrow the Emperor Decius commanded his officers to set the hosts and troops in battle array, and when they had arrayed themselves in the panoply of war to attack the Barbarians in battle. Then the truly valiant man Saint Mercurius set out to attack the host of the Barbarians, and he rushed in among them through the power of God which was with him. And he lifted up his eyes to heaven, and saw the Archangel Michael, who was in the form of a general of the army. There was a drawn sword in his

right hand, and he reached it out to Saint Mercurius, saying unto him, 'Be of good cheer! Take this sword, and make thy way to the Barbarians, and slaughter them therewith in the Name of the | Christ Who shall give strength unto thee.' Fol. 31 b
And Saint Mercurius stretched out his hand and took the ⲓⲍ
sword from the hand of the Archangel Michael, and he set out for the hosts of the Barbarians. And he slaughtered them in the Name of the Christ, giving them no quarter, until his hand stuck to the sword by reason of the great quantity of blood [upon it]. And he destroyed the Barbarians with an exceedingly great and severe slaughter that day. And the remnant betook themselves to flight and made themselves invisible, and these fire from heaven consumed. And when the Emperor saw the deeds of valour which Saint Mercurius performed, through the strength of God, which was with him, he rejoiced exceedingly over the victory and the conquest which had accrued to the Romans. And the Emperor bestowed upon Saint Mercurius great | honours and very many posses- Fol. 32 a
sions, and he determined to make him the captain of the ⲓⲉ
Martusian regiment.

And it came to pass after these things that the Emperor Decius commanded all his army, and all the troops and companies thereof, and the *exarchs*, and the generals, and the patricians, and all the Romans of senatorial rank, to assemble in the temple of Apollo, and to offer up sacrifice. Then, when the blessed man perceived the grievous error which had obtained dominion over the Emperor and over the army through the Devil, he withdrew himself from them, and he went into his house, and he made supplication unto the Lord, saying, 'O Lord Almighty, the Father of our Lord Jesus the Christ, take good heed unto Thy clay which Thou hast fashioned, and scatter Thou abroad the | stumbling-blocks Fol. 32 b
which the Devil hath cast into the hearts of all mankind. ⲓⲋ
Stablish Thou the hearts of the people, and of [every] one who feareth Thy Holy Name. O Lord, give Thou strength

to Thy Church, so that every one may believe in Thy Holy Name. Glory be unto Thee, and unto Thy Good Father, and unto the Holy Spirit, for ever and ever. Amen.'

And it came to pass that when the Emperor had come to the door of the temple, the whole army was gathered together inside it to offer up sacrifice, each one according to his rank. And when it came to the turn of Saint Mercurius to offer up sacrifice, he was not to be found among the soldiers. And when the Emperor had sought for him, he found him in his house sitting in sackcloth and ashes, and he was grieving
Fol. 33 *a* exceedingly over the great schism which had arisen | through-
ז out all the world through the Devil. Then certain of the soldiers of the regiment of Mercurius made their way to the Emperor, and they laid information against the blessed Mercurius, saying, 'O our Lord Emperor, live for ever! Thy glorious sovereignty hath commanded all classes of men to offer up sacrifices to the glorious gods. Behold now, there are those who are nigh unto thee, and who are attached to thy personal service, who treat thy glorious decree with contempt, to wit, Mercurius, who is under the rule of thy kingdom, and whom thou hast exalted to honour, and thou hast bestowed upon him the rank of Count, and hast set him over the regiment. So great is this honour that the whole of the Roman army, when it heard of it, glorified him, and put
Fol. 33 *b* itself into subjection to him because of the great | honour
ח which thou hadst conferred upon him. Behold, he hath treated thy sovereign power with contempt, and he hath not joined us in the temple to offer up sacrifices to the gods; but he hath gone into his house, and stripped off himself the insignia of his rank, and hath thereby disgraced the Roman fame, and hath cast a blemish on the holy law. We found him in his house, sitting in sackcloth and ashes, and praying to the Lord his God with tears. And he was persuading every one to turn away from the worship of the gods, and was making them follow Jesus the Nazarene, Whom they crucified,

and he said, "It is He Who is God; He created the heavens and the earth"; in this wise he was making every one withdraw from the gods.'

And the Emperor spake unto those who related these things unto him, saying unto them, 'These | things which ye say Fol. 34 *a* ιθ̄
unto me about Mercurius, who was attached to me, to the effect that he treateth me with contempt, may be true; nevertheless, let two of the officers who are here go and summon him hither, so that I may know that these things which ye say unto me about him are really true or not.' Then they brought the blessed Mercurius into the presence of the Emperor Decius. His eyes were filled with tears, he was arrayed in the garb of humiliation, and they set him in the presence of the Emperor. When Decius saw him in the garb of humiliation he shook his head, and he found it very difficult to understand what had happened [unto him]. Then he spake unto Mercurius, saying, 'Mercurius, tell me what hath happened unto thee, and what excuse thou hadst for treating with contempt the great honours and the high rank which I have bestowed upon thee. I held thee to be worthy of the forethought of the gods, and thou hast reckoned as dross the high rank which I conferred upon thee, which was above that of | every one else in the Army. Furthermore, explain unto Fol. 34 *b* κ̄
me whence this error hath come to thee. The whole of the Roman army is assembled in the temple to offer sacrifice to the righteous gods, and it is thou only who hast separated thyself from the troops. And further, tell me what is the country of which thou art a native. Did thy parents call thee by this name [of Mercurius]?'

And the blessed Mercurius answered and said unto the Emperor, 'Thou wishest to know of what country I am a native: listen, then, [and I will tell thee] about my origin (or, kin). I am a native of Cappadocia, so far as this world is concerned; but as for my own native city, I belong to the heavenly Jerusalem, the mother city of the saints. The name

which my parents gave unto me originally was Philopator,
Fol. 35 *a* the | interpretation whereof is "lover of his father", but
ⲕⲁ when I became a soldier I was called Mercurius by the commander[1] of my regiment. I am a servant of Jesus the Christ, my Lord, the Son of the Living God.' And when the Emperor heard these things he remained stupefied for a very considerable time. Then he shook his head, saying, 'Cast away from thee this silly boasting and this mad idea of thine, and get thee into the temple, and offer up sacrifice to the great god Apollo. Then get thee back to thy troop, where thy fellow soldiers are, and take up thy rank and duty as before.' And the holy man Mercurius said unto the lawless Emperor, 'Let this fact be quite plain before thee, O lawless Emperor: I will not offer up sacrifice unto thy [god] Apollo,
Fol. 35 *b* that vain thing, and forsake my God, Who is the | Creator of
ⲕⲃ the heavens and the earth, and of everything [in them]. For I am a Christian. To the liberty and the life of the soldier of this world I bid farewell, and as for the high rank [which thou gavest me] I need it not. I am a servant of the Christ Jesus, the Son of the Living God.'

And the Emperor Decius answered and said unto him, 'Mercurius, up to the present I did not believe the things which thy accusers told me concerning thee, for I knew well how envious [of thee] were those who made accusations against thee, and that they did so because they saw the great honour which I had conferred upon thee over the whole regiment, and over the whole army. Now, therefore, hearken unto me: Sacrifice to the gods. Do not let the matter force me to forget the friendly disposition which I had towards
Fol. 36 *a* thee, and to deprive | thee of thy rank, and to inflict severe
ⲕⲅ tortures upon thee.' And the blessed Mercurius answered and said unto the Emperor, 'The friendship of this world is of no account whatsoever, and it is a thing inimical to God. Similarly, these honours are for a season only, but the glory of

[1] ⲡⲣⲏⲙⲓⲕⲓⲣⲓⲟⲥ.

God endureth for ever. Now, therefore, trouble not thyself to no purpose, for I am a Christian, and I will not offer up sacrifice to thine abominable god; moreover, whatsoever thou wishest to do unto me that do.' And Decius said unto him, 'O Mercurius, offer up sacrifice, and do not die a terrible death.' And the blessed Mercurius said unto him, 'O Emperor, let [this] one word be sufficient for thee. I will not hearken unto thee and serve strange gods, and cast my God, Jesus | the Christ, behind my back.' And when Decius Fol. 36 b
heard these things he was exceedingly wroth, and he com- ⲕⲇ
manded them to strip off his apparel, and to make ten soldiers lay him on the ground, and all of them to beat him with leather whips at once; [and they did so] until the ground under him [was soaked with] his blood. And Decius the Emperor said unto him, 'Mercurius, thou findest tortures to be troublesome things. Are they worse than thy offering of sacrifice or no?' And the blessed Mercurius answered, saying, 'As long as I have with me my Lord Jesus the Christ to help me, I shall not sink under thy tortures. For I am a servant of my Lord Jesus the Christ, Who helpeth me, and Who is the King of what is in heaven and of what is on the earth.'

And when the Emperor Decius heard these things he said, 'Mercurius, hearken unto me. Offer sacrifice unto the gods, and take heed | to these terrible tortures, in order that thou Fol. 37 a
mayest [not] die an evil death. Up to this point I have had ⲕⲉ
compassion upon thee, and have been long-suffering in respect of thee. For I did not wish to do thee harm, especially because thou wast my friend during the attack upon me in the war. Hearken unto me, and offer up sacrifice to the gods. Destroy not thy early manhood by [these] divers tortures. I am considering carefully thy youth and thy friendship [in speaking thus].' And the blessed Mercurius answered and said, 'Every suffering which shall be unto me through confessing [my] God will add to my holy reward, for the

sufferings of this present are not worthy of the glory which shall be revealed unto us.'[1] And when the Emperor Decius heard these things he said unto Mercurius, 'Since thou hast stablished thy heart on words of folly, and reckonest Roman
Fol. 37 *b* honours to be as dross, | and since thou wilt not permit thyself
ϘϾ to sacrifice to the righteous gods, according to the ordinance of the Senate, and wilt not obey the Imperial Law, I will punish thee according to thy foolishness, and I shall see whether the God in Whom thou believest can save thee from my hands.' And Saint Mercurius said unto the Emperor, 'It is written in [the Book of] the Holy Apostle, "Who shall separate us from the love of God? Not tribulation, or affliction, or persecution, or hunger, or nakedness, or danger, or the sword. Even as it is written, For Thy sake they slay us all the day long. For we are persuaded that neither death, nor life, nor angel, nor principality, nor power, nor things which are, nor things which shall be, shall be able to separate
Fol. 38 *a* us from | the love of the Christ."'[2]

ϘϿ And when the blessed Mercurius had said these things the Emperor Decius was wroth, and he commanded [his men] to put Mercurius on the rack and to rack him. And the executioners racked him until the bones of his back were pulled asunder, yet the blessed man never ceased to bless God, saying, 'O Lord Jesus the Christ, the Only-begotten of the Father, Who wast born of the holy virgin Mary, Who didst take flesh upon Thyself of the true lamb, and didst at length deliver the whole race of Adam, and didst set us free from the slavery of our sins, I give thanks unto Thee that Thou hast made us worthy of Thy great goodness. Hearken Thou unto me this day. I am Thy servant Mercurius. Make Thou me to be worthy of Thine invitation, and of the participation in Thy holy sufferings, and of the faithful witness of Thy God-
Fol. 38 *b* head. Now, therefore, | O my Lord, forsake me not, and go
ϘϺ

[1] Rom. viii. 18. [2] Rom. viii. 35–9.

not Thou far from me, for tribulations await me, and fetters have fallen upon me. But give Thou me strength, O my Lord, until I have finished my contest in peace. Let not my enemies rejoice over me, and let not them say among the heathen, Where is their God?'[1] And when he had said these things, behold, a voice came unto him, saying, 'Be of good cheer, O My athlete Mercurius. Bear patiently, O My chosen hero, for I will be with thee, I will give strength unto thee, and I will be with thee as a Protector. I will help thee in every suffering which thou shalt endure in My Name. Be not dismayed, neither be thou downhearted at the tortures. I will be with thee; I will give strength unto thee, until thou hast completed thy contest bravely.' Then straightway the | Archangel Michael kissed him, and made the Sign of Fol. 39 *a*
the Cross over his whole body, and immediately the rack split ΒΘ
asunder and became two parts, and the fetters wherewith he was bound were burst asunder, and he leaped up, and stood upon his feet, and there was no injury on him; on the contrary, he was glorifying God.

And when the Emperor saw what had taken place he was filled with wrath, and he said, 'Since this man said, "We have a panoply in which to fight," I hereby give the order for him to be stretched out on four stakes, and to suspend him between heaven and earth one cubit.'[2] And when they had done this unto him the Emperor said, 'Where is now thy panoply in which to fight, wherein thou didst put thy trust? I swear by the greatest of the great gods, Zeus, that thou hast been well handled.' And the holy man looked up into heaven and said, 'O Lord, help me, | I am Thy servant.' Fol. 39 *b*
And the Emperor further commanded them to make gashes Λ
in his body with sharp knives and goads of iron, and after-

[1] Ps. lxxix. 10; cxv. 2; Joel ii. 17.

[2] Rendering doubtful. The four stakes were probably well sharpened, and the martyr's body probably rested on their points at the height of one cubit from the ground.

wards to sprinkle burning coals of fire upon it, so that little by little it might be consumed; and [when they did these things] the fiery coals were extinguished by the blood which flowed from the righteous man. And the holy man bore up under this new torture with great fortitude. Then Decius made them carry him away, saying, 'Let him die quickly'; and the soldiers bore him away quickly into a place of darkness. And when they were carrying him away he was half dead, but there was a little breath left in him, although they thought he was dead.

And behold, a very short time after this, the angel of the Lord appeared unto him, and said unto him, 'Peace be unto
Fol. 40 *a* thee, O thou mighty | athlete!' And when he had said this
ⲗ̅ⲁ̅ he healed the wounds which were in his body, and made him to stand up, and he was so sound and well that when he rose and stood up he [was able to] glorify God Who had helped him. And after these things the Emperor made them to set him before the tribune. And when the Emperor [saw] him he said unto him, 'Hast thou been rescued from my hands? Thou art half dead. By what means now wilt thou walk? Perhaps even there are no wounds on thy body?' Then he commanded his spearmen to examine carefully the body of Mercurius, and they said unto the Emperor, 'We swear by thine own power, O pious Emperor, that his entire body is in a healthy state, and that there is no sign of injury upon it, and that it is as if it had never been touched.' And Decius
Fol. 40 *b* said, 'Assuredly he will say, | "It was Christ Who healed
ⲗ̅ⲃ̅ me." Did ye not take a physician into the prison to treat him with medicines?' And they said, 'By thy glorious majesty which ruleth the whole world, it was none of the men who heal that cured him. We thought that he would die, and how he is alive and how he hath been relieved we do not understand at all. The magic of the Christians is exceedingly powerful. Yesterday he was a dead man, and to-day he standeth up whole and well.' And the Emperor was filled

with wrath, and he said unto Mercurius, 'Tell me truly who it was that healed thee without magic.' And Saint Mercurius answered and said, 'It was my Lord Jesus the Christ, the Physician of souls and bodies, who bestowed a cure upon me: for it is said, "The man who useth magical drugs, and the men who use incantations, and the worshippers of idols shall be | strangers unto Him; and He shall bind them with fetters Fol. 41 *a*
that cannot be loosened, and shall deliver them over to the ܐܢ
fire of Gehenna, because they know not the God Who made them."'[1]

And [the Emperor] said, 'I am going to inflict the most terrible tortures upon thy body; let me see if the Christ, on Whom thou believest, will heal thee.' And Saint Mercurius said, 'I believe on my Lord Jesus the Christ; even though thou shalt inflict multitudes of punishments upon me, thou shalt not make me to be troubled. For He said, "Fear not those who can kill your bodies, [but] who have no power to kill your souls; but fear Him Who hath the power to destroy both your souls and your bodies in Gehenna."'[2] Then the Emperor commanded [the executioners] to bring a red-hot iron and to apply it to his members, and to apply blazing torches to his | ribs; and when they had done this, instead of Fol. 41 *b*
smoke, a sweet odour arose and it spread about among all ܐܒ
those who were in that place. Now although they tortured him horribly he neither uttered a groan nor wept. And the Emperor said unto him, 'Where is thy Physician now? Let Him come and heal thee. And thou didst also say, If I die He is able to raise me up [again].' And Saint Mercurius said unto him, 'Do whatsoever thou wishest. For thou hast power over my body, but God is the master of my soul. And even if thou shalt destroy my body, my soul shall endure, it being incorruptible.' And the Emperor further ordered them to hang him up head downwards, and to bring a large stone

[1] Compare Rev. xxi. 8. [2] Matt. x. 28.

and to suspend it from his neck, so that he might become suffocated and die quickly. And the power of God dwelt in
Fol. 42 *a* the martyr, and [His] grace, and he subsisted | for a long time
λε under this punishment.

And when the Emperor Decius saw that he bore the pain with fortitude, and that the torture in no way affected him, he ordered them to remove the stone which was attached to his neck, and to bring a leather whip with four thongs, and to beat him until the ground [under him] was saturated with his blood. And the noble man bore up under this torture also, and he was even like unto an adamantine stone in his fortitude. And Mercurius said, 'I give thanks unto Thee, O my Lord, that Thou hast held me to be worthy to suffer for Thy holy Name.' And when the Emperor saw that his resolution was immovable, and that he could never persuade him to offer up sacrifice [to the gods], he came to a decision, for it was urgent for him to go to Rome, and he passed the sentence of death upon him, and ordered them to dispatch him with the
Fol. 42 *b* sword, | saying, 'Mercurius having treated the gods with
λϛ scorn, and despised the holy dogma of our compassion, and esteemed our power of no account, [I] hereby command that he be taken to the city of Cappadocia, and that he be beheaded there, in the sight of all men. For unto every one who, having received honour from the Emperor, shall contradict his command, shall stripes be given, and finally he shall be delivered over to the sword.' When those who had been appointed to remove him lifted him up, and set him on a beast, they had to tie him on because the body of the martyr swayed about from side to side, for he was, as it were, dead. And they journeyed on the high road, and after a few days they reached the city of Caesarea, and in this state they
Fol. 43 *a* carried him along, | little by little. And the Lord stood by
λζ him, and He said unto him, 'Mercurius, come, take thy rest with Me, since thou hast finished thy course, and hast kept the faith; receive thou the crown of the athlete's craft, and

that which hath been allotted to thee thou shalt inherit.' And when the Lord had appeared unto him the martyr became strong, and he said unto those who were in charge of him, 'Do quickly that which ye have been commanded to do. The Lord Who calleth every man to repentance shall make you to be worthy of His grace. For He is rich, and He is wont to be gracious unto those who go to Him willingly, and without ill will.' And when he had said these things they took off his head, and he completed the good confession of our Saviour on the twentieth day of November, which is Athor. |

And a great miracle took place which is worthy of mention. After the martyr had ended [his course] his body became as white as snow, and it emitted a sweet smell which was like unto choice incense, and because of this sign very many men became Christians. And they laid the holy man in a prominent place, wherein very many works of power and miracles were performed. Glory be to God the Father, and to His Only-begotten Son, Jesus the Christ, our Lord, and to the Holy Spirit, now and always, for ever and ever. Amen. Fol. 43 *b* ΛH

A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2 *a* ☧ THE DISCOURSE WHICH THE GLORIOUS PATRIARCH, WHO BECAME A HABITATION FOR THE HOLY SPIRIT, APA CELESTINUS, THE ARCHBISHOP OF THE GREAT CITY OF ROME, PRONOUNCED ON THE GREAT HONOUR OF THE MESSENGER OF GOOD TIDINGS OF THE WORDS OF LIGHT, THE ARCHANGEL GABRIEL, ON THE DAY OF HIS HOLY FESTIVAL, WHICH IS THE TWENTIETH DAY OF THE MONTH KHOIAK[1] (*sic*). AND HE SPAKE ALSO CONCERNING THE DEEDS OF POWER AND THE MARVELLOUS THINGS THAT TOOK PLACE IN HIS HOLY SHRINE WHICH HAD BEEN BUILT IN [HIS HONOUR] IN THE CITY OF ROME. AND [HE SPAKE] ALSO ABOUT THE WORDS WHICH ARE WRITTEN IN THE LAW, 'WHATSOEVER THING THOU WOULDST NOT WISH TO BE DONE UNTO THEE, THAT DO NOT UNTO ANY ONE.'[2] AND [HE SPAKE] ALSO CONCERNING [THE WORDS], THE GREATEST SIN [OF ALL] IS A LYING TESTIMONY,[3] ESPECIALLY THE CONFIRMATION OF THE LIE BY MEANS OF FALSE SWEARING.

[1] December 18 or 19.

[2] Compare Lev. xix. 18; Matt. v. 43; xix. 19; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

[3] Compare Exod. xx. 16; Prov. xxv. 18; Zech. viii. 17.

AND [HE SPAKE] ALSO CONCERNING [THE WORDS], PRAYER HELPETH A MAN,[1] AND DELIVERETH HIM FROM THE SNARES OF SATAN. IN THE PEACE OF GOD! BLESS US. AMEN. AMEN.

THANKS be unto God! Now His grace hath acted as a protector | to us, and He hath prepared us by His invisible Fol. 2 b
hand, and hath brought us into the circle of this year of our ה
lives, and hath brought us together in the shrine of the announcer of glad tidings of the worlds of light, the holy Archangel Gabriel. For this reason I will take (i. e. borrow) the voice of the holy hymn-writer David, the collector of the words (?) that are sweet, and the righteous king, and I will say with my poor tongue, 'This is the day which the Lord hath made; let us gather ourselves together and rejoice and be glad in it.'[2] And [to] Judah [he] saith, 'Celebrate thy feast, and give the things which thou hast vowed.'[3] Therefore blessed be God, for He hath made us worthy, and hath gathered us together in the shrine of His holy steward and messenger of glad tidings of the worlds of light, the holy Archangel | Gabriel. Let us assemble then in purity of heart and purity Fol. 3 a
of body, and let us celebrate the festival of him whose festival ו
both God and His angels keep. Let us cast out from us every blemish and all hypocrisy, and let us celebrate the festival of the Archangel Michael, and let us cry out and say with the sacred Psalmist David, 'Bless the Lord, O all ye His angels, ye mighty ones of power, who perform their words.'[4] Verily, O holy Archangel Gabriel, great is the glory which God hath given unto thee over all the spiritual and angel hosts that are in the heights of heaven, O thou archangel who wast called by this name of 'Gabriel' by God from the beginning, and who dost continue to serve the

[1] Compare Jas. v. 16.
[2] Ps. cxviii. 24.
[3] Compare Ps. l. 14; lxxvi. 11.
[4] Ps. ciii. 20.

Fol. 3 *b* offspring of God, that is to say, the Word. | Now the interpretation [of the name] of Gabriel is 'God and man', according to the type of our Lord,[1] Who came in humility, and Who put on the flesh for our sakes. He was God and man, and His Godhood was not separated from His manhood, not even for the twinkling of an eye, God forbid! But He was God and man, completely and at the same time, in the womb of His mother. She brought Him forth: He was God and man. They crucified Him: He was God and man. He became the very same flesh [as man], in Godhood in the same nature, indivisible, immutable, inseparable each from the other.

Come now, O Nestorius, thou truly godless man, thou mouthless person, who didst deserve to be buried, fill thyself full of shame, and hold thyself to be covered with disgrace! Come now, and look at the King Christ. He is One One.[2] He is God and man. Kings and their armies come and bow down to Him in worship, and the whole world partaketh of | Fol. 4 *a* His Body and of His Blood. They cry out in the voice of that blessed man, saying, 'Remember Thou me, O Lord, when Thou shalt come into Thy kingdom.'[3] And thou, O thou profane man, didst languish in thy misery (?), and didst die in exile because of thy blasphemy, and because of thy tongue which was full of poison.[4]

Now we had well nigh gone and forgotten thy honour and thy glory, O thou great Archangel Gabriel. But shew unto us consideration, for I am exceedingly helpless in my actions, and my feeble tongue is unable to describe the glory which God hath given unto thee, O Gabriel, thou archangel of joy. What tongue of flesh and what human mouth is there that can describe thy honour, O thou holy priest of the Great King? Let my withered (?) face rejoice, O Gabriel, thou

[1] גִּבְרִיאֵל = 'man of God'. See Dan. viii. 16; ix. 21; Luke i. 19, 26.

[2] Compare Maspero, *Mission Arch.* i. 594.

[3] Luke xxiii. 42.

[4] See Evagrius, *H. E.* i. 7.

messenger of glad tidings of the angel hosts, | O thou true Fol. 4 *b*
ministrant, who dost minister to the offspring of his Lord, ר
O thou orator of the truth, thou herald of the kingdom which is in the heavens! I wish to see thee, O holy Archangel Gabriel, who didst hold converse with the Virgin; O thou traveller for the journey from heaven of God, the Almighty One of mankind, I desire to see thee. O thou who didst hold converse with the Queen of Women, I wish to see thy face resplendent with joy. Thou didst hold converse with the choicest woman in heaven and in earth, thou didst say unto her, 'Hail, O thou who hast found favour! The Lord is with thee.'[1] O thou Commander-in-Chief of the King of kings, my feeble tongue is incapable of describing thy glory! I will, however, say, 'Blessed be God, the Merciful, who did say with His mouth of God (i. e. divine mouth), "In the place where two | or three are in My Name, there am I in their Fol. 5 *a*
midst."'[2] If God is with two or three, then who shall be able ש
to estimate this day His joy, and that of His Good Father, and that of the Holy Spirit, when they see this great multitude of listeners who are gathered together to glorify His great and holy Archangel Gabriel, the archangel of joy? Let us then drive away from us all violence, and all backbiting, and all blasphemy, and all hatred, and all lying, and every evil deed, for those who do them [fall] under a curse. For every man who uttereth a lie is like unto the Devil, who never stood in the truth. Hast thou never heard what is written, 'The Lord shall destroy | every one who uttereth Fol. 5 *b*
a lie?'[3] and also, 'Every one who uttereth a lie is not of the ת
truth, but is of Satan.'[4] Therefore, he who uttereth a lie, or taketh a false oath about the possessions of this world, [which] he must depart and leave, is like unto Judas the Iscariot, who betrayed his Lord for the sake of money. Hast

[1] Luke i. 30.
[2] Matt. xviii. 20.
[3] Compare Ps. v. 6; lii. 4, 5.
[4] 1 John ii. 21, 22.

thou not heard what is written, 'Cursed is the man who shall utter the Name of the Lord over a matter which is vain?'[1]

Now I wish to speak to you for the benefit of your souls, but it is our God of the Archangel Gabriel, whose feast we are celebrating this day, Who urgeth me on. For all the angels whom God sent under the Old [Covenant] ministered unto men who died; but it was thou thyself, O holy archangel, whom the Father sent under the New Covenant unto Mary, the holy Virgin, to announce to her the birth, according to the flesh, of His Only-begotten Son. O thou Archangel Gabriel, to whom honour is meet, O thou wise herald, O thou
Fol. 6 *a* holy innocent, whose | wings are laden with sweet odour,
ō O thou master of the house who art ready, and who preparedst a house for Him that laid the foundation of all the world! God looked through all creation, and He found among the whole race of women none who could be compared with Mary, and He was pleased to dwell in her under a dispensation, until He had redeemed our race. God looked through all the hosts of angels in heaven, and He found no one who could be compared with thee in the dispensation of thy holy name [O Gabriel]. For this reason He sent thee to His Mother, the Virgin, to give her glad tidings, and a being incorporeal was sent unto the holy and believing woman. He sent the messenger of the glad tidings of life to the Queen of the race of women. And Gabriel was sent, and upon him rested the cloud of life, wherein was the life of every man, and it was his duty to make it to dwell for nine months in the womb of her who was the choicest woman of heaven and earth. And when the [arch]angel appeared unto her, he said unto her, 'Hail, O thou who hast found favour! The Lord is with thee. Behold, thou shalt conceive,
Fol. 6 *b* and thou shalt bring forth | a Son, and thou shalt call His
ī Name Jesus.'[2] And immediately he had said these words to

[1] Compare Exod. xx. 7. [2] Luke i. 31.

her, she conceived through the hearing of her ears, and through the salutation of the Archangel Gabriel, and the Son of God went down into her womb, she being unconscious of it.

I beseech thee, O holy Archangel Gabriel, thou messenger of the good tidings of life, when thou comest into our midst this day, wherein this great festival is celebrated everywhere, bless thou this great multitude which is gathered together in thy Holy Name. For, behold, thy Lord, and the Lord of us all, is with us this day, together with all His holy angels, and His Mother, the Virgin, and they celebrate the festival in thine honour. And all the incorporeal angel hosts rejoice with thee on the day of the revelation of thy holy name. O Gabriel, thou consolation of the angel hosts, thou object of boasting of the ranks of angels who are in the heavens, great is the honour which God hath given unto thee | in heaven Fol. 7 *a*
and on earth. In heaven thou art called 'messenger of glad ܐ
tidings of the worlds of light', and on earth thou art called 'angel of joy', because of the great and marvellous services which have been entrusted unto thee, O Gabriel, thou truly faithful ministrant. For when persecution (?) rose up against Daniel the Prophet, and they cast him down into a pit of lions, and he was in sore affliction through hunger and thirst, the holy Archangel Gabriel had pity upon him, by the command of his Lord. And he seized Habakkuk by the hair of the head—now he had the dinner in his hand—and by the fervour of the Spirit he transported him from Judea to Babylon, a distance of forty caravan stages, and took him straightway into the den of the lions, and gave the dinner to Daniel. And Daniel ate, and blessed God, saying, 'Thou hast | remembered me, O Lord, O Thou Who forsakest not Fol. 7 *b*
those who love Thee.'[1] ܒ

And it was also Gabriel who shut the mouths of the lions, so that during the seven days[2] in which he (Daniel) was at

[1] Bel and the Dragon, *vv.* 33–8. [2] Bel and the Dragon, *v.* 39.

the bottom of the pit of the lions they attacked him not. And it was the Archangel Gabriel who appeared unto Daniel, and taught him [the meaning] of the vision, even as it is written, 'Gabriel, make me to understand the vision'[1]; and, 'Behold, the man Gabriel came to me, and gave me strength according to the former [measure]'.[2] It was the Archangel Gabriel who appeared unto Zacharias in the Temple, and announced to him the birth of John, and when he made himself unbelieving he caused dumbness to make its appearance in him.[3] And it was Gabriel who appeared unto the shepherds, and proclaimed unto them the glad tidings, that is to say, the news of the birth of God the Word, of the truly spotless lamb, the God-bearer Mary.[4] It was the Archangel Gabriel who brought out the Hebrews from captivity, and
Fol. 8 a delivered the people in the land of their servitude. | And he
ⲓⲉ saved them in the desert, and wrought all these signs by the hand of Moses, the greatest of the Prophets. And Gabriel is the faithful messenger who is equipped for service in the midst of the angel host, and it is he who bringeth glad tidings among the angels. And Gabriel is the body-guard (?)[5] of God Almighty, and the steward of the kingdom which is in the heavens. O Gabriel, thou faithful messenger of glad tidings, who is there that can declare thy glory? What tongue of flesh belonging to the men who are on the earth can declare thy great glory, O thou Archangel Gabriel? Thou standest before God at all times, according to what thou thyself didst testify to Zacharias in the Temple, saying, 'I am Gabriel who stand before God.'[3] And what human heart, even though it be that of the wisest man on earth, can make manifest unto us thy honour, O thou Archangel Gabriel, unto whom belongeth the face that radiateth gladness
Fol. 8 b and | joy?
ⲓⲍ

[1] Dan. viii. 16. [2] Dan. ix. 21. [3] Luke i. 19, 20.
[4] Luke i. 19. [5] ⲙⲓⲧⲁⲧⲱⲣ seems to be an incomplete word.

Moreover, there is no honour which is like unto thine, for thou standest before God at all times, and thou dost make supplication unto Him on behalf of the whole race of Adam. And at the moment when all the orders of angels, and these Cherubim and Seraphim cast themselves down before God, and confess the glory, and honour, and power of God, the King of heaven and earth, and they cry out always, saying, 'Holy art Thou, Holy art Thou, Holy art Thou, Lord of Hosts, the heavens and the earth are full of Thy glory,'[1] [at that moment I say] the great Commander-in-Chief, the messenger of the good tidings of life, Gabriel, and the great Commander-in-Chief Michael, the governor of the heavens, cast themselves down before God, Who is seated on His throne, | saying, 'O Lord God Almighty, have mercy on Thy Fol. 9 *a* ١٤
people. Shew compassion on Thy likeness and image. Redeem the work of Thy hands. Accept not the accusation of the Enemy against them, for he hateth Thy servants. Give strength unto the men whom Thou hast created according to Thine image and likeness. Bless the work of their hands. Increase the fruits of their ground. Send unto them the dew and rain at all times. Make thou the waters of the river [Nile] to rise for them, according to Thy will. Forgive them their foolish wickednesses. Make not a reckoning with them of their iniquities, for Thou well knowest that it is [their] ignorance of the [wiles of the] Devil which hath led astray their hearts from Thee.' And they neither cease from their prostration on their faces, nor from their invocations of Him by day and by night until | He hath forgiven His Fol. 9 *b* ١٤
image and His likeness, and this His loving-kindness and compassion come upon them (i.e. men) through their supplication.

But, I beseech thee, O holy archangel, forgive me, for I have made bold to undertake a work of which I am un-

[1] Isa. vi. 3.

worthy, and which is beyond the measure of my ability, that is to say, to declare thy honour; nevertheless the excuse of my halting tongue shall not prevent me from singing a little song in thine honour. And He Who is in truth the Great King shall be able to [pay unto thee] honour according to thy merit. I will now turn back, and will declare unto you certain of the works of power and of the marvellous deeds of the great Archangel Gabriel, which took place in the holy martyrium wherein we are gathered together to the glory of God and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain rich man in this city whose name was
Fol. 10 *a* Philip, and this man was | exceedingly rich in gold and
ⲓⲍ silver, and in flocks and herds. And according to what was commonly reported about him, he possessed more than fifty denarii of gold, for he was a very great merchant, and he carried on business in many countries. And a very large number of men in his employ used to work in foreign countries, and they brought to him great quantities of merchandise from all lands. And the people used to shower upon him blessings innumerable because of the good works that he did. And this good man was naturally charitable, and he was very generous to the poor whom he loved, and he used frequently to give large gifts and alms to the poor and to the orphans, and besides these he gave large offerings to the shrine of the holy Archangel Gabriel. Now he lived hard by the shrine of the holy Archangel Gabriel, and there was a certain poor man
Fol. 10 *b* who lived near him, | whose name was Stephen, and he begged
ⲓⲏ his bread day by day. And Philip, the rich man, in his goodness used to provide the poor man with everything which he needed, for the love of God, and as I have already said he lived near him. Now the poor man Stephen knew how to read and write well, and the rich man Philip was uneducated, and did not know how to read or write. And Philip often made the poor man conduct his correspondence

for him with his customers, and with the men who did business under his directions, and he trusted him with all his confidential matters; and Stephen wrote letters about every matter which concerned Philip's business. And very often the men who bought from the rich man and sold to him gave much money to the poor | man secretly, to make him to keep Fol. 11 *a* the rich man ignorant of his various transactions in business, ιθ and to prevent him from knowing what [moneys] he should be receiving from them day by day. In this wise the poor man gradually became a rich man, but the riches which he had gathered together wrongfully were scattered abroad suddenly, even as I shall now make clear unto you, according to the words of the honey-sweet writer David, who saith, 'Trust not in wrongdoing, neither set thy heart to snatch at riches; if [riches] come unto thee, set not thy heart upon them.'[1]

And when the poor man had, little by little, gained wealth, he found bread, and ate thereof. And on a certain day he went to the rich man, and said unto him, 'I wish thee to do me a favour. Give unto me a little gold, for I want to become a merchant and, together with my sons, to traffic therewith, and when | the time [cometh] wherein thou shalt Fol. 11 *b* ask for thy gold to be returned I will give it unto thee, κ together with thy share of the profit which I shall make, and I shall be under an obligation to thee.' And the rich man said unto him, 'Go, and prepare thy bond for me, setting out therein of what thou hast need, and I will give it unto thee.' And the poor man sat down, and prepared the bond [asking] the rich man for seven hundred oboli, and he swore by God Almighty that, when the business was done, he would give unto the rich man one half of the profit which he should make on them. And the rich man took the bond, and gave the seven hundred oboli to the poor man, who went and traded with them for three years. And although he gained

[1] Ps. lxii. 10.

a very large sum of money thereby he made no attempt to give any of it to the rich man, either as capital or as interest.
Fol. 12 *a* And when many days had passed, | the rich man brought the
ⲕⲁ poor man into his house to set his accounts in order for him. And when he had opened the chest wherein the bonds (or, contracts) and the ledgers were kept, he set Stephen to search for the documents of which he was in need. And when Stephen, the man of whom we are speaking, found his own bond he slipped it inside his under garment (or, shirt), without the rich man, on account of his innocence and want of suspicion, knowing anything about it; and he came out of the house without the rich [man] knowing [that he had it].

Thus day by day the poor man waxed rich little by little, but the riches which are gathered together by means of wrongdoing perish quickly and become scattered, even as I have already said. And when Stephen went into his own house he rent his bond and tore it up into little pieces, and he said in his heart, through his evil thoughts which Satan
Fol. 12 *b* thrust into his mind, 'Verily I shall | never now pay this
ⲕⲃ man any part of the seven hundred oboli which I owe him. And if he shall say unto me, "Give me the oboli," I will say unto him, "I owe thee nothing. Produce [my] bond (or, contract) which thou must hold if I really owe thee [money], and if thou canst not do so I owe thee nothing. I have no need of gold for myself." Then I will take them for myself and become rich thereby, and they will suffice me for a very long time. I will eat with them, and I will drink, and I will heal my soul.' And he did not remember that which is written, saying, 'Thou fool, thy soul shall be taken from thee. The things which thou hast prepared, whose shall they be?'[1]

We are, however, delaying our narrative. Now when four years had passed, and the rich man saw that the poor man had

[1] Luke xii. 20.

paid him nothing, | either as regards principal or interest, he Fol. 13 *a*
made haste and sent a message unto Stephen by his servants, ⲕⲅ
summoning him to him. And when the poor man had come to him, he said unto him, 'Give me the seven hundred oboli which thou owest me, for I am in need of them.' And that godless man began to make a denial to the pious rich man, saying, 'I have no money whatsoever of thine, and thou didst never give me any.' And the rich man said unto him angrily, 'O thou wicked man, behold, have I not in my hands the bond (or, contract) which thou didst make with me, for seven hundred oboli? Behold, it is five years since I gave them to thee. Not only hast thou not paid me any interest on them, but lo, thou now wishest to take possession altogether of that which belongeth to another.' And the poor man | answered Fol. 13 *b*
and said, 'If the bond is in thy possession, produce it here so ⲕⲇ
that I may see it, and then I will go and deliver unto [thee] my house and my children, and thou wilt be master of seven hundred oboli.' And the rich man examined all the bonds and all the [other] documents [in the chest], and when he could not find the bond he knew forthwith that it had been stolen and carried away. And he said unto the poor man, 'I know of a certainty that it is thou who hast carried it away by theft. But if thou art bold enough in thy heart to say that I did not give thee seven hundred oboli, come and let us go to the shrine of the holy Archangel Gabriel which is in our quarter of the city, and [if] thou wilt swear unto me [there], and wilt convince me, I will make no further claim upon thee.'

Then that fool thrust aside all fear of the Lord from him, and the [remembrance of] the very many benefits which he had received from | the rich and pious man, and he forgot Fol. 14 *a*
altogether that which is written, saying, 'The Lord shall ⲕⲉ
destroy every one who uttereth a lie.'[1] And he said unto

[1] Ps. lxiii. 11; Prov. xix. 9.

the rich man, 'Let us [go], and I will swear to thee'; and straightway they walked to the shrine of the Archangel Gabriel. And when they arrived there [they found] a great multitude of people gathered together, and they wondered what had happened. And the rich man said unto the poor man, 'Give me the seven hundred oboli which I gave unto thee. Swear not to a lie lest evil come upon thee.' And that fool said, 'I owe thee nothing.' And the rich man said unto him, 'If thou owest me nothing, swear it to me so that I may depart.' And that godless man held in contempt the powers
Fol. 14 *b* of the holy Archangel Gabriel | in respect of moneys which
ⲔⲤ were lost (i.e. bad debts). And in his foolish stupidity he laid his hand upon the door of the altar-chamber, and he swore an oath, saying, 'I swear by the mighty power of the Archangel Gabriel that I owe thee nothing, and that thou didst never give unto me the seven hundred oboli for which thou art harassing me.' And straightway, whilst yet the words were in his mouth, a power smote him, and he fell headlong on his face, and both his eyes became blind, and his face was turned round behind him, and his tongue filled his mouth. And he fell down on the pavement of the sanctuary, and he bit his own tongue and lips in great agony, and he foamed at the mouth like a man who is possessed of a devil.
Fol. 15 *a* And when the multitude saw what had happened | they
ⲔⲎ marvelled and were greatly amazed, and they cried out with a loud voice, saying, 'One is the God of the Archangel Gabriel.' And after a considerable space of time, during which he was suffering torture, the poor man Stephen cried out with a loud voice, saying, 'Forgive me, O my Lord Archangel Gabriel, that I dared to swear a false oath in thy name. This rich man did lend me seven hundred oboli five years ago, and I worked (i.e. traded) with them, and I have not given him anything at all for them. And having found a favourable opportunity I stole and carried away the bond, and I deceived him, wishing to keep possession of the oboli

and to become rich thereby. Woe is me! What shall I do? For I have sworn a false oath.' And straightway he sent a messenger to his house in haste, and his wife brought seven hundred oboli, and gave them to the rich man. And the man Stephen | remained in a state of torture the whole day, Fol. 15 b
and it seemed to him as if a spear was being driven into his KH
body, and he yielded up his spirit in the most miserable way that it is possible for a man to do. He swore a false oath, and he gained nothing at all thereby except the destruction of both his soul and his body. Thus ye see, O my beloved, the manner in which the power of the Archangel Gabriel prevaileth, in whose honour we are celebrating the festival this day, and that he who sweareth a false oath in his name shall surely die in misery. Let us put ourselves far away from lying, that evil vice, and especially from those who confirm the lie by a false oath. Do ye not hear the Lord crying out to every one, 'Let your words be Yea, Yea, and Nay, Nay, so that judgement may not be passed on you?'[1] And let us take care to guard our life against | the terrible oaths Fol. 16 a
which we are in the habit of swearing, especially concerning KΘ
subjects of the most trivial character, lest we receive great condemnation and punishment everlasting in the place wherein a man will not be deemed worthy of visitation.[2]

And this maketh me remember that I promised to relate unto you a few of the works of power and of the miracles of the great Archangel Gabriel, whose festival we are celebrating this day, to the glory of God and of His great Archangel Gabriel, the messenger of glad tidings. Now there was another man in this city who had been blind in both eyes from his childhood. And when he heard about the works of power and the miracles of the Archangel Gabriel, he asked the servants of his household to take him into the shrine of the Archangel Gabriel, saying, 'Assuredly his mercy will come to me, and he will graciously give me the light of mine

[1] Matt. v. 37; Jas. v. 12. [2] Rendering doubtful.

Fol. 16 *b* eyes.' And they took him into the shrine | of the Arch-
ⲗ angel Gabriel, and he was saying, 'Assuredly his mercy shall come to me.' And when he had gone inside he cast himself on his face before the holy altar, and he wept, saying, 'O my lord, thou holy Archangel Gabriel, shew compassion upon my misery, and graciously grant unto me the light of my eyes, for I suffer exceedingly.' And whilst he was weeping, and saying these words, he felt the hand of a man touch his eyes.[1] And when all the people who were gathered together in the shrine of the Archangel Gabriel saw that the man who was blind could see, and that he was uttering loud cries for joy, saying, 'One is the God of the holy Archangel Gabriel, for His mercy hath come to me, and He
Fol. 17 *a* hath | bestowed upon me the light of my eyes,' the
ⲗⲁ whole multitude rushed to him, and the people asked him, saying, 'Tell us what hath happened unto thee, and how it is that thou canst see.' And he told them the good news and about everything which had happened unto him, saying, 'It happened to me after I had come unto this holy shrine. I cast myself down before the holy altar, and I made entreaty to the holy Archangel Gabriel. And straightway I felt the hand of a man come down over my face, and it made the Sign of the Cross over my eyes, and straightway I was able to see. And I heard a voice saying unto me, "Behold, I grant unto thee the light of thine eyes, according to the supplication which thou didst make to me."' And I said unto him, "Who art thou, my lord?" And he said unto
Fol. 17 *b* me, | "I am Gabriel, the archangel." These are the words
ⲗⲅ *ic* which I heard, but I saw no man talking to me.' And when the people heard these things they lifted up their voices and cried out loudly, saying, 'One is the God of the Archangel Gabriel.' And the man who had recovered his sight remained in the shrine of the Archangel Gabriel, and ministered therein until the day of his death.

[1] Some words seem to have fallen out of the text here.

And there was another man, who was rich in gold and in silver, and he was dumb, and he after a time fell sick of the disease which is called 'gout', and he suffered excruciating pains in his feet by day and by night. And he had spent ample means on the physicians, and was in no way benefited thereby; on the contrary, his disease became more severe. And when he heard of the works of power and the miracles which took place in the shrine of the holy | Arch- Fol. 18 a
angel Gabriel, he made his slaves take him up and carry him ܐܒ
into his holy shrine. And he lay down in the shrine, and he was in great pain, and he cried out, saying, 'My lord, thou holy Archangel Gabriel, have compassion upon me, and graciously heal me, for I am suffering exceedingly great pain.' And there was likewise another man there who was paralysed in his legs, and he had always to drag himself along the ground like a child. And he was in the shrine lying down, and he was entreating the archangel to grant him healing, and he was lying down by the side of the blind man in the shrine, and he was suffering agony in his feet, and the two men were seeking for healing at the hands of the holy Archangel Gabriel. And at that moment the archangel had compassion upon them, and he was pleased in his | benevolence Fol. 18 b
to bestow healing upon both of them at the same moment. ܐܗ
Thereupon he appeared unto the paralysed man in a dream, and he was in the form of a man of light, whose face was emitting rays of light. And he said unto the man who was paralysed, 'If thou wishest earnestly to be healed and to recover [thy] health stay where thou art until all the people who are in the shrine have lain down. And when thou art sure that they are all asleep rise up, uncover thy hands and thy feet, and go to the bed of the rich man who is suffering pain in his feet, and begin to lift up (or, carry off) the bed whereon he is, and thou shalt find healing. Thou shalt walk on thy feet, and thou shalt recover straightway, and thou shalt depart to thy house like one who hath never | suffered Fol. 19 a
from illness.' ܐܘ

And when the man awoke from his dream he marvelled, and he said within himself, 'Verily I have been deceived by this dream. If I were to do this, and to go and carry away the rich man's clothes, he would certainly wake up, and his slave would seize me. And, moreover, I am helpless, being paralysed, and they would deliver me over into the hands of the Eparch of the city, and he would kill me. I should be going in quest of healing for my body, and should ruin my soul through the tortures which they would inflict upon me. No, I will never do this thing.' And on the coming night the Archangel Gabriel came to him, wearing royal apparel of great magnificence, and he was shining more brightly than the sun. And he spake unto the paralytic—now a very strong
Fol. 19 *b* sweet odour | issued from his mouth—and said unto him,
ϡϛ 'For what reason hast thou been careless, and hast not done that which I commanded thee? Be certain of this thing: if thou wilt not obey me never till thy dying day shalt thou be relieved of thy disease. If, however, thou wilt do what I command thee thou shalt recover thy health forthwith.' And when the archangel had said these things unto him he departed from him immediately; and the paralytic woke up trembling and afraid. And he strengthened his heart boldly, saying, 'Verily it was the Archangel Gabriel who spake unto me. Now, therefore, even though it happen that [the slaves of the rich man] seize me and put me to death, I will not be disobedient on this occasion. Let the will of the Lord be done.' Thus the paralytic hid the matter in his heart, and he informed no man of what had taken place.

Fol. 20 *a* And when the evening was come | the paralytic waited
ϡϩ until all the people who slept in the shrine were asleep, and then he rose up, and stripped his hands and his feet, and he went to the deaf man, who was suffering [from gout] in his feet, and he seized the clothing which was on him and began to pull it off him. And the man who was diseased in his feet and who was dumb awoke from his sleep in a state

of fright, and God and the Archangel Gabriel had compassion upon him, and the fetter of his tongue was broken straightway, and he spake, although he had never uttered a word before, and he cried out with a loud voice to his slaves, saying, 'Get up quickly and seize this thief who hath come and carried off my clothes which were on me.' And the paralytic trembled lest the slaves of the rich man should seize him, and straightway | the power of control came to his hands and Fol. 20 b
his feet, and he leaped up from the ground, and took to flight ϡϴ
on his feet like unto a trained runner until he reached the place wherein he slept. So likewise also was it with the man who had gout in his feet, for the power of control came to him, and he jumped down from his bed like a man who had never ailed at all, and pursued the paralytic and his servants, and he wished to seize him. And after a little time, when they had realized the act of grace which had been vouchsafed to the two of them, that is to say, to the rich man who had been relieved of his gout and also of his dumbness, and to the paralytic, and that they had gotten control of their limbs, the two men came forward, and they acknowledged the healing which had come to them both, and they cried out both together, | 'One is the God of the holy Arch- Fol. 21 a
angel Gabriel.' ϡϡ

And when the whole multitude of people who were gathered together in the shrine of the holy Archangel Gabriel had seen this great miracle they were filled with very great fear, and stupefaction came upon them. Then they asked the paralytic, 'What happened to thee to make thee act thus?' And he declared unto them everything that had happened to him, saying, 'Behold, this is what happened to me. It was the Archangel Gabriel, who appeared unto me twice, dressed in a garb of light, who did this.' And all the people who were gathered together in the shrine of the holy Archangel Gabriel lifted up their voices and cried out, saying, 'One is Fol. 21 b
the God of the | valiant archangel! Great are the works of ϡϡϩ

power of the messenger of the glad tidings of life, Gabriel, whose name is most honourable.' And the men who had obtained healing remained in the shrine of the Archangel Gabriel, and they prayed and fasted therein until the day of their death. What shall I say about the miracles which thou hast wrought, O thou mighty orator of God the Word, thou holy Archangel Gabriel? Verily, if I were to carry out my intention to its full extent, I would do my utmost to describe each and every one of thy miracles, and I would not narrate a part of them only. However, I must only describe a few, and I therefore make a selection from the great and important works which thou hast performed, to the glory of the Christ our Saviour and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain man who lived in a village which was about six or eight miles distant from the city, and this man
Fol. 22 *a* had an only son | who had arrived at the age of manhood.
ⲁⲙⲏ After a time he fell sick of the disease of the gout (?), and he suffered excruciating pains in his hands and his feet, both by day and by night, and he was wholly unable to lift up his head. And he passed six years lying upon a bed, and never once rose up from it during that period. And his parents and his kinsfolk often fell into despair about him, and said, 'Verily death would be far better for him than this suffering which attacketh him.' And his parents spent very large sums of money on physicians, from whom he received no benefit whatsoever; on the contrary, he became worse. And when his father heard of the works of power and the miracles that were taking place in the shrine of the holy Archangel Gabriel, which was in the city of Rome, he made a vow, saying, 'If the God of the Archangel Gabriel will hearken unto my supplication, and will graciously bestow healing upon
Fol. 22 *b* my son, I will give six | oboli to thy shrine yearly until the day
ⲁⲙⲑ of my death. For I know well, O my lord Archangel, that thou art [able] to do everything. Now I cannot bring my

son to thy shrine, for he is neither able to walk nor to ride a beast because of the pain that is upon him, but I believe that thy holy power filleth every place. Let thy mercy come to me, and grant unto me the healing of my little son, and [if thou wilt] I will acknowledge thy power until the day of my death.' And straightway the Archangel Gabriel hearkened unto the entreaty of the man, and he wished to bestow healing upon his son, for he is compassionate. And he brought a little drowsiness upon the young man, and he slept more than he usually did, for he slept neither by day nor by night, and he was [always] crying | out because of the excruciating pain Fol. 23 a
which consumed him. And when the young man had fallen
asleep the holy Archangel Gabriel came unto him in a dream. He was arrayed in great and indescribable glory, and he was enveloped in a mantle which emitted rays of light, and he said unto the young man, 'Behold, I am going to remove the pain from thee, and no suffering shall attack thee from this hour.' And the young man said, 'My lord, who art thou that art surrounded with such great glory as this?' And he said unto him, 'I am Gabriel the Archangel'; and straightway he disappeared from him. And when the young man awoke in the morning he found that all his body was bathed in sweat. And when he perceived that healing had come to him, and that there was no pain whatsoever in his body, he leaped off his bed | and stood upright, and he ran Fol. 23 b
along and skipped, and he blessed God; now he had become
like unto one who had never been ill at all. And straightway he cried out, saying, 'I glorify thee, O great and holy Archangel Gabriel, because thou hast remembered me, and hast granted healing unto me.' And when his father and his mother saw the healing which had come to their son unexpectedly they wept many tears, and then they asked their son, saying, 'What was it that happened unto thee, O our beloved son?' And he described unto them the dream which he had seen, and straightway they cried out, saying, 'One is the God

of the holy Archangel Gabriel. Great is the benefit which thou hast performed for us, O good messenger of glad tidings.' And there was great rejoicing in all their house because of the healing of the young man which had taken place, more espe-
Fol. 24 *a* cially because he was the only son. And every | one who
ⲙⲉ heard marvelled exceedingly, and they glorified God and the holy Archangel Gabriel, and the report [of the healing] reached every one.

And on the morrow, which was Sunday, the man called his son and gave unto him the six oboli and certain other gifts of value, and he sent him to the city of Rome to present them to the shrine of the holy Archangel Gabriel, according to the vow which he had made. And the young man took them with gladness, and he put them in his [wallet] to go to the shrine of the holy Archangel Gabriel. And having journeyed on by himself until he drew nigh unto the city, which was about three miles off, he came to a wood (or, forest) of large trees and thick undergrowth through which it was very difficult to travel. And behold, straightway a very fierce lion rushed out of that dense forest, and with a roar sprang
Fol. 24 *b* upon the young man, | and leaped upon him, and digging his
ⲙⲍ teeth into his side dragged him away into the forest, wishing to devour him. And the young man cried out in great distress, saying, 'O my lord, thou Archangel Gabriel, help me in this great distress, for thou knowest, O my lord, that my father hath sent me to thy shrine to present these little gifts to thy holy shrine, and then to return to my house, but behold, I shall die through this lion.' And at that very moment, behold, the holy Archangel Gabriel came forth from heaven, wearing a garb of light, and he took the young man out of the mouth of the lion, and he made the Sign of the Cross over his side, and healed him of the wound which the lion had inflicted upon his |

[The remainder of the Encomium is wanting]

ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

THE ENCOMIUM WHICH OUR HOLY FATHER, WHO IS HONOURABLE IN EVERY RESPECT, APA THEODOSIUS,[1] ARCHBISHOP OF RAKOTE, PRONOUNCED ON THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL, WHICH IS THE TWELFTH DAY OF THE MONTH ATHOR. HE RELATED ALSO VERY MANY APHORISMS CONCERNING ALMS AND OBLATIONS. HE SAID, 'IT IS THE ARCHANGEL MICHAEL WHO SERVETH EVERY ONE WHO GIVETH ALMS, AND HE TAKETH THEIR ALMS AND THEIR COMMEMORATION INTO THE PRESENCE OF GOD, AND HE FULFILLETH ALL THEIR PETITIONS'; AND HE SAID, 'THE CHEERFUL GIVER IS HE WHOM GOD LOVETH'.[2] AND HE DISCOURSED ALSO CONCERNING ALL THE SAINTS WHO ARE [MENTIONED] IN THE SCRIPTURES, AND WHOM THE ARCHANGEL MICHAEL ASSISTED IN ALL THEIR TRIBULATIONS, AND DELIVERED FROM ALL THEIR AFFLICTIONS. IN THE PEACE OF GOD. BLESS US. AMEN. Fol. 2 *a* ⲁ

I RECEIVE the first-fruits of the speech of my mouth from the hand of Him Who shall give me consolation and en-

[1] He ascended the patriarchal throne about A. D. 536.

[2] 2 Cor. ix. 7.

Fol. 2 *b* ⲃ̅ couragement | in everything, Who knoweth everything, Who openeth the door of speech to those who seek Him, Who giveth wisdom to the wise, Who alloweth Himself to be seen by every one that seeketh Him with benevolent eagerness. Who is this, except the Word of the Good Father, Who is broken in His Holy Body by my sinful hands, Whose precious Blood I pour out into the cup and administer unto those who crave for it, my Lord and my God, Jesus the Christ, the God and Saviour of us all? He crieth out, saying, 'Every one who asketh shall receive, and he who seeketh shall find, and to him who knocketh it shall be opened.'[1] And now I have seen the munificence of my Lord with gladness, and I will go unto Him this day, and I will ask that I may receive in large measure, and I will knock so that He shall open unto me. But now, O thou who art listening, and who lovest to be instructed, thou wilt say,
Fol. 3 *a* ⲅ̅ 'What is this petition which thou wilt ask of Him | this day, after what thou hast already received? Thou hast previously uttered a Discourse on the New Moon, which is the beginning of all the festivals of each year in the Lord. Similarly thou hast already pronounced an Encomium on the life of him than whom among those who were born of women none hath arisen who is greater, the holy forerunner of our Lord Jesus the Christ, and His kinsman, John the Baptist.[2] And thou now sayest, "I am going to ask for something else." O my holy father, dost thou not know that moderation in everything is good, and whether thou eatest, or whether thou drinkest, or whether thou prayest, there must be moderation in everything,[3] even according to what the master Paul saith, "The worship of God in a sufficient degree is a great advantage (or profit)?"'[4]

And I will make answer unto thee straightway, O beloved friend, saying, 'Right well doest thou in speaking, for thou hast revealed friendly anxiety on my account. Nevertheless,

[1] Matt. vii. 7; Luke xi. 9.
[2] Matt. xi. 11; Luke vii. 28.
[3] Compare Phil. iv. 5, 6.
[4] 1 Tim. iv. 8.

I shall make bold to speak, even as did the "Friend of God" who became the father of a multitude of nations, namely, our father Abraham the | Patriarch, who said, Since I have already Fol. 3 b
once taken upon myself to speak to my Lord, I will speak ⲁ
this time also.'[1] And even though it may be over [bold] on my part to make myself equal unto him with whom God and His angels sojourned, I will nevertheless make a petition unto Him even thrice, and He will not repulse me, for this God is the same God, and this Lord is the same Lord, and this loving-kindness is the same, and it abideth for ever. Behold, I will further prove to thy mind that it is God Who hath commanded us to receive from His hand, and if it be not so, why did ye ask me to bring into your midst on this great festival to-day not only the whole world, but all the heavens likewise? Ye all cry out to me, whether small or great, or male or female, saying, 'We beseech thee not to defraud us of this great benefit, but to lead us to this great festival this day. We wish to hold converse with him, and to enjoy the honour of thy commemoration of him this day. He it is who serveth on behalf of all of us before God, Who sheweth compassion upon all mankind. He it is who is full of mercy and loving-kindness towards | all the images of Fol. 4 a
God.' Who is this? It is the great Archangel Michael, ⲉ
the Commander-in-Chief of the hosts of heaven.

I conjure you, O my beloved, my God-loving children, to stretch out your hands to me this day to help me in this great undertaking, lest, having set sail on this boundless sea, I shall not be able to guide my little boat to land; now ye all know my poverty, and that I have not great stores laid up in my barns. [Help me] to load up a great ship which shall be able to sail over the sea, and to bear up under gales of winds. But my cargo is a little one, and my boat is very small, and I fear lest, when I have begun to sail my boat

[1] Gen. xviii. 32.

with its cargo out of this harbour into the next, it will approach the quarter whence the winds blow, and the squalls will capsize my boat, and hurl my cargo and myself into the sea. And alas! I know not how to swim and to save even my own life. And assuredly every one will say, [if I escape,] that I have found favour (i.e. been fortunate), for the soul of man is better than the whole world filled with money. For this very reason I am afraid to launch my boat
Fol. 4 b on the sea, for I know that [my] boat is frail, | and that
ϵ̄ I do not know how to swim, and that perhaps if I were to set out I should not be able to return to shore in comfort. And besides, even if I were able to endure all the dangers and all the sufferings of the sea, I should not be able to bear the ridicule, that is to say, the following words which men would most assuredly cast at me, saying: 'O thou man, who was it that compelled thee to attempt to do a piece of work that was beyond thy power? Since thou knowest that thou art a wretched creature, set not thy hand to a task which is wholly beyond thy capacity. Behold, there are large numbers of shipping merchants who are well versed in the craft of seamanship, and if thou hadst committed thy little freight to them they would have traded with it, and thou wouldst have had thy profit on the price of its sale; and besides, thine own boat would have been safe. And thou dost not know how to swim.'

Now I will shew you, O brethren, what manner of boat mine is, and of what kind is the freight thereof, and what I mean by [my ignorance of] swimming. My boat is my sinful body, which I have never been able to steer properly; the freight, which is very insignificant, is the blindness of my heart; the art of swimming, [which] I know
Fol. 5 a [not], is the knowledge of the Holy | Scriptures of which
ϛ̄ I have no [adequate] understanding. And [yet] ye compel me this day to set my hand [to a task] which is beyond my power, especially as ye have asked me to make a discourse

about the honourableness of this great and holy Archangel Michael. Still more especially is this the case seeing that Michael doth not belong to the earth as do we, and that he is a denizen of the heavens and not a being of flesh like unto ourselves. On the contrary, he is an angel of light, and he is not a creature of the earth but of the Holy Spirit. He is not a messenger of the earth who shall come to an end, but he is a ministrant, a flame of fire. He is not an archon who will perish, but an archangel in the heavens. He is not an earthly Commander-in-Chief who will come to an end, and whom the king can dismiss whensoever he pleaseth, but he is the Commander-in-Chief of the hosts of heaven, and he shall endure, with the King thereof, for ever. He is not one who taketh counsel about souls to destroy them, but he is a minister unto both souls and bodies at all times before God the Creator. He maketh no accusation, but is a messenger of Fol. 5 *b* glad tidings unto every one. He is not a foe of man, but ה a friend that loveth the image of God. He is not an enemy against us, but one who ensueth peace for every one. He is not haughty (or, arrogant), but gracious, and all the qualities of compassion of the Father abide in him. His arrival is not announced unto the King, but he is wont to go before the throne of his Lord with boldness, because of his being known unto Him. His rule is not over one order [of angels] only, but all orders of heaven are subject unto him, according to the command of the Almighty. In short, his station is not on the left hand, but he standeth on the right hand of God at all times, and he taketh counsel for the salvation of man, who is the image and likeness of the Living God.

And who is this being who is clothed with such great honours as these, and with the glories that are never-ending? Hearken, and I will tell you. It is Michael, the great archangel of the King of all the denizens of heaven, | and of Fol. 6 *a* all the beings of earth, and all virtues befit him, that is to ט say, Michael, the archangel of the hosts of heaven. And

who is this being on whom the King of kings bestoweth such majestic rank and royal dignities as these? It is Michael, the governor of the kingdom. And who is this being to whom the Great King giveth such great glories, and such splendid consolations as these? He hath girded him with a girdle set with precious stones of great price, and hath arrayed him in a glorious mantle, of the measure of the majesty of which no man can describe, for it is immeasurably superior to anything which man can compare with it. It is Michael who contended against and seized the Enemy who opposed his Lord, and chastised him. And who is this with whom all the ranks of heaven rejoice when they have crowned themselves with crowns? It is Michael the archangel whom God hath this day established to be the governor over all His kingdom. And who is this being who giveth commands unto the heavens, and they obey him? It is Michael the archangel, | who obeyed the word of his King, and cast out the Accuser who worked evil round about him. And who is this being for whose sake the whole world standeth idle, and every handicraftsman ceaseth work in order that they may celebrate his festival with great honour? It is Michael the archangel, the comforter of the denizens of the heavens, and he delivereth those who are on the earth, and bringeth them to our God the Creator, in his love towards us which is very great.

Fol. 6 *b* ī

But assuredly ye will say unto me, 'The denizens of the heavens indeed celebrate the festival [of Michael] this day, and they rejoice because God hath appointed over them their Commander-in-Chief, but why should the beings of earth rejoice in exactly the same manner? And why should they celebrate the festival of the holy Archangel Michael? He is not formed in exactly the same way as those who are upon the earth. In his glory he is unable to stand upon the earth, according to what is written in another place. For he is a spirit, and he is [not] flesh. Michael is an incorporeal

being, | and no corporeal being is able to look upon him and Fol. 7 a
to abide his glory.' ⲓⲍ

And I will make answer to thee, and I will give thee satisfactory proofs that it is most right for the beings of earth to rejoice [over Michael]. Now the denizens of heaven do not commit sin, and they have in them neither hatred, nor envy, nor enmity, nor backbiting, nor murder, nor theft, nor impurity, nor fornication, nor any evil quality whatsoever, but they are holy, and they dwell in holiness and rest in holiness, through Him that is exalted for ever. And they celebrate an endless festival with Him at all times, because there hath been cast out from them him that made accusations against them, him that was the Enemy of Him that created them, the Enemy of all righteousness, the Hater and the Satan, that is to say, the Devil. Therefore this day do they celebrate the festival of the archangel, for it was he who fought and prevailed, and it was he who hum|bled the Fol. 7 b
haughty one speedily. And when he had made him helpless ⲓⲏ
he cast him out into a place from which there was no escape on the earth. And the Archangel Michael did not [only defeat] this [being] and set him down upon the earth, but he received power from the Lord in such wise that he came down and seized him, and bound him with fetters which cannot be loosed. And he did not leave him merely bound on the earth, but it is written that he cast him into the lake of fire, which blazeth with flames of fire and sulphur (or, bitumen), wherein he shall be kept until the day of the Great Judgement. For if he had been left upon the earth no creature of flesh would have been able to escape from his snare. But I think that when it is said that he was cast down into the lake of fire, and [into] the abyss, and [into] the darkness, it is [said so] that thou mayest know the truth, for it is written, 'Those who are in the heavens, and those who are on the earth, and Fol. 8 a
those who are | below the earth.' And I say unto you that ⲓⲉ

from that time until this present he hath been punished in the lake of fire.

Now thou wilt say unto me, 'O friend, if the Devil is fettered [as we read] in the Book of Job, why was he able to inflict all these evils upon Job[1] at the moment when the angels of God were standing [near]?' Listen with attention and I will shew you [why], not with my own words, but with those that come unto me from another place, for it saith that 'The Devil taketh upon himself the form of an angel of light.'[2] But if one [testimony] be not [sufficient for thee], the Master Paul saith, 'The messenger of Satan inflicteth buffetings upon me, lest I become exalted above measure.[3] And our Saviour said as He drove him away, 'Get thee behind me, Satan,' and Scripture saith also that the Devil tempted | Him.[4] And David also said, 'Let the Devil stand at his right hand.'[5] And the Apostle also saith in the Catholic Epistle, 'From the beginning the Devil received disgrace, and was a worker of sin.'[6] I must not, however, tarry in [my] discourse because of him who hateth our race, but hearken, and I will describe [the matter to] you. When a king, or a governor, or any one whatsoever who is under authority, sendeth an order to one of his fortresses, those who go [to the garrison] take great pains to carry out their orders, because it is the business of the king upon which they have come. And they say, 'Let us perform the orders of the master, lest he revile and abuse us.' In precisely the same way is the existence of the evil with the good. However, at the moment when the Devil was cast out of heaven, a multitude of angels followed him; now these were they who loved cursing, and they . . . . .[7] and they came to the end of their glory, and they were . . . . . .[7] Moreover, the Devil had meditated so much upon his own greatness | in his heart that he dared to say concerning Him that created him, 'I will become like

Fol. 8 b

Fol. 9 a

[1] Job i. 6–19. [2] 2 Cor. xi. 14. [3] 2 Cor. xii. 7.
[4] Matt. iv. 1, 10. [5] Ps. cix. 6. [6] 1 John iii. 8.
[7] Some words obliterated by damp.

unto Him.' And in his pride he set himself to appoint certain orders of angels under his authority, and to make himself like unto his Lord. And straightway God sent His great Archangel Michael, and he bound him in fetters and placed him in a region of darkness under the earth, and those who were in his following became devils along with him. For this reason they are called by a name that indicateth their close association with him, that is to say 'demon', which is 'devil', and until this day they have assisted him in all his evil deeds; now in his pride he had massed armies under his authority, and he made himself to be like unto his God. And straightway God sent His great governor, His Archangel Michael, [who] curtailed his power and placed him in a region of darkness which was under the earth, together with those who were in his following, even as it is written, 'The [evil ones], and the [wicked], and [the abominable], | and the perverse.'[1] Fol. 9 b

Behold now, I have shewn thee, O friend, that the Devil is fettered; but the demons still perform his will, according to his envy and his hatred towards us. But let the words of the fable (or, legend) which we have just uttered concerning these matters suffice us, and let us return to the consideration of the victorious warrior bearing the crown of victory, the mighty one, the greatest of the great masters of war, the Commander-in-Chief of the armies of the heavens, who hath made for us the heavens to be the table of his great festival, which is spread for us this day in the heavens and on the earth, according to the command of our Lord Jesus the Christ. For He is One God and One Lord, and One Kingdom, which endureth [for ever], and which is the type of the Holy Trinity, and is One substance with the Father, and the Son, and the Holy Spirit, inseparable, unchangeable, indivisible, incomprehensible, cannot be searched out, inscrutable. . . . . His power (?), ... [2] those who are in |

[1] Compare 1 Cor. v. 11. [2] Some words obliterated by damp.

Fol. 10 *a* the heavens, and those who are on the earth. And as for us,
ιζ O my beloved, inasmuch as we know, O my beloved, that great is the joy of this great feast which is spread for us this day, let us also keep the feast which God and His angels are celebrating in his honour. Let us array ourselves gloriously within and without this day, and let us this day go into the great banquet of the great warrior of the King of kings, the holy Archangel Michael.

But ye will say, 'Since this is a royal banquet, is it not meet that we should keep ourselves in the background until those who are great nobles have been summoned first of all into the hall of the King and of His Commander-in-Chief Michael, and then for us to follow in after them?' Right well is it that ye asked the question, O my beloved, for humility exalteth and directeth rightly; but come ye, follow me, for the great nobles have already gone into the banquet with Michael, and have taken their places. These are the nobles who went in first of all, hearken ye attentively: Adam, and |
Fol. 10 *b* Seth and Abel, his sons. Enoch, and Methuselah, and Noah.
ιη Abraham, and Isaac, and Jacob, and Joseph his son. Moses, and Aaron, and Joshua the son of Nun. Gideon, and Barak, and Samson, and Jephthah. David, and Solomon, and Hezekiah, the righteous kings. Isaiah, and Jeremiah, and Ezekiel, and the three holy men, and Elijah and Daniel, these great prophets. Zacharias the priest and John his son. The Twelve Apostles. And Stephen the archdeacon. And the holy and aged priest Simeon. And the martyrs and all the righteous.

And why should I speak [only] of the beings of earth, for there are there the Lord in glory, and all the Hosts of heaven, the Angels and the Archangels, the Cherubim and the Seraphim, the Principalities and Powers, the Thrones and
Fol. 11 *a* Dominions; and all these hosts | are there. And they
ιθ ascribe glory unto God and unto His great and holy Archangel Michael. Verily the great and holy men who have lived upon earth feast with us, and I will enquire of them

concerning this great feast which is spread out for us this day throughout the whole world, and I know well that I myself shall rejoice with those who rejoice,[1] according to the words of Paul the Apostle. And more than this, I will begin first of all with our father of all mankind, whom God created in His image and likeness, our father Adam, for I see that he is the first at the feast this day in the place where those who belong to the earth are reclining at meat. What shall I, peradventure, be bold enough to say unto him? I am afraid and I tremble with awe. And behold, now, I observe also that all those who are with him this day at this banquet yield place to him, and I reckon myself among their number. And though I be a sinner I will also give unto him joy (i. e. congratulations) with my tongue in these words, saying, 'Hail, my holy father, lord! Hail, thou father of my fathers and | of all the men who have been and who shall be!' And Fol. 11 *b* if I give unto him these three congratulations, which are $\overline{\text{ʀ}}$ appropriate to his glory, assuredly he will cry out like a father to his son, saying, 'My son, come thou and rejoice with me at this great banquet this day.' And finding freedom of speech before him I ask him, saying, 'My lord father, art thou not he whom God formed with His own hand? And did He not fill thee with the glory of His own image and likeness? Art thou not he concerning whom God [spake] unto all His hosts in heaven, saying, "Come ye, and worship the work of My hands, My image and My likeness?"' And Adam answereth and saith, 'Yea, my son, I am indeed he to whom all these things have happened.' And I make answer to him also, and I say unto him, 'My lord father, did not all these things take place, that is to say, that all the angels bowed down in homage before thee with the exception of one only and his host?' And Adam [answereth and saith], 'Yea, | my Lord made everything subject unto Fol. 12 *a* $\overline{\text{ʀa}}$

[1] Rom. xii. 15.

me when He placed me in the Paradise.' And I make bold and say unto him, 'Why art thou at this banquet this day? The angels are not more exalted than thyself, [for] thou art the likeness and the complete image of God.'

Adam saith, 'Hearken unto me, O my son, and I will inform thee concerning [my] honour at this great banquet this day, for I have more knowledge than thou, and I was present when these things happened. At the time when [my] Lord and my God and my Creator made me in His own likeness and image He fashioned me splendidly. He breathed into my face a breath of life, He set me upon an exceedingly glorious throne, and He commanded all the hosts of heaven who were in truth under His power, saying, "Come ye, and worship the work of My hands, My likeness and My image." And there was there [a hateful being], who was of the earlier
Fol. 12 *b* creation, that is to say, Satanaêl, | who is called the Devil,
[ʀ]ϧ and he was an archangel. Furthermore, when the command had issued from the mouth of God, Michael, the archangel, who was one of the Seven Archangels, and his host came and worshipped first of all God our King, Jesus the Christ, and afterwards they worshipped me; and they answered and said, "We worship Thee, O God the Creator of the Universe, and we worship the work of Thy hands, Thy likeness and Thy exact image." And afterwards Gabriel the archangel and his host came, and they bowed low in homage even as did Michael, and so likewise did all the hosts of angels, each rank in its proper order. Finally the Master said unto that Mastêma, the interpretation of which is "hater", "Come thou also, and worship the work of My hands, which I have fashioned in Mine own likeness and image, even as have thy companions all the other ministrants." And Satanaêl
Fol. 13 *a* answered | boldly and said, "There is no rank under Thine
[ʀϵ] which is superior to mine, Thine own alone excepted. And besides, I am in glory, and I am [of] the first creation, and shall I come and worship a thing of earth? Far be it from

Thee to make me worship this thing! On the contrary, it is he who should worship me, for I existed before he was."

'And the compassionate God said unto him, "Satanaêl, hearken unto Me! I am thy Lord, I am thy Creator. Come now, and worship the work of My hands." And the Mastêma said, "Far be it from me! Neither myself nor any of my legion will do so. Far be it from us to worship that which is inferior to us! Moreover, we are beings of spirit, but this creature is of the earth, and we will not worship him." And God spake unto him the third time, saying, "O thou who dost belong to My first creation, was it not I Who appointed thee to be a general under My authority, and made My angels | subject unto thee in this Fol. 13 *b*
place? Wouldst thou now set in revolt My kingdom? [ⲕⲁ]
Wouldst thou now display disobedience, which shall be [an example] for ever? Wouldst thou now make foolish servants to rise up against their masters? Wouldst thou now point out the way to disobedience, O Mastêma? Art thou not My servant? Am I not thy Lord? Have I not the power to cast thee away from before My face, and to take away from thee thy great glory, O thou with whom there is no equal in all My kingdom except Myself, and My Father, and the Holy Spirit? Now hearken unto Me, Come thou and worship My clay." And that boastful and envious being said unto Him unto Whom all Creation is in subjection, "Far be it from me for ever to worship two Lords! I and all my host will never do so, especially since, besides Thyself, there is no one greater than myself in all the kingdom of heaven. And if I should be willing to do so, | I should not be able to make my host Fol. 14 *a*
do so, for they worship me only.[1] Far be it from me to ⲕⲉ
worship a being who is inferior to myself!"

'And straightway God was angry, and He commanded a mighty Cherubim (*sic*), who smote him and reduced him to

[1] Rendering doubtful.

helplessness. And He ordered Michael to take away from him his sceptre, and his crown, and his staff which was of light, and his girdle of sapphire, and He removed from him all his glory, and He gave him a staff of darkness, and He expelled all those who were with him from His kingdom. And Michael did everything which he had been commanded to do, and he seized him, and he broke him by his power, and he cast him and all those who were with him forth from heaven. And the Good God cried out unto Michael when He saw the archangel's good will and compassion towards His clay, and said unto him as he stood in the midst of all the hosts of the heavens, "Michael" [now the interpretation of this name is] the 'strength of Êl', "come, O My holy general
Fol. 14 *b* Michael. Come, O thou who hast | contended and prevailed.
ʀc Come unto Me, O Michael, thou minister of the commands of thy King. For behold, I know thy desire towards Me, and towards all My created beings, and I also will make straight My desire towards thee. And thy mouth shall be opened, O Michael, and thou shalt receive all My loving-kindnesses within thee, so that thou mayest continue to make supplication unto Me at all times on behalf of My likeness and My image, and I will shew mercy unto them. For I know that the Mastêma will fight against My created being, wishing to cast him away from Me even as I cast Mastêma forth from My kingdom. But behold, I entrust My created beings unto thee so that thou mayest deliver them from his snares. And thou shalt entreat Me on their behalf when they shall commit sin, for I am long-suffering. Behold, O Michael, I appoint thee this day to be the General-in-Chief of all the hosts of the
Fol. 15 *a* heavens, and with the exception of Myself, | and My Father,
ʀz and the Holy Spirit, among all the ranks of angels which are in the heavens there is none so great as thou, O thou General-in-Chief Michael. Come, stand thou at My right hand, and strengthen thou My throne at all times, and thou shalt command all the hosts in the heavens, and they shall obey thee in every-

thing, O Michael. It is thou who shalt teach all the ranks of angels in the heavens to serve thee with integrity, O Michael, the object of [My] boasting, thou rectitude of My kingdom. Come, lift up thy head which thou didst bow low, and with which thou didst worship My created being, and I will put upon it this great crown, which I removed from the head of the Enemy. Stretch out thy [right] hand, and receive the staff of office, and thou shalt be Commander-in-Chief in the place of the Accuser of shame. O Michael, stretch out thy left hand and receive this mighty armour, and be thou prepared to fight against | the enemies of thy King. O Michael, take Fol. 15 *b* the girdle of sapphire, and [gird it] about thy loins, so that KH when those who are waging war against thy Lord see thee they may be quickly overcome. Open thou thy mouth, O My minister, and receive strength, so that thy word may become like the sound of the roar of a multitude. Come, array thyself in My glory, O Michael, so that thou mayest teach every one to glorify Me. Behold, I know, O Michael, all thy desire towards My clay, come now, and serve Me during the whole life of My image. Behold now, thou seest that Adam is alone and that he hath no one with him of his own kind, but behold, I have placed a mark on his side which shall become a being like unto himself. And since, O Michael, I have said, It is not good for man to remain alone,[1] let us make for him a helper of his own kind, O Michael the helper, and she shall be of the same kind as himself at the moment when I fashioned him, before | I bring her unto him. O Michael, Fol. 16 *a* if I had created Adam and made him to remain by himself, KΘ it would have been unnecessary for Me to have planted the Paradise. O Michael thou Archangel, all this world which is beneath My throne I will make to be inhabited by the likeness of Adam, that is to say, by My image. And now, O Michael, I have appointed thee to be the steward of my

[1] Gen. ii. 18.

kingdom, so that thou mayest minister compassionately unto My clay. O Michael, the whole of the race of Adam shall know God through thee, O Michael, thou Commander-in-Chief of My kingdom. Thou, Michael, art the governor of the denizens of heaven, and also of the beings of the earth. O Michael, thou art the sweet-smelling savour at the moment of the Holy Sacrifice, and thou, O Michael, art he who shall present the Offering on behalf of the whole race of the sons of Adam. Very many things shall arise through the sons of Adam, and thou, O Michael, art he who shall make supplication unto Me on their behalf and I will forgive them. The
Fol. 16 *b* sons of the race of Adam | shall blaspheme Me through him
ϡ that shall lead them astray, but I will forgive them through thy supplication, O Michael." And when the Lord had said all these things unto Michael, He stretched out His hand, and put upon Michael's head the crown, and He made him an archangel. And he set upon it three seals in the form of the Holy Trinity, and the similitude of His image was upon the seals, so that the Archangel Michael might continue to invoke God at all times on behalf of His image, that is to say, of myself. For this reason I, your father Adam, have come to the banquet of Michael.'

And thou, O Abel, the righteous man, the little sinless child, I entreat thee also [to tell me why thou art rejoicing] at this great festival this day, which is the festival of the holy Archangel Michael. Abel saith, 'I rejoice because he whose festival we celebrate this day was [the angel] who made supplication [to God] on behalf of my father and my mother, and God forgave them their transgressions, and it
Fol. 17 *a* was he who took | my gifts up to God, Who received my
ϡϡ sacrifice from me, and Who paid not attention [to that of my brother, because he brought it not] with a right heart. Therefore do I rejoice this day.'

And I see thee, Seth, this day, and I see that thou art rejoicing at the festival of the holy Archangel Michael.

[Why dost thou rejoice?] Seth saith, 'I am rejoicing because, when Kaein (Cain) had slain Abel my brother, God gave me as a gift to my parents. And my mother could not find milk to suckle me, for she had ceased to produce any on account of her grief for my brother Abel. But the holy Archangel Michael gave me every kind of spiritual food from heaven. Therefore do I rejoice this day.'

O Enoch, thou righteous man whom God removed from [the earth], wherefore art thou present at this great festival this day, which is the festival of the holy Archangel Michael? The righteous man saith, 'I am rejoicing because it is I who write with my own hands in the register the sins, and the wickednesses, and the good deeds which are committed in the whole world. And the holy Archangel Michael taketh them into the presence of God, and presenteth unto Him the good deeds, and for the bad deeds he maketh supplication unto Him, and He forgiveth those who belong to my race. For this reason I rejoice this day.'

O Methuselah, thou righteous old man, who didst wax exceedingly old in days, is not thy joy this day genuine, for I see that thou art very glorious | in the midst of this banquet Fol. 17 b
this day? Methuselah saith, 'Wherefore should I not rejoice? ⲗ̅ⲃ̅
I am the eighth from Adam. The Archangel Michael took my prayer up to God, and He bestowed upon me so long a life that my age and my years exceeded those of our father Adam by thirty-nine years.[1] Therefore do I rejoice this day.'

O Noah, thou righteous man, I see that thou art rejoicing this day. Noah saith, 'Hearken, wherefore should I not rejoice and be glad? For when God was wroth, [and wished] to destroy the world, He put me, and my wife, and my children, and all the creatures that move on the earth, into the Ark, and shut the door of the Ark. And the cataracts of the heavens and of the earth were opened, and they surrounded

[1] Gen. v. 4, 27.

us for forty days and forty nights, and we saw neither sun, nor moon, nor star. But the holy Archangel Michael acted as steersman for us and the Ark, and he continued to make supplication to God until the waters diminished, and [the land] that was dry appeared, and I and those who were with
Fol. 18 *a* me were | delivered. Therefore do I rejoice this day.'

ܠܕ And dost thou, O thou patriarch Abraham, rejoice this day at the festival of the holy Archangel Michael? 'Yea,' saith Abraham, 'I do rejoice this day; for I am the first man with whom Michael, and my Lord, and his fellow Archangel Gabriel became friends. And Michael made supplication to God on my behalf, and He gave me my son Isaac. And I ate with him—would that I had been worthy!—under the tree of Mabrê (Mamre). Therefore do I rejoice this day.'

And thou, Isaac, thou righteous man, thou son of a holy promise, the holy sacrifice which was accepted by the living God, why art thou so splendidly arrayed at the festival of the holy Archangel Michael? Isaac saith, 'I am arrayed thus gloriously because I was the only son of my father and my mother. My mother was a barren woman, and she had no child except myself, neither did she give birth to any child after me. My father bound my hands and my feet, and offered me up on a stone [which was set] upon a desert mountain. I saw with my eyes the sacrificial knife in the hand of my father as he was about to drive it into me, when straightway the Archangel Michael came, and snatched the sacrificial knife from the hand of my father, and he provided
Fol. 18 *b* a sheep for the offering in my stead, | and my sacrifice was
ܠܒ completed. Therefore do I rejoice this day.'

And thou, O patriarch Jacob, who prevailedst with God, and wast a mighty one with men, dost thou also rejoice this day at the festival of the Archangel Michael? Jacob saith, 'I rejoice exceedingly this day, because when my brother Esau pursued me to slay me I departed to Mesopotamia of Syria to the feet of Laban. And Michael came to me, and appor-

tioned to me [my wages from the cattle], and blessed me, and my children, and my wives, and because of this Israel took the name from me. Therefore do I rejoice this day.'

And thou, O Joseph, thou righteous man, thou man of understanding, who wast envied [by thy brethren], what art thou doing in this place this day? Dost thou rejoice at the festival of the Archangel Michael? Joseph the righteous man saith, 'Verily I am right in rejoicing this day. For when my brethren, who were envious of me, sold me into a strange land, and when I became a miserable outcast, and was without friends in my great tribulations, the Archangel Michael came to me, and delivered me, and made me king. Therefore do I rejoice this day.'

O Moses, and Aaron, and Joshua, | the son of Nun, why Fol. 19 *a* do ye rejoice so greatly at the festival of the Archangel ϡϵ Michael? The saints say, 'The festival assuredly belongeth unto us, and we rejoice therein, for it was Michael who walked with us and with his people, and who captured our enemies, and guided us into the land of promise. Therefore do we rejoice this day.'

And thee also, O Gideon, do I see rejoicing at the banquet of Michael? Gideon saith, 'I rejoice this day because it was Michael who came to me, and filled me with his power, and went and crushed Midian, and delivered my people.'

O Manoah, and Anna thy wife, how great is your joy this day! And the judges say, 'Because we were barren from our youth, and had no children, we continued to pray and to offer up offerings to God, that they might be a memorial for us; and God gave us Samson, the strong man, and our son also rejoiceth with us this day.'

And thee, O David, thou father of the Christ according to the flesh, thou righteous king, do I see this day striking a ten-stringed harp of the spirit at the banquet of Michael?[1] |

[1] The words ⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ ⲉ ⲣⲟⲩ ⲙⲡⲟⲟⲩ, 'calling me to him this day,' make no sense here.

Fol. 19 *b* David saith, 'Yea, I do rejoice, and I am arrayed in rich
λε apparel, because all the verses of the words of God and His Words are [inscribed] upon the tablet of my heart, and the verse which is appropriate to this festival is this: The angel of God campeth round about those who fear Him and delivereth them.[1] Therefore do I rejoice this day.'

Solomon, thou wise man, dost not thou rejoice this day in the joy of the holy Archangel Michael? Solomon saith, 'Yea, I do rejoice this day, for it was Michael the archangel who stood by my side from my youth up, and he made peace to be in my days, and he took my prayer up to God, and I builded His house.'

Hezekiah, thou righteous king, dost thou rejoice this day at the festival of Michael, the Commander-in-Chief? Hezekiah saith, 'Yea, I do rejoice, for when the Assyrians camped round about me and my people, Michael the archangel went and crushed them by night. And their number amounted to eighteen and a half times ten thousand men, and I and my people were delivered. Therefore do I rejoice this day.'

O Isaiah, thou great Prophet, hast thou occasion for rejoicing
Fol. 20 *a* at the festival of the Archangel Michael? | Isaiah saith,
λζ 'This is the occasion of my joy: Through all the revilings and abuse which were heaped upon me by Manasseh and those who were with him, it was Michael who stood by my side, and it was he who gave me strength to endure even up to the point when they sawed me down in twain with a wood-saw. Therefore do I rejoice this day, O my holy father.'

And do I see thee also this day, O thou holy man Jeremiah, with thy great lamp of light, rejoicing at the festival of the Archangel Michael? Jeremiah saith, 'Yea, I do rejoice greatly this day, because I passed seven years in captivity with my people, and the holy Archangel Michael made supplication [on my behalf] unto Him that liveth for ever, and

[1] Ps. xxxiv. 7.

He put mercy into the hearts of the Babylonian men, and they set me free, and I returned to Jerusalem with my people. Therefore do I rejoice this day.'

Come, Ezekiel the Prophet, and shew us what is the reason that thou dost leap with joy and boldness at the festival this day of the holy Archangel Michael. Ezekiel saith, 'I leap and I rejoice [this day] because it was Michael, the great archangel, who brought unto me the roll of the books, and he commanded me, and I ate it, and the prophecies were revealed unto me. | Therefore do I rejoice this day.' Fol. 20 b

And, O Ananias, Azarias, and Misael, peradventure ye are ϡH rejoicing this day at the festival of the holy Archangel Michael? 'Yea,' say the three holy saints, 'we rejoice and are glad because it was he, whose festival we are celebrating this day, who came into the midst of the blazing fiery furnace and quenched the flames for us, and he made the king to believe in God. Our martyrdom was completed, and we rejoice this day at this great festival.'

[And thou Daniel,] I think that thou art rejoicing exceedingly, and what kind of joy is thine? Daniel saith, 'Neither once is it, nor twice, that I have seen Michael, who is the governor in very truth. And at the moment when I was cast into the den of lions, it was the Commander-in-Chief, Michael, who came to us, and shut the mouths of the lions. Therefore do I rejoice this day.'

O ye Twelve Apostles, do ye rejoice this day at this great festival, and are ye rejoicing greatly? They say, 'We do rejoice, for after the great sorrow which came upon us at the time when they crucified our Lord Jesus the Christ, and we hid ourselves through fear of the Jews, Mary | the Virgin Fol. 21 a came and informed us, saying, I and those who were with me ϡΘ went to see the tomb at the break of day on the first day of the week, and we found the holy Archangel Michael. He had rolled away the stone, and was sitting upon it, and he gave us the good news, "The Lord hath risen." Therefore do we rejoice this day.'

And thou, O holy priest Zacharias, and John thy son, do ye rejoice at the festival of the holy Archangel Michael? The holy men say, 'We rejoice because the holy archangel was appointed to be Commander-in-Chief, and I am priest unto him, and my son John is the son of Elisabeth the kinswoman of Mary; and the mother of Jesus is my kinswoman, according to the flesh. Therefore do I rejoice this day.'

And thou Stephen, thou archdeacon and protomartyr, dost thou rejoice this day at the festival of the Archangel Michael? Stephen saith, 'Yea, my joy is great. For when they were stoning me, I lifted up mine eyes unto heaven, and I saw the heavens open, and I saw the Archangel Michael and all his angels, and they were making supplication on my behalf. And I saw Jesus standing by the right hand of God the Father. Therefore do I rejoice this day.'

O all ye Martyrs and Righteous, do ye rejoice at the | festival of Michael this day? The saints say, 'Yea, verily, we do rejoice this day because in all the tribulations that came upon us, and in all the tortures which they inflicted upon us, it was the Archangel Michael who gave us strength, and we bore them until at length we completed our strife; and we received great honours because of him. Therefore do we rejoice this day.'

Fol. 21 b

O all ye orders of angels who are in the heavens, do ye rejoice this day with us at the festival of the holy Archangel Michael? They say, 'Yea, all joy is ours because on the day when our Creator rebuked the Proud One, He set us at the feet of the Humble One, the great and holy Archangel Michael. Therefore do we rejoice this day.'

Verily, O my beloved, great is the honour of this great feast which is spread out for us this day, not only upon earth, but in the heavens also. Now therefore, O [my] listeners, who love instruction, let us hasten to betake ourselves to the feast of the Archangel Michael, so that we ourselves may partake of the multitude of good things that shall be laid out

before us and before all the saints whose names we have enumerated. Perhaps, O my beloved, if we dare to go into the banquet of the Commander-in-Chief, and we are not arrayed in | rich apparel, and we enter in [dressed] in mean attire, with our bodies full of imperfections, we shall find ourselves in a state of shame among those who wear their rich garments draped about them. And they will thrust us away so that we may not approach them, and so that they may not be defiled by us, and after looking upon us with looks of disgust and contempt they will betake themselves to casting us forth [from the hall]. And assuredly those who are arrayed in splendid attire will reproach us with words of abuse as follows: 'O ye fools of men, are ye not ashamed to be in this state? And if ye are not ashamed, are ye not afraid of Him Who is the King in truth, the Christ, and of His holy Archangel Michael? Is it possible that ye do not know unto Whom this hall belongeth, and whose banquet this is? If ye do not, then learn that the hall belongeth to the King, and the banquet is that of the holy Archangel Michael, who conquered in the war in the presence of his Lord, Who, because of his valour, hath bestowed upon him all these honours. Verily, I am stricken with wonder that ye were so bold as to come into the inner hall, and especially so seeing that your bodies are uncovered. Have ye never heard Him say, "Come not into My marriage chamber | without being arrayed in the wedding garment?" Have ye not heard Him [speak] concerning the man who was so bold as to go therein dressed in mean apparel, like unto your own? Ye know well what happened unto him, for it is written, He made them bind his hands and his feet, and he cast him out into the outer darkness, where there is weeping and the gnashing of teeth.'[1]

Fol. 22 *a* ⲁⲁⲇ

Fol. 22 *b* ⲁⲁⲃ

Now therefore, O brethren, rise up and withdraw yourselves

[1] Matt. xxii. 13.

into the outer hall, a little way from the door, so that when our Lord the King cometh in with His holy archangel we may make supplication unto him. Peradventure he will shew a little mercy unto us, even as he doth unto those others who beg for alms at the door of the hall, for the archangel is compassionate, and if ye shall keep the festival in his honour he will never forsake you in any matter whatsoever. But take heed to your outward apparel, and do not let them find us in an unprepared state in the midst of this festival this day, so that we may not depart to the sufferings of the others. Behold, I have told you, and ye have heard, O my beloved, the rebukes which these men suffered, more especially [because] they were men [like unto themselves] who spake
Fol. 23 *a* unto them, and not God. | But perhaps one will say unto
ⲙⲅ me, 'What kind of mean garments are these to which ye refer, and what are these imperfections of the body? There is no respect of persons with God, and God doth not care more for the rich man than the poor man. Cannot I wear what I like? No man wisheth to receive an insult.'

O my beloved, the matter is not in this wise at all. Far be it from us to cause any man to say that God is a respecter of persons, or that He hath more pleasure in a rich man than in a poor man. Hearken, and I will tell thee what is goodly and what is mean apparel. When thou goest to enter into the banquet of Michael, anoint thy head, and wash thy face, and cast away from thee hypocrisy, and thou wilt do what is very useful for thyself. When they invite thee to the banquet of Michael, cleanse thy heart wholly from every kind of wickedness, and cast away from thee backbiting gossip, and thine apparel shall be splendid, and thou shalt rejoice, and shalt do very well for thyself. When thou goest into the church of God, that is to say, into the house of Michael, strip off thyself fornication and every kind of foul passion, and array thyself in gentleness, and in purity, and in righteousness. And thou shalt go into the hall with joy,

and thou shalt keep the feast with the holy Archangel Michael. When they summon | thee to the wedding of the Fol. 23 b
King and His great general, let thine alms and thy charities ⲙⲁ
open for thee the door of the bride-chamber; and the things which thou shalt give thou shalt find tenfold on thy table. If thou wishest to glorify Michael, the King's Commander-in-Chief, let the widows and the orphans come away from thee with their faces joyful, and their hearts happy, and arrayed in apparel according to thy ability. And I say unto thee that thy gift shall be great before God and the holy Archangel Michael. If thou wishest to go into the banquet of Michael joyfully, receive strangers into thy house on the festival of the Archangel Michael, and do thou acts of kindness unto them, and Michael shall come forth with joy, and shall take thee into the hall of his King in peace. If any man maketh supplication unto thee, and asketh thee for something in the name of Michael, refuse not to give it unto him. I tell thee, O my beloved, that whatsoever thou shalt give to men, Michael shall take into his hands and present before God on thy behalf, and He shall reward thee twofold | upon earth in everything, and God shall shew Fol. 24 a
mercy unto thee in His kingdom, for it is written, 'Mercy ⲙⲉ
shall enable a man to triumph over judgement,'[1] and again, 'Shew mercy, and mercy shall be shewn unto you.'[2] If thou shalt continue to keep the festival of the holy Archangel Michael once each month, that is to say, on the twelfth day, the day on which it is celebrated, and thou shalt keep in remembrance his offering, and an oblation, and an act of service, according to thine ability, the archangel shall continue to make supplication to God on thy behalf at all times, and he shall bestow upon thee everything of which thou hast need, as the thought thereof ariseth in thy mind.

But perhaps there is some one who will say unto me,

[1] Jas. ii. 13. [2] Matt. v. 7.

'If I must give alms and oblations I will give them to God. Michael is not God that I should offer up sacrifices unto him. There is no god except the God of heaven, the Father, and the Son, and the Holy Spirit.' And I on my part will make answer unto thee, saying, Thou speakest well; a faithful man indeed is he whose faith is right towards his Lord. But hearken, and I will tell thee. Let us take the case of a king who hath taken possession of a certain (?) country, and who hath a vast number of soldiers (or, armies) with
Fol. 24 b him; wilt not thou find among all these hosts one man | who
ⲙⲉ is superior to all the rest, even though the king is over them all? And if it happen that the king hath an affection for some individual among these royal troops he will bestow upon him honours and possessions. And these will not be given unto him because of the troop of which he is a member, but they will be bestowed upon him because the king knoweth well that his company is mighty. And he hath power to approach the king at all times, and he is able to deliver him from every [evil] thing, and from every danger, and he is such a valuable member of his body-guard that other folk find favour through [him]. And thus it is with every man who giveth alms and oblations unto God on the day of Michael; for the archangel taketh the sacrifices and gifts from his hands, and presenteth them unto God as a sweet-smelling savour, and he receiveth commands from God concerning these men, and he prepareth for them a multitude of good things, and he offereth them up before God as acceptable gifts, and they escape punishment for ever. Furthermore, if ye wish to know what things men give as alms and oblations to God on the day of the holy Archangel Michael, and how he is wont to
Fol. 25 a minister | unto them whilst they are in the world, listen to
ⲙⲍ the following great and wonder-worthy history which redoundeth to the glory of God and of His holy Archangel Michael.

There was a certain righteous man who was a lover of God,

and who loved to give alms, and he lived in close agreement with his wife, who was a prudent and pious woman, and who was as wholly devoted to works of charity and almsgiving as was her husband. And these two people were devoted followers of the holy Archangel Michael; now the name of the man was Dorotheus, and the name of his wife was Theopistê. And from the time when they were married—now both of them were still quite young—they had each possessed a large and certain income, which had descended to them from their parents, and they possessed flocks and herds, and also other necessary goods of this world. And these two people observed a good custom in respect of the holy Archangel Michael on the twelfth day of each month. When the twelfth day was drawing nigh they prepared offerings on the eleventh day of each month, and on the morning of the | twelfth day, at Fol. 25 *b* daybreak, they used to send their first-fruits and their offerings ⲙⲏ with gladness to the shrine of the holy Archangel Michael. And afterwards they used to kill a sheep, and stew the meat thereof with pot-herbs in a cooking pot, and they baked as much bread as was likely to be required. And when they had made an end of these preparations they would receive the Holy Mysteries, and then they would summon every needy person whom they could find and bring him into their house, and the blind, and the halt, and the widows, and the orphans, and the strangers (i. e. pilgrims), and every one whom they could find. And when they had brought them into their houses they would stand by them, and both Dorotheus and Theopistê would minister unto their wants until they had eaten, and then they gave them wine in abundance. And when the [guests] saw fit to come out they would anoint their heads with oil, and set them on their way with joy, saying, 'Depart ye in peace, O beloved brethren, for we esteem your coming unto us as a great act of grace.' And these things they did on the twelfth day of each month, until at length the sweet savour of their alms and charities entered

Fol. 26 *a* ⲙⲉ into the presence of God | in the heavens, and every man glorified them in their turn because of their excellent dispositions. And they hid their virtues entirely, and sought not for any glory from men; on the contrary, all their hope was in God and in the Archangel Michael.

And it came to pass that after they had acted in this manner for a very long time God gave the command for a cessation [1] to take place, and He prevented the waters [of the river] from coming upon the land, in order to admonish the children of men concerning their sins. Moreover, He made this to happen in the country for three successive years, and at length there was exceedingly great distress in the land of Egypt; and those who lived there forgot wholly the former abundance (or, plenty) of Egypt,[2] even as it is written. Furthermore, multitudes of men and cattle died because the waters did not come upon the land for three successive years. And this holy man and his wife did not cease to do that which they had been in the habit of doing every month, and they made supplication unto God and unto His holy Archangel Michael, saying, 'Let not cease [materials for] thy gift and thy offering in the hands of thy servants.' And thus were they when they themselves began to be in want,

Fol. 26 *b* ⲛ and a very large number | of their beasts died. In brief, they had passed through the second year [of scarcity], and they entered upon the third year, and everything which they had came to an end, and all their sheep died one after the other. And the pious and believing man said unto his wife, 'My sister, bestir thyself, for to-morrow will be the twelfth day of the month Paone,[3] and let us take care to prepare the offering. Let us kill the sheep and celebrate the festival of the holy Archangel Michael, for if we die we belong unto God, and if we live we belong unto God.' And she said unto him, 'As the lord my brother liveth, this duty hath been

[1] i. e. a low Nile. [2] Gen. xli. 30, 31.
[3] Paone = May 26–June 24.

present in my mind for the last two days, but I found no opportunity to ask thee about it. See what hath happened unto us. I rejoice greatly this day that thou hast not forgotten the sacrifice of God; do, O my brother, according to what thou sayest.' And Dorotheus rose up early in the morning on the twelfth day of the month of Paone, and they performed all their service; but of their former abundance they had no remains whatsoever, and there was nothing at all left them except a little bread and a very small | quantity of Fol. 27 *a*
wine. And all the apparel which they had were the gar- ⲛⲁ
ments wherein they partook of the Sacrament, and in these they returned thanks unto God and the holy Archangel Michael.

And they prayed and blessed God by day and by night with tears, saying, 'O holy Archangel Michael, entreat thou God on our behalf, and beseech Him to open His hand for us for blessing, so that there may not cease from us the hope of thy alms and sacrifice which we give in thy name. O Michael, thou great and holy archangel, thou knowest well our heart and our good will towards thee, and that we have no protection whatsoever except thine. Thou hast been our protector from our earliest youth until this present, and thou hast ministered on our behalf before God our King. And now, we beseech thee, O our good guardian Michael, if it be that this great sorrow of heart is really to continue with us to our death, notwithstanding these agreements which we have established with thee and with God not to make to cease thy sacrifices and thy oblations, then let thy goodness intercede for all the likenesses (or, images) of God, and do thou perform this great favour for us. | Entreat thou God, the King of Fol. 27 *b*
kings, on our behalf, so that He may shew mercy unto us, ⲛⲃ
and remove us from this life, even as He hath removed all our fathers. For behold, O our protector, thou seest the misery that hath come upon us. But all these things have come upon us in return for our sins. And it is far better for us to

die than to forget thy sacrifice and thy offering. For poverty is very many times worse than [death], because it maketh those who are suffering from it to deny out of sheer fear the Name of Him Who created them. And now, also, we cast ourselves down before thee, O thou holy Commander-in-Chief Michael; forget not thou us, [for] we are thy servants. For we know well that thou dost go into the presence of the King at all times, and that thou art never afar off from those who call upon thee, and that thou dost draw nigh unto them, as it is written, 'The angel of the Lord encampeth round about those who fear Him, and delivereth them.'[1] And he saith in another place, 'He sheweth mercy, and he giveth all the day long.'[2] Behold then, O thou ministrant Michael, thou seest that all
Fol. 28 a our necessity resteth upon us, | and that we have no words to
ⲛⲅ utter with the exception of these, "We are utterly destitute; help us, O God our Saviour, and relieve us for the glory of Thy Name." And there is yet one other thing which we must say with thanksgiving: It is the Lord Who gave, it is the Lord Who hath taken away; what hath come to pass is that which hath pleased the Lord. Blessed be the Name of the Lord for ever![3] Amen.'

And when the holy man and woman had said these things, they continued in supplication to God and to His holy Archangel Michael from the twelfth day of the month Paope to the ninth hour of the twelfth day of the month Athôr, which is [the day of] the great festival of the holy Archangel Michael. And when the morning had come—now the time for their making ready the offering was from the evening of the eleventh day, and they had always been in the habit of preparing it early in the festival—the holy and truly believing man went to his wife, and said unto her in humility and shamefacedness of heart, 'My sister, what art thou doing sitting down? Knowest thou not what kind of a festival

[1] Ps. xxxiv. 7. [2] Compare Jas. i. 5. [3] Job i. 21.

it is to-morrow? Do not, O my sister, forget our good custom, and do not let the remembrance of the holy Archangel Michael | cease from thy heart. Do not, my sister, do Fol. 28 *b* not, I say, fall into despair and abandon hope.' Hearken ית now to the words of consolation which this blessed woman addressed to her husband with understanding. She said unto him, 'Right well is it that thou hast come, O my lord brother! Right well is it that thou hast come hither to me now with the comfort of our wealth, that is to say, the joy of our souls united! Verily, O my brother, from the first hour of this day until the moment wherein thou hast come to me hither, a fountain of tears hath not ceased to flow from my eyes. A fire consumeth my innermost parts because of the remembrance of our protector and our ambassador, the holy Archangel Michael. Now therefore, O my brother, consider what we shall do, so that our sacrifice may not cease from us; let us give unto him anything which we have left unto us. Furthermore, I have heard our master Paul the Apostle say, Whosoever hath begun [to do] a good work, let him complete it until the day of the being present of our Lord Jesus the Christ.[1] Now behold [we have begun], let us fulfil our quest.'

And her husband said unto her, 'What is there [left] to us [to give], O my | sister? [Tell me] so that we may know if Fol. 29 *a* it will be sufficient for our wants or not.' And she said unto יה him, 'We have some broken pieces of bread left, but they are not sufficient to set before the brethren to eat, and there is a little oil in the flask which might be sufficient for us to use in anointing the head[s] of the guests after their meal, but there is not a loaf of bread nor any flour left.' And her husband said, 'In truth, my sister, even if we had these there is no sheep to kill; nevertheless, let God's Will be done! God will not demand from us anything which is beyond our strength, and

[1] Phil. i. 6.

it is far better for us to give a little than not to give at all. Moreover, that which hath entered into my mind I will carry out, and I will tell thee what it is. Behold, we each have still left to us the apparel in which we receive the Sacrament. I will arise, and will take the cloak that is mine first of all, and I will exchange it for flour for the offering. Its price, however, will hardly suffice [to buy sufficient flour] for the guests, because it is very much torn. If we succeed in exchanging the cloak, I will go and see if God will provide us with a sheep, and I will give thy cloak in exchange for it, and we will slay it for the festival, and we will celebrate the festival of the archangel to-morrow gloriously, for this is
Fol. 29 b his great | festival. If we find [a sheep] we shall eat, and if
ⲛⲉ we do not find [it], it is the dispensation of the Lord.' And the wise and understanding woman said unto him, 'My lord brother, not only will I sell my cloak together with thine, but I will sell my very soul for my lord the archangel.' And her husband said unto her, 'My sister, very right is the good disposition which thou hast exhibited towards the holy Archangel Michael.'

Thereupon the man took his cloak, and sold it, and bought some wheat, and he gave it to the miller to grind, and he returned to his house rejoicing, and he said to his wife, 'Behold, God hath arranged the matter of the offering for us.' And, moreover, when they came to the twelfth day of Athôr, the worthy woman went to her husband early in the morning, and she said unto him, 'My brother, take my cloak, and get thee gone and sell it, and see if thou canst find a sheep, so that we may be able to provide for the feast for the brethren who will come unto us.' And he, wishing to find out the extent of her [good] disposition towards Michael, said unto her, 'My sister, if I take away thy cloak, how wilt thou be
Fol. 30 a able to go and partake of the Sacrament on this | great
ⲛⲍ festival this day? Now I am a man, and I can go about just as I am everywhere, but it is seemly for a woman to

take good heed to herself in respect of her body, and most of all in church.' And she lifted up her voice and wept, saying, 'Woe is me, my brother! What is this thing which thou hast said unto me this day? Am I to make myself a stranger unto thee this day? Are we to separate ourselves this day and become two people? Am I not of the same flesh as thyself? Have I not a portion with thee in the sacrifices? Wouldst thou rob me this day of my love towards the holy Archangel Michael? Do not, my brother, do not, I say, think in thy heart that I can abandon my purpose towards the Archangel Michael. The Apostle hath already fully proved to us that there is neither male nor female in Christ.'[1] And as she spake these words she wept, and her soul was sorely disquieted within her. The man, however, rejoiced very greatly over the greatness of her faith, and he took the cloak from her hands, saying, 'Make ready the offering, and the first-fruits, and the oil, so that we may send them to the Church; and set out the table in the midst and the bread, and make ready the vegetables by the time I return, according to the Will of God, | with the sheep.'

Fol. 30 *b*

And the man went out, and as he walked along he supplicated the holy archangel to make straight his ways before him. And as he was walking along he came upon a shepherd, and he said unto him, 'Hail, friend!' And the shepherd said unto him, 'Peace be unto thee, O honourable man!' And the believing man said unto him, 'Can I find with thee this day a sheep [suitable] for this great man who is coming unto us this day?' And the shepherd said, 'A sheep of what price dost thou wish for?' And the believing man said unto him, 'I want one worth a *termēsion*.'[2] And the shepherd said unto him, 'Give me the price and I will give thee the sheep.' And the believing man reached out to him

[1] Gal. iii. 28.

[2] A coin that seems to have been worth about half a crown or three shillings.

the cloak of his wife, saying, 'Take the cloak, which belongeth to my wife, and keep it in thy hands for three days; if I do not bring the money to thee [before the end of that time], I will assign it to thee.' And the shepherd answered and said, 'What can I do with this thing? There is nothing in my house except wool and stuff; I will not take it.'

And when the believing man saw that the shepherd spurned both him and the cloak, he turned away on his road with great sorrow of heart and abundant tears. And whilst he was walking along sadly and thinking what he should do, or
Fol. 31 a what he should | say to his wife, suddenly he looked straight
ⲛⲑ before him and saw the Archangel Michael riding upon a white horse, and he was in the form of one of the chief imperial noblemen. And the believing man was greatly afraid, and he withdrew himself to one side out of the way of the archangel's path until he should have passed by. And when the archangel in the form of a nobleman came up to him, he pulled his horse's bridle, and stood still and said unto the man, 'Hail, Dorotheus! Whither walkest thou by thyself?' And with trembling Dorotheus said unto him, 'Hail, master, my lord archon! Welcome is thy coming unto us this day.' And the nobleman, who was Michael, said unto him, 'Is Theopistê thy wife still alive?' And Dorotheus, with his face turned towards the ground through shame, said unto him, 'Yea, thy servant is alive.' And the nobleman, who was Michael, said unto him, 'What is this which thou art carrying?' And Dorotheus said unto him with confusion, 'It is a cloak which belongeth to my wife.' And the nobleman, who was Michael, said unto him, 'What art thou doing with it in this place?' And Dorotheus said unto him, 'A very great man is coming to visit me this day, and I
Fol. 31 b have not been able to find everything | which I wanted, and
ⲝ there is no gold in my possession. And because of the time of suffering whereunto we have come, I brought the cloak hither to give in exchange for a sheep, but no one will take it

from me, and I do not know what to do.' And the nobleman, who was Michael, said unto Dorotheus, 'I will make myself surety for a sheep, and I will obtain it for thee, and thou shalt cook it for me and for those who are with me this day.' And Dorotheus answered, 'Yea, very gladly will I do so, my lord. May I be found worthy! Come thou into my habitation.'

And Michael said unto one of the angels who were journeying with him under the forms of soldiers, 'Walk thou with Dorotheus, and go to this shepherd, and say unto him thus: The nobleman who passed thee by recently saith, Send me a sheep of the value of a *termêsion*. I will be responsible for it, and will send unto thee the price thereof by the hour of noon this day.' And the soldier walking with Dorotheus went unto the shepherd in the name of the nobleman, and they brought away the sheep. And the nobleman said unto Dorotheus, 'Behold, the sheep is ready for the need of the great man whom thou hast invited. See now if thou canst find some wood and a fish for my need, because I do not eat [the flesh of] sheep.' And Dorotheus said unto him, | 'I only wish that I could find a fish, my father, and [if] I could obtain one I would rejoice.' And the nobleman said unto Dorotheus, 'What wouldst thou give for a fish?' And Dorotheus said, 'I would deposit my wife's cloak as a surety for one until I could send the price for the same.' And the nobleman, who was Michael, said unto him, 'If the matter be thus, let the cloak stay with thee. I will send in my own name, and I will take the fish until thou art able to send the price thereof.' And the nobleman called one of the soldiers who, in the forms of angels, were travelling with him, [and said unto him], 'Get thee to the river, and cry out to the fishermen there, and say unto them, The nobleman who came and passed by you and spake to you this day saith, Send me a fine fish worth a *termêsion*, and I will send you the price thereof by the hand of Dorotheus the husbandman, by the hour of noon this day.' And the soldier went to the fisher-

Fol. 32 *a*
ⲍⲁ

men, and spake unto them in the name of the nobleman according to the message which he spake to him. And the fishermen gladly gave him a large fish, which was still alive, and he brought it quickly to the nobleman, who was Michael.

And the nobleman, who was Michael, said unto Dorotheus, 'What more dost thou wish for? Is not the matter good?
Fol. 32 b Is not the need supplied? | Is not the material for the dinner
ⲍⲃ provided?' And Dorotheus answered and said, 'Yea, my lord. Thou hast performed for me this day a very kind act. The day hath advanced, and our business hath prospered well, and thou hast done a very great favour to thy servant.' And the nobleman said, 'Let us make haste'; and they took the sheep and the fish, and they departed. And as Dorotheus was walking along he was thinking about the price of the sheep and of the fish, and where he would be able to find the things required by the nobleman, both apparel and wine, and where he could get bread suitable for him; in short, multitudes of thoughts were surging up in him. And he made supplication to God with his whole heart, saying, 'O Archangel Michael, my protector, stand thou by thy servant this day, for I am doing all these things in thy name, and in that of thy Lord, this day'; and whilst he was pondering these things the archangel knew his thoughts and his patient long-suffering.

And after these things they knocked at the door of the house of Dorotheus, and Michael was the first to knock, and he saw that it (i.e. the house) was decorated with garlands. And he walked inside [the courtyard], and the God-loving woman came out to him and said, 'Welcome, O my lord nobleman!' And the nobleman said unto her, 'Hail,
Fol. 33 a Theopistê,' | the interpretation of which [name] is 'she who
ⲍⲅ believeth in God'; 'what art thou doing in these days?' And Theopistê answered, saying, 'Thou art welcome, my lord, and we glorify God and thy grace. Come thou in,

O nobleman, and do not stand outside.' And whilst she was saying these words, behold, Dorotheus brought in the sheep, and the large fish, and the cloak, and set them before her. And she said unto him, 'Whence hast thou obtained these things (i. e. the sheep and the fish), my brother? For I see that thou hast brought back the cloak.' And Dorotheus said unto her, 'The nobleman made himself responsible for me, and they were given unto me.' And Theopistê said, 'Well spoken, my brother! God and the archangel have brought the nobleman and those who are with him unto us this day.' And the nobleman, who was Michael, said unto them, 'We are going to the Sacrament, for it is a festival, and the time of service hath come, but remain ye here, both thou and thy wife. Kill the sheep, make [your] preparations here carefully and suitably. And look to this fish, and do not touch him until I come, when I will dress him according to my own liking.' And they said, 'As my lord nobleman commandeth even so shall it be.' And the nobleman went forth | from them. And Dorotheus Fol. 33 b
and his wife did not know who he was, but they thought that he was a nobleman of the district.

Then Dorotheus said unto Theopistê, 'My sister, what shall we do? How shall we be able to prepare for the nobleman's reception? Where shall we find bread or wine suitable for him? Would that we could do as we did in the days that are past, when our path was prosperous!' And Theopistê said, 'My brother, God will not forsake us. Meanwhile arise, and let a man kill the sheep, and we two will do what is necessary here'; and they did so. And Theopistê said unto him (i. e. the servant), 'Let us go and bring out a little wine, and let us see if it be suitable for the nobleman or not.' And when they went [to the wine cellar] and opened the door they found that it was filled with [jars of] wine up to the very door. And Dorotheus was greatly disturbed, and he said unto his wife, 'Hath any man been bringing [jars of] wine in here since I went out this morning?' And his wife

said unto him, 'As the Lord liveth, since the time when I brought out the offering of first-fruits this morning, only one jar of wine hath been brought in here.' And Dorotheus
Fol. 34 *a* said unto her, 'Be patient, my sister, until | we see what is
ⲍⲉ the end of the matter.' Afterwards he said unto Theopistê, 'Let us go in and fetch out a little oil for the meal and for the needs of the brethren.' And they both went into the cellar, and they found seven jars filled with oil up to their very brims, and they found there also large vessels and jars filled with every kind of rich meats and sweets according to the need of the house. And very great fear fell upon Dorotheus and Theopistê. And afterwards they went also into the house and into their bedchamber, and they found there the boxes wherein they kept their clothing filled with splendid apparel of every kind, which was similar to that which they had worn in the time of their wealth, and one might almost say that, in very truth, they were the actual garments. And after these things they went into the chamber wherein the bread was kept, and they found it full of loaves of bread of the finest quality and of whiteness like unto snow. Then straightway they perceived that it was the favour of God which had come unto them, and they glorified God and the holy Archangel Michael.

Then Dorotheus said unto Theopistê, 'Behold, God hath prepared everything. Let us make ready for the nobleman,
Fol. 34 *b* because it is time for us to go | to the Sacrament'; and they
ⲍⲋ did everything that was necessary. And they made ready their large broad cushions whereon the nobleman might recline at meat, and they covered them with costly cloths befitting his exalted rank; and they set out the tables for the brethren in their places, according to their custom. And they dressed themselves carefully in fair white apparel, and went to the Sacrament in the shrine of the holy Archangel Michael with great fervour and with great joy. And when they had gone into the church they cast themselves down

upon their faces together before the holy place, and they prayed to God and made great thanksgivings unto Him. And they gave thanks unto the holy Archangel Michael with great earnestness, saying, 'We render thanks unto Thee, O my Lord Jesus the Christ, and we glorify Thy Good Father, and we render thanks unto Thy great, holy Archangel Michael, because Thou hast neither deprived us of Thy mercy, nor been unmindful of our supplication, but hast quickly sent unto us Thy loving-kindness.' Then after these things they partook of the Sacrament and received the benediction.

And they made haste and went home and opened with great zeal their house to the brethren who were in attendance | upon the nobleman. Moreover, they compelled to come into Fol. 35 *a*
it every one, that is to say, men, and women, and children, in ⲍⲍ
such numbers that the whole hall was full. And Dorotheus and Theopistê his wife girded up their loins, and stood and ministered unto the brethren in all their wants, and they supplied them with wine in great abundance. And whilst matters were happening in this way, behold, the nobleman, who was Michael, and who was with all his company of soldiers, knocked at the door of the house. And Dorotheus and his wife made haste and came forth therefrom rejoicing, and they bowed low in homage before him, saying, 'Right well is it that thou hast come to us this day, together with all thy company of soldiers, O our lord nobleman. Verily we rejoice exceedingly that we have been held worthy for thee to come unto us on a day that is especially glorious. May the Archangel Michael rejoice with thee! Come in, O blessed man! The Lord be with thee!' And the archangel, who was the nobleman, went into the hall of the house, and he found it to be filled with men, and women, and children, both small and great. And pretending to be astonished, he said unto Dorotheus | and Theopistê his wife, Fol. 35 *b*
'Brethren, why have ye with you this company of people ⲍⲏ

whom I see in such great numbers here? Peradventure ye are giving yourselves additional trouble on my account, because I have come to you this day. Do ye not perceive what serious difficulty and trouble arise therefrom? Surely ye could only, with the greatest difficulty, have made [such a feast as] this in the days when ye were prosperous and wealthy.' And Dorotheus and Theopistê answered and said, 'O our lord nobleman, forgive us. We have not added to our trouble because of thee—thanks be unto God and unto the holy Archangel Michael—and among all these people whom thou seest here this day there is no stranger present, for they all belong to our family, and all are descended from our fathers.'

And as they said these words the Archangel Michael rejoiced over their perfect dispositions, and he said unto them, 'Come, the time hath arrived when I and those who are with me would take the food we need.' And they went into the place which they had prepared for him, and when they had entered the dining hall the nobleman took his seat upon a chair, and he commanded, saying, 'Bring hither the fish to me so that I may prepare it for dressing according to my wish'; and they made haste and brought the fish to
Fol. 36 *a* him. And the nobleman said | unto Dorotheus, 'Open his
ⲍⲟ belly'; and he did so. And the nobleman said unto him, 'Take out his stomach'; and when he had taken it out it was very large. And the nobleman said unto Dorotheus, 'Open it'; and he opened it, and he found inside the stomach a large bag which was sealed with a seal. And Dorotheus was struck with wonder at the matter, saying, 'What is this, O nobleman, which I have found in this stomach?' And the nobleman said unto him, 'It happeneth that large fish swallow everything which they find; meanwhile open the bag, and let us see what is inside it.' And Dorotheus said unto him, 'My lord, how can I possibly open it? Behold, it is sealed.' And Michael, that is to say, the nobleman, stretched out his hand, and took the bag, and opened it, and he found

it full of choice pieces of gold; and they counted the gold pieces and found that they amounted to three hundred oboli with heads.[1] And afterwards he found under all the gold pieces three *termêsia*, one under the other. And Dorotheus lifted up his eyes to heaven | and said, 'Righteous art Thou, Fol. 36 *b* O Lord, and Thy Name is true; there is no limit [to Thy ס gifts] for those who love Thee.' And the nobleman, who was Michael, cried out to Dorotheus and Theopistê his wife, and said unto them, 'Come hither to me, O brethren. Since ye are compassionate folk ye have obtained a large sum of money through me; I came to you indeed, but, behold, God prepared you. And I know these gold pieces and the seal, and I find that they belong to my Lord the King. Now therefore, in return for the hospitality which ye have shewn to me and to my company this day, behold, I will bestow upon you three hundred oboli and also the three *termêsia*. Take them, and give one to the shepherd [in payment for the sheep], and one to the fisherman in payment for the fish; now I made myself responsible for them on your behalf, and, behold, the time of noon hath arrived when, according to the agreement [the money is to be paid], and as for the third take it and give it to the man with whom thou didst deposit thy cloak, and from whom thou didst take | the wheat for the offering.' Fol. 37 *a*

And Dorotheus and Theopistê cast themselves down before ס the nobleman, saying, 'What is this which thou sayest unto us, O our lord nobleman? We are thy servants. Didst thou come unto us that we should take anything from thy hand? Is it not an honour for us to receive into our house any officer of the Imperial Army? Art thou not master of our bodies, and canst thou not do what thou wishest with us? And besides these [considerations] also we cannot accept anything except the gift of God. Thou well knowest, O our lord, what day this day is. The little bread which we eat this day with

[1] Rendering doubtful. Perhaps the oboli were stamped with a figure of the head and bust of some Roman Emperor.

our kinsfolk doth not belong unto us, but unto God and His great and holy Archangel Michael, whose festival we are celebrating this day. Nevertheless, if it be thy will, O our lord, we will accept the [three] *termêsia* only, wherewith we will pay for the sheep and the fish, and redeem the cloak [pledged for the flour of] the offering, according to thy command.' And the nobleman said unto them, 'Verily, by God's Truth and by the salvation of my Lord the King, ye shall take
Fol. 37 *b* everything, leaving nothing | whatsoever behind. And lest
ⲟⲃ ye be afraid that should the King hear about this He may threaten you with punishment, I myself will explain the matter on your behalf to my Lord the King, and He shall bestow upon you also other great honours. And if ye would persuade yourselves that these are all the things which ye have to take from my hands [ye are mistaken], for this is only the interest on the same. When, however, I return to my city, by the Will of God, I will send to you in full measure the principal and the great honours which I wish to give to you.'

And Dorotheus and his wife Theopistê rejoiced when they heard these words, and they said unto the nobleman, 'O our lord, we beseech thee not to lead us thy servants astray by these words, for we, O our lord, we are thy servants. Take back from us the words, for they are beyond our measure [of understanding]. Where could thy servants obtain money [to give thee?] And besides, how can we accept interest [for money which we never lent]? On what day did our lord, unto whom we minister, come to us? For, by God's
Fol. 38 *a* Truth, we have never | seen thee enter our house [before].
ⲟⲅ We did not even know thy face before this day. And how canst thou possibly say unto us, O our lord, that thou hast received anything from us?' And the nobleman answered and said, 'It is I who will explain to you how I entered into your house, and when I did so. From the day whereon your parents died, and ye obtained possession of their substance,

I have been coming into your house once every month. And after I entered your house ye sent very great gifts to my city, to my Lord the King. And your names are written upon all of them, in order that when ye shall go to the city of the King He will reward you for them twofold.'

And Dorotheus and Theopistê answered, saying, 'We entreat thee, O our lord, to do us a very great favour and to tell us thy name, for then, perhaps, we shall understand the matter, and be able to find an explanation for thy words which thou speakest unto us.' And the nobleman, that is to say, Michael, answered and said, 'I will tell thee my name, and the Name of my King, | and the name of my city Fol. 38 b
Jerusalem; and if ye wish to learn them hearken, and I will ⲟⲇ̅
declare them unto you. I am Michael, the governor of the beings of heaven and the beings of the earth. I am Michael, the Commander-in-Chief of the hosts of heaven. I am Michael, the archangel of the worlds of light. I am Michael, the victorious warrior in battle before his King. I am Michael, the comforter and the object of boasting of the denizens of heaven and of the beings on the earth. I am Michael, in whose face is placed the loving-kindness of God. I am Michael, the archangel of the world of light, and the steward of the kingdom of heaven. I am Michael, and I receive the sacrifices and the supplications of men, and present them unto God, the King in truth, Jesus the Christ, our Saviour. I am Michael, who walk with all the men whose hope is in God. I am Michael, the archangel who ministereth unto all mankind with joy, and who hath ministered unto you, O Dorotheus and Theopistê, from your youth up even until this present. | And I will never cease to minister Fol. 39 a
unto you until I present you to the King of the denizens of ⲟⲉ̅
heaven and of the beings of earth. Inasmuch as ye have ministered unto us ourselves, as well as unto my Lord, with great strenuousness, I will not forget your sacrifices and your charities, which ye have been wont to give unto God in my

name. Was I not standing by you yesterday, and did I not hear you holding converse together concerning myself and the customary offering and gifts which ye give in my name during my festival? I was not remote from you (i. e. very close to) at the moment when ye were weeping and making supplication to me, saying, "Entreat thou and beseech God for us that He may remove us out of the [world] rather than that [our] sacrifices and charity towards the archangel shall come to an end." Did I not see you at the moment when ye bartered away your cloaks wherein ye were wont to receive the Sacrament, and gave them in exchange for the offering for my festival? I declare unto you that I was with you on all these occasions. Moreover, all the things which from your youth up ye have given in my name I have never forgotten; on the contrary, I have presented them all to God on your behalf.
Fol. 39 *b* Verily, | I have taken your sacrifices from you in truth, and
ⲟⲉ your gifts, even as I did those of Abel, because ye gave them with a true intent. O Dorotheus and Theopistê, blessed are ye, yea and ye shall be blessed,[1] even as it is written, and according to your names, which are also a blessing unto you, for Dorotheus [meaneth] the "gift of God", and Theopistê meaneth "she who believeth in God". I am Michael the archangel whom ye have appointed to be your protector before God. I am Michael, who take your prayers, and your sacrifices, and your tithes up to God, even as I did for Cornelius in olden time.[2] And also, as regards Cornelius, I went to him, and I taught him the way of salvation, that is to say, baptism, which he put on through Peter. Fear not, I am not remote from you (i. e. I am very near you) even as ye yourselves have drawn nigh unto me and unto my Lord, since it is written, "Draw nigh unto God, and He will draw nigh unto you."[3] And now, O Dorotheus and Theopistê,
Fol. 40 *a* take to yourselves strength, and arise, stand up, | and accept
ⲟⲍ

[1] Gen. xxvii. 33. [2] Acts x. 3. [3] Jas. iv. 8.

these gifts from my hands, for, as I have already declared unto you, these things are merely the interest, and when ye shall remove yourselves from this life I will give unto you the principal in the Jerusalem of the heavens, the city of all the saints. For I have already received you to favour at the hand of God in return for your sacrifices and your pious charities.'

And when the Archangel Michael had said these things to Dorotheus and Theopistê as they lay prostrate on the ground like dead folk, he took hold of their hands, and raised them up, and dispelled their fear. And he gave unto them the gold pieces, saying, '[Your offerings and charities] shall neither come to an end nor cease. And ye shall not be last in any good thing, and ye shall not fall behind in your sacrifices and your charities, which ye shall continue with praiseworthy zeal from this day, this festival, until ye end [your lives]. Now ye shall end [your lives] with joy. And ye shall send away [satisfied] the brethren who shall come unto you at my | commemoration. Thou shalt send to the [owners] the price Fol. 40 b
of the sheep, and the price of the fish, and thou shalt redeem ⲟⲏ
the cloak. And the three hundred oboli, and also the three *termêsia*, whereon is the seal (i. e. the Sign of the Cross), are given unto thee as a reward in the Name of the Father, and of the Son, and of the Holy Spirit, One perfect Godhead.' And when he had said these things unto them he gave them the salutation of peace, and went up into heaven with glory, and all his angels with him; and Dorotheus and Theopistê continued to gaze after him until he entered into heaven, in peace. Amen. And Dorotheus and Theopistê his wife did as the holy Archangel Michael had commanded them. And they kept the festival to the end of their lives with great zeal, and they did not cease to offer what they had been wont to offer in respect of sacrifices and offerings, in the name of the holy Archangel Michael, until the end of their lives.

Fol. 41 *a* ϘΘ And, O my beloved, do ye | fulfil even a very little of all the things which ye have just heard. Are not these profound proofs (or, examples) sufficient to convince your hearts? Is it possible that ye will hesitate any longer to give gifts to God on the festival of the holy Archangel Michael? Will ye not obtain boldness through the things which ye have given on the festival of the holy Archangel Michael, and which he shall give [back] to you, together with their increase (i. e. interest)? For behold, O my beloved, ye have seen the great gift of God which reached these holy people Dorotheus and his wife Theopistê, and how, since their hearts were right with God and His holy Archangel Michael, God Himself directed His love (or, charity) to them, and sent unto them His great Archangel Michael, and prepared for them great and unending riches, as well as the consolation of the riches of the heavens. And, O my beloved, my brethren, behold, we know in very truth that everything which we shall give unto God in the name of the Archangel Michael we shall
Fol. 41 *b* Ρ receive twofold in | this world, before we arrive at the things that appertain to heaven. Now therefore, O my hearers, let us not hesitate to give according to our ability, for we know that whatsoever we shall give unto the Archangel Michael he will employ in ministering unto us with gladness, and that whether it be little, or whether it be much, he will accept the good motive from us. For God doth not demand from you anything that is beyond thine ability, but it is the good intent which He requireth. If [ye think this is] not so, hearken: In days of old [when] our Saviour was in the world with us, all the rich men brought [gifts] and cast them into the treasury, yet God did not hold them to be justified over much. But when the poor widow woman had gone round about in her house, and had found two *lepta*, that is to say, two *nomisma*,[1] and had brought them quickly and cast them into

[1] ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης, Mark xii. 42.

the treasury, God accepted her intention, and ascribed blessing to her, saying, 'Everything which she found in her house hath she given to the Lord.'[1]

And do thou thyself, | O my beloved, use all care and Fol. 42 a diligence in giving gifts unto God on the festival of the ⲡⲁ holy Archangel Michael, and God shall give unto thee a multitude of benefits, and Michael shall minister unto thee therewith. If thou shalt give an offering unto God in the name of the holy Archangel Michael, God will feed thee with the bread of life in the heavens. If thou shalt clothe a naked man on the festival of the Archangel Michael, God Himself will array thee in apparel of light in the heavens. If thou shalt give a cup of wine to a man on the festival of the holy Archangel Michael, God Himself will give thee to drink of the produce of the True Vine. And if thou hast not wine wherewith to do this, give a man a drink of water in the name of Michael, and God Himself will give thee to drink of the fountain of the Water of Life, which floweth forth from the holy throne. And if thou shalt go and shalt visit any one who is sick on the day of the Archangel Michael, | God Himself will send Michael to visit thee on Fol. 42 b the day of thy great sickness, that is to say, the sickness ⲡⲏ whereof thou shalt die. And if thou shalt go to any one who is in prison on the day of the festival of Michael, and shalt comfort him, God will send unto thee Michael, and he will deliver thee from the prison of Amente, and God Himself will say unto thee, 'I was in prison, and ye visited me.'[2] And if thou shalt build a church upon earth in the name of Michael, God Himself will build for thee a house not made with hands in the heavens. If thou shalt see a man who is helpless through disease, or who hath a wound in his body, and thou shalt treat him with medicines on the festival of the Archangel Michael, God Himself will shew compassion

[1] Mark xii. 44; Luke xxi. 4.

[2] Matt. xxv. 36.

unto thee, and will heal thee of the wounds of Amente. For it is written, 'Blessed are the merciful, for unto them shall mercy be shewn.'[1] And again, 'Shew mercy, and mercy shall be shewn unto you.'[2] And 'Mercy shall make a man to
Fol. 43 a triumph over judgement.'[3] And again, | 'Charity covereth
ⲡⲉ a multitude of sins.'[4]

O my beloved, my brethren, let us call upon God, and let us take care and be diligent to love charity on the day of the Archangel Michael, for we know that he is an efficient being, and that he entereth into the presence of God at all times, and that he giveth unto every man according to his works. Let us follow after love, O my beloved, for love is from God, and God is Love. It was love which God shewed to our father Adam, and to Eve, and He accepted their repentance through the supplication of Michael, and forgave them their transgression. It was love which He shewed to Abel, the righteous man, when He accepted his sacrifice from him through the supplication of Michael. It was love which God shewed to Enoch, [when] He removed him and did not let him see death, through the supplication of Michael. It was love which God shewed to Noah, [when] He made him an ark, and kept him and all his house safe amid the waters of
Fol. 43 b the Flood, | through the supplication of Michael and his
ⲡⲍ angelic hosts. It was love which God shewed to our father Abraham, [for] He established a covenant with him, and He bestowed upon him Isaac, through the supplication of Michael and his hosts. And it was love which God shewed to Isaac, [for] He accepted his sacrifice, and took a sheep in his stead, through the supplication of Michael. [And it was] love which God shewed to Jacob, for He gave him favour in the sight of Esau his brother, through the supplication of Michael and his hosts. It was love which God shewed to Joseph, [for] He delivered him from the hands of his

[1] Matt. v. 7. [2] Compare Ps. xli. 1.
[3] κατακαυχᾶται ἔλεος κρίσεως, Jas. ii. 13. [4] 1 Pet. iv. 8.

brethren, and out of the hand of the Egyptian woman, through the prayer of Michael and his supplication. It was love which God shewed unto Moses the Prophet, [for] He delivered him from the servitude of Pharaoh, and filled him with more grace than any other man, through the supplication of Michael and his host. It was love which God shewed unto Joshua [the son] of Nun, [when] He made the sun to stand still in Gabaôn (Gibeon), and Joshua destroyed | all Fol. 44 a
his enemies by the prayer of Michael and all his host. And ϖε
it was love which God shewed to Moses [when] He gave unto him His Law, and Moses gave it unto the children of Israel. It was also love which God shewed unto King David, [when] He chose him from among his brethren, and set him to be king over Israel, through the supplication of Michael and his host. And it was also love which God shewed unto David's son Solomon, when He commanded him to build a house to the Lord, through the supplication of Michael, the holy archangel. And it was also love which God shewed unto Hezekiah, the righteous king, [when] he added fifteen years to the years of his life, through the supplication of Michael, the greatest of the governors, and of his host. It is love also which God shewed unto the race of Adam when He esteemed it to be worthy for Him to invite us to this great festival this day with Him Who took flesh in the holy Virgin Mary, and when He gave Him for us all so that He might withdraw us | from Fol. 44 b
Amente and forgive us our sins, through the supplication of ϖc
Michael and all his host. And it was also love which God shewed unto our Fathers the Apostles, whom He chose from the whole world, and through whose preaching we all have come into the knowledge of the truth, through the supplication of Michael, the great and holy archangel.

Now therefore, O my beloved, behold, we know that the Will of God existeth in love and charity, and that the Archangel Michael is our helper and minister with God. Let us follow after love and charity, for it is written, 'Charity (or,

love) shall make a man to triumph over judgement,'[1] and 'Charity exalteth, and love maketh straight.'[2] And the Compassionate said, 'Be merciful, and mercy shall be shewed unto you. Give, and it shall be given unto you. For with the measure wherewith ye measure, it shall be meted out to you.'[3] Let us measure with good measure this day, on the
Fol. 45 *a* festival | of the Archangel Michael, in order that he may
ⲡⲍ measure for us with a generous and abundant measure in the Kingdom of Heaven. Let us keep a spiritual festival this day, on the festival of the Archangel Michael, in order that he may keep the festival with us and with our Lord at the festival which shall endure for ever in the heavens. Let us then cast behind us the works of darkness this day at the festival of the Archangel Michael, in order that he may put upon us the armour of light.[4] Let us glorify God this day at the festival of His mighty governor, in order that He may glorify us with His great and perfect glory. Let us go to the holy Archangel Michael at his festival this day, with our bodies cleansed with holy water, and arrayed in garments [made from] the sheep, and our hands filled with branches of sweet-smelling trees. And let us make supplication unto him, saying, 'O thou archangel and Commander-in-Chief of the
Fol. 45 *b* hosts of heaven, Michael, do thou entreat God | on our behalf
ⲡⲏ to forgive us our sins. O thou archangel, entreat God on our behalf to allot unto us our food and our apparel, according to His wish. O Michael, thou great archangel, entreat God on our behalf, so that He may graciously grant unto us peace with one another, for thou thyself art peace. Thou, O our helper, knowest well that we are dust and ashes, and that our nature is prone to fall (or, slide). But God is the Compassionate and the Forgiver. Unto us belongeth the attribute of committing sin, and unto thee belongeth the attribute of making supplication on our behalf before God to forgive us

[1] Jas. ii. 13. [2] Cf. Eph. ii. 4–8.
[3] Matt. v. 7; vii. 2; Mark iv. 24; Luke vi. 38. [4] Rom. xiii. 12.

our sins. Unto us it belongeth to make supplication to God, and unto thee it belongeth to invoke God on our behalf to forgive us, O Michael our governor. Unto us it belongeth to go out of the right way, and unto thee it belongeth to set us in the right way before God our King.'

O Archangel Michael, of a truth we know that thou art our treasury of the compassion of God, and that thou dost | minister on behalf of us all at this moment before God Fol. 46 *a* the Christ, the God of all supplication, Who is blessed for ever. May He forgive us all our sins which we have committed, may He make it acceptable unto us to cast behind us the things which are behind, and to separate ourselves from those which are useless. And do thou present us to Him [as] holy folk, without blemish before Him, in love. For thou, O our great Archangel Michael, art he who careth for us, in order that we may live in thy place of rest in the heavens. Happily indeed hast thou come unto us, O great Archangel Michael. Happily hast thou come unto us, coming with our Lord, thy King! Happily hast thou come unto us, coming with our Lord, our King! Happily have all thine angelic hosts come at this great festival, which is spread before us this day, O Michael.

And the banquet which thou hast made for us is not a banquet for poor men, but a banquet for the rich men of an Emperor. They are not governors who are | sitting Fol. 46 *b* at meat at this banquet, but the Lord of the denizens of heaven and of the beings of earth. And they are not mere human beings who are waiting upon us, but those who serve us are angels. And this table is not a material table, but a spiritual, and it is a similitude which is filled with life for ever. Those who keep the festival with us this day are not men only, but it is God in very truth, Who stretcheth out His holy hand, saying, 'Right well is it that ye have come unto Us this day! Peace be unto you, O My brethren. And I rejoice with you all, for it is written, "Wheresoever

two or three are gathered together in My Name, there am I in their midst."'[1] Furthermore, if He spake in this manner about two or three only, how very great must be the joy of the Lord our King and of His holy angels at this moment this day, when they are in our midst and are celebrating the
Fol. 47 *a* festival with us at this great banquet, and with this | great
ⲕⲍ assembly of men, and women, and little children, and great men, and believers, who are present at this great festival this day, which is the festival of Michael, the great and holy archangel! Besides [this] He glorifieth every one who keepeth the feast to Him in the festival of the holy Archangel Michael, the great, holy general.

Verily, O my brethren, I have set my hand to a task which is beyond my strength, and I have set sail upon a great and wide sea which I am unable to traverse. Now, I said at the beginning of this Encomium that my boat was a small one, and that my cargo was light, and that I did not understand the craft of the mariner, and that the sea, that is to say, the Encomium on the great, holy Archangel Michael, was exceedingly difficult. I entreat you, O my brethren, to give me your help in order that I may be delivered in the depth of [this] boundless sea, and may come to you on shore once more without mishap (or, directly). Furthermore, I undertook
Fol. 47 *b* to speak unto you the words of praise and honour | which are
ⲕⲏ proper for him whose festival we celebrate this day, the great Archangel Michael. But my tongue is flesh, and my body is a body of earth, and I am not able to describe adequately the measure of his splendour and the fullness of his glory. O thou who, after God, art my lord! O Michael, thou art the joy of my heart! O holy archangel, thou art the comfort of my tongue! O Michael, thou art the word of my mouth and the comfort of my heart, and my prayer before God! What tongue, or what heart, or what understanding is there

[1] Matt. xviii. 20.

that can know or comprehend the perfectness of thine honourable rank and the glory wherewith God hath endued thee!

All these words which I have uttered, O thou governor of the kingdom which is in the heavens, and those which are like unto them, are appropriate to thy great glory; but, forgive me, O archangel, because I am a sinful man, and I am exceedingly weak in my deeds. I beseech | thee, O my helper Michael, accept from me my prayer and my supplication, that is to say, my insignificant offering which I have taken pains to give unto thee at thy festival. Blame not thy servant because my gift is little, but let my willing intent be before thee like the two *lepta* [of the widow], for I know that thou art merciful and long-suffering, and therefore I come to thee. I know that I have no other help but thine before God, O holy Archangel Michael. If thou wilt shew mercy unto me, and wilt accept my prayer at my hands, and my little gift, [good and well,] and if it be still too poor, I will be diligent in presenting unto thee as a gift my tongue and my heart at all times, all the days of my life. And indeed I am confident that, if I treasure up all these things rightly in my heart at the mention of thine angelic name at all times, I shall not be without reward and without fruit before | God. The remembrance of thy name, O holy Archangel Michael, is as sweet upon my tongue as is honey in my mouth. The mention of thy holy name, O holy Archangel Michael, is to me an equipment in my lying down and in my rising up. O great and holy Archangel Michael, the race of Adam hath found freedom of speech before God through thee. O holy Archangel Michael, the sweet scent of our prayers riseth up to God through thee; O Michael, thou holy archangel, it is thou who dost lift [them] up to God until He sheweth compassion upon us. And this day also, on thy great festival, mayest thou minister on our behalf before God the Father, and may He accept our intention which we bring

Fol. 48 *a* ⲫⲏ

Fol. 48 *b* ⲫⲁ

unto Him at thy holy commemoration. O thou great helper, Michael, make supplication on our behalf before God, and make us to walk in those [paths] that are pleasing unto Him
Fol. 49 *a* at all | times. May He deliver us from the snares of the
ϥϵ Devil, may He make us to be to Him a kingdom, and a priesthood, and a holy nation, and a people [destined] to life, through the prayers which the great and holy Archangel Michael, whose festival we celebrate this day, maketh on our behalf; and through the ministrations of our Lady, the pure God-bearer, Saint Mary, who in very truth gave birth to God; and through the prayers also of his fellow archangel, the bearer of good tidings of the worlds of light, through the grace and love to man of our Lord Jesus the Christ, unto Whom, and His Good Father, and the Holy, Vivifying and Consubstantial Spirit, be glory, now, and always, and for ever. Amen.

[Here follow in Oriental 6781 the texts of the passages from the Old and New Testaments which are ordered to be read on Saint Michael's Day.]

1. St. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the twelfth day of the month Paape (October 9). Fol. 30 *a*. ⲟⲍ.

2. St. Matthew xiii. 43–52. To be read at dawn on the day of the festival. Fol. 30 *b*. ⲟⲧ.

3. Psalm lxviii. 11–28. To be read at the 'setting ready' on the day of the festival. Fol. 31 *b*. ⲟⲍ.

4. 1 Timothy ii. The Epistle. Fol. 32 *a*. ⲟϵ.

5. 1 Peter i. 1–12. The General Epistle. Fol. 33 *a*. ⲟϛ.

6. Acts of the Apostles x. 1–13. Fol. 33 *b*. ⲟⲏ.

7. Psalm cxlviii (supplementary). Fol. 34 *a*. ⲡ.

8. St. Luke xiv. 1–15. The Gospel. Fol. 34 *b*. ⲡ.

COLOPHON

This book was produced by the zeal and care of our noble and God-loving brother, Sirê, the son of the blessed Phêu (?), who liveth on the plain to the south of the city of Snê (Asnâ), in the village which is called Pkourosê (?), with [money obtained by] his own labour. He hath given it to the shrine of the holy Archangel Michael in the district of Tbô for the salvation of his soul, and in order that the God of the Archangel Michael might bless him, and his wife, and his children, and his flocks and herds, and every possession which he hath. And when he goeth forth from the body may he also be held worthy to hear with joy [the words], 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. So be it. Fol. 49 b ϥϵ

[The date is obliterated.]

[1] Matt. xxv. 34.

[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1 *a* 'and the service whereunto we have committed thee. Blessed are we [in] our country, which was worthy of Thy holy footprints! Rightly did the Psalmist David say, "Lovely are Thy dwellings."[1] And again, "Lovely are they because of their fathers." It is the Lord Who [speaketh], it cometh to pass with . . . . . and with great [fear] and joy towards us. I remember the word which the Lord spake in the Gospel, "In the house into which ye shall enter, say first of all, 'Peace [be] in this house. If there be therein the sons of peace, let your peace abide therein; but if not, then let your peace return to you."'[2] And when I found that they were sons of peace I permitted my peace to rest upon them, according to the word of the Master of us all, the Christ Jesus our Lord. And when the hour had come we celebrated the Sacrament. And they set before us a table, and we prayed, and we ate, [and we drank] |

[One or two lines wanting]

Fol. 1 *b* ate, and these saints of God, even as did the servant of Abraham, whom [he brought] in with joy, and they fulfilled all their desires. And I myself ascribed glory to God, Who doth not reject (?) him that seeketh after Him, even as it is written, '. . . . . fulfilleth the worship of God.' And after we had lighted the lamp we fulfilled all their [desires ?], and we prayed, and we talked about the words of God and the teaching of the holy men. Then I spake unto the holy old

[1] Ps. lxxxiv. 1. [2] Matt. x. 13.

man Apa Pseleusius, and asked about a certain sage, the good brother with whom thou didst dwell, that is to say, Apa Zauboulôn (Zebulon?), and he was a man who was profitable, and we profited by him exceedingly. And he said unto me, 'I myself profit in these respects; I received benefit from him by reason of his humility and his silence. He never wished to decide by his speaking any matter whatsoever. Whether it was a humble person who spoke to him, or whether it was a man of importance, he was wont to say, "I do not know."' I said unto him, 'How is it that [thou art able to speak thus], and to act | in this wise?' The old man said unto me, Fol. 2a
'Hearken, and I will tell thee. He took unto himself a wife in his youth. And he progressed in every work; he was a virgin from his childhood. And he fled from all intercourse with women, for he was afraid, according to the word which is written, "Whosoever looketh upon a woman to desire her hath already committed adultery with her in his heart."[1] And "lust, [when] it hath conceived, bringeth forth sin; and the sin, when it is fulfilled, giveth birth to death."[2] And he walked in all humility. And he saw a vision in this wise: It was as if he saw a man shining with glory, who stood before him, and said, "It is impossible for any man to act as the servant of two masters; either he loveth one, or he hateth one."[3] This is thy case exactly, my brother Pseleusius. Thou wouldst be zealous in a good work, according to that which is written by the Apostle, "No man who is a soldier hampereth himself with [the affairs of this life that he may please him] | that Fol. 2b
hath made him a soldier. And, moreover, if one strive he doth not receive the crown unless he hath striven lawfully."[4] Thou shalt be victorious on the right hand and on the left. And straightway the man who was speaking to him in the vision disappeared, and he ceased to see him. And there was a certain old man who lived close by him who had a knowledge

[1] Matt. v. 28.
[2] Jas. i. 15.
[3] Matt. vi. 24; Luke xvi. 13.
[4] 2 Tim. ii. 4, 5.

of the Scriptures, and a certain brother used to go unto him frequently and enquire of him concerning passages in the Lectionary which they read in the church (now he loved the poor exceedingly), and the brother used to tell his thoughts frequently to this old man, who would explain to him the Holy Scriptures. And it came to pass that when the morning had come the brother went to this old man, and when he had come to him he described to him the vision which he had seen, and he [asked him what] it was intended to mean. And the old man told him that he must strip himself of whatsoever he possessed, and "take up thy Cross and follow thy Lord, and let
Fol. 3 *a* the dead bury their dead"[1] | [one line wanting] vanity.
ϵ (*sic*) Hast thou not heard the Lord saying in the Gospel, "No man who putteth his hand to the plough and looketh back shall enter into the kingdom which is in the heavens?"[2] And this word "looketh back" indicateth the affections for [this] vain world and for the things thereof, the which we have not renounced. And now, my beloved brother, I do not wish to make thee to go away and leave me because of thy knowledge and because of thy visits to me, which are full of profit [to me], but I wish also to make thee to go through the invitation with which thou hast been invited. Rise up, get thee gone to the brethren, and they will dress thee in the garb of the monk, and they will shew thee what it is right for thee to do.' And thereupon the brother departed according to what the old man said. And he went to the brethren who were in a place which is called . . . . . .

[Three lines wanting]

Fol. 3 *b* | and graciously courteous. And his face was exceedingly
ϵ pallid, and his whole body also by reason of the excessive severity of his ascetic labours, even as it is written, 'The wings of a dove which are pale like silver, and the parts round about her neck which have the greenness of gold.'[3]

[1] Matt. viii. 22; Mark x. 21. [2] Luke ix. 62. [3] Ps. lxviii. 13.

He speaketh thus because the lifting up of the hands of the old man was like unto the [lifting up of] the wings [of the dove], according to the Scriptures. And he likened him unto the paleness of silver because of the purity of his prayers, and unto the greenness of gold because of the vigour of his asceticism, even as it is written, 'Blessed are the pure in heart, for it is they who shall see God.'[1] He was a man who suffered greatly, for he passed the whole night in vigil, and very frequently he ate tares, even as did John the Baptist, concerning whom it is testified, 'his food was locusts and wild honey.'[2]

[One line at least wanting]

| because of the purity of his heart and the purity of his body. Fol. 4 a H
And the holy father Apa Pseleusius said that he was in the habit of receiving revelations very frequently, and that every thing which he spake (i. e. foretold) used to come to pass in truth. And he used to see visions like Daniel the seer. And Apa Pseleusius also said, 'When then I had come to him, that is to say, unto the John of whom I spake first, and of whom I have said all these things, he received me with great hospitality, and I found nothing at all in his habitation except three cakes of bread, and they were only there for the sake of the strangers who used to pass by, lest they should say, "The old man doth not eat bread." And when I had tarried there some time I begged him to endue me with the garb of the monk

[Three lines wanting]

| the rules of life of the monk. And he said unto me, 'O (?) Fol. 4 b Θ
my brother Pseleusius, it is written, "Thy words are sweeter in my throat, O Lord, than is honey in my mouth."[3] Since, however, thou dost ask me, O my son, concerning instruction [say], Be ye honest with those who are outside. And be ye seasoned with salt, according to what the Saviour saith in the

[1] Matt. v. 8. [2] Matt. iii. 4. [3] Ps. cxix. 103.

Gospel to His Apostles, "Ye are the salt of the earth."[1] Be ye mild and simple, according to what our Lord saith, "Behold, I send you forth like sheep among wolves; be ye then wise as serpents and harmless as doves."[2] He said unto them, "like sheep," but He had no faith in the carelessness of sheep to make [them] to walk therein ..... their hearts ..... through the thoughts of the devil.

[Nearly four lines wanting]

Fol. 5 *a* | destruction, nor that we should abandon our hearts to eating,
ī and drinking, and pleasure, for our adversary the Devil walketh about and lieth in wait for men, roaring like these lions and seeking to swallow up our souls.'[3]

And whilst I was passing some days with him he said these words and others which were like unto them. And I entreated him to take me to a place by myself. Thereupon he brought me to this place, and he remained with us for some days until he had instructed me concerning living by myself in the desert, and he gave me certain commands [concerning] the resisting of the thoughts of the Devil which rise up in the mind, and the bitter conflict therewith. And he left me by myself until my brother Zaboulôn came to me. Then he said unto me, 'I beseech thee, O my father Pseleusius, since there is .....

[Three or four lines wanting]

Fol. 5 *b* | The old man answered and said unto me, 'Since thou askest
īa me I will tell thee, and nothing shall be hidden from thee; and the things which are hidden from thee before men shall the Holy Spirit reveal unto thee.' I said unto him, 'Do an act of grace unto me, O my father, and pass not by me thy servant.' He answered and said unto me, 'Since thou askest I will tell thee.' He said, 'I went once into the inner desert, and I journeyed therein for two days, and I found a few palm trees in a little ravine and a spring of water, and round about

[1] Matt. v. 13; and see Col. iv. 6. [2] Matt. x. 16.
[3] Compare 1 Pet. v. 8.

the waters there were trees and plants. I sat down by the spring to rest myself a little, for I was exhausted by the fatigue of the road. I said, "I wonder if there is a brother living in this place or not." Whilst I was thinking in this wise I looked and I saw a man . . . . . .

[Four lines wanting]

| the palm trees, and they brought a little water for me to drink. Fol. 6 *a*
And I wished to remain with them in that place, but I ⲓⲃ̅
remembered my brother Zaboulôn, and I could not remain without him, according to what the Apostle saith, 'A great door hath been opened unto me [by] the Lord. And I could not rest in my spirit because I found not Titus my brother.'[1] And again, 'I have planted, it is Apollos who hath watered, and it is God Who hath given the increase.'[2] And I said unto them, 'How was it that ye were able to come to this place? How do ye obtain food? What are your names? Of what places are ye natives? And how do ye partake of the Sacrament whilst ye are in this place?' And they said unto me, 'We are natives of the town of Souan (Syene, Aswân), wherein we lived together, in one mind, ever since we [came] into the world. We were, moreover, friends each of the other. We used to go to church together daily, both evening and morning, and we heard [together] the Holy Scriptures, when they were read, and the passage in the Lectionary from the Gospel, which saith, "Whosoever loveth father or mother more than Me | is not worthy of Me," and Fol. 6 *b*
"He who will not take up his cross and follow Me is not [ⲓⲅ̅]
worthy of Me."[3] And when we heard these words of life from the mouth of our Lord Jesus the Christ, our Saviour, the Lover of men, and those which were like unto them, that is to say, the following, "Whosoever loveth his soul shall lose it"; and "Whosoever shall lose his soul for My sake shall find it"; and again, "If a man gain the whole world and

[1] 2 Cor. ii. 12, 13. [2] 1 Cor. iii. 6.
[3] Matt. x. 37, 38.

lose his soul [what shall it profit him], or what shall a man give in exchange for his soul?"[1];—when we heard these [words], we all made up our minds together, for the word of God was sweeter unto us than honey and the honeycomb, and we agreed together to go forth on a certain day from the town wherein we were. Now we waited for a few days, saying, "Peradventure it is the Devil who is tempting us." And when we felt the good resolve prompting us not to abandon our plan, we distributed among those who were in need the things that were superfluous for us, and we took

Fol. 7 *a* a few bread cakes | and came forth from the town, and we

ⲓⲃ embarked in a small boat, and came to a mountain which is called the "Bend". And we dwelt with the holy brethren who were in that place, because there was great abundance [in the land] at that time by [the Will of] God. And we met a holy old man whose name was Zacchaeus, who had grown old in the life of the anchorite, and he was a very strict ascetic. And two brethren lived close by him, and they were his disciples; the name of the one was Sarapamôn, and the name of the other was Matthew. They were greatly advanced in the practice of ascetic valour, and in the giving of thanks, and they obeyed the old man Apa Zacchaeus in everything, doing all which he told them [to do]. And Sarapamôn developed a lovable quality, which was this: When a man came seeking for handiwork which he could buy from him, he would first of all gather round him the brethren, and would say unto them, "Whosoever hath any handiwork ready by him, let him bring it to me, [and I will give] to him its price." And he used to |

[Parts of two lines wanting]

Fol. 7 *b* came to him, he knowing, and he would take it from him

ⲓⲅ by force and give him his own. And he loved loss more than gain, and contumely more than honour. And he continued

[1] Matt. xvi. 26.

to exercise this lovable quality until the day of his perfection (i. e. death). And Matthew developed the following habit: he could never be persuaded to bring his speech (i. e. to discuss) to any passage [of Scripture]. And if any man asked him concerning a reading of the Scriptures, he was in the habit of replying to him thus: "Excuse me; I do not understand it," although he was a very learned man, and had been well grounded in the Holy Scriptures. And thus he died on the fifteenth day of the month Paone.

'And as for the old man, of whom we have already spoken, that is to say, Apa Zacchaeus, he it was who taught us concerning dwelling in the desert, and he it was who endued us with the garb of monasticism. And the old man talked to us concerning the virtues of the holy men who were in the desert, and who desired earnestly never to see a human being. He laid down [for us] rules for a very strict form of the ascetic life, and he commanded us [saying, "Take good heed] to your souls!" | He himself led a very hard life of self- Fol. 8 *a*
abnegation, and although he was at that time in his old age [ιε̅]
he was a virgin, and had been one from his birth. He fled from all and every kind of intercourse with women, and all light conversation and jesting. He loved tears more than laughter, and he ceased not to weep, either by day or by night. And one day we said unto him, "My father, why dost thou weep in this fashion?" And he said, "It is meet to do in every way that which is specially ordained, and not to cease from doing it by day or by night." He wept for his sins, even as it is written, "Blessed are those who mourn, for they shall be comforted."[1] If this passage be kept strictly by you, ye shall have relief from your sufferings. For it is right that all men should keep before them these three (*sic*) things, that is to say, their departure from the body, and the sentence that shall be passed upon us on the great and

[1] Matt. v. 4.

terrible Day of Judgement. And besides, ye have heard concerning Moses the Great, and how while he kept both his hands raised he continued to vanquish Amalek, and how when
Fol. 8 *b* he dropped them Amalek vanquished | [the Israelites] and
[ז] prevailed. For Holy Scripture saith that Aaron held up the right hand of Moses, and Ôr (Hur) his left.[1] And in this manner, by their lifting up his hands together under one impulse, Moses vanquished Amalek. And the holy scribe saith also that Aaron supported the hand of Moses until the second hour of the night, that is to say, he supported it the whole day.

'And thus is it with a man. Every man who shall lift up his hands, after the manner of the Cross of the Christ, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. As for Aaron, the Scripture likeneth him unto the place of rest which is in the heavens, and the rejoicing in the Jerusalem which is in heaven, and the throne and the apparel which shall be given unto the saints, even as it is written, "Thou hast rent my sackcloth, Thou hast girded me with joy."[2] And again, "He shall be held worthy to be a partner with the first-born whose [names
Fol. 9 *a* are] written in the heavens, and [in] the Paradise | which is
[יח] in the East."[3] "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [to imagine] the things which God hath prepared for those who love Him."[4] And Ôr (Hur) the Scripture likeneth unto the judgement (?), and the worm which never sleepeth, and the [flood] of tears, and the gnashing of teeth, and the outer darkness, and the pit of the abyss, and the river of fire which punisheth and causeth exceedingly great fear. For when a man setteth the remembrance of these things in his heart at the moment wherein he prayeth, his supplication shall reach the throne of God, and everything which he shall ask for in [the Name of] God shall be [given]

[1] Exod. xvii. 12, 13.
[2] Ps. xxx. 11.
[3] Compare Heb. xii. 22, 23.
[4] Isa. lxiv. 4; 1 Cor. ii. 9.

unto him, even as it is written, "The supplication of the righteous man is exceedingly mighty and it hath effect,"[1] and it vanquisheth the hidden Amalek and his power. And the second matter for which a man shall pray is joy and weeping, but joy because of weeping, and because the remembrance of the place of rest which is in the heavens; and weeping because of the remembrance of the punishments which are in Amente. | [O my brethren], my sons, it is Fol. 9 *b* right for all men to set before themselves the remembrance [ιθ] of these two matters—death and suffering—and when we have suffered a little, death cometh (?).'

And when we had heard these things from the holy old man Apa Zacchaeus, we were filled with joy, and we said unto him, 'Do us an act of grace, and take us to some place which is known unto thee, and wherein we can obtain salvation.' Thereupon he gave unto us . . . . loaves of bread and two books, and he journeyed with us until he brought us unto this place; and he tarried with us a few days until we understood how to live in the desert. And he gave us a number of very strict rules, and certain regulations concerning vigils, and eating and drinking in proper quantities. And he instructed us as to the way in which the devils tempt men in all their numerous forms, even as it is written in the [Book of the] Apostle, 'For our fight is not against blood and flesh, but against principalities and powers, and against the spirits | of wickedness which are under the heavens.'[2] For Fol. 10 *a* the demons fight with each other naked at night. And he [κ] gave us certain regulations which shewed us how to behave towards any brethren who should visit us. And thus, having departed from us, he went to his rest on the eleventh day of the month of Thoth, and we have remained in this place until this day, O our holy father. We obtain our nourishment here, and we go forth into the outer mountain (i. e. desert)

[1] Jas. v. 16. [2] Eph. vi. 12.

and partake of the Sacrament with the brethren on the Sabbath and on the first day of the week. Behold, we have informed thee about our appointed course of life. As for thee, do an act of grace, and pray for us, O our holy father.' And I came forth from them and I abode in my habitation. The name of one of them was Anianus, and the name of the other was Paul. And within a few days we heard from a certain brother who was in the habit of visiting them, and who had visited them frequently, that both of them had died,
Fol. 10 *b* Anianus on the twentieth day, | and Paul on the third day
[ⲕⲁ] of the month Paope. And when our brother Banouphiel heard [this] he went and brought their bodies and buried them in a spot near him.

Behold now, O my brother Papnoute (Paphnutius), these things do we tell thee concerning those who dwell in the desert, as the result of what I have seen and what I have heard, and of what I remember of the fathers who succeeded them there, and of the end of their lives. And there remaineth that which we have to say concerning the holy old man Apa Isaac, the remembrance of whom is good (i. e. blessed), whose life was ill-regulated before he became a monk in this place, and who dwelt on an island which was in the middle of the Cataract, about four miles to the south of us. He was a disciple of the old man Apa Harôn (Aaron), and he poured water on his master's hands, even as did Elisha the Great on the hands of the Prophet Elijah. He was in very truth a perfect man, and he possessed very many virtues widely different in character. And when I heard of the blessedness of this man, which was so exceedingly great, I entreated my
Fol. 11 *a* father | Pseleusius, and I said [unto him, 'I will go] to him
[ⲕⲃ] and make myself worthy of his blessing, and we will pray in his habitation.' And we came forth, and we embarked in a little boat, and we sailed towards the south to go to the holy old man Apa Isaac. And there were very large rocks growing up (i. e. standing) in the water in the middle of

the river, and the waters thereof roared in a terrifying manner. And when we had arrived at the south, and were drawing nigh to the habitation of the old man, a short time before [we arrived] he was informed by the Spirit of our coming, and he came out and stood on the bank of the river. And the man possessed a gracious appearance, and he was very far advanced in years.

And when we had tied up our boat to a post on the bank, he cried out to me by my name, saying, 'Welcome is thy coming unto us, O my brother Paphnutius, who hast been held worthy to salute the saints!' And when he had greeted us, he took us into his habitation with joy, and he said unto us, 'Do an act of grace, and let us offer up a prayer together, for ye are holy men who have come unto me this day.' And after we had offered up prayer we sat down, and he brought a vessel of water, and we washed our feet. | [And when we had washed our feet in] the water [he spake], saying, 'I am [not] worthy of this great favour, namely, your coming unto me this day, O holy brethren.' And afterwards he set before us a table, and we ate, and we returned thanks, and we sat down. And I talked to him about his system of work, and I said unto him, 'My father, thou art very far advanced in years.' And the holy old man answered and said unto me in a voice that was full of joy, 'Forgive me, O my father, my brother Paphnutius, I am the very least of men and a sinner. Since, however, thou dost ask me concerning my system of work, I will declare unto thee the things which I saw, and those which I heard when [I was] with my holy father Apa Aaron. Besides this I was a disciple at his feet, and I entreated him to relate unto me the things which he himself had seen, and those which had happened before his time. My holy father Apa Aaron said, "Assuredly I will declare unto thee, O my son, the things which I have seen, and those which I have heard from the blessed Apa Marcedonios (*sic*) | the bishop."

Fol. 11 *b* [ⲢⲞ]

Fol. 12 *a* [ⲢⲜ]

'Now he said, "When I became governor, and took over the rule of [Syene], I came to the South, and I passed through the towns in this district, and went into Pilak (Philae). And it was the Sabbath day, and I made enquiries for a place wherein I might receive the Sacrament, for I was an orthodox Christian. The people who lived there worshipped idols, and the very few orthodox Christians who dwelt in their midst possessed neither freedom of speech nor liberty of action because the majority of the people were idolaters. I next asked a man, who was a Christian, where I could receive the Sacrament, and he said unto me, O my lord governor, those of us who live in this town suffer violence at the hands of the worshippers of idols who are therein, but nevertheless certain clergy who belong to the city of Souan (Syene, Aswân) are in the habit of visiting us, and they administer the Sacrament to us on the Sabbath and on the Lord's Day. And I, Macedonius, laid up these words in my heart. And when I had [returned and] entered Rakote (Alexandria) to pay my respects to the military governor, I sought out Apa
Fol. 12 b Athanasius, Archbishop of Alexandria, | and I related unto
[ⲕⲉ] him everything which I had seen. And the holy sage and veritable patriarch said unto me, Are there many worshippers of God in that place? And I said unto him, Yea, my father, for a certain man who was a Christian, and who spoke to me said, Certain of the clergy belonging to the city of Souan visit us, and administer the Sacrament unto us on the Sabbath and on the Lord's Day. Now, therefore, O my lord father, do thou look out a man who is worthy to minister in this most necessary work, and do thou consecrate him bishop, and then I will take him to the South with me.' And the holy archbishop answered and said unto me, Because thou hast sought after a good work, what man hath more prudence than thyself, or who is there that can be compared with thee in understanding? It is thou who shalt be the shepherd of the sheep who are in that place. And I said

unto him, Forgive me, O my holy father, I am wholly unworthy of work of this kind; but he persuaded me | with Fol. 13 *a* his gracious words, and [prevailed over] me. [ⲕⲉ]

'And when I had come to the south I distributed the things which it was unnecessary to keep among the [dwellers] in this place, O my brother Aaron, and I did not permit myself to act with freedom of speech and as a bishop, but I behaved as one who was of the very least importance in their midst. And I saw them going into their temple, and worshipping a certain bird, which is called "hawk", inside a mechanical contrivance. And it came to pass that after some days I came into the court of the temple, and the priest had gone forth from the city, having departed on certain business, and his two sons remained [in the temple], so that one of them might offer up sacrifices to the idol. And I, Macedonius, went to them, and I spake unto them with guile, and I said, I wish to offer up sacrifice unto God this day. And they said, Come, and offer it up. And when [the young man] had gone into [the temple], he commanded [the servants] to lay wood upon the altar, and to kindle fire beneath it, and the two sons of the priest remained by the side of the wood until it had become thoroughly burnt through.' | [Meanwhile] the [holy] Fol. 13 *b* bishop Apa Macedonius went to the place wherein was the [ⲕⲍ] mechanical contrivance, and he took out the hawk, and cut off its head, and threw it from him upon the blazing altar; and he went forth from the temple and departed.

When the two sons of the priest saw what had happened they rent their garments. And the elder said unto the younger, 'What shall we do? We are in difficulties on every side. When the inhabitants of the city hear about it they will stone us, because we have been careless and permitted their god to be burned. And again, supposing that we are able to save ourselves from them, we shall not be able to escape from the hands of our father, because he loveth the divine hawk more than us. Now therefore, O my brother, let us rise up and flee

unto some place in the desert; peradventure we shall escape from him.' And in this way did it happen that the two young men came forth from the city that day, and no one knew about their flight because God watched over them, and they were set apart for a good stewardship. And they crossed the water (i. e. the Nile), and they came to the east, and they
Fol. 14 *a* looked at the mountain in the inner desert, | saying, 'It is
[RH] better for us to die [here] where the wild beasts will eat our bodies than to let the people of the city stone us.'

And it came to pass that their father came and went into the temple to offer worship to the idol early in the morning, according to his habit, before he departed to his house. And when he had gone into the temple and did not find his sons he went to the innermost part (i. e. the sanctuary), and when he did not find them there he turned back to the mechanical contrivance wherein the hawk had been, and found it not, and he came out in a state of bewilderment, saying, 'What can have happened? For I can find neither my sons nor the divine god.'

And a certain old woman who was standing nigh unto him in the temple heard him, and she cried out to him, saying, 'Come to me, O blessed priest, and I will tell thee what I saw this day. This day I saw that wicked monk, who is leading into error certain of the people of this city, go into the temple with thy sons, and this is not all, for he it is who is corrupting their minds, and they carried away the divine [hawk], and
Fol. 14 *b* then betook themselves to flight.' And when the priest | had
[RO] heard these words from the old woman he departed and made his way towards the city [to seek for] his sons, saying, 'I will not only kill my sons, but if I can find that monk I will destroy him.'

And a certain man, who was a believer, having heard the old woman talking to the priest, went to the holy bishop, and said unto him, 'My noble father, hearken unto the words which this cursed priest of the temple spake concerning thee,

saying, "If I can only find him, I will kill him." Now therefore, O my holy father, arise, and get thee gone into a quiet place for some days until the matter hath passed by.' And the bishop said unto that man, 'Wherefore, my noble son? I have heard the blessed mouth of our God, our Saviour Jesus the Christ, our Lord, saying, "Fear ye not those who can kill your bodies, but who are unable to kill your souls."'[1] And that man said unto the bishop, 'He said also, "When they persecute you | in this city, flee unto another."'[2] And the bishop said [unto that man], 'Who told him that I went into the temple?' And the man said unto him, 'I heard a certain old woman who was near him in the temple [tell him].' And the bishop said shortly, 'May her tongue become like iron and remain without motion until the gift of God shall make itself manifest.' And this took place according to the bishop's words, even as were fulfilled the words which Peter the Apostle spake unto Simon, saying, 'Thou shalt be blind and shalt never see the sun again.'[3] And when the holy bishop had said these words the man went forth from the presence of the holy man.

Fol. 15 *a* [λ̄]

And [the bishop] rose up and departed to the north, to a place which is called Pia (or, the Valley). And he lived in that place, and made supplication to God, and he fasted and passed whole nights in vigil frequently. And he said, 'O Lord God, turn the heart of the men (?) to repentance this night.' [And straightway] he saw a vision, and it seemed as if he himself was standing up, | with the two sons of the priest before him, the one on the right side of him, and the other on his left side, and they were kneeling down. And a man of light came and stood over them. And he placed a crown upon the head of him that was on his right side, who was the elder, and another crown upon the head of him that was on his left side. And he placed in the hand of him that was on his right side

Fol. 15 *b* [λ̄ᾱ]

[1] Matt. x. 28. [2] Matt. x. 23. [3] Acts xiii. 11.

a sceptre whereunto was tied a key, and in the hand of him that was on his left he placed another sceptre whereunto was tied a key. And the [man of light] went up into heaven, and he (the bishop) watched him depart.

And the holy bishop Apa Macedonius rosè up in the morning, saying, 'What is [the meaning of] this vision which I have seen? Are sons to be born unto me after I am become worn out? The matter is somewhat late. Nevertheless, Thy Will be done, O my Lord Jesus the Christ.' And whilst the bishop was pondering over the matter in this wise, a voice came to him, saying, 'How long art thou going to remain careless about the sheep which have been committed to thy charge? Rise up, get thee to them, and thou shalt find chosen vessels |
Fol. 16 *a* in that place.' And he rose up and set out on the journey
[ⲗⲃ] according to what he had been told. And when he had travelled into the desert a distance of about three miles he looked to the right side of him. And he found the two sons [of the priest] lying under the top of the mountain, being half dead of hunger and thirst, for for six days they had neither eaten bread nor drunk water. And when the bishop saw them he remembered the vision which he had seen, and he said, 'These are the two young men about whom I was instructed in the vision, and these also are they concerning whom I was told, saying, Go, thou shalt find chosen vessels.' And Macedonius the bishop said, I went towards the young men, and when they saw me they plucked up courage, and they rose up and cast themselves down at my feet, and they showered kisses on them; and I helped them, and I raised them up, and having seen that they were exhausted by hunger and thirst, I tarried there with them. And the elder
Fol. 16 *b* brother made a sign to the younger, | saying, 'Speak,' and the
[ⲗⲅ] younger brother made a sign to the elder, saying, 'Do thou speak.' And the elder brother answered and said, 'In very truth, my father, I felt as if I had eaten when I saw thee, though from the day wherein we came forth from the city

we have neither eaten nor drunk, and I have seen no man whatsoever with the exception of thyself. And this is our sixth day. And it happened during the night which is past—now I was not asleep, and my eyes were open—that a man of light came unto us, and he had a book in his hand, and his sandals were . . . . . ., and he was arrayed in very splendid apparel; and he stood over me, and he made me rise up. And when I had risen up he dressed me in a tunic and fastened it by a band over the shoulders. And when I had passed a short time in the tunic he stripped it off me, and gave it to my younger brother, and fastened it by a band over his shoulders; and when the tunic had been on him for a short time he stripped it off him, and put it on me again. And I looked on my right hand, and | I saw thee, O my holy Fol. 17 *a*
father. And that man of light seized me with his hand of [ⲗ̅ⲇ̅]
light and threw me up into his bosom, and afterwards he seized my brother and threw him up into his bosom.. And straightway he became invisible, and I ceased to see him. And now, O my father, since we are held to be worthy of thy visiting us, behold, our souls and our bodies are in thy hand, for it was actually through thee that we fled from the city and came unto this place.'

And when the bishop had heard these word he remembered that the apostle had said, 'The spirit of the prophets shall come upon thee.'[1] And he said unto them, 'Arise, my sons, let us away, for it hath been appointed by God that we should dwell together.' And they rose up, and they came forth from the mountain together, and departed to the place wherein the holy bishop lived, and all three of them dwelt together. And the bishop said, | 'I cannot eat with them because they have Fol. 17 *b*
not received baptism.' And he rose up, and filled a vessel ⲗ̅ⲉ̅
with water, according to his usual practice, and he prayed over the water, according to the Canon, and he said unto

[1] Cf. Acts ii. 17.

them, 'What are your names?' And the elder brother said, 'It is difficult to find out our names, because the titles whereby we are called are the names of gods'; and they told them to the bishop. And he said, 'From this time onwards ye must never be called by them again.' And he gave a name to the eldest when he baptized him, and called him Mark, and the other brother he called Isaêas (Isaiah); and when he had baptized them he administered to them the Sacrament. And afterwards he set a table before them so that they might eat. And after they had been living with him for a number of days, they paid great attention to his habits of prayer, and to his manner of life, and to his methods of work; for they knew no prayers and could only follow the holy man [when
Fol. 18 *a* he said his prayers]. And Mark said, 'O my holy | father,
ϡϵ we wish thee to shave the hair of our heads, in order that we may serve before thee'; and he shaved their heads, and they obeyed him in everything. And it came to pass that after some days the holy bishop remembered the vision of the two young men which he had seen, and he said, 'Verily, these are the two young men whom I saw, one on my right hand and one on my left.' And he took Mark first and made him a presbyter, and Isaiah his brother he made a deacon.

And it came to pass [one day] when the bishop was in his habitation reading the Holy Gospel, and when Mark was sitting by the door, that certain Anouba men, who were sojourning in that place, approached with their camels, and one of the strong savage camels knocked one of the weak ones down, and broke its leg; and when the Anouba saw what had happened they quarrelled with each other over it. And the master of the camel, the leg of which was broken, |
Fol. 18 *b* said unto the other, 'I shall take thy camel in place of mine';
[ϡζ] and great strife broke out between the two men. And when Mark the presbyter saw them fighting together he went up and informed the bishop, who decided in his mind not to go down to them. When, however, he came at length to the

passage which is written, 'Blessed are the peacemakers, for it is they who shall be called the sons of God,'[1] he straightway tied (or, wrapped) up the Book, and came down to the Anouba men. And when they saw him, he who had suffered an injury rushed to him, and said, 'Come, sit down, my father, and hear our case'; and the bishop sat down. And the Anouba man said, 'I tethered my camel, but my neighbour did not do so, and his camel came and knocked mine down on the ground, and broke its leg.' And when he had finished speaking the other man said, | 'Indeed, I did Fol. 19 a
tether [my camel], but it broke loose without my knowing ϡH
it.' Meanwhile the bishop sat and held his peace until they had finished all their arguments. And the bishop said unto them, 'Hath there never been any matter of dispute between you before this day? Is the matter of the camel the only one about which ye have quarrelled?' And one of the Anouba men said, 'I will declare the truth unto thee, O my holy father. Behold, we have travelled together for thirty years, and neither of us hath quarrelled with the other even for a day.' And the holy bishop said, 'Bring hither to me the camel the leg of which hath been broken'; and they brought the camel to him. Now the bone was broken, and the fractured parts were only kept in position by the hide, and the camel walked with the greatest difficulty dragging its leg. And when the holy bishop had looked at the beast,[2] . . . . . he said unto the younger brother, |
that is, unto Isaiah the deacon, 'Go and bring me a little water Fol. 19 b
in a basin,' and Isaiah went and brought it to him. And the ϡO
bishop said unto Isaiah, 'Sprinkle it on its leg, saying, In the Name of the Father, and of the Son, and of the Holy Spirit.' And he made the Sign of the Cross over the broken leg, according as he was told, and the broken bones of the leg rejoined, and it became as if it had never been broken at all. And when the Anouba men saw what had happened

[1] Matt. v. 9.

[2] The beginnings of three lines are wanting.

they marvelled, for they knew not God. And certain men who were inhabitants of Pilak (Philae) passed by, and when they saw what had taken place they ascribed glory to God, and they went into the city, and they published therein the fame of the holy bishop, because of what they had seen. And they told the high priest of the temple, that is to say, the priest, about his sons, through one of whom, the younger, the miracle had taken place.

And when the priest heard thereof he made haste to come
Fol. 20 *a* forth from [the temple], | and he went to the place wherein
ⲣⲙ was the bishop with his sons. And when he was approaching the bishop's habitation, the bishop was informed of his coming by the Spirit, and he went forth and said unto him, 'Aristus, what benefit hast thou in leading astray this multitude and in inflicting harm upon their souls?' And straightway Aristus cast himself down at the feet of the bishop, and he kissed them again and again, saying, 'Forgive me, O my lord father.' And the bishop took him by his hands, and raised him up, and took him into his dwelling. And it came to pass that when the priest saw his elder son Mark, he went towards him to embrace him, but Mark would not permit him to do so, saying, 'Thou art not yet worthy of holy baptism.' And when his father saw this he marvelled, and he said unto Mark, 'Art thou not my son?' And Mark said unto him, 'Indeed I am no son of thine; this very day
Fol. 20 *b* have I gotten a Good Father.' | And his father said unto him,
ⲣⲙⲇ 'Shew me the way in which it is meet for me to live.' And Mark, his son, said unto him, 'Behold our father the bishop! He it is who shall tell us how we ought to live.' And the bishop began to speak to Aristus out of the Holy Scripture, and he helped him to [understand] the ordinance of baptism and the Orthodox Faith. And when the priest had heard these words he said unto the bishop, 'Blessed indeed am I, O my holy father, in that I am held to be worthy to hear these sweet words from thy holy mouth. I beseech thee,

moreover, O my holy father, to give me holy baptism, even as thou hast given it to my sons.' And when the bishop knew that the fear of God was stirring [in] him, and that his heart was firmly fixed on God, he said unto him, 'I will not baptize thee in this place. But arise, get thee into the city, and attend to the affairs of thy house, and build a church.' |

And when the bishop had been instructing them for a considerable time they said [unto him], 'Delay no longer; perform the ordinance of the water'; and the bishop consented. And the bishop said, 'Bring me the oil'; and he (i. e. Mark) brought it. And the bishop took it, and prayed over [the water] and the oil, according to the Canons of our holy Fathers the Apostles, and he said unto Mark the presbyter, 'Make a proclamation in the church, saying, Let him that wisheth for the Lord come unto me.' And [the people] went to him in a body with joy and gladness, and he baptized them; and the bishop baptized the priest first of all, and he called his name Jacob. And after him [he baptized] all the people of the city, men, and women, and young children, and there was not one person left who did not receive baptism on that day. And when, having finished baptizing the people, the bishop went into the church, he sent and called the man whom he was wishing to ordain presbyter, ...[1] | .....[1] our Lord Jesus. And the man (i. e. the priest) rose up and departed, even as the bishop had commanded him, and he put his house in order, and [gave away] everything which he had. And he filled [a vessel] with water, and washed himself, and he arrayed himself in festal linen apparel. And the priest sent a message to the bishop, saying, 'I have set everything in order, even as thou didst command me; rise up, and come into the city'; and the bishop rose up, he and his disciple, and departed thither. Fol. 21 a [ⲁⲗⲃ] Fol. 21 b [ⲁⲗⲅ]

And when the people of the city heard [of this] they all rejoiced together, from the youngest to the oldest. And

[1] Mutilations in the text.

they came forth, and they took him into the house of the priest, and they set a throne under him. And when he had sat down the multitude gathered themselves together about him, and he taught the people the words of doctrine about God, [and exhorted] them to the ordinance of holy baptism, and to love each other with the love wherein there is no
Fol. 22 *a* hypocrisy | . . . . . [1] him. [And] he motioned to him
ⲙⲁ[ϩ] to hide himself, lest the people might pursue him because of the priest, and he ordained him [to be] a deacon. Then the bishop said unto the people, 'Where are the vessels wherewith ye celebrate the Sacrament?' And they said unto him, 'They are in a secret place.' And he commanded them to bring them quickly, and they rose up and went straightway, and brought them forthwith upon their shoulders from the place where they were; and he commanded them to set them down in the middle of the place. And the bishop said unto Mark the presbyter, 'Strike the bells, and let the multitude assemble in the church'; and Mark did according to what he had been commanded, and all the multitude was gathered together. And the bishop said unto Jacob, 'Provide wine and fine bread in order that I may administer the Sacrament to [the multitude] . . . . . [1] remember . . . . . [1] forgive [their sins] . . . . . [1] |

[Two lines wanting]

Fol. 22 *b* your Father which is in heaven.'
ⲙⲉ And the bishop commanded the people to bring unto him the old woman [2] upon a stretcher, because she was unable to walk; and they brought her, and they set her down in front of the bishop. And the bishop said unto her, 'Dost thou believe, O old woman, that there is a God?' And she nodded her head as much as to say 'Yes'; now she was unable to speak by reason of her mouth having been struck

[1] Mutilations in the text.

[2] The old woman whom the bishop had cursed for telling the high priest of Philae that he had cut off the head of the sacred hawk.

by the ban which the bishop had pronounced on it. And Apa Macedonius the bishop rose up and went to the stretcher, and he placed his finger in her mouth, and straightway the bonds of her tongue were relaxed, and she spake freely, and ascribed glory to God. And when the multitude saw what had happened they cried out with loud voices, saying, 'One is the God of the holy man Apa Macedonius, the bishop.' [And the bishop baptized the old woman] . . . .[1], | and when Fol. 23 *a* he had administered the Sacrament to the multitude he went to the church, and sat down there for a week of days. And he consecrated [some of the men] presbyters and deacons, and taught them the Ordinances and Canons of the Church; and after the seventh day he departed to his abode.

And it came to pass that after some days his body caused him exceedingly great pain, for he was very far advanced in years. And he called Mark the presbyter and Isaiah the deacon, and he said unto them, 'Behold, the days of my visitation have drawn nigh. After I have ended my course, thou, O my son Mark, shall God set in my place. Sit thou upon my throne, and do thou pasture diligently the flock of God, O my son, even as I have committed it into thy hand.'

[Three lines wanting]

. . . . . | he became sick, and his sickness waxed sore upon Fol. 23 *b* him, and he grew worse and worse until the seventh day of the month Mekhir. And he called his disciples, and he commanded them about everything which it was meet for them to do, and on the morning of the eighth day of Mekhir the holy bishop Apa Macedonius went to his rest at a good old age. And when the people of his city heard [of his death] they came out to the place where he was, and they made a great mourning for him because they loved him exceedingly, and they made his body ready for burial in a manner befitting his rank, and they buried him outside his house.

[1] Mutilation in the text.

And it came to pass that when the episcopal throne had remained empty for some time and without a bishop, all the people were gathered together, and they said unto each other, 'How long shall we remain careless of the great duty which is incumbent upon us, and not seek out a shepherd. . . . .[1]

[Three lines wanting]

Fol. 24 *a* ⲙⲏ . . . | . . .[1] of the deacons.' And they passed three days together discussing the matter in this manner, and they arrived at no decision. And the chief presbyter of the church rose up and said unto the congregation, 'I will declare unto you a matter which is worth your carrying out, if ye will hearken unto me.' And the majority of the people said, 'Tell us what it is, and if it be suitable we will carry it out.' And he said unto them, 'Let us select certain men from among us, that is to say, Stephen and men like unto him, and let lots be cast, and him upon whom the lot shall fall let us take and lay hands upon him and make him bishop.' And it came to pass that when the presbyter had finished speaking the archdeacon answered and said, 'I have that which I would say. . . . .[1]

[Three lines wanting]

Fol. 24 *b* ⲙⲑ . . . . . .'[1] And they said, 'They are his sons.' And the archdeacon said, 'Behold, they are [his] heirs, and ye shall not overlook them'; and when he had said these things they remembered Mark and Isaiah. And all the people answered and said, 'What the archdeacon hath said is what shall be.' And straightway they sent and brought Mark and Isaiah unto the place wherein they were, and they sat down in the church, and their choice fell upon Mark the presbyter. And Mark said unto them, 'Forgive me, O my fathers, I am wholly unworthy of a duty of this kind. Seek ye out some one who shall [be more able to] shepherd the flock of Christ.' And all the people loved Mark because of

[1] Mutilations in the text.

his understanding and wisdom, and because he had been thoroughly well instructed by his father the bishop, Apa Macedonius, and they took him by force.

And they wrote a letter to the [holy] Archbishop [Apa Athanasius concerning him, and they took him and made him to embark in a ship],[1] and | they sailed with him to Rakote (Alexandria). And when we had entered the town we enquired for the Patriarch, and we did not find him in the church that day, because he was a holy man and loved solitary contemplation exceedingly. And certain [God-] fearing men having informed us that he was wont to withdraw for peace and quiet to a little monastery in the western quarter of the city, we summoned one of them to take us to him, because we were unacquainted with the neighbourhood. And when we had arrived at the place wherein he was a certain deacon came out, and we told him the matter on account of which we had come. And the deacon went in and informed the archbishop, who sent and brought us in, and we cast ourselves down upon the ground, and we did homage at his holy feet. And Apa Athanasius had been informed by the Spirit [concerning the matter of our journey some] days [before we arrived] . . . .[2] Fol. 25 a ⲡ̅

[Two lines wanting]

| And Saint Athanasius answered and said unto Mark, 'My son, hast thou forgotten the moment when the tunic was put on thee and was fastened by a band over thy shoulder? This day is the day that was appointed for thee, O thou faithful presbyter!' And Mark marvelled at the words which were addressed to him; he remembered the vision, but he had told no man whatsoever about it except Apa Macedonius the bishop and his brother Isaiah. And Mark said, 'Thou art indeed a holy man of God, O my lord and blessed father.' And the archbishop said, 'Thou alone hast specially sat as Fol. 25 b ⲡⲍ̅

[1] Three and a half lines wanting.

[2] Mutilation in the text.

a disciple at the feet of a bishop and a holy man who was indeed holy.' And when he had said these words he commanded a deacon to take us to a place where we could be alone, and he commanded

[One line wanting]

And when it was morning [on the following day]

[Two and a half lines wanting]

Fol. 26 *a* ⲛⲏ . . . . .[1] | . . . . and there came also the great folk of the western quarter [of the city] wishing to receive a blessing from him. And the deacon came in and informed Athanasius concerning them, and Athanasius said, 'I am not disengaged.' And the deacon said unto one of them, 'Pray trouble yourselves and go away until to-morrow morning, because we have with us here certain brethren who [have come] on behalf of the people in the South.' And when he had told them [these things] they departed, saying, 'Pray ye for us, and meanwhile we will go and pray in the Monastery of Apa Mêna, and we will return unto thee.' And we gave unto Athanasius the document containing the resolution which had been passed by the majority, and when he had read it he rejoiced exceedingly, and he said unto us, 'I rejoice very greatly over the wandering sheep in your city whom God hath turned unto repentance.' And he told them concerning the Canons of the Church [on the subject], saying, 'In what way do ye read? . . . . . .[1] we . . . . . .[1] according to what our father Apa Macedonius [told] us. And when the [holy archbishop] heard [these words] he said . . . .

[Two or three lines wanting]

Fol. 26 *b* ⲛⲣ | 'built upon it. Verily, my children, your holy father did not lay the foundation only and build until he had finished the foundation, but he built until he had finished the whole building, and had laid the coping stone upon it. And to you yourselves doth it belong to keep the things which he commanded.'

[1] Mutilations in the text.

And when he had made an end of speaking to us, Mark the presbyter said, 'There is one matter which is a stumbling-block to me, and I wish to tell thee what it is, O my holy father'; and the archbishop said, 'Tell me what it is.' And Mark said, 'Certain heathen men [live] to the east of us and to the west of the south of our city; they are called Anouba, and they are very poor. And it happeneth that when they cry out to us, saying, "Give us bread," my understanding moveth me not to give it to them, because they are heathen.' [And the holy archbishop said unto him, 'Have ye not read in the Gospel, "Seek, and ye shall] | find; knock, and it shall Fol. 27 a
be opened unto you?"[1] Have ye not heard the Apostle ⲛⲅ
saying, "Doth God belong to the Jews only? Is He not the God of the Gentiles also? Yea, He belongeth to the Gentiles also, for God is One."[2] He said unto Abraham, "Behold, I will make thee to be a father of many nations."[3] And again, He said of Cornelius in the Acts of the Apostles, that he was "one of another nation", yet because God is One, He sent unto him Peter, the chief of the Apostles, who baptized him, and God taught him by means of a vision not to consider any man to be polluted or unclean.[4] And, O Mark, thou canst collect for thyself a multitude of testimonies from the Holy Scriptures that will convince thee completely [of the truth of this].' And Mark said, 'I will seek, and I [shall find; I will knock, and it shall be opened unto me] . . . .[5]

[Two or three lines wanting]

| . . . .[5] And the archbishop said unto him, 'It cannot be that Fol. 27 b
thou hast not known these things until now! Hast thou not ⲛⲉ
read in the Gospel what our Saviour said unto the Canaanitish woman? He said, "It is not good to take the bread of the children and throw it to the dogs." And she answered and said, "Yea, Lord, [but] the dogs also eat of the fragments which fall from the table of their masters." And observe the

[1] Matt. vii. 7; Luke xi. 9. [2] Rom. iii. 29, 30.
[3] Gen. xvii. 4, 5. [4] Acts x. 28. [5] Mutilations in the text.

manner in which our Saviour applauded her answer. He said unto her, "O woman, great is thy faith; let it be unto thee even as thou wishest."[1] And her daughter was better from that hour.'

And the archbishop said also [unto him], 'I will relate unto thee another parable which I heard from the fathers who were monks and who lived in . . . .[2]

[Three or four lines wanting]

Fol. 28 *a* [ⲛⲉ] | . . . .[2] not good is his work. That which he doth [he doth not do] in secret. Moreover, James saith in his Catholic Epistle, "He who saith, I am a worshipper [of God], and bridleth not his tongue [is no worshipper], but he deceiveth his heart, and the worship of this man is vain."[3] And another brother said, "Yea, his work is good." The holy psalmist David saith, "I will give (i. e. make) my prayer before every one who feareth the Lord."[4] And again, the Apostle saith, "Pray without ceasing."[5] And behold, there are very many other passages in the Scriptures which will make us certain about prayer. And the other brother said, 'Our Lord told us thus: "When thou art going to pray, go thou into thy chamber; shut the door on thyself, pray to thy Father Who is in secret, and thy Father Who seeth thee in secret shall reward thee [openly]."'[6] And the other brother said, 'Similarly I myself do not believe this matter.' And the other brother said unto him, 'Let us enquire of Apa Phou-p-kôḥt, and he will give us the explanation of the matter into which we are enquiring. . . . .[2] [And the two brethren set out] together |

Fol. 28 *b* [ⲛⲍ] . . .[2] Now the brethren had bestowed upon him the name of [Phou-p-k]ôḥ[t], because he was not satisfied with any man's [performance] of the things which it was right for [them to do]. And the two brethren rose up, and went quickly to him, and they called into [his cell], according to the rule of the

[1] Matt. xv. 28; Mark vii. 28.
[2] Mutilations in the text.
[3] Jas. i. 26.
[4] Ps. xxii. 25.
[5] 1 Thess. v. 17.
[6] Matt. vi. 6.

brethren. And he came out, and took them into his place, and they prayed and then sat down together. And he said unto them, 'Welcome to you, O brethren'; and they said unto him, 'Forgive us, O our holy father.' And one of them made a sign to the other to speak, and he who had made the accusation against the brother that he performed his daily works and deeds in public made answer and told him about the strife which was between them. And the old man answered and said, 'Forgive me, O brethren; strife concerning the Scriptures is labour and weariness, for as soon as it is restrained in one place it breaketh out in another. But I will relate unto you a matter which is connected with the affairs of this world. It came to pass during a certain year when the inundation did not permit all our fields to be watered because the level of the Nile-flood was not sufficiently high. Now there were two men in one house, and one of them said, "I will run out to the field so that I may sow a little seed, | lest we die of hunger and [perish]." And the other brother Fol. 29 *a* said, "I myself will not go, because there is not sufficient [ⲛⲏ] water to enable all our fields to be watered." And the brother who had first spoken to his companion departed, and sowed a little wheat, and a little barley, and a few lentils, and a few beans, and a little of each of the other kinds of seeds. And the famine waxed sore in the land. Now, therefore, my brethren, which of these two brethren shall live: he who sowed a little seed, or he who sowed none at all?' And the brother who was engaged in the strife answered, saying, 'He who sowed a little seed.' And the holy man said unto him, 'Thou hast judged rightly, my son, for he who performeth a little commandment well shall live rather than he who performeth no commandment at all.' And straightway that brother, when he heard this rebuke, cast himself at the feet of the brother with whom he had the dispute, saying, 'Forgive me . . . .[1]

[1] Mutilation in the text.

[Two lines wanting]

Fol. 29 *b* | . . . .[1] the two of them.

[ⲛⲑ] And now [said the archbishop], my son Mark, I have told thee these things because of the heathen Anouba of whom thou hast spoken unto me. It is more profitable for thee to force thyself, especially for love's sake, than to be forced without any love in thy heart; for love covereth a multitude of sins. Needs must that after a certain time [hath elapsed] that heathen man shall believe in God, and therefore have I said these things unto thee. For I find thee to be like unto a seed in its nest, according to what Isaiah saith, 'Destroy not him that hath the blessing of God in him.'[2]

And it came to pass, when the holy Archbishop Apa Athanasius had said these things, that he spake unto his deacon, saying, 'Prepare the Offering; we will consecrate the bishop.' And thus [saying] he rose up, and grasped the hand of Mark, and led him into the church—now all the people were accompanying him—and he laid his hands upon him. And the archbishop came out and departed to the place wherein he lived. And he said unto his deacon,

Fol. 30 *a* ['Make ready a table] | so that we may eat bread with each [ⲍ] other'; and thus it happened that we were held to be worthy of the blessing of his holy fatherhood. And we passed three days with him, according to custom, and on the fourth day he sent the episcopal licence, and dismissed us. And when we had come outside the door he sent his deacon to Apa Mark the bishop, and he led him into his presence. And [the archbishop] said unto him, 'When thou shalt have entered the South [and returned] to thy place, lay thine hands upon thy brother. Thou shalt ordain him deacon first of all, and subsequently presbyter, because he hath been appointed to the stewardship, for the tunic was also put upon him, and was fastened over the shoulder. Now, as for thyself, as

[1] Mutilation in the text.

[2] Compare Isa. xlii. 3; lxv. 8.

thou didst come under the protection of thy father, even so shall thy brother come under thy protection. For this reason, after thou hast run thy course he shall sit in thy place.' And when Mark had heard these things from [Apa Athanasius, the holy] archbishop, [he departed].

Now | when we had come forth from him we departed to Rakote, and we embarked in a small boat, and sailed unto a place which is called Skhissa. And there was a very large number of boats tied up at that place, and we examined them all and did not find one bound for the city of Antinoë, because in that nome they are [engaged in] the transport of wheat. However, God decreed a piece of good fortune for us, for when we had passed a few days in that place with the brethren and with the bishop, and were saying, 'Why is it that we have not been able to find among all the ships lying here one that is going to sail to our region?' the bishop said unto [us], 'Be patient, God will send one unto us opportunely, and we shall depart to our house in peace.' And the following evening there came into port a ship which belonged to the city of Souan (Syene, Aswân), a place which was not very far from his city. [The captain] had brought his cargo to the North, to the city . . . .[1] Fol. 30 b [ⲝⲃ]

[Nearly two lines wanting]

. . . .[1] | and the noblemen were in ill health, and they brought him and their wives, and their goods, and all their baggage, and their slaves, and they came to Rakote. And when the morning had come the brethren who were travelling with the bishop looked, and as soon as they saw the ship they knew that it had arrived in port during the night. And straightway one of the brethren went, and spake unto the captain of the ship, saying, 'Wilt thou allow us to embark with thee when thou shalt depart to the South?' The captain said unto him, 'Of what place are ye natives? I see that Fol. 31 a ⲝⲏ

[1] Mutilations in the text.

your speech resembleth ours.' And the brother said, 'We belong to Pilak (Philae).' And the captain said, 'Whither goest thou in this place, and for what purpose hast thou come?' . . . .[1]

[Five or six lines wanting]

Fol. 31 *b* . . . .[1] | he found him (i.e. the bishop) sitting at the door of the ⲍⲡ church, and he cast himself down and did homage at his feet. And he said, 'I am worthy of a great favour this day, O my holy father'; and he spake and related unto the bishop how his ship was being delayed. And the bishop said unto him, 'They shall release it this day, if it be God's Will.' And the captain ran off to the ship, and told [this] to the noblemen and to his fellow sailors, and they too ran up to the church to receive a blessing from the bishop. And [the bishop] entreated the noblemen to let the ship go, and to carry him to the South; and they said, 'As thou commandest, O our holy father, so shall it be.' And thus

[Five or six lines wanting]

Fol. 32 *a* | by the help of the Christ, the wind drove us on with all its ⲍⲣ power until the company arrived at his city. And when they had arrived in their house in the South, they made a great entertainment in honour of the bishop, and they gave him a sheep to carry back to his city. And when the people heard of his arrival they all flocked out, and they sang psalms and hymns before him until they brought him into the church, and seated him upon the throne. And he gave unto them the deed of his appointment to the bishopric, and the deacon took it and told the people about it, and [how Mark] was the heir, and he read it to the people. And he made ready the Offering, and he administered the Sacrament to them all with his own hand, from the least to the greatest of them. And he passed three days in the church teaching them,

[Three or four lines wanting]

[1] Mutilations in the text.

| he performed many charities, and he kept all the commandments of his holy father Macedonius the bishop. And after some days there was a great festival, and all the people besought him to come into the city and to administer the Sacrament unto them. And whilst they were making the Offering ready Mark called to his brother Isaiah, and he took him, and ordained him a presbyter, according to the command which the Archbishop Apa Athanasius had commanded him. And when he had administered the Sacrament to the people he blessed them, and sent them away in peace. Fol. 32 b ⲝⲉ

And when he had passed [many] days in shepherding his people in the fear of God, his body failed in strength, and he called his brother, and said unto him, 'Hearken, and I will tell thee. Since the holy Archbishop Apa Athanasius said that the office of [bishop] was to be committed to thee

[Three or four lines wanting]

| he succumbed to the sickness on the tenth day of the month Tôbe, and he departed to his rest on the fourteenth day of this same month. And when the people were informed [of his death] they came out, and they kept watch over his body, and they all wept over him, saying, 'He was a good man'; and then they buried him with the body of Apa Macedonius the bishop. And the people straightway laid hands on Isaiah the presbyter and took him into the city the selfsame day, and they all persuaded him to let them appoint him shepherd over them in the place of Mark his brother. Thereupon they wrote out the list of the votes which had been cast in his favour, and they handed Isaiah over [with it] to certain God-loving brethren, so that they might take him to Rakote where he would be consecrated bishop. And straightway he came forth to the ship, and they embarked therein, and sailed to the North, and, by the Will of God, [they suffered no delay], and they arrived at the Fol. 33 a ⲝⲉ

[Three or four lines wanting]

Fol. 33 *b* | he said unto them, 'He is coming this day. Get ye gone
ⲍⲍ to the church, and watch it. When he shall come he will go into it and receive the Sacrament therein this day.' And whilst they were talking to the man, behold, the archbishop came, and the people were singing psalms before him; and they went to him, and they cast themselves down on the ground and did homage to the archbishop. And he raised them up, saying, 'Rise up, my children.' And they rose up, and they received a blessing at his hands, and they gave him the list of the votes concerning the bishopric, and accompanied him into the church, and he sat down. And when he had read the document, he ordered the Offering to be prepared, and he rose up and took Isaiah and led him into the innermost part, and he consecrated him bishop; and Isaiah received the Sacrament from his holy hands. [And when the archbishop had administered the Sacrament] he sat down, and caused [the deed of his (Isaiah's) appointment to the bishopric] to be written

[Three or four lines wanting]

Fol. 34 *a* | we embarked, and we let go, and, by the Will of God, within
ⲍⲏ a few days we came into port in the city of Souan (Syene, Aswân). And the people heard [of the bishop's arrival], and they came out to meet him, and they sang before him, and took him into the church, and enthroned him. And Isaiah gave unto them the archbishop's deed of appointment, and they read it, and then the bishop dismissed them in peace. And after Isaiah had passed three days in the church he came forth, and departed to his own abode. And he did not go into the city except on the day of some great festival, and on the occasions when the clerks came with the clergy and the nobles of the people, and entreated him to favour them with his presence. And the blessed man Apa Isaiah was a man of benevolent countenance, and he was greatly beloved, and the rich

[Three or four lines wanting]

| they came forth, and they watched his noble corpse, and they all mourned for him, saying, 'He was an exceedingly good man.' And when they had prepared his body for burial in a manner befitting his rank, they buried him by the side of his holy and blessed fellow ministrants, that is to say, Apa Macedonius and Apa Mark, and each went to his own abode. Fol. 34 b

And the people of the city passed a certain number of days without a bishop. Now there lived on the island a certain monk whose name was Psoulousia, and every one who knew him bore witness to his [good] deeds; and our father Apa Aaron had established him in the monkish life when he was bishop. And God put it into the heart of the people to seek him out, and the clergy and the people came out to the island, and

[Three or four lines wanting]

| 'every [one]. For I am a foolish man, and I know not which is my right hand and which is my left.' And after they had passed a considerable time in entreating him, and although he refused to be persuaded by them, they seized him by force, and lifted him up and carried him into the city. And they wrote out the list of the votes which had been cast for him, and they sent with him certain God-loving brethren whom they admonished to keep a good watch over him until they had brought him to Rakote and he had been consecrated. Fol. 35 a

And when they had arrived at the quay of Skhissa they embarked in a small boat, and sailed therein until they entered the city. And when they came to the gateway they found a certain brother, and they besought him to tell them the place where the archbishop was. And the archbishop himself was sitting inside the gateway, and was conversing with two bishops, the one from Athribis, [and the other from . . . .

[Three or four lines wanting]

Fol. 35 *b* | Apa Sellousia (*sic*). And [the archbishop] said unto him in
ⲟⲇ a voice which was full of joy, 'Hitherto thou hast lived day by day in a state of irresponsibility, but to-day thou shalt take upon thyself responsibility which is like unto our own.' And when the archbishop had said these words he rose up and took him into the church. And he made them prepare the Offering and the altar, and he prayed over him, and appointed him to be a reader; then he made him a deacon, then he made him a presbyter, and then he likewise consecrated him bishop. And he dismissed us, saying, 'Depart in peace.' And we came forth from his presence having forgotten the deed of appointment to the bishopric; and we went back to him, and we asked him about it. And he commanded his deacon, and he drafted (?) it with his own hand, and he

[Three or four lines wanting]

Fol. 36 *a* | 'everything concerning the bishopric which hath come to me
ⲟϧ is above my merits, saying, I saw thee with men wrapping thee in a garment, and placing a key in thy hands.'

And it came to pass that when he had come to the South, the bishop went first of all to his own place which was on the island, he and those who were with him. And he sat down in that place because he was a man who wished exceedingly for peace and quietness; and when the people heard of this they were sad. And they embarked in boats, and they came to the island, and when they had received a blessing at his hands they told him about the episcopate (or, diocese); and the brethren who had travelled with him told them that he had been consecrated bishop. And the people said unto him, 'Why dost thou not come into our city, O our father, even as all the [other] bishops have done?' And he said, 'Believe me, O my children, I did in truth crave to see my own small habitation first of all.' And they brought him out, and they made him embark in a boat, and they sang before him until they brought him into the church; and they seated him upon the throne, according to custom. And

having administered the Sacrament unto them all he dismissed them in peace. And the bishop Apa Psulousia went into the church, | and passed sixteen days in teaching the Fol. 36 b
people the Word of God, and he commanded them to pre- ⲟⲧ
serve [their] purity and their love towards each other, and afterwards he returned to his place of abode.

And it came to pass after these things that Apa Timothy died, and Apa Theophilus occupied the [archi]episcopal throne [of Rakote, or Alexandria]. And all the bishops went to Rakote to do homage unto him, and among them there went also the holy man Apa Psulousia. And when they had arrived in the city they found the archbishop in the church, with all the clergy and the laity gathered together round about him, for it was the seventh day after the Sabbath on which the people were baptized. And when they had filled the font with water the archbishop and the other bishops went in and prayed over the 'Jordan', but Apa Psellousia stood by the door of the baptistery, at a little distance from it, and he did not go inside because he considered himself to be unworthy. And the archbishop was informed concerning him by the spirit, and he ordered him to be brought in, and he said unto him, 'Why didst thou not come | into the church and pray Fol. 37 a
with us?' And he said unto the archbishop, 'Forgive me, ⲟⲁ
O my holy father, I am a feeble man.' And when he had stretched out his hands, and prayed with them, the font boiled like a brazen cauldron, and became red-hot. And when the archbishop and all the other bishops saw the miracle which had taken place, they glorified God and the holy bishop Apa Pselousias (*sic*) because of his purity. And when the archbishop had administered the Sacrament to them he dismissed him. And the bishops remained with him that day, and on the morrow he sent them away so that each one might depart unto his own city.

And the holy man Apa Pselousias continued to remain quietly in the place wherein he had lived first of all, before he

became a bishop, until the day wherein he finished his course. He succumbed to the sickness on the twentieth day of the month Paône; and subsequently he went to his rest on the twenty-third day of this same month. And all the clergy and the laity came out, and they took charge of his glorious |
Fol. 37 *b* body, and they buried it [in his] own glorious . . . .[1]

ϭϵ Now therefore, my brother Papnoute (Paphnutius), since thou didst ask (?) me for a little [information], behold, I have told thee concerning the bishops who lived in Pilak (Philae). According to what my father Apa Aaron himself told me, his parents paid money and bought him a commission in the army; and he received seven loaves of bread daily, but he never ate any of them, and he gave them to the company. His parents wished to take a wife for him, but he had no desire for one, and he preserved his body in a virgin state from his birth to the end of his course. And it came to pass on a certain day that letters were sent unto the imperial troops ordering their transfer to another city; and the order came to Apa Aaron to take command of them and to march with them. And when he had come outside the city a lion met him on the road at eventide, and wished to destroy him. And the righteous man said, 'When I remembered the word which the Prophet David spake, saying, "The lion and the
Fol. 38 *a* bear did Thy servant slay,"[2] I lifted up my eyes | [to heaven]
ϭϵ and I said, "O my Lord Jesus the Christ, [if Thou wilt] deliver this wild beast into my hands, I will give up everything that belongeth to my house, and all my possessions, and I will make myself a stranger to my parents and to all my slaves, and I will make myself a stranger to the things of this world, and I will dress myself in the garb of the monk for Thy holy Name's sake."' And the holy man Apa Aaron said: When I had said these words, I got ready the spear which was in my hand, and I drove it through the lion's

[1] Mutilation in the text.

[2] 1 Sam. xvii. 36.

body, and he died. And I did not return again to the city at once, but I departed to another city which was situated in the country to the south of me at a distance of three days' march.

[When I arrived there] I sold my horse, and my tunic, and all that appertained thereto, and all the things which I had with me. [With some of the money] I bought myself some clothes like unto those that were worn by the country folk, and the rest I devoted to the poor who were in that place. I then went to Mount Shiêt,[1] and in that place I donned the garb of the monk. But I did not remain in that place because of my parents, for I did not want them to follow me. And I travelled to the South, little by little, until I came unto this mountain. These things which I have related | unto thee, my brother Papnoute (Paphnutius), [have I heard] Fol. 38 *b* from my father Apa Aaron. And when I entreated him to ⲟⲍ relate unto me also what happened subsequently (?) [he said]: If thou wilt pray for me I will tell thee the things which I have seen with mine own eyes. It came to pass that when I was a child in the house of my parents, my parents put me to school that I might be taught to write, and my master took great pains with me daily until he had taught me to write the holy letters. And having made progress I was able to read the passage in the Gospel, 'Whosoever will not forsake father or mother,' and the rest which follows these words, 'and follow Me, is not worthy of Me.'[2] And I pondered on the passage, and I continued to meditate upon it with my whole heart. And it came to pass that after some days I heard a report about our holy father Apa Aaron, to the effect that he was living in a place which is called Peia (?), and was performing a multitude of cures on those who were

[1] i. e. the Scete Desert. The Greek form Σκήτη or Σκήτις, and the Arabic form الإسقيط are derived from the Coptic ϣⲓⲏⲧ or ϣⲓⲫⲏⲧ, which is supposed to mean the 'measure of the heart'. See Wright, *Cat. Syr. MSS.*, p. li, note *.

[2] Compare Matt. x. 37.

sick of all kinds of diseases. And I rose up, and I went to the place where he was, and I sat down by the door of his habitation until the sun set, for that day was the . . . . |

Fol. 39 *a* And when the evening had come, and he did not come out,
ϘH I rose up and I walked into the desert (or, mountain) a distance of about three miles. And after some time I looked down on the sand, and I saw the footprints of men which were directed to a bend in the rock. And I followed them, and I found there my holy father Apa Aaron, and there was a rope to which was tied a large stone hanging from his neck. And when I had called out to him 'Bless me', he withdrew his neck from the rope, and threw the stone upon the ground, and put on his garment. And he looked into my face, and said unto me, 'My son, whither goest thou in this region?' And I said unto him, 'Forgive me, my father, I only lost my way.' And he said unto me, 'Come, sit down, my son; thou hast not lost thy way; on the contrary, thou hast found the good path.' And when I had seated myself near him I besought him, saying, 'I would that thou wouldst permit me to become a monk with thee.' And he said unto me compassionately, 'Our Saviour saith in the Gospel, "Come unto Me every one who is weary, and I will give you rest."[1] The

Fol. 39 *b* name of the monastic life | is good, but this life is [full of]
ϘΘ weariness even to its very end.' And I said unto him, 'I have come to this place for this very thing, O my holy father; if I am to be successful in it thou must shew kindness unto me.' And he said unto me, 'The thing which thou seekest is good, O my son. If thou hast put forth thy hand to a work which is good, who shall hold thee back, O my son?' And we rose up and came forth into the desert (or, mountain), and he took me to a certain presbyter to array me in the garb of monkhood. And when we had cried out into [the dwelling] the presbyter came out, and saluted us, and took us into his abode;

[1] Matt. xi. 28.

and straightway my father told him concerning me. And forthwith the presbyter shaved off the hair of my head and arrayed me in the garb of monkhood; and we rose up and departed to our own place. And my holy father Apa Aaron passed a week of days in building me up in the works of the service of God.

After these things he said unto me, 'Sit thou down here in this place, and I will go and pay a visit to my brother, and then I will come back to thee'; now he did not wish to let me know that he wanted | to go to his ascetic exercises Fol. 40 a
which he performed daily. And I said unto him, 'Wilt thou ⲡⲁ
come [back] this day?' And he said unto me, 'Nay, beloved (?) brother, leave me free until the Sabbath.' Now the first day on which he departed from me was the ..... And he passed the first day, and the second, and the third, and even the fourth day and the fifth day [away from me]. As for me, devils were torturing me exceedingly, saying, 'Why hath thy father left thee alone and departed? Why did he not take thee so that thou mightest receive the blessing which is with that brother?' And when these [thoughts] continued to obsess my mind I rose up and I set out to go into the desert (or, mountain) to the place wherein I had found him on the first occasion. And I found him standing up in the sand, now it was exceedingly hot weather, for it was the season of the filling of the waters (i.e. the rise of the Nile), and there was a great stone lying upon his head, and his eyeballs were well-nigh bursting [out of their sockets] on account of the heat. And he fell upon the ground and gave himself up to die. And I laid hold upon him, and I raised him up, and I wept in his face, saying, 'Wherefore dost thou torment thyself with such excessive severity, O my holy father?' | And Fol. 40 b
he said unto me, 'For what purpose didst thou come to this ⲡⲁⲁ
place, O my son?' And I said unto him, 'Certain Nubians have been tormenting me, and I have come to tell thee.' And his mouth parted in a smile, and he said, 'Verily they

are invisible Nubians, O my son.' And I made supplication unto him, saying, 'I beseech thy holy paternity [to tell me], why thou dost condemn thyself to such severe suffering and labour.' And Apa Aaron, the very aged man, made answer, saying, 'I will hide from thee nothing, O my son, in respect of the matters concerning which thou askest questions. For,' said he, 'the moment I remembered the sufferings which my Good Saviour endured for us until He redeemed our race from the captivity of the Devil, and gave His Body and His Blood for us, I said, Henceforward, since God took it upon Himself to suffer on our behalf, it is meet that we ourselves should endure sufferings of every kind so that He may shew mercy unto us in the day of our visitation.' And we rose up and came forth and departed to our place of abode on that day.

Now this was his manner of life. On the day whereon he
Fol. 41 *a* ate bread he | drank no water, and the day whereon he drank
ⲡⲏ water he ate no bread. And it came to pass one night when both of us were sleeping in our place of abode that the demons assumed forms and appeared in the valley, and they uttered cries like the roarings of savage lions (?).[1] And when I heard them I was terrified, and I threw myself on my father, saying, 'The savage lions (?) have come upon us.' And he said unto me, 'Fear thou not, my son, for it is written, "Through our God we shall do a mighty thing."[2] And again [it is written], "Let God arise, and let His enemies be scattered."'[3] When he had said these things we rose up, and we departed to the upper chamber. And certain of the demons were crying out, and some of them said, 'Bring them out and we will slay them'; and others said, 'Let us slay them in the place wherein they are.' Now the saint knew through the spirit that they were demons, and he said unto me, 'Let us give ourselves to prayer'; and as soon

[1] The scribe wrote ⲛⲡⲗⲉⲙⲟⲟⲩⲉ, and then tried to alter the second ⲡ into ⲏ. Three lines lower down we have ⲁⲡⲏⲉⲗⲙⲟⲟⲩⲉ, as printed.
[2] Ps. lx. 12. [3] Ps. lxviii. 1.

as we had given ourselves to prayer the demons fled along the valley. And I marvelled, and I said unto the holy old man Apa Aaron, 'Are not the demons wont to assume many forms?' | And he said, 'Thou wilt see, O my son, that Fol. 41 b
that which thou hast done is a very small matter. For ⲡⲉ
a certain brother spake unto me, saying, It happened unto me on an occasion that I was standing under a mountain one summer's day. It was my sixth day wherein I had neither eaten bread, nor drunk water, nor sat down. And the Demon came, and there was a staff of gold in his hand, and he said unto me, "Be strong, O warrior of the Christ, who fightest nobly. For I have seen thy sufferings, and I have been sent unto thee to give thee consolation." And that brother, having perceived the craft of the Devil, drew the Sign of the Cross on the ground, and straightway the Devil made himself invisible.' And it came to pass that when the holy man Apa Aaron had said these things unto me, I cast myself down at his feet, and I besought him, saying, 'Who was that brother?' And he said, 'Stand up, and I will tell thee.' And when I had stood up he said unto me, 'See, tell no man, I was this servant, and I was wholly unworthy that this should have happened unto me.'

And it came to pass on another occasion that we were sitting together, and there came out from the mountain a certain Nubian and his son to drink water from the river. | And as soon as the child thrust his hand into the water to Fol. 42 a
drink a great crocodile seized him, and dragged him under, ⲡⲇ
and departed with him. And straightway his father cast himself upon the ground, and uttered loud cries, and wept bitterly, for besides that son he had no other child. And as the man ran up the mountain making loud outcries he cut himself against the sharp edges of the rocks, and he bruised and wounded himself exceedingly. And when I saw the depth of his sorrow of heart I told my father; and he rose up and came to the door, and made signs to the Nubian with

his hand that he should come unto him. And when he had come and he (i. e. Apa Aaron) saw the wounds in his body he wiped away the blood which had run down over his limbs, and he seized him and brought him into his place of abode; and he drew him in by force and made him sit down. And when he had questioned him about what had happened, now Apa Aaron could not understand what the Nubian said unto him, my father said unto me, 'Rise up, and see if thou canst find a man on the road, [and if thou canst] call him hither. Peradventure thou canst find [one] who will know how to talk to him.' And having gone out I found a man of Pilak (Philae), who was riding upon an ass, going to Souan (Aswân),
Fol. 42 *b* and I called him | and said unto him, 'Dost thou understand
ⲡⲉ the language of the Nubians?' And he said, 'Yea'; and I took him to my father Apa Aaron. And when that man had looked at the Nubian and saw the wounds that were in his body he marvelled exceedingly, and he said unto him, 'In what way wast thou wounded?' And the Nubian told him what had happened. And the holy man Apa Aaron took a chip of wood, and gave it unto him, saying, 'Take it, and cast it into the river at the place where the crocodile carried away thy son'; and the man departed [and did] even as he was commanded. And it came to pass that when he had cast the chip of wood into the water a mighty crocodile appeared, and cast the little boy up on the shore, and there was no injury whatsoever in his body. And the man took him by the hand and brought him to the holy old man Apa Aaron. And when the Nubian saw this miracle he uttered loud cries of joy, and embraced him and kissed him. And the man[1] departed to Pilak (Philae), and he did not go to Souan (Aswân) that day, but he went about preaching the miracle which had taken place. And when the Nubian saw this miracle that
Fol. 43 *a* had taken place he departed to his house, glorifying | God
ⲡⲉ

[1] i. e. the man who had acted as interpreter.

and proclaiming abroad that which had happened. And all those who heard glorified God and His holy man Apa Aaron until this day.

And it came to pass on another occasion that, on a certain day while we were sitting together in our place of abode, a fisherman came to us; his garments were rent, his head was filled (i.e. covered) with dust, and he was shedding floods of bitter tears. And I went to him, and said unto him, 'What hath happened unto thee?' And he said unto me, 'It happened that I and my little son, who was in the boat with me, were dragging in the net, when suddenly he fell into the water, and went down into the net. And I could not draw up the net because of the strength of the current which was very great. But remembering my lord, the holy father Apa Aaron, I rose up, and I have come to him so that his favour may help me, for the boy was my only son.' And I rose up and I went and I told my father, who rose up and came down, and the fisherman cast himself down at his feet, and worshipped him, saying, 'Help me! Entreat the Christ that He may graciously give me [back] my son, for besides him I have no other child.' And the glorious old man said unto him, 'Get thee gone, my son, for by the Name of the Lord I believe that thou wilt find thy son sitting in the boat.' Fol. 43 b ⲛⲍ And the fisherman said, 'I believe, by God, that it shall be even as thou sayest'; and he went to the boat, and he found his son even as Apa Aaron had said unto him. And he enquired of his son, saying, 'What happened unto thee?' And the boy said unto him, 'It happened to me that when I went down into the net, and when my last breath was in my windpipe, I looked, and I saw a man of light, who took me by the hand, and brought me up out of the net, and lifted me up on the boat, and then, quite suddenly, I ceased to see him.' And his father took him, and brought him to the feet of the holy man Apa Aaron, and gave thanks unto God and unto the holy man Apa Aaron.

And there was also a certain husbandman a little way to the south of us, who worked in a vineyard, and it came to pass that when he had climbed up a palm tree to gather the fruit thereof the band [round the tree in which he sat] frayed through, and he fell backwards to the ground, and he became like one of the dead. And when his son, who was sitting under the tree, saw what had happened he wept bitterly. And when the men who were round about him | Fol. 44 *a* heard him crying out they went to see what had happened, ⲡⲏ and when they saw the man who was their companion lying on the ground like a dead man they said unto his son, 'Get thee to the holy man Apa Aaron, and bring a bowl of water from him in faith, and sprinkle it over him; perhaps he will then wake up.' And the youth went to the holy man weeping; and the holy man was sitting by the door, for he was suffering from fever and was exceedingly weary. And the youth cast himself down before him, and told him what had happened. And when the compassionate and righteous man had heard what had happened he became very sad of heart, and he said unto me, 'Bring me a little water hither, and let the youth take it and sprinkle it over him (i. e. his father) in the Name of the Christ.' And I brought the water to him, and he made the Sign of the Cross over it, and he gave it to the youth, saying, 'Take it and sprinkle it over him'; and as soon as the youth had sprinkled it over his father he stood up. And the man came with his son, and worshipped at the feet of the holy man Apa Aaron, who raised him up, saying, 'Worship God, for I am the least [of God's creatures].' And having risen up his son shewed him what had happened Fol. 44 *b* unto him, | saying, 'When I had sprinkled the water over ⲡⲑ thee thou didst tremble (or, shiver), and then stand up just as if thou hadst woke up from slumber.' Thereupon they went forth from his presence in peace.

And there was in Peilak (Philae) a certain woman who was about to give birth to a child, but her child stuck inside

her, and died. And having remembered the miracles which God had worked through the holy man Apa Aaron, she cried out, saying, 'O God of the holy man Apa Aaron, do Thou hear me in this hour of distress,' and straightway she gave birth to her child, and he was dead; and her parents mourned exceedingly for the child. And when the young woman saw her parents sorrowful of heart she said unto them, 'Why are ye sorrowful of heart about the child? Had I not begged the God of the holy man Apa Aaron to help me, I myself would most certainly have drawn nigh unto death.' And when her parents heard these words—now they were exceedingly rich—they took money in their hands, and they went to the holy man Apa Aaron. And he, having been told by the spirit, 'They will come unto thee,' said unto me, 'Shut the door, and do not admit any man into my presence this day.' And the parents having arrived | they spent a considerable time Fol. 45 a
in calling out to those who were in the house. And ϥ
Apa Aaron looked out through a window, and said unto them, 'What seek ye?' And they answered and said, 'We are seeking thy holiness.' Then he said, 'Of what have ye need?' And they said, 'We have come to meet thy holiness face to face. Accept from us this little gift, and pray thou for the little child that he may live for his mother's sake. For his mother called upon thy name at the moment when she was about to give birth, and had she not done so they would both have died.'

And Saint Apa Aaron said unto them, 'Well hath the Apostle said, "The love of money is the root of all evil."[1] And again, Peter rebuked Simon, saying, "May thy silver and thy gold go with thee to perdition, because thou thinkest that the gift of God is to be acquired by money."[2] And it was through his love of money that Gehazi was cursed with leprosy.[3] And again, our Lord said unto the imperial officer, who had given Him neither gold nor silver, "Thy child

[1] 1 Tim. vi. 10. [2] Acts viii. 20. [3] 2 Kings v. 27.

liveth."[1] And to you, even you, if ye believe, shall the gift of the Christ be [given].' And they answered and said, 'We believe, O our holy father, that everything which thou shalt
Fol. 45 b say unto us Christ shall fulfil.' | And the father of the child
ϥϫ [took] a little of the dust from the doorway of the abode of Apa Aaron, and tied it up in his neck-cloth. And when they had come into the house they found a great multitude of people gathered together, and the man's wife and her child. And the father of the child unrolled the small quantity of dust which was tied up in his neck-cloth and sprinkled it on the little dead child, and straightway the child moved his body and opened his eyes. And the people who were seated by his mother marvelled, and they glorified the God of the holy man Apa Aaron. And the people used to bring unto Apa Aaron multitudes of folk who were suffering from diseases and sicknesses, and he healed them. And he was like unto the Apostles, to whom God gave power over every kind of sickness.

And on another occasion a certain man who was a native of the city of Souan (Syene, Aswân) came unto him one day, and continued to weep before him, saying, 'There is a certain rich man living in my city to whom I am in debt ten oboli, and I am unable to find them to pay to him. I have entreated him, saying, "Be patient with me, and I will pay thee." But he will not agree to this, and he hath seized me for his debt, and he wisheth to take away from me my vineyard, which I inherited from my fathers, and wherefrom I obtain a small
Fol. 46 a profit whereon I and my poor | children subsist. And
ϥϧ besides I pay him interest [on his money]. I beseech thy holiness to send a message to him to lift his hand from me. Moreover, a certain member of his household spake unto me, saying, "He will press thee for the principal, and he will make thee to suffer a legal process, and thou wilt be obliged to assign [to him] thy vineyard." But I believe that if thou

[1] John iv. 50.

wert to send a message to him he would not refuse to listen to thee'; and as he said these words he wept. Now it was evening, and the debtor rose up to go to his house. And when Apa Aaron saw his grief of heart he said unto him, 'Sit thou down in this place until the morning, for it is now very late'; and he sat down in the outer court. And my father Apa Aaron said unto me, 'Take a loaf of bread and some water, and give them to him, and do thou say unto him, "Sit thou down [here] until the morning, and the Lord shall help thee."' And I did as [my father] had told me, but the man had no appetite for any food because of his grief. And I went and told my father, and he came forth to him, and he said unto him, 'Be not disobedient, O my son. Rise up and eat a little bread, and I believe that God will help thee'; | and in this way he was able to persuade him, and the man rose up and ate [bread]. Fol. 46b

And the holy man Apa Aaron rose up and went to the upper chamber. And he passed the whole night in making supplication unto God and in praying on the debtor's behalf. And when the morning had come the man wished to depart to his house, but the holy man Apa Aaron said unto him, 'Tarry thou here for a little while longer, and thou shalt depart to thy house with thy heart glad.' And whilst these words were still in his mouth, behold, the rich man arrived riding upon an ass, which was being held (i.e. led), and there were two other men following him in order to shew him the way to the righteous man; and his eyes were open, but he could not see. And he cast himself down at the feet of my father and did homage unto him; and Apa Aaron took him and lifted him up. Then the holy man said unto him, 'Hast thou never heard the law which saith, "Thou shalt not covet anything of the possessions of thy neighbour, nor his house, nor his field, nor his beast, nor his vineyard, nor his olive garden[1] . . . . . .[2]

[1] Exod. xx. 17; Deut. v. 21.

[2] Text mutilated.

[Two lines wanting]

. . . .[1] [And he saith also, 'Woe unto him that joineth
Fol. 47 *a* house unto house, | and unto him that joineth field to field,
ϥϩ and who carrieth off the things that belong to their neighbours.'[2] This word 'Woe' maketh perfectly manifest the fact that a severe punishment is prepared for him that shall covet the possessions of his neighbour, from the greatest even to the very least. And again, the Saviour cried out, 'Blessed are the merciful, for unto them shall mercy be shewn.'[3] Then again, 'Mercy shall make a man to triumph over judgement.'[4] Be merciful in this world, O my son, so that mercy may be shewn unto thee in the other world whereunto thou shalt depart. It is good for thee to shew compassion on the poor, so that the merciless misery of Nineveh may not come upon thee, for judgement is cruel towards him that doeth not mercy. And again, 'Mercy shall make a man to triumph over judgement.' Hast thou never heard about Ahab, and about what happened unto him when he coveted the vineyard of Nabouthai (Naboth) the Jezreelite?[5]

And when the holy man Apa Aaron had said these words unto the rich man, the rich man answered, saying, 'Have mercy upon me, O righteous and noble man! Do thou make supplication unto Christ on my behalf that this darkness over my eyes may cease, and I will never disobey thee in any matter whatsoever.' And the holy man said unto him, |
Fol. 47 *b* 'Dost thou believe that I am able to do this?' And the
ϥϵ rich man answered, 'Yea, most firmly, O my holy father. Furthermore, hearken unto me, and I will relate unto thy holiness what happened unto me. It came to pass that, when the man concerning whom thou hast spoken unto me had departed from my presence yesterday, I went up to my house,

[1] Text mutilated.
[2] Isa. v. 8; Micah ii. 2.
[3] Matt. v. 7; vi. 14.
[4] Jas. ii. 13.
[5] 1 Kings xxi. 13–19; xxii. 34–8.

and I lay down to sleep. And I awoke in the night, and I perceived this great blackness over my eyes. And when the morning had come I said unto the men of my house, "I am unable to see this day." And they said unto me, "Assuredly this hath befallen thee through the holy man Apa Aaron, for we saw the man with whom thou wast talking about money go to him." And as soon as I heard that he had gone to thy holiness I knew that this thing had come to me because of him, and I myself have come unto thee because I believe that thou art able to heal me.' And the holy man said unto him, 'If thou wilt shew mercy to the poor man, Christ Himself will heal thee.' And the rich man called one of those who were accompanying him, and he took the deed of the debt from his hand, and gave it unto the righteous man Apa Aaron. And the holy man Apa Aaron said unto him . . . .[1]

[Two lines illegible]

'. . . .[1] | in this world, and He will give thee thy wages in the world which is to come'; and straightway he made the Sign of the Cross over the rich man's eyes. And Apa Aaron cried out to me, and said unto me, 'Bring me a bowl of water.' And Apa Aaron said unto him, 'Wash thy face in firm belief.' And immediately he had washed his face he was able to see; and those who were near him marvelled, and they glorified God. And the rich man rose up, and did homage to the holy man Apa Aaron, giving thanks both unto God and unto Apa Aaron because he could see. Fol. 48 a ϥⲉ

And the holy man gave the deed of debt to the poor man, and he commanded him, saying, 'Do thou thyself also shew mercy unto him that is thy neighbour, even as mercy hath been shewn unto thee. Say thou not "I am a poor man, I am not able to perform the commandment in the Gospel," for the Gospel will never accept from thee any excuse, O poor

[1] Text mutilated.

man, which thou mayest utter, but, even for as little as a cup of cold water, God will give unto thee a reward. Be not thou like that worthless servant unto whom his lord forgave a debt of many talents, and who went and squeezed the throat of his fellow servant on account of the few [moneys] which he owed him,[1] but be thou like unto the
Fol. 48 *b* wise servant who doubled his talent.'[2] | And the wretched
ⲡⲍ man answered and said, 'Pray for me, my holy father, and I will keep every commandment which thou shalt lay upon me.' Thus the two men received benefit, and they went forth from the presence of Apa Aaron, glorifying God. And when the rich man had entered into his house he related unto his household everything that had happened unto him. And there was in his house a certain man whose legs had caused him very great pain (i. e. they were gouty) for a very long time, and when he heard of the miracles which the holy man was working he said, 'How I wish that I were one worthy of meeting him, and that he might shew mercy on my misery, for then I should obtain healing.' And the man with the gout said unto the rich man, 'Did not Apa Aaron touch any of the members of thy body?' And the rich man said, 'Yea, he did, he touched my hands. I had cast myself down at his feet, and I lifted up my hands on his feet, and I did homage unto him.' And the gouty man said unto him, 'Do me a favour, and come close to me.' And when the rich man had drawn close to him the gouty man seized his hand, and laid it upon his feet and legs, saying, 'I believe [that if the hand which hath touched] the holy man Apa Aaron [touch
Fol. 49 *a* my legs] I shall find | healing.' And thus it came to pass
ⲡⲏ that the gout ceased from his legs from that very hour, and every one who heard glorified the God of Apa Aaron.

And there was also in Pilak (Philae) a man who owned an ass which he worked in a building (?), and when he came to

[1] Matt. xviii. 28. [2] Matt. xxv. 20, 21.

go into his house the ass fell down therein at his feet, and died. And the man, by reason of his great faith in the righteous man, left the ass lying there dead, and came and told him about it. And the righteous man said unto him, 'He is not dead, my son, but is in a fainting fit.' And he gave the man a staff, saying, 'Go and smite the ass with it thrice, and he shall stand up.' And the man took the staff and went and smote the ass therewith thrice, and the ass rose up and stood upon his feet according to his wont. And the man came unto my father, saying, 'My father, I thank thee greatly for the favour which hath been vouchsafed to me.' And my father admonished him not to tell any man whatsoever what had happened, [saying], 'No man must be allowed to disbelieve our words.' And moreover our Saviour said, '[Verily, verily, I say unto you, whosoever shall believe on Me, the works which I do] | he shall do also, and he shall do things which are greater than these.'[1] Fol. 49 b

And the holy man Apa Aaron used to work very much with his own hands, for he remembered what was written, 'We worked with our hands by day and by night, so that we might not add to the toil of any one of you.'[2] Sometimes he made baskets, and sometimes he plaited rope, and he never made haste to speak unless there was very urgent need for so doing. On one occasion a man came to him and bought some cord from him for the needs of his vineyard. And the shoots of the vines were very backward, but when the man had taken the cord from him, and tied it round his vines, an exceedingly abundant harvest of grapes was the result. And those who heard thereof glorified God.

And on one occasion certain fishermen came to him, being sad at heart, and they made supplication unto him, saying, 'Do us an act of grace and pray for us, for we are being harassed by a certain nobleman about a large quantity of fish,

[1] John xiv. 12.

[2] 1 Thess. ii. 9; and see Acts xviii. 3; xx. 34; 1 Cor. iv. 12.

which we are unable to obtain to deliver to him. And we are afraid that he will hold us liable, and mulct us of a fine beyond our power [to pay] . . .[1]

[Three lines illegible]

Fol. 50 *a* . . .[1] [said unto] | Peter, 'Cast the net on the right side of
p̄ the ship, and ye shall catch something.'[2] He did not say on the left side, but on the right side, the meaning of which is: When a man abandoneth himself to evil thoughts, that is to say, to the things that are on the left hand, [he doeth evil]. When he doeth the things of the right hand, that is to say, the things that are good, everything which he shall ask in God shall be given unto him. For He spake in this wise unto those who were on the left hand, 'Depart from Me, ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.'[3] [And unto] those on His right hand He said, 'Come ye unto Me, O ye blessed of My Father.'[4] And again, 'Come unto Me, all ye who are weary and heavy laden, and I will give you rest.'[5] And again, 'Inherit the kingdom of heaven which hath been prepared for you from the foundation of the world.'[6] For what reason? He saith, 'I was an hungered, and ye fed Me: I was athirst, and ye gave Me drink: I was naked, and ye clothed me: I was a stranger, and ye received Me: I was sick, and ye visited Me: I was in prison, and ye came to Me'[7]; which is to say, If ye cast your net on the right side |
Fol. 50 *b* ye yourselves shall catch many fish, according to your need.
p̄ And they said unto him, 'We swear by thy salvation, O our holy father, it is only because of [our] poverty that we have not gone regularly to the church on the Sabbath Day and on the Lord's Day.' And he said unto them, 'I have not said unto you, "Ye do not go to the church of God."' If ye invoke Him He will shew mercy unto you, and He will never

[1] Text mutilated.
[2] John xxi. 6.
[3] Matt. xxv. 41.
[4] Matt. xxv. 34.
[5] Matt. xi. 28.
[6] Matt. xxv. 34.
[7] Matt. xxv. 35, 36.

let you want for anything whatsoever. Now it is meet that Christians should go to the house of God early in the morning, and should make supplication unto Him to stablish the work of their hands.' And they bowed down and did homage at his feet, saying, 'Pray over us, O our holy father, and we will keep all thy words.' Thereupon he prayed over them, and gave them a cruse of water, saying, 'Sprinkle this over your nets and ye shall catch something.' And they departed in faith, and they caught a large number of fish, and they gave the nobleman as many as he wanted, and they kept the remainder for use in their houses. And they came to the righteous man, and they gave thanks unto God, and to him for his holy prayers . . . .[1]

[Three lines illegible]

. . | . .[1] immediately. Fol. 51 *a*

And in the case of another man also whose ship was in danger [of sinking], when he cried out to God in the name of Apa Aaron his ship was saved, and all its cargo likewise. And it came to pass on another occasion that one day two Nubians were walking together, and were going into Souan (Syene), and one of them had only one eye. And his companion said unto him, 'Come, let us take a blessing from the hand of this great man' (i.e. Apa Aaron). And the man who had only one eye said, 'He is not a great man. If he be really a great man let him open my eye'; and whilst the words were in his mouth, his eye, which had been blind hitherto, recovered its sight, and that, which had up to that time been able to see, became blind. And when his friend saw what had happened unto him he marvelled exceedingly, and said unto him, 'Did I not tell thee that he was an exceedingly great man?' And his companion said, 'I have suffered no loss: for one eye hath been shut and another opened. However, let us go and visit him, for perhaps he will give light to the other eye'; and the two of them came

[1] Text mutilated.

to the holy man Apa Aaron. And my father said unto the Nubian who had played the part of an unbeliever, 'Since thou knowest that thou hast not suffered loss, what doest thou in this place?' And straightway mighty [fear fell upon him], and he did homage to Apa Aaron, saying, '[Open mine] eye';
Fol. 51 *b* and straightway | he was able to see with the other eye.
ⲡⲏ And the two Nubians believed, and they went forth from his presence with gladness, and proclaimed abroad throughout the whole of that country the miracle which had taken place.

And again, there was a certain [God-]fearing man in the city of Souan (Syene) who was a believer, and he came to visit us on several occasions. And it came to pass, on a certain day when he was wishing to come to us, that his wife said, 'If thou art going to the holy man Apa Aaron, beseech him to pray to the Christ for us, so that He may give unto us male seed. For I have heard that when a certain girl came to the time of her delivery she could not bring her child to the birth, but that when she had invoked Apa Aaron she gave birth to her son, who was, however, dead. And her father went to him, and entreated him, and people say that when her father took a little dust from the door of Apa Aaron's place of abode and sprinkled it over the little dead boy he came to life immediately. And in thy case also I believe that if thou wilt make entreaty to Apa Aaron, whatsoever thou shalt ask from him shall come to pass.' And when the man had come unto us he related the matter to my father, saying, 'I have lived with my wife from the time when I was a youth, and we have no child [even after] .....[1] years. Now therefore, ...[1]

[One line and a half illegible]

Fol. 52 *a* . . . | .....[1] God, He will give them to thee.' And the
ⲡⲓ righteous man went into the chamber wherein he meditated alone, and he prayed, saying, 'O my Lord, it is Thou Who didst give to Sarah, the barren woman, our father Isaac, and

[1] Text mutilated.

Thou didst give Joseph to Rachel, and Thou didst give Samuel to Hannah. Now therefore, O Lord, what Thou wast yesterday Thou art to-day, and Thou wilt be the same for ever. I know Thy goodness, O Lord. Do Thou hearken unto my supplication, and fulfil the petition of this man who hath come unto us.' And when Apa Aaron had finished his prayer he came unto the man, and he said unto him, 'Depart, my son, in the Name of Christ. I believe that even as God spake unto our father Abraham, saying, "I will come, let the time [pass] for Sarah to have a son,"[1] and it was so, even so shall it be with thee.' And according to what he said, even so did it come to pass, for within a year the man came unto us with the child perched upon his shoulder, and he thrust him out to my father, saying, 'Behold the fruit which God hath given unto me through thy prayer.' And the holy man Apa Aaron took him to his bosom, and blessed God, saying, 'Blessed art Thou, O God, in all Thy works.' Then he gave the child to his father, saying, 'Take heed to the favour of God which hath come unto thee! May the Christ, Who hath graciously bestowed him upon thee, increase him and thee, | and may He Fol. 52 b
make us to do His Will.' ⲡⲉ

And again, there was a certain man whom a demon troubled exceedingly. And when his parents heard of the report of Apa Aaron they bound him hand and foot, and set him upon an ass, and carried him to him; now four men [were needed to] hold him. And when they had brought him they lifted him off the ass, and set him down by the door, and laid him on the ground. And the demon uttered from within the man many shameless words, saying, 'Art thou a soldier that protecteth violence (or, oppression)? Were not thy fathers noblemen who devoured whatsoever the poor man had? I know of a day wherein thy father lent a certain man ten oboli, and when the man, because of his poverty, could not

[1] Gen. xviii. 10.

find them to give them to him, thy father seized his house in lieu of them. Is not this thing which he did a sin? And thou thyself hast come to this place, saying, "I will heal this sick man," but thou art no physician at all!' And my father restrained himself until the man had said all that he had to say, and [then] he said unto him, 'Thou art unworthy that [any] should answer thee. Now therefore I adjure thee in the Name of the Christ, Whom they crucified, to come forth
Fol. 53 a from [this man].' [And when the devil] heard.....[1] | carry
ⲡⲉ off the man.....[1] Then the holy man filled his hand with water and sprinkled it in his face three times, saying, 'In the Name of the Holy Trinity, come forth from him'; and the devil came out. And the holy man said unto him, 'Get thee gone to the Babylon of the Chaldeans, and remain thou in that place until the Day of Judgement, wherein every man shall receive according to what he hath done. As for thee, they shall cast thee into the pit of Amente.' And when the devil heard these things he departed, being full of rage. And when the mind of the man had recovered its balance, he, and his parents, and all those who were accompanying him, glorified God. Then they entreated the holy man to accept some reward, but he would not suffer them to make him a gift, saying that he had never accepted any gift whatsoever since he became a monk. And he was wont to say unto me often, 'Set not your gaze upon the works of this world which shall profit in no way whatsoever, but as long as we have food and raiment these things should suffice us. Moreover, our Saviour said unto His Apostles, "Get not to yourselves gold, or silver, or copper in your girdles."[2] There-
Fol. 53 b fore it is meet for the monk to walk | in this wise, and [to
ⲍ lead] a good life.' And henceforward [the parents of the man] renounced this world, and followed after the Lord.

And it came to pass after these things that the holy old

[1] Text mutilated. [2] Matt. x. 9.

man Apa Aaron rose up and walked in the valley (?), and he commanded us, saying, 'Sit thou down in this place. And if any man cometh seeking after me say thou unto him, "He hath gone to visit a brother."' Now this was the manner of his daily life: When the winter arrived he would dip his body-garment into water, and then put it on and stand up in the dew,[1] and he would pass the whole night praying, and when it was dawn he would go into the crevices of the bitterly cold rocks. He gave himself no rest at all, either by day or by night. During the summer he used to stand in burning heat and pray; and he spent his whole time in the constant practice of these strenuous exercises.

And it came to pass one year that the Nile-flood did not rise high enough to water all our fields, and a multitude of poor folk came weeping unto him, saying, 'O our holy father, we and our children shall die because the Nile-flood hath not risen.' And he said unto them, 'Believe, . . .[2]

[One or two lines illegible]

. . . .[2] | the prayer of the poor man who is in sorrow of heart, Fol. 54 a
his supplication shall be poured out before God.'[3] Then ⲡⲏ
again, 'The Lord heareth the wish of the poor.'[4] And he quoted to them a very large number of passages from the Scriptures, and explained them unto them, and he comforted them, and then they departed from him blessing God. And the holy man Apa Aaron was not unmindful of their distressful suffering, for he used to go to the river each evening and immerse his body therein up to his neck, and make supplication unto God, saying, 'O Thou Good Christ, have compassion, O Thou Compassionate One, upon Thine image and likeness.' And he continued to do thus regularly until God had compassion upon his tears, and made the waters [of the Nile] to flow over the whole country.

[1] i.e. when the dew was falling in the chill of the evening.
[2] Text mutilated.
[3] Compare Ps. xxxiv. 6.
[4] Ps. xii. 5; lxix. 33.

And it came to pass one year that certain men came to him filled [with complaints]—even as the narrative will shew us if we proceed to the end—and when they had remained for some time entreating him to pray to the Christ that He would send to them water for the preservation of the people, they became terrified because the time of the filling of the waters had passed, and they continued to weep . . . . .[1]

[Three lines illegible]

Fol. 54 *b* . . . .[1] | saying, 'O God, cast not behind Thee the works of
ⲡⲉ Thy hands, that is to say, man and beast. And, moreover, Thou hast created us all of Thy Blood, and Thou didst deem us worthy of Thy coming into [this] world. Thou wast born after the manner of a man for our salvation. We know well that with Thee nothing is impossible. O God, forget not the souls of the poor, lest they commit sin with their lips before Thee. For I remember what the wise man Solomon saith, "Give me neither riches nor poverty."[2] And whether He bringeth up the waters of the river, or whether He bringeth them not, it is for our recreation only. For God hath the power to make all His creatures fall into the want of their food. Nevertheless God permitteth the poor man to beg from the rich man, so that when the rich man sheweth mercy mercy may be shewn to him on the day of his visitation. And if the poor man beareth up under his poverty he shall go into the kingdom . . . .[1]

[Three or four lines illegible]

Fol. 55 *a* . . . .[1] | the kingdom which is in the heavens. The merciful
ⲡⲓ man is like unto the ladder which Jacob saw, with the foot thereof planted firmly on the earth, whilst the head thereof reached up into heaven,[3] that is to say, the Father of mercy. Consider that He said, "these little ones,"[4] that is to say, those who are of little account. And again, as He said, "When thou makest a dinner or a supper do not call thy

[1] Text mutilated. [2] Prov. xxx. 8. [3] Gen. xxviii. 12.
[4] Matt. x. 42; xviii. 6, 10, 14; xxv. 40; Mark ix. 42; Luke xvii. 2.

neighbour or thy kinsman, but invite the poor, and the blind, and the lame,[1] because they have nothing whatsoever which they can give unto thee in exchange, and they shall reward thee at the resurrection of the righteous. And if we are not able to ascend to the head of the ladder, that is to say, if we cannot give in abundance, let us find the mercy which is perfect. Therefore let us shew mercy, for mercy maketh a man to triumph over judgement.'[2]

And when the holy man Apa Aaron had said these words he prayed, and he dismissed the men in peace, saying, 'God shall make the river to be full of water, and He will bring the water up to its proper measure. Be neither afraid nor unbelieving. Ye say that the time for the filling of the waters hath passed; nevertheless, believe that | God is able Fol. 55 b
[to do] everything.' And they departed in peace. ⲡⲓⲁ

And the following evening the holy man went to the river, and prayed, saying, 'O Thou God Who art the same yesterday, to day, and for ever, Thou it was Who didst cleave the rock,[3] and the water flowed forth, and Who didst give the people to drink. And when Samson was athirst Thou didst make the jawbone of an ass to give forth water which healed (i. e. quenched) his thirst.[4] Therefore I make supplication unto Thee this day in order that Thou mayest send the waters of the river over all the land, so that those who are poor among Thy people may find means for their subsistence, and may bless Thy holy Name.' And the holy man Apa Aaron passed the whole night in praying and making supplication to God that the water of the river [might rise]; and thereupon the water rose and went on rising and filling [the river], and it did not fall for a whole day, that is, not until the whole of our fields had been watered. Thus there was prosperity and there was abundance in that year through the prayers of the holy man, even as it is written, 'The supplication of

[1] Luke xiv. 21. [2] Jas. ii. 13.
[3] Exod. xvii. 6; Num. xx. 11; Ps. lxxviii. 20. [4] Judges xv. 19.

a righteous man is mighty and prevaileth.'[1] If we were to undertake to narrate all the signs and wonders [which] God [wrought] . . . .[2]

[One line illegible]

Fol. 56 *a* . . . .[2] by the holy man | Apa Aaron [my] discourse would
ⲡⲓⲃ prolong itself inordinately.

And it came to pass one day when he was sitting down, and some people were gathered together round about him, that a poor man with a sack of barley upon his back came to him and entreated him, saying, 'Bless it for me, O my holy father, and then I will go and make it into bread for my children, for I am a poor man.' And the holy man Apa Aaron filled his hand with water, and sprinkled it on the sack of barley, saying, 'Go, make it [into bread] for thy children in the Name of the Christ.' And the man took the barley and departed, and made it [into bread], and there was a great blessing in it. And the man came to us glorifying God and the holy man Apa Aaron.

Behold, O my brother Papnoute (Paphnutius), I have told thee a few [facts] concerning the life and ascetic practices of the holy man Apa Aaron, but because I am a tongue of flesh it is impossible for me to describe his virtues adequately. I will now narrate unto thee the marvellous manner of his death. He was an aged man, and very far advanced in his days. His body was completely worn out by his excess in the practice of asceticism. He fell sick on the fifth day of the month Pashons,[3] and on the following day, which was the sixth

Fol. 56 *b* day, I heard the voices of angelic | choirs singing, 'Blessed!
ⲡⲓⲅ Blessed!' [but] I did not know whom they were describing. And I, O Paphnutius, said concerning him, 'This is his end. The denizens of heaven are blessing him, even as he hath been blessed upon earth.' And they continued to do this until the first hour (?) of the ninth day of the month Pashons, and on the seventh hour of that day the holy man

[1] Jas. v. 16. [2] Text mutilated. [3] April 30.

Apa Aaron died, at a very old age. And we buried his body with splendour and honour, and we laid it with the bodies of the holy bishops that were in Pilak (Philae), that is to say, Apa Macedonius, and Apa Mark, and Apa Isaiah. Now, therefore, O my brother Paphnutius, pray for me, and pray that God will shew mercy unto me, and that He will make my end in this world pleasing unto Him. And I said unto him, 'Thou hast made thyself worthy of a great act of grace, for from thee I have heard of the lives and practices of these holy men. Moreover, I will write them down in a book, so that they may be laid up as authoritative directions for all the generations [of monks] that shall be'; and even so have I written them. And when we had finished talking together, I, and Apa Isaac . . . . . .[1] Apa Aaron, he made ready a table, and we ate and drank | together, and we rose up and Fol. 57 a
prayed, and I came forth from him to go and visit the ⲣⲓⲇ
brethren who were to the north of him.

This is the life of the holy man and anchorite of Philae, Apa Aaron, who finished his course in the mountain to the east of Philae. Glory be to the Holy Trinity, Father, Son, and vivifying and consubstantial Holy Spirit, now, and always, and for ever.

[Here follow the passages of Scripture that were read on the festival of the commemoration of Apa Aaron (May 2). These are:—

At the setting forth, Ps. xcix. 1–9.

The Epistle, Heb. iv. 14–v. 6.

The Catholic Epistle, Jas. v. 10–16.

Acts vii. 34–43.

Ps. lxxvii. 18–20.

Matt. iv. 23–v. 16.

Mark xvi, including the twelve verses not usually found in manuscripts.]

[1] Text mutilated.

THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

THE PRAYER WHICH SAINT ATHANASIUS UTTERED AT THE MOMENT WHEN HE WAS ABOUT TO LAY DOWN THE BODY, THAT IS TO SAY, ON THE SEVENTH DAY OF THE MONTH PASHONS.[1] IN THE PEACE OF GOD! BLESS US. AMEN.

I AM departing into the hands of God, and not into the hands of men. Therefore, O Lord God of Powers, hearken Thou unto the prayer of Thy servant Athanasius, and send
Fol. 61 b not Thou them after my soul. | For I am a man of blood and
ⲣⲕⲉ flesh, and Thou knowest the weakness of the sons of Adam, and how when even a slight wound is inflicted upon any one [of them] he is laid low and is in danger [of death]. And what an awful thing it is to fall into the hands of God, wherein are the tortures which Thou hast made for the punishment of sinners, and the Gehenna of fire, and the cold, and the worm which never sleepeth. If I say, 'I am a righteous man, and I have endured suffering for Thy Name's sake,' Thou wouldst find that I had committed sin even in this case. And if the angels whom Thou didst create of holy spirit and fire are considered to be perverse [by Thee], then how much more will it be the case with me, for I am dust and ashes. I am a creature of flesh which shall dissolve away and become dust and ashes. And Thou didst fashion me in the womb of a woman, Thou didst plant me like a thistle which shrivelleth up in the fire, Thou didst give me bones,

[1] May 2.

Thou didst gird me about with sinews and flesh, Thou didst spread over me a skin, Thou didst put into me breath, and a holy spirit, and [the other things] . . . .[1]

[Two lines illegible]

. . . .[1] | the earth shook to its foundation, Who sitteth upon the Cherubim of light, before Whom stand thousands of thousands, and tens of thousands of tens of thousands [of angels], ascribing glory unto His Majesty, Who stablished the Seven Heavens and the Seven Firmaments by the word of His power, Who set a boundary to the sea which it hath been unable to pass over, Who dissolveth all souls, Who raiseth them up and placeth them under His compassion, Whom no angel whatsoever dare oppose, except His Good Son, and His Holy Spirit, and before Whose Godhead my miserable and sinful soul cannot appear, except through Thy compassion. Fol. 62 *a* ⲣ̅ⲕ̅ⲇ̅

O Lord of my soul, and my body, and my spirit, hearken unto me. O God of my life, accept from my hand my confession, and shew mercy upon my soul. I come unto Thee, O Lord and Master of the Universe, Who didst accept the prayer of the first man Adam, and didst give him repentance, accept Thou my prayer from me, and send Thou after my soul at this fitting moment, with loving-kindness and tenderness of heart. O Thou Who didst hear the prayer of the first martyr Abel, hearken Thou unto my prayer, and send the angel of righteousness after my soul. | O Thou Who didst hear the prayer of Abraham our father, when he was in the land of Canaan and slew mighty kings, whose hosts were far more numerous than his own, hearken Thou unto me this day. O Thou Who didst hear the prayer of Isaac, and didst deliver him from the hands of the Philistines, hearken Thou unto me this day, and graciously grant unto me a favourable reception. O Thou Who didst hear the prayer of Jacob, Fol. 62 *b* ⲣ̅ⲕ̅ⲉ̅

[1] Text mutilated.

when he had departed into Syria, and didst appear unto him, the God, and didst give him the riches of Laban, hearken Thou unto me this day. O Thou Who didst hear [the prayer of] Joseph in Egypt, hearken Thou unto me this day. I come unto Thee, O Thou Who didst hear the prayer of the great Prophet Moses, who brought the people of Israel out of Egypt, hearken Thou unto me this day. I am Thy servant Athanasius. O Thou Who didst hear the prayer of Joshua, the son of Nun, [when] he was fighting against his enemies, and didst send to him the General-in-Chief of the powers (or, hosts) of heaven to enable him to take vengeance upon his enemies, hearken Thou unto me this day.

I come unto Thee, O my Lord, for this is the road of all men, but I go by a road which I have not known before, neither to-day, nor yesterday, nor the day before, a road wherein there is . . . .[1]

[Two lines illegible]

Fol. 63 *a* . . . .[1] | my soul is afflicted like a round cake before the fire, ρκε and is like a thing in the furnace; for this reason I make my confession unto Thee, O God of my life. I know, moreover, that Thou dost hearken unto the cry of Thy servants. Hearken Thou unto my cry, O my God, Who hast brought me out of the night of ignorance, and do Thou bring my soul out of my body quickly and without suffering, for Thou art the Good God. O Thou Who didst hearken unto the prayer of the Judges, Barak, Samson, Jephthah, Gideon, and Deborah, Gothoniel (Othniel),[2] and Aôth (Achsah),[3] so that they judged Thy people and shepherded them in the desert, do Thou hearken unto my prayer, which I pray to Thy Goodness, O Lord God of Israel. Thou Who didst hearken unto the prayer of Jeremiah the prophet when he was in the pit, in the mud,

[1] Text mutilated.

[2] Γοθονιὴλ *υἱὸς* Κενὲζ *ἀδελφοῦ* Χαλὲβ *ὁ νεώτερος*, Judges i. 13.

[3] Ἀζά, or Ἀσχά (?).

do Thou hearken unto me and unto my prayer wherein I make supplication unto Thee, O God, [Thou] hearer [of prayer]. Thou Who didst also hearken unto Isaiah, the great prophet, when he cried unto Thee, and prayed on behalf of Thy people, and didst deliver him from destruction, do Thou hearken unto me, and deliver my soul from destruction. Thou Who didst hearken also unto the prayer of Ezekiel the prophet, and didst breathe (?) upon the [dry bones], and didst raise them up, and | the breath of life came to them again, do Thou hearken unto my Fol. 63 *b* prayer, and have mercy upon my soul, O Lord God of my life. ⲣⲕⲍ Thou Who didst hear Daniel the prophet when he was in the pit of the lions, and didst send Habakkuk unto him with the dinner, [do Thou hearken unto me this day]. Thou Who didst hear Jonah when he was in the body of the great fish for three days and three nights without any to give him food to eat, and didst make the great fish to cast him up on the dry land, do Thou hearken unto me this day.

O God, Who hast delivered me in every tribulation [hitherto], do Thou deliver me on this terrible occasion also. O Thou Who didst hearken unto the prayer of Elijah, the great Prophet, and didst shut up the heavens for three years and six months, do Thou hearken unto me this day. O Lord of heaven and earth, Who didst hearken unto Elijah, who raised up the son of the Sômanite (Shunammite) woman to her, hearken unto me as I cry out to Thee at my departure from my body, O God of my salvation. Thou Who didst hearken unto the prayer of David when he was fleeing before his enemies, do Thou deliver my soul out of the hand of the Accuser. Thou Who wast with our Fathers the Prophets, and with our Fathers the Apostles until they had performed all these mighty works, and these wonders, and these [signs ?], and these [mighty deeds], do Thou be with me, | O God of my Fol. 64 *a* life. I am Thy servant Athanasius. I know that Thou didst ⲣⲕⲏ hearken unto me in many tribulations when I cried unto Thee, hearken then unto me now, my Lord. Send Thou unto

me Michael, Thy great archangel, in loving-kindness, and receive my soul into rest, and let him make of no effect the cunning device of the Accuser, who meditateth to make accusation against us before Thee. Receive no accusation against Thy servant. Crush and destroy those who are on my left hand, and extinguish the flame of the fire. Permit me to stand up before Thee, O Thou that judgest the whole world, with a face wherein there is no shame. Let those who are on the left hand be ashamed, and let those who are on the right hand stand by me. Let the fire that cannot be quenched be extinguished, and do Thou heap fire upon the Shameless One and his Powers. Graciously grant that I may make entreaty through [my] shame and fear, for Thou alone art the True God, before Whom are fear, and trembling, and terror. O Thou Who art God alone, in Whose hands are my soul and my spirit, I make supplication unto Thee.

O my Lord, I come into Thy hands, O Thou before Whom are fear and trembling, and at Whose Word the heavens and the earth melt away, and the mountains shake to their very foundations, and the [powers] that are in the abyss quake, | Fol. 64 b and Tartarus trembleth. This is the Invisible God. A mere pre thing of naught is the soul of Athanasius before this great and terrible [God]. Whether I say 'I am a righteous man', or whether I say 'I am a sinner', who is there that can prevent Him from casting my soul into Tartarus? Who is there that can oppose Him in His power? If He willeth to raise [men] up again, unto Him belongeth the power so to do. None of the things that are hidden in the heart of a man are hidden from Him. He scrutinizeth the heart and the reins. He understandeth the good qualities and the bad qualities that are in the heart of man. He is God. He is the Lord of my virtue whilst I am in this flesh. Thou hast permitted me to perform my wish upon earth for cursing and for blessing. When I go forth from this body it is Thy power which shall be my Master, to speak and not to speak.

For this reason so long as I am in the flesh I will never cease to praise, and to bless, and to glorify Thee. For I have been held worthy to worship Thy Law, and to stand before Thy people unto whom I have ministered from my youth up until this present day. I will have confidence under His wing, and I will not be afraid of the evil hap, nor of the devil of the midday hour.[1]

[Nearly two lines broken and illegible]

. . . . | those who boast themselves upon earth, saying, 'This world is what we know. Let us live delicately, and eat, and drink, and enjoy ourselves with fleeting pleasures, for we do not know on what day we shall die'[2]; those who nourish their souls on the day of their slaughter; those who set their hope upon vastness of riches, which shall not help them on the day of their tribulation, neither shall it relieve them in the least degree in an attack of fever, nor utter a word [in their defence] before the judgement-seat of the Christ. Therefore their portion is a portion which is diminished, and their visitation is a visitation of anger and wrath. Fol. 65 *a* ϱλ

For I have been a servant of the Christ from my youth even to my old age, and I will never cease to bless God and His beloved Son, of Whom I have been a follower during all my time. Who is as glorious as Thou art, O Christ, Whom every one eagerly desireth to see? Thou art Jesus, the mighty Power of the Father. Thou art the Offspring of the Virgin, without [the help of] a man. I will never cease to bless Thee, O Thou Holy Pearl. I will never cease to bless Thee, O Thou Who endurest for ever.

Thou art Jesus, the Son of the Father. Yea, Amen.

Thou art He Who commandeth the Cherubim and the Seraphim. Yea, Amen. |

Thou hast existed with the Father, in truth, always. Yea, Amen. Fol. 65 *b* ϱλא

[1] Ps. xci. 6.

[2] Luke xii. 19; 1 Cor. xv. 32.

Thou rulest the angels. Yea, Amen.

Thou art the Power of the Heavens. Yea, Amen.

Thou art the Crown of the Martyrs. Yea, Amen.

Thou art the deep counsel of the Saints. Yea, Amen.

Thou art He in Whom the deep counsel of the Father is hidden. Yea, Amen.

Thou art the Mouth of the Prophets. Yea, Amen.

Thou art the Tongue of the Angels. Yea, Amen.

Thou art Jesus, my life. Yea, Amen.

Thou art Jesus, the object of the boast of the world. Yea, Amen.

O Jesus, the Christ, the hope of every one who setteth his mind on Thee, who is as glorious as Thou art, or who can be compared unto Thee? [Thou art] the King Who sittest above the Cherubim, and the Seraphim stand before Thee. Heaven and earth await Thy mercy. O Thou Who dispensest life to men and cattle, and to wild beasts and the feathered fowl, Thou feedest them all. Thou art He Whose [Name] they interpreted Emmanuel, the translation of which is 'God, with us'. Thou art He Who was called Rabboni, God and Master. Thou wast of lowly birth, but mighty in Thy Godhead. If I would ascribe blessing unto Thee, blessing is Thy attribute. If I would ascribe glory unto Thee, glory is Thy attribute . . . . . compassion, my God . . .

[One line illegible]

Fol. 66 *a* . . .[1] | Thy Holy Blood gathered them together into one flock,
ⲣⲗⲃ and Thou didst gather them together into one safe fold, which the wolf shall never find. Thou hast appointed over them faithful shepherds, who shall shepherd them in righteousness. Be not Thou far from me, O Christ, for Thou art merciful, and a Lover of souls. Thou didst deliver me because of the apathy of my fathers, and didst place me to be the shepherd

[1] Text mutilated.

of Thy people, whom I have shepherded according to Thy wish. I will bless Thee, O Thou my Deliverer; I will bless Thee, of Whom all these blessings are Thy attribute, Thou subject of boasting of the saints, Jesus, the Power of the Cherubim and Seraphim. I will bless thee, O Thou Who dost make fat the earth, and it increaseth, Jesus, the Wise One of the valiant ones. I will bless Thee, Thou Sceptre of righteous kings, Thou Crown that never fadeth, the Life of every one. I will bless Thee, the Resurrection of every one, and the Light that proceeded from Light. Heaven and earth hang upon His word, even as a drop of water hangeth from the potter's vessel.

[Thou art] the Father of the universe, Who spoiled Amente, and destroyed Edôm, and brought up Adam and his sons, and crushed the Enemy and all his power, and gave light to the sun, and ordained the revolutions of the moon, and gave names to the multitude of the stars, | and ordered the Seven Heavens and the Seven Firmaments, and laid the foundations of the earth on the waters, and placed the waters upon (?) the earth and the abyss under the earth. I will bless Thee, O Thou Who didst make all Creation by Thy word, and didst rest on the seventh day. I will bless Thee, O Thou Alpha and Omega; the Beginning and the End. I will not cease to bless Thee, O Jesus, into Whose hands I am about to come, for Thou art my succourer, and the strength of my salvation. Put Thou me not to shame, for I put my trust in Thee. Hearken, O Lord, unto my prayer this day, and send Thou unto me Michael Thy archangel that he may receive my soul in rest, and do Thou establish it in the city of Thy loving-kindness, for Thine is the glory, and the power, for ever and ever. Amen. Fol. 66 *b* ⲡⲗⲉ

And when Apa Athanasius had finished [his] holy prayer he yielded up his spirit, like one who falleth asleep, on the seventh day of the month Pashons. And I, Timothy the deacon, was standing by the side of the holy man Athanasius

when he was about to lay down the body, and I testify unto you, in the presence of God . . . .[1]

[Three lines illegible]

Fol. 67 *a* . . . .[1] | [as white] as snow, I saw Michael take the soul of
ρλβ Athanasius, and ascend into the height of heaven therewith, and it was of the selfsame form as Athanasius. I saw the choirs of the angels blessing God and saying, 'Let us ascribe glory unto God because He glorifieth His saints.' And as for us, O my beloved, let us follow the teachings of our father Athanasius, and ascribe glory unto God. And even if we are not able to attain to the measure of our fathers, nevertheless let us be exceedingly diligent in the matter, and God shall help us, and we shall bring it to perfection. Ye must consider, O my beloved, how strenuously this mighty athlete fought until he met God face to face, and received the crown of life, and how God held converse with him, mouth to mouth, and how he was on very many occasions carried up above the Cherubim, and how he put kings and heretics to shame through the might of God, which was with him. Consider also what an awful thing it is to fall into the hands of the Living God.[2] Therefore, if thou committest sin against Him, He will punish thee, and if thou doest what is good, He will rejoice with thee, and will cause thee to meet Him face to face, and will accord thee a gracious reception, and will give unto thee . . . . . in this [world] and life everlasting through
Fol. 67 *b* Jesus the Christ, our Lord, | to Whom be all glory and all
ρλε honour as is meet for Him, and to His good Father, and to the vivifying and consubstantial Holy Spirit, now and always, and for ever.

[1] Text mutilated. [2] Heb. x. 31.

DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

THE DISCOURSE WHICH SAINT TIMOTHY, THE ARCHBISHOP OF RAKOTE, PRONOUNCED ON THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL, THAT IS TO SAY, ON THE TWELFTH DAY OF THIS MONTH OF PAÔNE.[1] AND HE DISCOURSED ALSO ON THE CAVERNS OF THOSE WHO ARE UNDERGOING PUNISHMENTS, AND ON THE SOULS WHO ARE IN THEM. AND HE DISCOURSED ALSO ON REPENTANCE, AND THE RISING [OF THE NILE]. IN THE PEACE OF GOD! BLESS US! AMEN. ZAMEN (*sic*). AMEN.

This day is a great festival, O my beloved. Let us assemble together, and let us rejoice, and let us be glad therein. I behold this day the mighty archangel, the holy Michael, placing in our hands spiritual food, according to the words of the holy singer David, who said, 'Judah, celebrate thy festival, and pay thou the things which thou hast vowed.'[2] And again [he saith], 'The angel of the Lord campeth round about those who fear Him, and delivereth them.'[3] Now this merciful angel who campeth round about those who fear Him and delivereth them [is Michael]

[Two lines illegible]

. . . .[4] | Michael striveth on their behalf, and he maketh Fol. 68 *a*

pλc

[1] May 6. [2] Ps. l. 14; lxxvi. 11.
[3] Ps. xxxiv. 7. [4] Text mutilated.

supplication to God until He re-establisheth them in these worlds of light. And [this he doth], not for the righteous only, but also for the sinners who have turned their hearts to Him, even those who have once only offered up an offering in the Name of God and that of the Archangel Michael. And Michael the compassionate will never forget that man who shall give unto the poor even one loaf of bread or one cup of cold water. If thou wishest to hear [it] I will relate [a story] unto thee.

Now it came to pass that I, the least of all men, Timothy your father, went up to Jerusalem to worship the Cross of our Saviour, and [His] life-giving tomb, and the holy places wherein our Saviour walked about. Afterwards I went into the house with the mother of Proclus, the disciple of Iônên (*sic*) the Evangelist, and I dwelt therein, and I found a parchment book which Proclus, the disciple of John, had written; and the people who were in the house had taken it and were using it as a phylactery. And I read therein, and I found this great consolation, which was like unto that about which the Evangelist testifieth, and he said: It came to pass that I John with whom the angel walked . . .[1]

[Two lines illegible]

Fol. 68 *b* . . .[1] | . . up on a lake which was exceedingly terrible. And
פלז that lake was situated amongst lakes, and the depth and the breadth of that lake were greater than the depth and breadth of all [the other] lakes. And I heard great noises therein, which were like unto the roar of mighty waters. And I asked the angel who walked with me, saying, 'My lord, what is the meaning of this pit which I see? Up from the midst thereof there riseth such a great smoke of fire that the fiery fumes of its smoke go up for a distance of three hundred stadia.' I saw lions of fire which made [me] ill, and dragons of fire, and serpents, and scorpions, and the bear of fire, and the worm

[1] Text mutilated.

which never sleepeth coiling itself in folds, and vipers and asps of frightful aspect. And there was a wheel (?), and thousands of thousands, and tens of thousands of tens of thousands of fiery lightnings leaped forth, and shot down into the chaos of Tartarus, that burned with fire.

And this angel said unto me, 'O beloved of God, John, thou seest this punishment, which is the most terrible of all punishments. Woe be unto all those sinners who shall be cast into this punishment, for it is exceedingly severe . . . .[1]

[Two lines illegible]

. . . .[1] | I will tell thee about it. The wheel (?) of fire which thou hast seen beareth down the sinners who are on it, and it submergeth them for three hundred days; only with the greatest difficulty can a man remain fast in the lower part thereof, [for] afterwards they are cast up again, like a wheel, in the third year. All those who are to be punished are bound thereto, and the path of all of them leadeth to the bottom of that pit.' And I wept for a long time over the destruction of the sinners. And the angel said unto me, 'Weep thou not, O John, beloved of God, for, behold, thou shalt this day see a mighty miracle wrought by the Archangel Michael and his great boldness.'

Fol. 69 a

ⲣⲗⲏ

Then, whilst I was talking with him, behold, Michael the archangel came forth from heaven sitting upon the chariot of the Cherubim. The angels went before him singing, and there followed him all the righteous, and the Patriarchs, and all the Prophets, and they were decked with great splendour and with great glory. And there were . . . .[2] in their hands, and branches of sweet-smelling shrubs, and they went before him dancing and singing praises to him. And he came [and stood] over [those who were suffering] punishments, and

[1] Text mutilated.

[2] Perhaps we are to understand that there were tens of thousands of branches of sweet-smelling flowering shrubs, or ⲧⲃⲁ may be some kind of musical instrument.

straightway the flames [were extinguished], and all the wild beasts which were in them . . .

[Two lines broken and illegible]

Fol. 69 *b* | and they disappeared. And straightway Michael the archangel lowered [into the lake] his right wing, and there came up on it a multitude of souls, whereof the number could not be told, [for they reached] from the arm of the compassionate archangel to the extreme tip of his wing, and he brought them up out of [their] tortures, and set them down upon the earth, and he filled twelve meadows [therewith]. And again Michael, the mighty one, lowered his wing into [the lake], and he seized a larger number of souls than on the first occasion, and brought them up. And afterwards the Cherubim, and the Seraphim, and all the righteous who had come forth and followed him, bowed low before him, and they entreated him to lower [his wing into the lake] for the third time. And Michael, who is full of compassion, did so, and he brought up [on it] an exceedingly great number of souls, [whom] he delivered from unending tortures. And straightway the angels, and all the righteous who had come forth with Michael, [took] them [and carried them] into the Jerusalem [which is in the heavens] . . .[1]

[Two lines broken and illegible]

Fol. 70 *a* . . . .[1] | Michael brought them before the Father of goodness, and all the souls worshipped Him; and straightway the Archangel Michael took them into the rest which is everlasting.

And I John marvelled exceedingly at the compassion of God and His Archangel Michael, and I ascribed glory to the Father, and to the Son, and to the Holy Spirit, and I gave thanks unto God, and unto the Archangel Michael. And the angel who was accompanying me said, 'O John, thou beloved of God, take good heed unto the day which is the

[1] Text mutilated.

day of the festival of the Archangel Michael. Now the first is the twelfth day of the month of Athôr,[1] wherein the Father established him over the kingdom that is in the heavens, because of the victory which he gained, and because he bound in fetters the Enemy who was fighting against his Lord. The second festival is on the twelfth day of the month of Paône,[2] whereon [God] gave this never-ending gift . . . .[3]

[Four lines broken and illegible]

. . .[3] | when they had seen the insolent contempt which the Jews shewed to Him, [which was so great that even] the heaven of heavens was not able to bear His sorrow of heart. And when He had risen from the dead . . . . . .[4] It was Michael who suffered with Him from the door of the tomb to Amente. And again, it was Michael who bound Beliar (i.e. Satan) in fetters, by the order of his Lord, and it was Michael who brought to the Saviour all the captive souls over whom the Devil had tyrannized, and our Saviour went up to the Father with the captive souls. And after the Resurrection the Father rejoiced over His beloved Son, and kissed Him, and granted to Him the power to judge the living and the dead. Unto Him belongeth the power of the Godhead henceforth and for ever. Then the Son of Goodness, Jesus the Christ, arrayed Michael in great and indescribable splendour, which was greater than the glory that He had bestowed upon him on the first occasion, when He established Him as Governor over the kingdom which is in the heavens . . . . .[3] Fol. 70 b ⲡⲉⲓⲁ

[Four lines broken and illegible]

. . .[3] | over all the tortures, and each of the angels is arrayed splendidly in his place. And when the Archangel Michael cometh forth from the veil of the Father all ranks of angels, from Adam His created being, are gathered together unto him, and they sing hymns of praise before him, even as thou Fol. 71 a ⲡⲉⲓⲏ

[1] November 8. [2] June 6. [3] Text mutilated.
[4] Some words seem to have dropped out of the text.

hast seen them, O John the Theologian, until he cometh to [the place of] all the tortured. And forthwith the way of all the tortured is open, and the great torture which is excruciating and is most terrible [is relaxed]. And all the souls that are undergoing torture assemble together in this lake year by year, according to the compassion of God the Father. And the Archangel Michael cometh to these [beings who are] tortured, and lowereth his right wing into the lake three times, and bringeth up a multitude of souls, and setteth them down upon the earth. Now, when his wing is filled (i.e. covered) with souls in this manner, their number amounteth to two hundred times ten thousand, and nine times ten thousand, and a half of ten thousand, and eight hundred and seventy (i.e. 2,095,870 souls).

Now the first . . .[1]

[Two lines wanting]

Fol. 71 *b* . . .[1] | and the poor, and those who have kept [the day of] the Resurrection of our Saviour, that is to say, the Lord's Day, and those who have given a crust of bread and a cup of cold water to the poor on the holy day of the Lord's Day. The second [class] he bringeth up in the name of the Archangel Michael, and it includeth those who have been merciful to the poor in respect of the crust of bread which they gave to the needy in the Name of God, and [that of] the Archangel Michael. And our Lord Jesus the Christ crieth to the class of tortured souls so that they may obtain rest whether they be Christian, or Gentile, or Jew. Those who have partaken of (?) the Body and the Blood of our Lord Jesus, the Christ, doth God let alone. And straightway all the righteous, and all the hosts which are in the heavens, invoke the Archangel Michael, even as thou hast now seen them do, in order that he may shew compassion upon all the souls that have remembered his name upon the earth. After these things he doeth in this manner a second time . . . .[1]

[1] Text mutilated.

[Two lines wanting]

. . .[1] the supplications | of the saints, and the compassion of God. And the Archangel Michael hath acted in this wise from [the time of] the Resurrection of our Saviour until this day, and moreover, he will not cease to do so on every twelfth day of the month Paône until the end of this world. And he taketh them (i. e. the souls) each into the place which it hath merited; furthermore, Michael goeth inside the veil on the same day, and casteth himself down at the feet of the Father, and worshippeth Him, and doth not rise up [again] until the Father hath accepted his supplications and until He provideth the means of subsistence for men and beasts, and water in the river [Nile]. For all the angels who are over the Powers of the earth are gathered together every twelfth day of the month Paône, outside the veil of the Father, [and wait there] until the Archangel Michael cometh forth from inside the veil. Immediately the angels see his face and the kind of apparel which the Father of Good hath put upon him, straightway the angels who are over the operations of the earth know what [manner of crops] shall be | upon the earth; this they know through the kind of apparel wherein Michael is arrayed. And the angels rejoice with an exceedingly great joy on behalf of all mankind because God the Father hath had compassion upon them, through the supplication of the merciful Michael, and hath provided for their sustenance, and for the river to rise for men and beasts.

Fol. 72 a

Fol. 72 b

Now therefore, O John, blessed are those who shall remember the poor in the name of the Archangel Michael. I declare unto thee, O John, that if a man shall provide for making a copy of this book, or shall have copied a similar work of instruction, and shall give it to a church in the name of the Archangel Michael, or shall give an offering to the house of God, or shall light a lamp in the church in the name of the Archangel Michael, or shall offer up incense for his name's sake, or even if he give a loaf of bread in remembrance

of him, whether he be the greatest of all sinners, or whether he be a man who is utterly careless, when he cometh forth from the body, [and he is borne to the places of] punishment,
Fol. 73 *a* he shall not feel | the torture of the place of punishment
ⲡⲁⲥ wherein he shall be, because of the deeds of charity which he did in the name of the Archangel Michael. But he shall be in the places of punishment as one who is in a house which is comfortably warm until God shall visit him and shall shew mercy unto him, and bring him out of the places of punishment, and take him to a place of rest through the supplication of Michael.

Now therefore, O John, the beloved of God, if a man shall provide a copy of the glorious Covenant (i.e. the New Testament), and shall have one written, and shall give it to a church in the name of the Archangel Michael, or if he hath one written, and keepeth it in his own possession, neither sickness, nor pestilence, nor ill luck shall enter the house wherein it is for ever. And upon his beasts and cattle, and upon his fields, and upon his fruit trees and vineyards no harm shall fall through any wild animal or rat, and there shall be no wastage in his fields, and there shall be no privation in his house, and his children and his children's children shall lack nothing, even to the fourth generation. The name of Michael shall be over them like a strong coat of armour. If a man shall write down the following legends, [or shall paint them] upon the [wall ?] of his house, that is to say:

ⲱⲍ· ⲱⲡⲉ· ⲁⲓⲧ ⲩⲏⲧ ⲭⲏⲑ· ⲣⲏⲗ ⲭⲏ|
Fol. 73 *b* (or ⲭⲡ) ⲁⲟⲏ· ⲫⲣⲧ· ⲃⲩⲗⲑ· ⲁⲥⲗⲉ· ⲯⲣⲗ
[ⲡ]ⲁⲍ ⲁⲍ· ⲭⲡⲗ· ⲣⲡⲧ· ⲁⲯⲣⲗ· ⲃⲗ ⲯⲣⲃ· ⲩⲡⲗ·
ⲁⲯⲫⲍ· ⲩⲗⲃ· ⲩⲏ· ⲁⲯⲗⲗ ⲭⲓⲃ· ⲣⲗⲉ·
ⲁⲡⲟ ⁘—

no harmful thing of the adversary shall fall upon that house,

and no device whatsoever of evil men shall prevail against it. Now, let every man who shall have written [a copy of] the Covenant (i.e. the New Testament) keep it carefully as a phylactery, and not lay it in a place wherein there is any unclean thing, for mighty is the power of these wonderful Names. And when the angel of the Lord had said these things unto me he brought me down upon the earth, and I John stood upon the Mount of Olives, and he went up into the heavens. And I marvelled exceedingly at the things which had been revealed unto me, and I ascribed glory to God and to His great Archangel Michael.

These are the things which I found in Jerusalem in the house of the mother of Proclus, the disciple of John the Evangelist; and I, your father Timothy, returned to my city Rakote in great joy. Now therefore, O my beloved, inasmuch as we have heard these great and imperishable | [words] from Fol. 74 *a* the mouth of the angel, according to the testimony which ⲣⲙⲏ the Evangelist hath borne to us, be not apathetic in shewing mercy to the poor and to those who are needy, each one of you according to his ability, in the name of the Archangel Michael. Through the supplication of Michael we obtain this great freedom of speech before our Saviour. We, miserable sinners that we are, obtain through the supplication of Michael the waters of the river Nile, and the dew, and the rain. We obtain through the supplication of Michael a fine climate, and the growth of the fruits of the earth. We obtain through the supplication of Michael sweet spiritual foods. We obtain through the supplication of Michael the wine which we drink, and the other kinds of sweet spiritual foods, and all the rest of the drinks which we drink to the love of God. If thou wishest to make the name of Michael protect thee in every temptation, write thou the name of Michael upon the four corners of thy house, inside and outside. And also write it upon the edge of thy garment so that it may protect thee from every evil which shall rise up against

thee, both that which is hidden and that which is manifest. Write thou the name of Michael upon the table at which thou
Fol. 74 *b* eatest, ...[1] [thy] bread, [and] it will make it ....[1] | Write
ⲡⲁⲉ it also upon the platter wherefrom thou eatest, so that it may give sweetness to thy mouth and satisfaction. Write it also upon the cup wherefrom thou drinkest, in order that it may bring thee joy and gladness without drunkenness and arrogance; there must be no drunkenness. When we drink wine we should sing psalms and make a merry noise, according to the words of Paul: 'He who would rejoice, let him sing psalms.'[2] Who is mighty in his strength and in his wisdom except Him concerning Whom the Psalmist saith, 'The Lord hath risen up like a man from sleep, and like a mighty man drunk with wine?'[3] The righteous man Noah was drunk with wine, even as the Scripture saith, 'He planted a vineyard, he ate of the fruit thereof, he became drunk.'[4] When a man drinketh wine, and becometh drunk, he uttereth obscene and foul words, nay, more than this, he committeth fornication, or doeth disgraceful and bold and impudent deeds, and he staggereth about from one side of the road to the other in the market-place and streets of the city. Such is the man who is drunk indeed, and who is full of disgrace, and our holy fathers knew of the danger of wine before they gave us admonitions about it; do not, under any circumstances, O my beloved sons of the Holy Church, [get drunk]. For this matter (or, habit) clingeth ....[1]

[One line wanting]

Fol. 75 *a* ....[1] | Let us keep watch over our feet at all times, and pray
ⲡⲓ with our faces cast down to the earth, and let us make entreaty, saying, 'O Archangel Michael, abase thyself before the Good Father that He may forgive us our sins and our transgressions. We beseech thee, O Michael, to make supplication to the Master, the Christ, on our behalf, so that He

[1] Text mutilated.
[2] Eph. v. 19; Jas. v. 13.
[3] Ps. lxxviii. 65.
[4] Gen. ix. 20, 21.

may bless our days, and [give us] peaceful years. O our helper, Michael, entreat Him Whose mercy is according to His desire, the God of the universe, so that He may make the storm which [is blowing] over us to sink to rest. O compassionate Archangel Michael, make entreaty to the Lord for us that He may bring up the water in the river Nile, and that God, the Compassionate, may open unto us His right hand, which is full of good things of all kinds and which giveth food unto all flesh, even as it is written, 'When Thou openest Thy hand they shall become filled with Thy goodness.'[1] O Archangel Michael, Commander-in-Chief of the armies of the Lord, entreat God the Merciful One to keep guard over and to bring up our little sons until they arrive at a full and perfect state of manhood. We beseech thee, O Archangel Michael, of thy compassion to make supplication on our behalf to the Father, Who forgiveth, that we may be guarded from every temptation of the Adversary, and that He may permit us | to repent, and that we may be saved before we Fol. 75 b
bring to an end our life in lying vanities. ⲡⲛⲁ

I beseech you, O beloved brethren, O Christ-loving congregation, to withdraw yourselves from injustice of every kind, and from slander, and impurity, and envy, and hatred, and strife, and theft, and enmity, and slaughter, and fornication, and pollution, and uncleanness, and guile. And ye must make haste to lift up your hands and your souls, and to go with boldness, and with purity, and with honest intent to the Commander-in-Chief of the armies that are in the heavens, that is to say, Michael. And may it happen unto us, O brethren, that as we gather ourselves together in this holy place on this great festival this day, even so He may gather us together in His kingdom, and that having made us all worthy we may hear that blessed voice, saying, 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared

[1] Ps. civ. 28.

for you from the foundation of the world,'[1] through the grace and love of man of our Lord Jesus the Christ, to Whom be all glory and honour, which befit Him, and His Good Father, and the [Holy] Spirit, [life-giving and consubstantial, for ever and ever. Amen.]

COLOPHON

Fol. 76 *a* [ⲡⲛⲏ] [This book was copied] through the zeal and care of the most God-fearing deacon whose name God knoweth. He provided the money for the copying of the volume of this book by his own labour, and he had it written, and he gave it to the shrine of Apa Aaron in the mountain of Tebô (Edfû), so that the God of this blessed and righteous man Apa Aaron, and of the Patriarch and Apostolic Archbishop Athanasius, and of the Archangel Michael, might bless our God-loving and charitable [deacon] with every perfect and spiritual blessing, even as He blessed our Fathers, the Patriarchs Abraham, Isaac, and Jacob, from whom all the nations have received light, and that He might deliver and save him from all the wiles of the Devil, and from all the evil designs of wicked men, and gird him about with patient endurance. And after the stablishing (?) of this festival of the saints which he hath commemorated may he receive favour from their King, the Christ, and may they cause him to be worthy to hear the voice which is full of joy and gladness of every kind, saying, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. Zamen (*sic*). So be it! Amen. Amen.

Fol. 76 *b* [ⲡⲛⲉ] | It was written on the twenty . . . . . day of the month Epêp, in the seven hundred and eighth year of the Era of

[1] Matt. xxv. 34.

Diocletian (i. e. A. D. 992), by . . . . . .[1] [Zôkratôr] . . . . . .[1] the least of all men, the son of the blessed Archdeacon Joseph. Pray for me a sinner.

I, Zôkratôr, the least of all men, the son of the blessed Joseph, the archdeacon of the city of Snê (Asnâ), may God give him rest! beg you to remember me, of your love, O my fathers and brethren. Behold my repentance. Entreat ye God on my behalf that He may forgive me a few of my sins, which are exceedingly many, and that He may lead me henceforward in the right way, according to His holy and blessed wish. And do ye yourselves forgive me all my blunders, because I am not very learned, and I only received my instruction from the school teachers. Behold my repentance. Do an act of grace and forgive me.

In this year wherein we have written this volume, which is the seven hundred and eighth year [of the Era of Diocletian] (i. e. A. D. 992) and the three hundred and seventy-second year of the Saracens (i. e. of the Era of the Hijrah = A. D. 982), a great miracle took place in connection with the rise of the river Nile. On the fifteenth day of the month of Mesore,[2] we were taxed (?) on a cubit of water, but afterwards it (i. e. the flood) . . . . . until it . . . . . two cubits. Thus through the prayers which Saint Mary, the Lady of us all, made on our behalf, God visited us through His compassion towards [us] . . . . . Mesore . . . . . .[3]

[1] Text mutilated.
[2] August 8.
[3] I do not understand exactly what happened.

ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

Fol. 1 *a* ℣ THE DISCOURSE WHICH SAINT JOHN CHRYSOSTOM, THAT IS TO SAY, HE OF THE TONGUE OF GOLD, ARCHBISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING THE HOLY ARCHANGEL RAPHAEL, ON THE DAY OF HIS FESTIVAL, WHICH IS CELEBRATED ON THE FOURTH OF THE EPAGOMENAL DAYS.[1] THIS DISCOURSE WAS PRONOUNCED IN THE SHRINE THAT HAD BEEN NEWLY BUILT BY THE GOD-LOVING EMPEROR ARCADIUS IN THE NAME OF THE HOLY ARCHANGEL RAPHAEL IN THE SOUTHERN PART OF THE CITY. AND AFTER THE DEDICATION IN THE FOLLOWING YEAR, THE GOD-LOVING EMPEROR CAME TO PRAY AND TO BOW DOWN IN THE NEW SHRINE WHICH HIS BROTHER HAD BUILT, AND HE (CHRYSOSTOM) CONSECRATED IT. AND THE PIOUS EMPERORS HONORIUS AND ARCADIUS WERE IN ACCORD, AND THEY INVITED THE GREAT JOHN CHRYSOSTOM TO PRONOUNCE A FEW WORDS OF LAUDATION ON THE HOLY ARCHANGEL RAPHAEL. AND THE HOLY CHRYSOSTOM, OR RATHER, THE HOSTEL OF THE HOLY SPIRIT, UTTERED THIS DISCOURSE. AND HE RELATED A FEW OF THE MIGHTY DEEDS, AND SIGNS,

[1] August 27.

AND MIRACLES, WHICH TOOK PLACE THROUGH THE HOLY ARCHANGEL RAPHAEL, AND EXPLAINED WHEREFORE HE WAS CALLED THE REED OF THE SPIRIT. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED TOGETHER. BLESS US. AMEN.

My beloved, 'the angel of the Lord encampeth round about them that fear Him and delivereth them,'[1] and in very truth the holy Archangel Raphael did encamp round about those who fear Him, [that is to say, the family of] Tobit, and delivered him. And again the Scripture saith, 'He will give His angels charge concerning thee, that they keep thee, and bear thee up on their hand, lest thou strike a stone with thy feet.'[2] For in truth the Lord did give His holy Archangel Raphael charge concerning Tobias, the son of Tobit, to keep him in all his ways, 'lest thou strike a stone with thy feet.' When the husbands of Sarra (Sara) struck a stone, and fell down,[3] He sent His word and healed them, and delivered them out of all their tribulations. The Psalmist David saith, 'Verily God sent His word,'[4] that is to say, His great Archangel Raphael. He healed Sarra, the daughter of Raguel, of the cruel disease of barrenness, and delivered her from the revilings of the servants of her | father, according to the word of the holy Apostle Paul, who said, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[5]

Fol. 1 b ḃ

Fol. 2 a [ए]

My beloved, when I think of the loving-kindness of God towards man, which is very great, and especially towards the righteous, I marvel exceedingly. Now the righteous Lord, even as it is written, 'putteth away the sins of the sinners,' even as hath been said by the mouth of the Lord, which

[1] Ps. xxxiv. 7. [2] Ps. xci. 12. [3] Tobit iii. 8; vi. 13.
[4] Ps. cvii. 20. [5] Heb. i. 14.

cannot lie, 'There is joy in heaven before God and His angels over a sinner when he repenteth.'[1] In truth the holy angels merit honour, and it is meet especially for us to rejoice with them. Now it is the righteous who minister unto them, through the command of the Creator God Almighty, with willingness and trembling. The blessed angels rejoice in the conversion of sinners, and they also minister unto the righteous with exceedingly great gladness. Even so is it with a king of [this] earth. When a tyrant,
Fol. 2 *b* or an arrogant oppressor, riseth up | in his province, and
ⲁ committeth lawless acts and doeth deeds of aggression, the king straightway meditateth in his heart, saying, 'By what means can I put down this tyranny?' Then he summoneth to him one of his chief captains in whom he hath confidence, and he dispatcheth him to depose the adversary of the king. And when the captain hath done this he returneth to his lord with joy and gladness, the tyrant of yesterday being vanquished and lashed to his horse. Then doth the joy of the king rise up, because his enemy hath fallen before his general, and he bestoweth upon his chief captain honours and gifts which are greater than any which he hath ever bestowed on any one before. And in this manner doth the man-loving God act in this world.

Now Michael, and Gabriel, and Raphael are they who are the greatest of all the angelic hosts. As concerning this Michael, God sent him in primeval time, and he smote the Old Serpent, that is to say, Satanaêl, and he vanquished him, and bound him in fetters for one thousand years, and because of this God bestowed upon him this great and exalted position. And as for Gabriel, because of his faculty of
Fol. 3 *a* knowing things beforehand, the Lord, | and His Father,
ⲉ and the Holy Spirit decided that he should go to the Virgin with the good news. Raphael [goeth] to the righteous men,

[1] Luke xv. 7, 10.

and serveth them, and acteth as guide to them, and healeth them [of their sicknesses], and [it belongeth to him] to bind the wicked demon Asmodeus with fetters. For God hath appointed unto each of the angels the work which is associated with the meaning of their names. Michael He appointed to act as a minister to men [before Him] because of his faculty of watchfulness (or, keeping awake). If thou wouldst translate [the name] Michael [its signification is] 'The Compassion of God Almighty'. [The name] Gabriel [meaneth] 'God and man', and for this reason God made him the minister and the messenger of the good tidings of what God is about to do unto man. The meaning of [the name] Raphael is 'God Who guideth men'. And God gave unto these angels these names through His foreknowledge of those who were about to be before they came into being.

And now let us return to the subject of the discourse and speak about Tobit, the son of Tobiel. Tobit saith, 'I Tobit was walking | on the road at midday. Righteousness was Fol. 3 *b* ר
in my hands at all times all the days of my life.' Verily Tobit was a traveller on the ways of truth, and a doer of charity with a benevolent mind, and the son of Tobiel gave first-fruits and tithes to the house of God. For this reason the Devil became envious of him, and made him blind. God Himself saith by the mouth of the holy Prophet David, 'Behold, I have become old, and I never saw a righteous man whom God had forsaken.'[1] Subsequently God sent His holy Angel Raphael, and he bestowed upon him the light of his eyes. And also, when he wished to send his son Tobias into a region afar off, He made the good angel to act as his guide.[2] And in the place whereunto he departed he healed Sarra, the daughter of Raguel, and bound the demon Asmodeus with fetters. Thus he filled the house of the poor man with joy, and the house of the rich man he filled with

[1] Ps. xxxvii. 25. [2] Tobit v. 4 ff.

gladness, and the house of chiding and abuse[1] he filled with singing and music, and he made the grief and sighing
Fol. 4 a of Raguel[2] to flee away. | And he wiped away also the tears
ר from the eyes of Sarra, and took up her prayers to the Seventh Heaven, to God Almighty.

For, O my beloved, this [Raphael] is a good angel, he is a minister, he is a flame of fire, he is a spirit, he is a faithful guide, he is incorporeal, he is also an archangel. He is a good servant (?), he is a wakeful watcher (?), he is a workman who is to be trusted. He is a physician who healeth and accepteth no fee. All these things which I declare unto you this merciful archangel doeth at the command of his Handicraftsman, God. And if ye wish to know, O beloved brethren, how it is that all these names are applicable to this compassionate archangel, I will make the matter manifest to you. Now I have already told you that the [arch]angel is a good being. Behold, his loving-kindness manifesteth itself openly, because the archangel serveth [man with] obedience, even to the preparation of food for him. He is a man, he is a minister who standeth before the deathless King, the Christ. |
Fol. 4 b He ministereth at His command, according to the word of the
ה sweet-smelling tongue of Paul, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[3] Thou seest the faithful testimony! He is a spirit, according to the prophecy of David, saying, 'Who maketh His angels spirits'[4]; he is a flame of fire, even as it is written, 'His ministers a flame of fire.'[4] He is a guide, and therefore he guided Tobias in a foreign land, without any injury whatsoever.[5] He is a chief cook, for he cooked the fish for the young man.[6] He is an angel. He is a master of the bridal ceremonies, for he spake unto Tobias, and he made a marriage.[7] He is a being without body, for he tasted no food whatsoever all the days wherein he was

[1] Tobit iii. [2] Tobit xiv. 12. [3] Heb. i. 14. [4] Ps. civ. 4; Heb. i. 7.
[5] Tobit v. [6] Tobit vi. 5. [7] Tobit vi. 10.

travelling with him. He is a messenger, for he made supplication to the Treasury of Compassion, the Christ, on behalf of Tobit and Tobias | his son, and Sarra. He was a . . . . . Fol. 5 a
when Tobias was in the bride-chamber.[1] He took a camel[2] ϴ
to Ecbatana and brought back silver. He is a physician, for he healed the eyes of Tobit,[3] who was a charitable man, for he said unto his son, 'According to what thou hast, and according to thy superabundance, do acts of charity, for charity delivereth a man from death.'[4] He is a Commander-in-Chief, for he bound Asmodeus in fetters. He is an unpaid [minister], for he would not take the hire which had been agreed upon with him.[5] He is a good servant, for he performed service for all those who needed it from him. He is a [faithful] minister, for he stood before him and served like a loyal servant. O how deep is the sea of the compassion of God! O how great is the obedience of this archangel, who standeth before the Lord of Hosts, and standeth [as] ever a man to serve!

Now therefore, permit us, O my beloved, to bring forward | and to declare unto you a few matters concerning this mar- Fol. 5 b
tyrium wherein we are gathered together in the name of ῑ
the archangel. It happened to me one day, when I John was celebrating my Eucharist at the sixth hour, that a great light rose up in the house wherein I was, and, behold, a young man with an exceedingly beautiful countenance came in to me. He was enveloped in great splendour, and he had a staff of gold, surmounted by a cross, in his right hand, and he called unto me three times, saying, 'John, thou reed of the Holy Spirit! John, thou tongue that healeth the souls which have been shattered by sin! John, thou tongue of the speaker who is able to persuade God in the Seventh Heaven!' And when I heard these words I was troubled, and I fell down at

[1] Tobit vi. 16; viii. 2.
[2] Two camels, Tobit ix. 2.
[3] Tobit xi. 7, 8.
[4] Tobit iv. 8–10.
[5] Tobit hired him at the rate of a drachma per day (Tobit v. 14).

his feet that I might worship him. And he took hold of my hand, and raised me up, and said unto me, 'Fear not. Do not [worship me], for I am thy fellow servant, but worship
Fol. 6 a God.' And I said unto him with fear and trembling, | 'Who
ⲓⲍ art thou, O my lord, who art enveloped in such great splendour? I have never seen any one like unto thee.' And he removed fear from me, and he said unto me, 'I am Raphael, one of the Seven Archangels. I am Raphael whom my Master joined to Philotheus, and I presented him and his father and his mother to the Christ Jesus. I am Raphael the archangel, and the Christ gave thee into my hand from the time when thou wast a child. And moreover, from the time when thou wast born until this day, I have never left thee for an hour, or for half an hour, or even for the twinkling of an eye. And I will never leave thee until the day [cometh] when I shall take thee to the King, the Christ. He gave thee into my hand when thou wast spotless. [I was with thee] in the house of the learned man who taught thee letters, and also when thou didst make thy passage by sea to Athens and
Fol. 6 b Bêrût, into which cities thou didst enter. | I walked with
ⲓⲏ thee and I prepared the path whereon thou wast to travel, and I prepared for thee the instruction which was peculiarly suitable for thy mind and heart, even as the husbandman prepareth his seed beforehand, and diggeth his furrows in the water.[1] And now, be strong and prevail. Fear thou not, O thou marvellous confessor, for I am not one to strike fear into souls; on the contrary, I am one who giveth comfort unto souls, for I am called by my fellow angels, "The merciful angel." Be strong, let thy heart be bold, and fear thou not, for I am not associated with disturbance, but with peace. Now therefore, O John, behold the Emperor Arcadius will ask thee about a matter which concerneth me, for he would like to build a martyrium in my name. Encourage him with

[1] i. e. who clears out the furrows for the seed whilst the irrigation or flood water is still on the land.

thy softest speech, for it is written, "The tongue of the righteous man is more excellent than gold and silver"[1]; and make him to be happy in the building of my shrine. When thou shalt consecrate my shrine and the gifts of great price and beauty which the God-loving Emperor shall give | unto it (?) . . . . . [2] Declare these words unto the pious Emperor . . . . . [2] the Christ . . . . . [2] the Holy Spirit, which is like unto a sweet odour that floweth from his mouth. Be of good cheer, and the peace of the Father, and of the Son, and of the Holy Spirit be with thee.' And when he had said these things unto me he went up into heaven with great glory. Fol. 7a [ⲓⲍ]

And I John neither ate nor drank that day because of the joy which was in my heart through the archangel's talk with me. And it came to pass on the following day that the pious Emperor Arcadius came unto my lowliness in the Patriarch's house and received a blessing from my hand. And I said unto him, 'Sit thou down, O lover of the Christ,' O thou who art troubled in thy mind about the building of the shrine of the holy Archangel Raphael, whose gracious remembrance [of the saint] driveth away sleep from thee, whose remembrance of the service of the saints maketh thee to forget the enjoyment of the Empire. | Blessed (?) [art thou who . . . . . .[2]] that which is good, ...[2] shall be unto thee. In very truth is fulfilled in thee the word of the ineffable Paul, "Minister to the saints"[3]; and again, "God is not unjust to forget your labour, and the love which ye manifest in His Name."'[3] And when I had said these words unto him the blessed Emperor [was astonished] for a long time. And he answered and said unto me, 'We are blessed, O Israel, because the things which are pleasing unto God are manifest unto us. And blessed are we also because God hath raised up unto us such a spiritual father as thyself. Verily thou art an angel who dost walk upon earth with men. Fol. 7b [ⲓⲏ]

[1] Cf. Prov. viii. 10, 19. [2] Text mutilated. [3] Heb. vi. 10.

Furthermore, in thee is fulfilled the word of David, the holy psalmist, saying, "The generation of the upright shall receive blessing."[1] Furthermore, O my holy father, behold for many days my heart hath been troubling me concerning the building of the shrine of the holy Archangel Raphael. I swear by thy holy prayers that I have not slept at all during the past night because of this matter. Behold, behold the Spirit . . . .

[About sixty-four pages wanting]

[1] Ps. cxii. 2.

THE APOCALYPSE OF PAUL

(Brit. Mus. MS. Oriental, No. 7022)

| . . . . before it, saying unto it, 'O thou most wretched soul! Fol. 24 *a*
The evil things which thou doest by day and by night I take ⲟ̅ⲑ̅
daily into the presence of God, not through [my] will, but through the Will of God, Who commanded me, saying, "Cease not to minister unto them. Perhaps they will turn and repent." Behold, I have made myself a stranger unto thee this day. Let us [go] to the Judge of Truth.' And its spirit came forth from it, saying, 'O thou wretched soul, thou didst not give me rest during my little time which I passed in sojourning with thee. Or, O thou wretched soul, didst thou endure . . . . . or did thy heart turn? The breath of the breath of life of God was in thee. Let us [go] to the presence of the Judge of Truth. I will never forgive thee; and I have made myself a stranger unto thee this day, and do thou do likewise [to me].' Thus the spirit of the soul abuseth it (i. e. the soul), and its angel afflicteth it, and as soon as it standeth up the Powers shall snatch it up into heaven, [and inflict upon it] suffering after suffering. And sluggishness shall come forth from it, and scandal-mongering, and the spirit of rapine. And as for the Powers of the Darkness, some have the faces of lions and wear plates of armour filled with fire,

and have slaughtering swords in their hands. Some have the faces of bulls, and their hands are like unto the hands of men,
Fol. 24 *b* and huge horns of fire project from their heads, | and the
ⲡ spears which they hold in these hands they drive into the souls of sinners. Some have the faces of bears, and their eyes shoot out fire on all four sides. There is fury in their faces, and there are huge iron butchering knives in their hands, and they are ready to crush the souls (?) of the ungodly before they come forth from the body, and to inflict upon them sufferings during the agony of death. Some have the faces of serpents, and have smoke issuing from their mouths, and fumes, and fire. Some [have the faces of] ravens, and hold in their hands saw-like weapons wherewith they torture souls. Some have the faces of vipers, and have spears like unto those of fishermen, which they are ready to drive into the souls [of sinners], and to torture them with pitiless cruelty. Some have the faces of asses, and are arrayed in black armour, and hold in their hands shearing knives of fire which they thrust into the souls [of sinners] in furious anger. Some have the faces of crocodiles, and have in their hands huge knives, with which they secretly lop off the limbs of the souls [of sinners]. Some have the faces of wild beasts, and tongues of fire which project from their mouths, and their teeth are of iron. Those who are there seize the souls, and when they have chewed them up in their mouths they swallow them straightway; and afterwards they vomit them into
Fol. 25 *a* . . . . . .[1] | and others chew them up and swallow
ⲡⲁ them, and some of these give what they have chewed in turn unto others, [for] they are pitiless towards the souls of sinners.

Then the Powers of Darkness go to the soul, and they say unto it, 'Whither wouldst thou go, O wretched soul? Wouldst thou go to heaven? Tarry hither that we may

[1] Text mutilated.

see what is in thee. If thou dost not, no holy helper will accompany thee.' And I heard a voice up in the height, saying, 'Bring up hither this wretched soul, in order that it may know that the God Whom it hath despised doth exist.' And immediately the soul entered into heaven I heard angels and archangels who were in number tens of thousands of tens of thousands, saying, 'Boast not thyself, O soul, of all the works which thou hast done in the world.' And straightway the mouth of the soul was closed, and it was unable to utter a single word before God. And its angel said, 'Weep with me, O my fellow angels, because no rest shall be given unto the soul wherewith I sojourned.' And the angels answered and said, 'Away with it! Away with it! For from the moment wherein we saw it there hath been a foul smell in our midst.' And they took away the soul to enable it to pay worship unto the God Who created it in His own image and likeness. | And its angel made a sign, saying, 'O Lord God Fol. 25 b
Almighty, I am the angel of this soul, and I brought unto Thee ⲡⲏ
its deeds, both those belonging to the day and those belonging to the night; judge it according to its judgement.' And the spirit of the soul said, 'I am the spirit, the breath of life which sojourned with it; judge it according to its judgement.' And the voice of God came unto the soul, saying, 'Where are all the good works which thou shouldst have done? Have I separated Myself even from the unrighteous for a single day, and did not My Son speak unto the righteous and unto all My chosen ones?' And the mouth of the soul was closed, and it could not find a word to utter. And the voice of God came, saying, 'There is no acceptance of persons before God, and the Judgement of Truth is what shall be. He who hath done what is truth, unto him shall truth be done. He who hath shewn mercy, unto him shall mercy be shewn.' And they shall give the soul into the hand of Aftemeloukhos, the Angel who is over the punishments, and he shall cast it into

the outer darkness, the place wherein there is weeping and gnashing of teeth, until the day of the Great Judgement. And I heard the voices of the angels and the archangels, saying, 'Righteous art Thou, O Lord, and Truth is Thy Name.'

Fol. 26 *a* ⲡⲅ And afterwards I Paul looked, and I saw | another soul which had just been brought forth from the body, and two angels held it. And it was weeping and crying out, saying, 'Have mercy upon me, O Judge! This day is the seventh day since I died and was given into the hands of these two angels; but whither they are going to take me I know not.' And the Judge answered and said, 'What didst thou do in the world? Assuredly thy deeds were without mercy, for thou hast been given over into the hands of those who have no mercy. Thou hast not done that which is upright, and that which is upright will not be done unto thee in the hour of thy necessity. Confess the sins which thou hast committed in the world.' And the soul answered and said, 'Lord, I have not committed sin.' And when it had said, 'I have not committed sin,' the Judge said unto it, 'Dost thou think that this place is like the world, wherein each man committeth sin, and hideth his sin from his neighbour? When [souls] appear before the throne of God, the sins of each man, as well as his good deeds, become manifest.' And at that moment the mouth of the soul was stopped, and it was unable to find a single word to utter. And I heard the Judge of Truth saying, 'O angel of this soul, come into the midst.' And at that moment the angel came into the

Fol. 26 *b* ⲡⲍ midst, | with the bill of indictment of its sins in his hand, and he said, 'My Lord, the sins which this soul hath committed since its youth are in my hand; dost Thou wish me, O my Lord, to recite its sins from the time when it was ten years old?' And the Judge said unto the angel of the soul, 'O angel, I do not seek to know what sins it hath committed since the time when it was ten years of age or fifteen; on the

contrary, I only ask thee concerning the sins which it hath committed in this year, the year in which it died. I swear unto thee by Myself, and by My angels, and by My hosts, that if the soul repented in that same year in which it died, I will forget all the sins which it committed in the time that preceded it.'

And God called Uriêl and Suriêl, and said unto them, 'I wish you to bring these souls into the midst'; and straightway they brought them, and the soul looked at them, and recognized them. And God the Judge said unto the soul, 'Dost thou know these [souls] who have been brought into My presence?' And the soul answered and said, 'Yea, my Lord.' And God said unto the soul, 'What didst thou do unto them?' And the soul said, 'A year hath not yet passed since I slew [this soul], and shed its blood on the earth. And this other soul I slew by means of fornication. I took everything which it had by violence, | and I rewarded Fol. 27 *a* it with a multitude of evils instead of all the good things ΠΕ which it had done unto me.' And the Judge answered, saying, 'If a man doeth violence to another man, and the man dieth, watch is kept until the man who hath done the violence cometh, and then they (the two souls) are presented before the Judge of Truth so that each one may receive according to his works.' And I heard a voice saying, 'Give this soul over into the hand of the governor of the abyss of Amente, and let him torture it until the day of the Great Judgement.' And I heard the tens of thousands of tens of thousands of the angels praising and blessing God, saying, 'Righteous art Thou, O Lord, and true are Thy judgements.'

And the angel answered and said unto me, 'O Paul, thou chosen one of God, hast thou seen all these things?' And I said, 'Yea, my lord.' And he said unto me, 'Follow thou me now, and I will take thee and shew thee the place of abode of all the angels.' Then I went with the angel, and

he took me to the Third Heaven, and he set me by a gate, and I saw that that gate was of gold throughout. And I saw two pillars of gold before the gate, and there were tablets
Fol. 27 b of gold, which were full of (i.e. covered with) writing | upon
ⲡⲉ the pillars. And the angel turned and said unto me, 'Blessed art thou, O Paul, for they shall take thee inside this gate. It is not permitted to every one to enter inside it, [and none doeth so] except the fortunate, and the innocent, and those who have in them no wickedness whatsoever.' And I said unto the angel, 'What are these things which are written upon these tablets?' And he said unto me, 'These are the names of all the righteous who serve God with all their heart.' And I said unto the angel, 'My lord, are their names really written in heaven before they have come forth from the world?' And the angel answered and said unto me, 'Not only are the names of those who serve God with their whole heart [written] in heaven, but the form [of each of them] is in heaven, and the angels recognize it, and they say, "This is [the form of] the man who serveth God with his whole heart," before he leaveth [this] world.'

And when the gate was opened, behold, an old man, whose face shone like the sun, drew nigh unto me straightway, saying, 'Hail, Paul, thou beloved of God!' And he smiled and [kissed] me at first, but afterwards he ceased to smile, and he wept. And I Paul was troubled, and I said unto
Fol. 28 a him, 'My father, wherefore dost thou weep?' | And he
ⲡⲍ answered and said unto me, 'I am distressed in heart because of this name of "man". Many are the promises of God and His good gifts, but not very many men shall partake of them.' And I said unto the angel, 'Who is this, my lord?' And the angel answered and said unto me, 'This is Enoch, the scribe of righteousness.' And immediately I had passed inside that place I saw another being, namely, Helias (Elijah), who came and saluted me, and he was smiling; and

afterwards he ceased to smile, and he wept. And he said unto me, 'O Paul, come and see, for the labours which thou hast wrought for mankind have been accepted from thy hands. Many are the good gifts of God and His promises, but not very many men shall partake of them; for only at certain seasons, and at certain times, one by one are they fit [to enter] these places.' And the angel answered and said unto me, 'The things which thou hast seen in this place thou shalt not reveal [whilst thou art] in the flesh; but follow thou me, and I will shew thee that which thou mayest make manifest.'

And he brought me out from this gate, and took me to the Second [Gate], and he led me into the firmament, and took me to the place where the sun riseth. And I looked and I saw | the foundations of heaven which were [resting] upon Fol. 28 *b* a river of water, and the river of water was encircling the ΠΗ whole world. And I said unto the angel, 'My lord, what is this river of water which encircleth all this world?' And he said unto me, 'This is the river "Ocean".' And immediately I had gone beyond Ocean, I discovered that it was the light of the sun that illumined that country, and that the country was seven times brighter than silver. And I said unto the angel, 'What is this place?' And he said unto me, 'This is the country of inheritance. Hast thou never heard [the words], "Blessed are the meek in spirit, for it is they who shall inherit the earth?"[1] When the souls of the righteous come forth from their bodies to meet God they are placed in this country.' And I said unto the angel, 'Shall this country then appear after a time?' And the angel answered and said unto me, 'When the Christ shall appear in His kingdom, this country [also] shall appear above this, like a breath of the dew. God knoweth all His saints, and the Christ shall reign over [them] for a great number of years, and they

[1] Matt. v. 5.

shall eat of the good things of the country, the which I shall now shew you.'

Fol. 29 *a* ⲡⲉ And | I looked out on that country, and [I saw] a river flowing with milk and honey, and on this side of the river and on that were growing trees that were laden with fruit. And I looked to the east, and I discovered every kind of thing which God had created in that place. I saw palm trees growing there, and each one was wholly different from the other; some of them were thirty cubits in height, and some of them twenty, and some of them ten, and the ground whereon they were growing was seven times whiter than silver. From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, and there were ten thousand clusters on each branch, and there were ten thousand dates in each cluster. And thus was it also with the vines. Each vine had ten thousand branches, and each branch had upon it [ten thousand] bunches of grapes, and each bunch had in it ten thousand grapes. And there were other trees there, tens of thousands of tens of thousands of them, and their fruit was in the same proportion. And again I said unto the angel, 'My lord, why is it that the fruits of these trees are tens of thousands of tens of thousands in number?' And he answered and said unto me, 'O Paul, thou beloved of the Christ, God giveth with all His heart unto those who are appointed to receive them (His gifts), that is to say, those who have suffered wrongfully for His Name's sake.' And again I said unto the angel, 'My lord, are these the promised things which [God] hath

Fol. 29 *b* ϥ prepared | for His saints?' And he said unto me, 'There are things which are seven times better than these. I testify unto thee, O Paul, that when the righteous come out of the body, and see the promised things of God which have been prepared for them, they are wont to heave sighs and to weep, saying, Wherefore did the matter come forth from our mouths, or why was I angry with my neighbour one day?'

And I said unto the angel, 'My lord, are there then other promised things which are superior to these?' And the angel said unto me, 'These promised things appertain to the world, and they are kept for men of holy marriage; but those who are chaste and are virgins shall receive the things which are seven times more splendid. As for the things which are there, I will shew them all to thee.'

And he took me to the eastern side of the river of good things, and I looked and I saw that the water of this river was very much whiter than milk, and I said unto the angel, 'My lord, what is this?' And he said unto me, 'This is the Archêerousa Lake.[1] The City of the Saints which the Father built for His Only-begotten Son Jesus, the Christ, lieth to the east of all these. It is not permitted unto every man to enter therein. And the Archêerousa Lake hath been placed on this road for the following reason: If a man who is a fornicator or a sinner turneth away [from his sin] and repenteth, and bringeth forth fruit meet | for repentance, when he cometh Fol. 30 a
forth from the body he first of all worshippeth God, and ⲫⲁ
then he is delivered over into the hand of Michael, and he washeth himself in the Archêerousa Lake, and he is then taken into the city to those who have never committed sin.' And I Paul marvelled, and I blessed God because of the things which I had seen. And the angel said unto me, 'Follow thou me, Paul, and I will take thee into the city of the Christ.' And when we had arrived at the Archêerousa Lake he made me embark in a ship of gold, with a prow of silver, and cordage and tackle of gold, and sails of silver; and the ship was inlaid with precious stones, and it was manned by three thousand angels. Then the angels sang to me, and they took me into the city of the Christ, and those who were in the city came forth to greet me with great joy. And I saw

[1] ⲁⲣⲭⲓⲉ ⲗⲓⲙⲛⲏ (p. 537, l. 28), ⲁⲣⲭⲏⲉⲣⲟⲩⲥⲁ ⲗⲓⲙⲛⲏ (p. 563, l. 25), ⲁⲣⲭⲓⲉ ⲗⲓⲙⲛⲏ (p. 563, l. 30), ⲁⲣⲭⲏⲉ ⲗⲓⲙⲛⲏ (p. 564, l. 1) = Ἀχερουσία λίμνη, a lake which was supposed to be connected with the Underworld.

the city of the Christ, which shone with light that was seven times brighter than that of the sun. It was built wholly of gold, and was encircled by twelve walls [built of] precious stones; and there was a tower built inside each wall, and the circumference of each wall was one hundred stadia. And I said unto the angel, 'My lord, how great is the stadium of God?' And the angel said unto me, 'The stadium is equal to one stage on the road (or, a day's journey). And in the interior of the city there is every .....[1] of this
Fol. 30 *b* world. And four rivers encircle the city. | The river on the
ϥϧ western side of the city is of honey, the river on the southern side of the city is of milk, the river on the eastern side of the city is of wine, and the river on the northern side of the city is of oil.' And I said unto the angel, 'What are these rivers which encircle the city?' And the angel answered and said unto me, 'The four rivers which encircle this city resemble the four rivers which are upon the earth. With that which floweth with honey the Phisôn is to be compared, with that which floweth with milk the Euphrates is to be compared, with that which floweth with wine the Geôn (Gihon) is to be compared, and with that which floweth with oil the Tigris is to be compared. And since the righteous do not seek to obtain their freedom upon the earth, and since they suffer hunger, and are athirst, and endure violence for God's sake, for this reason God giveth unto them the good things that are in this city ten thousandfold.'

And when I had gone into that city I found great trees growing before the gate of the city, and there was no fruit upon them, and nothing except leaves. And certain of the men who were under the trees were naked, and whensoever the trees saw a man they bowed themselves down [before him], and then raised themselves up again. And when I saw them
Fol. 31 *a* I wept. And I said unto the angel, | 'What is the matter
ϥϩ

[1] A few words seem to be wanting in the manuscript.

with these [men] that they are not allowed in this city?' And the angel said unto me, 'It is not meet to weep for these more than for all the rest of the world.' And I said unto him, 'What is the matter with these [men]?' And he said unto me, 'These are men who are specially set apart. They do works and they fast, but they are more proud than all other men. They make themselves out to be the only people who are justified, and they treat with contempt those who are their neighbours. If they feel the desire they give salutation to men; if they do not feel the desire they salute no man, no matter who he may be. If they feel the desire they open their mouths to men, and if they do not feel the desire to do so they do not open them. If any one [of them] doeth a favour to a man he exalteth himself over him, saying, "I am he who nourished thee with my goods."' And I said unto the angel, 'Is it not then pride which hath corrupted them, and which doth not permit them to go into the city of the Christ?' And he said unto me, 'Pride is the root of every evil. These have not made themselves like unto the Son of God Who came in humility.' And I said unto the angel, 'Wherefore do the trees bow themselves low and then raise themselves up?' And the angel answered and said, 'In times of old they were on [the earth], and they worshipped God, and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride which is in him.' | And I said unto the angel, 'How were they (the naked men) placed in front of the city?' And he said unto me, 'They were set in this place through the goodness of God. Furthermore, this is the road whereby the saints enter into the city. When the Christ, the King of the Worlds, shall appear at His [second] coming, all the righteous shall find favour with them (the saints), and they (the men) shall be taken into [the city] for a time, but they shall not enjoy full freedom in the same degree as those who have passed their whole time in serving God in all humility.' Fol. 31 b

And the angel drew me to the river which is to the west of the city. In the gate I found Isaiah, and Jeremiah, and Ezekiel, and Amos, and Micah, and the Lesser and the Greater Prophets, and they saluted me inside the city. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'This is the Road of the Prophets. Every man who loseth his soul for God's sake, and who doth not do what he willeth for the world's sake, when he cometh forth from the body he goeth into the presence of God, and worshippeth Him. And He delivereth him over into the hand of Michael, who taketh him into this city, [where] the Prophets salute him, saying, "He is our son, because he hath done the Will of God upon the earth; he shall inherit these things" . . .'

Fol. 8 *a* the good . . . . of the Lord God took me to the river of milk
ϥⲉ which was to the south of the city, and I found all the little children whom Herod had slain for the sake of the Name of the Christ, and they all kissed me. And I said unto the angel, 'My lord, it is not permitted to every man to abide with these holy children, is it?' And the angel said, 'All those who keep their virginity, and are pure and without blemish, when they go forth from the body are taken to worship God, and they are then given into the hand of Michael, who bringeth them unto this place, and giveth them into the hands of this multitude of little children, who kiss them as their fellow members and brethren, and they receive an inheritance with them in the city of the Christ Jesus for ever.'

And [the angel] took me to the river of wine which is to the east of the city, and I found there Abraham, and Isaac, and Jacob, and they kissed me. And I said unto the angel, 'Who are these?' And the angel said, 'When all those who have received strangers hospitably go forth from the body, they depart to the presence of God, and worship Him, and He giveth them into the hand of Michael, who taketh them into the city. And all the righteous salute each man on

the way, saying, "O our son and brother, receive ye our hospitality. | Come ye and inherit the city of the Lord our God, each according to his work." And each man findeth men to take them into the city of the Christ Jesus, Jerusalem.' Fol. 8 b ϥⲉ

And I looked and saw certain men in the gate singing psalms and hymns, and ascribing glory to God, and they were rejoicing greatly. And I said unto the angel, 'Who are these?' And he answered, saying, 'These are they who went to God without the hypocrisy of men in them. All those who rejoice and sing psalms and hymns to God with their whole hearts are brought into this gate, and are set in this city, and they are placed with the saints who sing to the Christ always.'

And [the angel] took me into the middle of the city, to the Twelfth Wall (or, tower), and I found it to be the most splendid of them all. There was such great glory in that Wall that no being of flesh could describe the magnificence and splendour thereof. And I said unto the angel, 'Is there not in this place one part which is the best of all?' And the angel said unto me, 'O Paul, thou chosen one of God, behold, the Second Wall is better than the First Wall, and the Third Wall is better | than the Second Wall, and all the Walls are better, each than the preceding, up to the Twelfth Wall.' And I said unto the angel, 'My lord, make me to know the meaning of this matter, for I do not understand it.' And the angel said unto me, 'If there be any man in whom there existeth the least wish to slander, or to feel envy or pride, he is stripped of his honour in the city of the Christ.' Fol. 9 a ϥⲍ

And, moreover, I saw certain thrones of gold which were set about in divers places, and there were crowns of glory lying on the top of the thrones. And I looked and I saw the Twelfth Wall, and I saw . . . . . the thrones, the magnificence of which I cannot possibly describe. And I said unto the angel, 'My lord, who are they who shall sit in this place on these thrones?' And the angel said unto me, 'They

are the inept and useless men, and the simple-minded, who make themselves to be foolish for God's sake. They are those who know very little indeed of the Scriptures and the Psalms, in fact nothing except the passages which they hear from the Scriptures through men of God; nevertheless they perform many religious labours, their hearts being right with God. And the righteous who are within the city of the Christ marvel, saying, 'Look and see these ignorant folk who have no knowledge of the Scriptures, and how they have received
Fol. 9 *b* this great honour from God | because of their foolishness!'
ϥⲏ And I Paul saw in the midst of the city a large altar which was of very great height, and there was a man standing before the altar, and his face was shining like the sun, and there was a harp of gold and a psaltery of gold in his hand, and he was crying out 'Hallelujah!' and those who were on the gate and those who were on the Wall were answering him and crying out 'Hallelujah!' and the foundations of the city were shaken. And I said unto the angel, 'My lord, who is this who is so mighty?' And the angel answered and said unto me, 'This is David, the father of the Christ according to the flesh. And this [city] is the heavenly Jerusalem, and when the Christ God sheweth Himself in His kingdom, David the king must play music so that the righteous may answer him and cry "Hallelujah!"' And I said unto the angel, 'My lord, why is David the only one who playeth a harp, and why do not all the righteous [play harps]?' And the angel said unto me, 'The Christ, our Lord, sitteth on the right hand of the Father in the heavens, and David playeth to Him in the Seventh Heaven, according to the manner in
Fol. 10 *a* which he played upon earth. Without David the | Prophet it
ϥⲑ is impossible to offer up a sacrifice in any place. He playeth the harp over the flesh of the Christ and over His Holy Blood, according to the manner of his doing in heaven.' And I answered and said unto the angel, 'My lord, what is [the meaning of] "Hallelujah?"' And he said unto me, 'Paul,

thou master of the Church, rightly dost thou enquire concerning everything. Now the word "Hallelujah" is the Hebrew for "Give glory unto God, Who hath created everything"; and the interpretation thereof is, "Let us bless God together."' And I answered and said unto the angel, 'Then any man who saith "Hallelujah" blesseth God?' And he said, 'Yea, [and he also] saith, "Give glory to the Lord."' And I said unto the angel, 'Then he who saith "Hallelujah" hath no need to translate the word?'[1] And the angel said unto me, 'If a man be suffering from sickness there is no blame [attached] to him if he doth not make answer, and if he hath waxed old there is no blame [attached] to him; but if he be strong and vigorous, and he answer not, this man is arrogant and contemptuous, and he is unworthy to bless Him Who created him.'

Then he brought me out of the city into the middle of a wood, and from thence to the Acherausian Lake.[2] And he brought me through a good country to the river of milk and honey, and he brought me to the ocean that supporteth the sky, and he took me up into the sky. | And the angel said Fol. 10 *b*
unto me, 'Paul, Paul, dost thou know where thou art now?' ⲡ
And I said unto him, 'Yea, my lord.' And the angel answered and said unto me, 'Follow me, and I will shew thee where they take the souls of wicked men and sinners when they die.' And I went with the angel, and he took me to the place where the sun setteth, and I discovered the foundations of the heavens firmly laid on the river of water. And I said unto the angel, 'What is [this] river of water whereon the sky resteth firmly?' And he said unto me, 'This is the Ocean. This is the river that goeth round the whole world.' And when I had come beyond the Ocean, I saw nothing whatsoever in that place except misery, and sighing, and sorrow of heart, and gloom, and darkness, and smoke (or, mist),

[1] Rendering doubtful. [2] ⲧⲁⲭⲓⲥ ⲗⲁⲙⲡⲏ.

and destruction. And I Paul looked and I saw a large desolate region which had been dried up by a burning wind, and was awful to contemplate; and it was [full of] pits and deep holes in the ground. There was a pit which had been dug to a depth of one hundred cubits, there was a pit which had been dug to a depth of fifty cubits, there was a pit which had been dug to a depth of thirty cubits, there was a pit which had been dug to a depth of twenty cubits, and there was a pit which had been dug so deep that [its end] reached the confines of the abyss. There was a pit filled with dragons, there was a pit filled with ice (or, snow), there was a pit filled with pitch and sulphur which boiled up like [the water in] a boiling cauldron, and from which portions of pitch and sulphur belched up [into the air] to a height of thirty cubits, | there was a pit filled with worms (or, serpents), which stank exceedingly, there was a pit filled with some most horrible liquid, there was a pit filled with fire, the flame of which was like unto leeks in colour, there was a pit the smoke of which rose up to the very firmament, and there was a pit over which the angels of death presided.

Fol. 11 *a* ⲣⲁ

And I Paul looked and I saw a great river of fire upon the surface of which rolled many waves. And there was a multitude of men and women immersed therein: some were immersed up to their knees, and some were immersed up to their waist, and some were immersed up to their lips, and some were immersed up to their hair. And I answered and said unto the angel, 'My lord, who are these in these rivers of fire?' And the angel answered and said unto me, 'These are they who never governed themselves, and those who never gave away a cup of cold water, and those who never joined themselves wholly to the righteous, and those who never joined themselves wholly to sinners; and they themselves destroyed their own lives upon earth. They were in the habit of passing a few days in worshipping God, and then they would pass a few days in committing sin and in fornica-

tion; and they ceased not from their sins until they died in the middle of them.' And I answered and said unto the angel, 'Who are these who are immersed up to their knees?' And the angel said unto me, 'These are they who used to go out of church and occupy themselves with works of various kinds, and commit sin daily. Those who are immersed up to their waists are those who used to receive the Body of the Christ and His Holy Blood, and go away and commit fornication, and ceased not from their sins. Those who are immersed up to their lips are those who used to slander the church | and their own houses. Those who are immersed up Fol. 11 b
to their hair are those who were wont to deride each other ⲣⲃ
with crooked counsel, and to behave deceitfully towards each other.'

To the west of this river of fire there was a place of torture, which was filled with men and women, and the river of fire flowed on over them. And I Paul looked and I saw a hollow place which went downwards for a depth of thrice ten thousand cubits, and in it souls were heaped up one above the other, and one generation above the other, and they were all heaving sighs and weeping, and saying, 'Have mercy upon us, O Lord,' but no mercy whatsoever was shewn unto them. And I said unto the angel, 'Who are these, my lord?' And he answered, saying, 'These are they who never made God their helper in the time of tribulation.' And I said unto the angel, 'Since there are thirty or forty generations [heaped] one above the other, surely the depth of the pit must be very great?' And the angel said unto me, 'I testify unto thee, O Paul, that this pit goeth downwards, even to the very confines of the abyss, and that it boileth inside it, like [the waters of a boiling] cauldron.' And the angel said unto me, 'O Paul, I swear unto thee by God, that if thou wert to cast down into it a piece of stone it would scarcely reach the bottom in one hundred years.' And I Paul heaved Fol. 12 a
a sigh, and I wept | over the whole race of mankind. And ⲣⲅ

the angel said unto me, 'Why dost thou weep, O Paul? Thou canst not be more merciful than God. For God knoweth that the Judgement will come, and therefore He waiteth patiently for each man until he hath performed his wish upon the earth.'

Then I looked at the river of fire, and I saw an old man who was being dragged along, and they immersed him up to his knees. And the angel Aftemeloukhos[1] came with a great fork of fire which had three prongs, and with it he dragged out the entrails of the old man through his mouth. And I said unto the angel, 'Who is this old man who is made to suffer so severely?' And the angel said unto me, 'This is an elder who did not fully act up to the name that had been conferred upon him. He ate, he drank, and he committed fornication, and then went to offer up the Sacrifice upon earth.'

And I looked and behold, I saw a little to the other side an old man, whom the Four Angels of wrath were dragging along, and they were running by him, and they immersed him in the river of fire up to his knees, and flashes of fire were beating upon his face like these storm winds, and they did not permit him to say, 'Have mercy upon me,' at all. And I said unto the angel, 'My lord, who is this?' And he said unto me, 'This is a bishop who did not fulfil satisfactorily the duties of his bishoprick. Although the august name of bishop had been conferred upon him, he did not even for one day give a right judgement, neither did he walk in the
Fol. 12 b goodness of God, | Who had conferred his title of bishop
בפ upon him, nor did he do good unto the widow and orphan. He was an enemy of man, and the things which appertained

[1] Read ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, which is here regarded as a proper name; the name seems, however, to be composed of ⲁϥⲧⲉ, 'four,' and ⲙⲉⲗⲟⲩⲭⲟⲥ, 'angels' (Arab. ملائكة). The 'Four Angels' are mentioned further on. The form ⲁϥⲧⲙⲉⲗⲟⲩⲭⲟⲥ occurs on p. 544, l. 3.

to God were not in his heart, and therefore he is rewarded according to his works.'

And I looked once again at my side, at the river of fire, and I saw another man who was being immersed up to his knees; his hands were stained with blood, the worms crawled out of his mouth and nostrils, and he was heaving sighs and weeping, saying, 'I am being treated more unjustly than all the others who are suffering torture.' And I said unto the angel, 'Who is this, my lord?' And the angel said unto me, 'This is a deacon who committed fornication with women who did not belong to him, and he did not act rightly before God. He ate the Offerings fearlessly, and he wasted himself in every kind of worthless manner. He held not in reverence the day wherein the title [of deacon] was conferred upon him, and the Blood of the Christ was in his hands. He destroyed his whole life, and he repented not until he died; for this reason he shall abide in these tortures which shall long endure.'

And again I looked at my side, at the river of fire, and I saw one by the side of whom [the angels of wrath] were running, and they dragged him along, and they immersed him in the river of fire up to his lips. And a pitiless angel came with a red-hot | instrument, and he burned away his tongue Fol. 13 *a*
and his lips little by little. And I heaved a sigh, and I wept, pe
and I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is a reader whose duty it was to teach the people, but he did not act in accordance with the things which he read to them, and with the commandments of God.'

And again I looked, and I saw pits by the river of fire wherein men and women were immersed, and the worms were eating them, and they were sighing and weeping; and I also wept and sighed. And the angel said unto me, 'O Paul, thou chosen one of God, what seest thou?' And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the people who took usury and devoted their minds to their riches, and did not make God their helper.' And

I Paul saw another region which had been parched by a hot wind, and it was very spacious, and there were men and women also there, and they were gnawing their tongues. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who used to slander the Church. They paid no heed to the Word of God, but provoked God and His angels; therefore they shall receive this torture which shall endure.'

And I saw also a pool in the pit which was of the colour of blood. And I said unto the angel, 'My lord, who are those who have suffered [here]?' And he said unto me, |
Fol. 13 *b* 'This is the pool into which floweth the blood of those who
pc suffer torture.' And I saw certain men and women who were immersed [in the blood] up to their knees, and certain others were immersed up to their lips. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the magicians who worked enchantments on men and women, and they will be left here to suffer until they die.' And I looked again and I saw some other men who were immersed up to their waists, and they were exceedingly black, yea, seven times blacker than sackcloth, and they were low down in the valley of fire, and were suffering grievous torments. And again I heaved sighs and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the women who used to commit fornication with strange men, although they had their own husbands available, and the men who [used to commit fornication with strange women, although they] had their own wives available. Therefore shall they receive this torture which shall endure for ever.' And again I looked and I saw some tender virgins wearing filthy garments, and the Four Angels were stripping them. And they had collars (or, necklaces) of fire in their hands, and they were putting them on their necks, and they were being taken to places of darkness, and they were heaving sighs and weeping. And I said unto the angel, 'Who are

these, my lord?' And he said unto me, 'These are they who defiled their virginity before they were given to [their] husbands and before they were of age to be married, neither did their parents | know of their doings. Therefore do they Fol. 14 *a*
receive this punishment which shall last for ever.' P7

And again I looked and I saw some men and women with their hands and feet cut off in a place of coldness, and worms were devouring them; and I heaved a sigh and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who oppressed and wronged the poor and the orphans, and who did not make God their hope and help; therefore shall they receive this punishment for ever.'

And I looked again and I saw some others who were exhausted through their craving for water, and whose tongues were parched with thirst, and who were not allowed to drink. And fruits from gardens had been set before them, but they were not permitted to eat thereof. And I said unto the angel, 'Who are these, my lord, who are not permitted either to eat or to drink?' And he said unto me, 'These are they who broke [their] fast before it had been kept by them; therefore they shall receive this punishment for ever.'

And I saw some men and some women suspended head downwards; and great torches of fire were burning before their faces, and dragon-serpents were girt about their bodies and were devouring them. And I said unto the angel, 'Who are these, my lord, who are suffering in this terrible manner?' And the angel said unto me, 'These are the women who used to beautify themselves with | the paints and unguents of the Fol. 14 *b*
Devil, and then go to church to find occasions for committing PH
adultery, and not [to seek] their lawful husbands; and through their deceitful paints and unguents they made God their enemy. Therefore shall they receive this punishment which shall endure for ever.'

And I Paul looked again and I saw other men and other

women who were immersed [in fire], and [lying on] gridirons of fire. They were wearing black raiment, and they were blind, and they were [all] going to one pit, which was filled with fire. And I said unto the angel, 'Who are these, my lord?' And the angel said unto me, 'These are the godless heathen who never knew God; therefore shall they receive this punishment which shall last [for ever].' And I also saw some other men and women laid out upon gridirons of fire, and savage carnivorous beasts were tearing out their entrails and devouring them, and they were not once permitted to say, 'Have mercy upon us.' And the angel who was over the punishments, who was Aftemeloukhos, rebuked them, saying, 'Remember ye the Judgements of the Son of God, which were declared unto you, but unto which ye would not listen; they were described to you, but ye would not accept the report of the same. Therefore it is not the severity of the Judgement of the Son of God, but your own deeds which have brought you to this place of punishment.' And I heaved
Fol. 15*a* a sigh and I wept, and I said unto the angel, | 'Who are
ꝑe these?' And he said unto me, 'These are the widows and the virgins who have killed the image of God,[1] and who have abused their bodies by means of fornication; and with them, and suffering the same punishment, are the men who had carnal intercourse with them. And their children whom they put to death made an accusation against them to the Angel who is over the Judgement, saying, "Mete out judgement on our parents for our sakes, for they destroyed the image of God. And although they bore Thy name, that is to say 'Christian', they did not perform Thy commandments; but they also cast us to their dogs, and to their swine, and did not permit us to grow up into righteous men and to serve God." And the little ones who had been slain were given to the Angel who was over the punishments so that he might take them

[1] i. e. committed infanticide.

to a place which was spacious, wherefrom they could see their parents who were enduring the punishments which shall last for ever.'

And I looked again and I saw some other men and women, and they were arrayed in pieces of sackcloth saturated with pitch and sulphur. And serpents of fire were coiling themselves round their necks, and their arms, and their feet, and the pitiless angels were dragging them along, and were thrusting into them the horns of fire which were on their foreheads, and they reviled them, saying, 'It was possible for you to know God, and to worship Him, and ye did not worship | [Him].' And again I said unto the angel, 'Who Fol. 15 *b* are these, my lord?' And the angel said unto me, 'These are they who withdrew themselves from the world, and who donned the garb of the Christ, but the possessions of the world and the cares thereof made them miserable beings. They never performed an act of charity any day. They never shewed mercy to a widow and to an orphan on the same day. They never received a stranger into their houses. They never did a kindness to their neighbour. Never did a pure prayer of their own ascend to God from them. Never because of their anxiety about their possessions did they act in a right manner before God.'

And he who was over the punishments carried them from this side to that, and all those who were suffering punishments looked at them. And those who were suffering punishments said unto them, 'We are suffering punishments because when we were in the world Satan was with us, but what do ye here in this place?' And again [the Angel who was over the punishments] sent them to another place, and those who were suffering punishment there also said unto them, 'Right well do we know that we are sinners, whereas ye carry upon yourselves the Name of God, but it is only by word of mouth: therefore shall ye receive this punishment for ever.' And I heaved a sigh and I wept, saying, 'Woe to the race of men!

Woe unto the sinner who is born into this world!' And |
Fol. 16 *a* the angel answered and said unto me, 'O Paul, why dost
ⲣⲓⲁ thou weep? Wouldst thou be more compassionate than God? God knoweth that there is judgement to come, and for this reason He alloweth each one to do what he pleaseth upon the earth.' And great grief fell upon me, and [I shed] tears. And the angel said unto me, 'Why dost thou weep, O Paul, before thou seest the Great Judgement? Follow thou me, however, and I will shew thee [punishments] which are seven times more [terrible] than these.'

Then he took me to the place where all kinds of punishments were inflicted. He took me to the pit of the abyss, and I found it sealed with seven seals of fire. And the angel who accompanied me said unto him that was over the pit of the abyss, 'Open the pit in order that Paul, the beloved of God, may see it, for he is to be permitted to see everything relating to the punishments which he wisheth to see.' And the angel said unto me, 'Withdraw thyself a little way because thou wilt not be able to bear the evil stench.' And immediately he uncovered the pit of the abyss the strong fumes of an evil stench rose up from the pit, and it was far worse than all the torturings. And I looked down into the pit, and I found that it was filled throughout and heaped up everywhere with masses of fire which were blazing in all directions, and I saw that it would be most difficult even for
Fol. 16 *b* one | person to descend into it without the greatest danger.
ⲣⲓⲃ And the angel said unto me, 'When a man is cast down into this pit as a punishment, the remembrance of him never ascendeth before the Father, and the Son, and the Holy Ghost, and before all the angels.' And I said unto the angel, 'Who are those who are cast down into this pit?' And he said unto me, 'Every one who saith that Jesus hath not come in the flesh, and that He was not brought forth by Mary, the Holy Virgin; and those who say that the bread and the wine over which the Name of God is pronounced are not

the Body of the Christ and His Blood; and all those who deny their baptism, and who pollute their seal with violence; this shall be their place of habitation for ever.' Now the distance of each one from the other was a cubit of length.

At a distance from the foundation thereof I saw some men and women who were living among ice and snow, and were gnashing their teeth. And I said unto the angel, 'My lord, who are these who are living in this place of torment?' And he said unto me, 'These are they who say that the Christ hath not risen from the dead, and that this flesh [of ours] cannot rise [from the dead].' And I said unto the angel, 'Is there nothing at all except the gnashing of the teeth and ice, which those which are in this place | possess? Is Fol. 17 *a*
there no heat at all here?' And the angel said unto me, פרק
'Nothing at all; ice and snow are the only things that exist in this place.' And I said unto the angel, 'If the sun were to rise upon them would they become warm?' The angel said unto me, 'If seven suns were to rise upon them they would never become warm, because of the ice and snow which are over them.' Then I spread out my hands, and I heaved a sigh, and I wept, saying, 'It is far better not to have begotten a wicked man upon the earth than to have done so.' And straightway when the men and women saw me weeping they all cried out, and those who were suffering punishments, both those who were inside and those who were outside, wept.

And I Paul looked and I saw the heavens opened, and I saw Michael, the [Arch]angel of the Covenant, come forth from heaven with all the hosts of the angels, and all the angels cast themselves down on their faces. And when all those who were suffering punishments saw them they wept, and they said unto him, 'Have mercy upon us, O Archangel of the Covenant, thou compassionate one, who dost pray for mankind at all times; the world is at peace through thee, O Michael. We see the Judgement, and we know the Son of God. If only it had been possible for thee to have healed

us before we came to this place which is full of suffering! We heard that the Judgement was to take place before we came forth from the body, and we did not occupy ourselves with the things of the world. Permit us, O Michael, to repent.' And Michael answered and said, 'Hear me, O ye
Fol. 17 *b* who are suffering punishments, | and hear Michael speak, who
פרא standeth at all times before God. As God liveth, Whom I serve, and as the Lord liveth before Whom I stand, neither a day nor a night hath passed wherein [I have] not prayed on behalf of the race of men. Michael prayeth in heaven, and meanwhile men carry on their plays and amusements upon the earth, and their fornications, and those who are upon the earth do not assist Michael. O men, ye passed all your time upon the earth and did not repent. I am he who maketh entreaty to the Lord until He sendeth to you dew out of heaven. I am he who prayeth unto God until the abyss openeth its mouth, and poureth out water upon the earth, and it giveth its fruits. I testify unto you that when a man doeth one small good thing, I become unto him a strong defence and helper, until he is delivered from punishments. Where now are your prayers? Where is your repentance? Where are your charities which ye have done? Ye have wasted your time which ye have passed upon the earth. Weep ye therefore, O men, and I myself will weep, and the angels also, and Paul also, the beloved of God, will weep with you. Perhaps He Who is compassionate will grant unto you a little respite.' |

Fol. 18 *a* And again those who were suffering punishments lifted up
פרה their voices and wept, and again they heaved sighs, according to the commandment of Michael, saying, 'Have mercy upon us, O Son of the Living God.' And Paul himself also cried out, saying, 'O my Lord Jesus the Christ, have compassion upon Thy created beings.' Then Michael, followed by ten thousand angels, cast himself down before God, saying, 'Have compassion upon Thy created beings! Have compassion upon

Thine image! Have compassion upon the sons of Adam!' And I looked and I saw heaven shake, even like a tree which is shaken by the wind. And when they had cast themselves down before the throne of God, I saw the Four and Twenty Elders and the Four Beasts cast themselves down. And I saw the altar and the veil cast themselves down, and I heard a voice, saying, 'Why do ye pray to Me and to My ministering angels?' And a voice [spake], saying, 'We make entreaty on behalf of mankind, and we await Thy loving-kindness and compassion.' And I saw the heavens open, and the Son of God came forth from heaven, and He had a crown upon His head. And when those who were suffering punishments saw Him they cried out, saying, 'Have mercy upon us, | O Son Fol. 18 b
of the Living God. Thou hast given rest to the denizens of ⲡⲓⲉ
heaven, and to those who are upon the earth, grant rest even unto us; for from the moment wherein we saw Thee rest hath come to us.'

And straightway the voice of the Son of God went forth among all those who were suffering punishments, saying, 'What good things have ye ever done upon earth that I should give you rest? They poured out My Blood for your sakes, but ye did not repent. They set a crown of thorns upon My Head, but ye did not repent. The hands which fashioned you had nails driven through them for your sakes, but ye did not repent. I asked for some water to drink, and they brought unto Me gall and honey. I was nailed to the Cross, but ye did not repent. They pierced My right side with a spear for your sakes, but ye did not repent. All My prophets and righteous men were put to death for your sakes, but ye did not repent. In all these things repentance was given unto you, but ye would not repent. But, for the sake of Michael and My beloved Paul, I do not wish to grieve you, and those (i. e. Michael and Paul) offer up offerings on your behalf, and on behalf of your children and brethren, for there is one among them who performeth

Fol. 19 *a* My commandments. And because | of My goodness, and
ⲣⲓⲍ because I rose from the dead [on that day], I will give unto you rest upon the Lord's Day every week, and during the fifty days which follow the [day of the] Resurrection, whereon I rose from the dead.' Then all those who were suffering punishments cried out, saying, 'We bless Thee, O Jesus, the Son of the Living God, for the day of rest to us is worth more than the whole of our life which we led upon earth before we knew that such sufferings as these existed. If we had known that all these sufferings were to come upon us, we should not have bought, neither should we have sold, and we should have done nothing whatsoever upon the earth. For [what] benefit to us is it to be born into the world? Behold, verily [our life] is [like unto] the breath which each draweth into his mouth! With us [here] there are the tears which we shed, and the worm which is under us, and they cause us more suffering than the judgement under which we are.' And the Angel who was over the punishments rebuked them, saying, 'Why do ye weep and cry out? There is no mercy in us towards you, because ye did not make God your help and hope, and there is no mercy for you in the Judgement on the part of him that sheweth not mercy. Mercy shall reach you only on the night of the Lord's Day, because of Paul, the beloved of God, who hath been brought into this place.'

And the angel said unto me, 'Paul, thou chosen one of God, hast thou seen all these things?' And I said unto him,
Fol. 19 *b* 'Yea, my lord.' | And he said unto me, 'Follow thou me now,
ⲣⲓⲏ and I will take thee into Paradise, and all the righteous will behold thee with joy and gladness, for all the righteous are ready to come forth for thy sake.' And I accompanied the angel, and he caught me up in the spirit, and took me to Paradise. And the angel said unto me, 'O Paul, thou shalt see the place whereunto I shall take thee. Paradise is in that place, the place wherein Adam and his wife transgressed.'

And when I had drawn nigh unto Paradise, I saw the beginnings of the four rivers in that place. And the angel made a sign to me, saying, 'This is Phisôn, which surroundeth the whole country of Eucilat (Havilah). [This is] Geôn (Gihon), which surroundeth the whole country of the peoples of Cush. This is Tigris, which floweth towards [the country of] the Assyrians. [This is] Euphrates, which floweth towards Mesopotamia.' And immediately I had gone into Paradise I saw a tree growing, and the root thereof poured forth water [like] a spring, and it supplied water to the four heads of the four rivers. And the Spirit of God blew upon the trees, and when the water flowed forth the Spirit cried out. And I said unto the angel, 'My lord, what is this tree which poureth out water?' And the | angel answered and said Fol. 20 *a* unto me, 'At the time when as yet God had not made the [ⲡⲓⲑ] heavens and the earth, nothing at all existed except water; and the Spirit of God used to come (i.e. breathe) upon the water. When God had made the heavens and the earth, the Spirit [breathed] first on the waters, and secondly on [this] tree, and when the Spirit breathed [upon it] the waters flowed out.'

And the angel took me by my hand, and brought me into the middle of Paradise. He shewed me the Tree of Knowledge of what is good and what is evil, and he said unto me, 'This is the tree through which death came into the world. This is the tree of [the fruit of] which Adam ate, and through which ultimately death came upon every man.' And he also shewed me [another] which was growing in the middle of Paradise, and he said unto me, 'This is the Tree of Life.' And there was a Cherubim with a revolving sword of fire by the tree. And as soon as I stood still to gaze at the beauty of the Tree of Life, I looked and I saw a virgin appear, and three angels who were singing to her. And I answered and said unto the angel, 'Who is this virgin, my lord?' And he said unto me, 'This is Mary, the mother of our Lord Jesus Christ, who dwelleth amid this great

splendour.' And when she had drawn nigh unto me, she said unto me, 'Hail, Paul, thou beloved of God! Hail, beloved
Fol. 20 *b* Paul, | beloved of angels and men! Hail, Paul, who wast
[ⲡⲣ] a herald of the truth in the heavens and upon the earth! All the righteous make entreaty to my Son, Jesus the Christ, Who is my Lord, saying, "Grant Thou our entreaty, and do Thou bring Paul up to Thyself, so that we may see him in the flesh, before he cometh forth from the body." And my beloved Son said unto them, "Be patient for a little time, and he shall be with you for ever." And they all said with one mouth, "Do not cause us grief, O our Lord. We desire to see in the flesh Paul, who hath received such a great measure of this great glory, and who supporteth these great ones and these little ones. When each one cometh into this kingdom he asketh whether this one (i. e. Paul) hath arrived in this place." And they say, "One is Paul who is on the earth. He preacheth the Christ with his sweet words, he draweth multitudes to the Christ, and he taketh them to Jerusalem, the city of the Christ." Behold, all the righteous are gathered together unto me that they may meet thee. I swear by the right hand of my Son, O Paul, thou chosen one of God, that whosoever shall write down in words this Apocalypse,
Fol. 21 *a* [describing] | what thou hast seen in the heavens, shall never
[ⲡⲣϩ] taste any torture whatsoever or any of these punishments which thou hast seen in Amente, with the exception of that which must of necessity accompany his departure from the body. Whosoever shall read it in faith, the bill of indictment of his sins shall be torn up and destroyed. Whosoever shall hear it read, and shall keep the commandments of my Son, him shall my Son bless in this world, and He shall shew mercy unto him on the day of his visitation. Many, many times blessed art thou, O Paul. Think not, O Paul, that thou art the only one for whose sake I have come forth, for I testify unto thee that I will be the first to come forth to all who shall do the will of my Son, and I will never

permit them to be treated as strangers, and at length they shall meet my beloved Son in peace.'

And whilst the Virgin was holding converse with me, behold, three other beings came from a distance and they were beautiful in their forms, and their angels were singing to them. And I said unto the angel, 'Who are these, my lord, who rejoice at seeing me?' [And the angel] said [unto me], 'Then thou dost not recognize them, O Paul?' And I said, 'I do not, my lord.' [And the angel] said unto me, 'These are the Fathers of the people, Abraham, and Isaac, | and Jacob.' And straightway when they saw me they saluted Fol. 21 b
me, and they said unto me, 'Hail, Paul, beloved of God and ⲡⲣⲃ
man! Blessed is the man who is calumniated for God's sake!' And Abraham said, 'This is my son Isaac whom I offered up to God. Behold Jacob, the beloved of God. Because of our knowing God in the world, He did not punish us when we came to Him. Blessed be every man who shall believe through thee! They shall abide patiently on God with sufferings, and with the love of man (i. e. hospitality), and purity, and humility, and tender compassion, and faith towards God. Moreover, we will make a covenant with Him Whom thou proclaimest to this effect: We agree to minister unto all those men who shall believe through thee.'

Whilst he was speaking to me, I looked afar off, and I saw twelve other [beings], and I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the Patriarchs.' And immediately they had come up to me they saluted me, and said unto me, 'Hail, Paul, | beloved of God Fol. 22 a
and man! God hath not caused us grief in letting us see thee ⲡⲣⲧ
in the flesh, before thou hast come forth from the body.' And each of them repeated his name to me, from Reuben to Benjamin. And Joseph said, 'I am Joseph whom they sold. I testify unto thee, O Paul, that notwithstanding all the sufferings which I have suffered, and all the wrong which they did unto me, I have never kept any evil feeling in

my heart against them, even for a single day. Whosoever suffereth wrong for God's sake God shall repay many times over when he goeth forth from the body.'

And whilst this Joseph was talking to me I looked afar off and saw another being, whose angel was singing to him. And I said unto the angel, 'Who is this angel with the beautiful form?' And he said unto me, 'Dost thou not know this being?' And I said unto the angel, 'I do not, my lord.' And the angel said unto me, 'This is Moses the Law-giver, unto whom God gave the Law.' And when he had come up to me he saluted me and wept. And I said unto him, 'Wherefore dost thou weep? I have heard that thou art the meekest man who ever lived on the earth.' And Moses said unto me, 'I weep because my plants which I planted have neither taken root nor brought forth fruit. My sheep
Fol. 22 b which I pastured | are scattered abroad like unto those who
פרב have no shepherd at all. All the trouble which I took for the Children of Israel is wasted, and all the mighty deeds which I performed for them in the desert they have not understood. I marvel at the uncircumcised strangers and worshippers of idols who have entered into the inheritance of Israel. I testify unto thee, O Paul, that at the time when they crucified the Son of God, Michael, and Gabriel, and the angels, and Abraham, and Isaac, and Jacob, and all the righteous were weeping. And whilst the Son of God was hanging upon the wood of the Cross they made signs unto me, saying, "Moses, look at thy people and see what they are doing to the Son of God." Blessed art thou, O Paul, and blessed are the people who shall hearken unto thee, and who shall believe at thy preaching.'

And whilst Moses was talking to me, behold, another twelve [beings] were approaching from afar, and when they came up to me they said unto me, 'Thou art Paul, beloved of God! Verily thou hast acquired glory both in the heavens and on the earth.' And I said unto them, 'Who are ye?'

And they said, 'We are the Prophets.' And one of them said, 'I am Isaiah, whom Manasseh sawed in twain with a wood-saw.' Another said, 'I am Jeremiah, on whom the Children of Israel cast stones until they had killed him.' | Another said, 'I am Ezekiel, whom the Children of Israel Fol. 23 *a* seized by my legs, and dragged over large stones (?) until my ρκε brains were shaken out of my head. Such were the sufferings which we endured, but I wished to save Israel. I testify unto thee [O Paul], that those who inflicted sufferings upon me were the Children of Israel. I used to cast myself down upon my face and pray for them from the morning following the Lord's Day until the whole week had passed, and I cast myself down upon my face until Michael came and set me upright upon the earth. Blessed art thou, O Paul, and blessed is the nation who shall believe through thee.'

Whilst he was saying these things unto me there came another angel who was exceedingly beautiful in his form. And I said unto the angel, 'Who is this, my lord, for as soon as he saw me he rejoiced?' The angel said unto me, 'This is Lot, [who lived] in the time of Sodom and Gomorrah.' And when he came up to me he saluted me, saying, 'Blessed art thou, Paul, and blessed is thy generation.' And he said unto me, 'I am Lot, who lived in the city of the ungodly, when the angels sojourned with me in the forms of strange men. When the people of my city rose up against them wishing to do evil unto them, I took my two daughters, who were virgins that had not yet known men, and I gave them unto them, | saying, "Take them and do whatsoever ye please Fol. 23 *b* with them, only do no harm unto these strange men who ρκϛ have come in [under] my roof." And now, the things which each one shall do in this world shall God requite to him many, many times over. Blessed art thou, O Paul, and blessed shall the heathen be who shall believe through thee.'

And whilst this [angel] was talking to me, I looked, and, behold, another was coming from afar who was exceedingly

beautiful [in his form], and his face was radiant and was bursting with smiles, and an angel was singing to him. And I said unto the angel, 'Is it so that an angel accompanieth each of the righteous?' And he said unto me, 'The angels of all of them sing unto them, and never leave them.' And when the angel had come up to me, he saluted me and said unto me, 'Noble art thou, O Paul, thou beloved of God and man. I am Job who suffered all these sufferings and strokes of ill-fortune, and under them I passed forty years. The sore which broke out in my body was like unto a grain of wheat for three days, and it resembled the hide of an ass, and the worms which came out from my sores when I measured them were the width of the palm of my hand in length. The Devil appeared unto me three times, saying, |

[Fifty-two pages wanting]

Fol. 32 *a* '. . . . | and six months, for God loveth a righteous man more
pre than all the world, [and] the angels come and make supplication before Him for rain. And God saith unto them, "Except ye persuade My servant Elijah and he entreat Me, I will not permit the rain to come upon the earth. The sufferings which each endureth for God's sake will God requite unto him twofold. Blessed art thou, O Paul, and blessed are the heathen who shall believe through thee."' And whilst this angel was speaking Enoch also came and saluted me, and he said unto me, 'The man who endureth suffering for God's sake God will not afflict when he goeth forth from the world.'

And whilst this Enoch was speaking with me, behold, two other angels came up together, and there was an angel who was running behind them, and was calling out to them, 'Stand (i. e. wait) for me, so that I may come and see Paul, the beloved of God; there will be redemption for us[1] if we can see Paul whilst he is still in the body.' And I said unto the angel, 'My lord, who are these?' And he said unto me,

[1] Rendering doubtful.

'This is Zacharias, and [this is] John his son.' And I said unto the angel, 'Then [who is] the other who is running behind them?' And he said unto me, 'This is Abel whom Cain slew.' And they saluted me, and they said unto me, 'Blessed art thou, O Paul, who art righteous in all thy works.' | And John said, 'I am he whose head they cut off in prison for the sake of a woman who danced at a feast.' And Zacharias said, 'I am he whom they killed whilst I was offering up the Offering unto God. And when the angels came for the Offering they carried my body up to God, and no man found my body [or knew] whither it had been taken.' And Abel said, 'I am he whom Cain slew whilst I was offering up a sacrifice to God. The sufferings which we have endured for God's sake are nothing, and the things which we have done for God's sake we have forgotten.' And the righteous and all the angels surrounded me, and they rejoiced with me [because] they had seen me in the flesh.

Fol. 32 b
ⲣ̅ⲗ̅

And I looked and I saw another angel who was taller than they all, and who was exceedingly fair to behold. And I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is Adam, the father of you all.' And when Adam came up to me he saluted me with gladness, and he said unto me, 'Strength [to thee], O Paul, thou beloved of God, who hast made multitudes to believe in God and to repent, even as I myself have repented, and have received my glory from the Compassionate and Merciful One.'

And after all these things I was caught up into a cloud, and carried into the Third Heaven. And I Paul | was greatly afraid when I saw that the angel who was accompanying me changed his apparel (or, form), and that he burst into flames like a fire. And straightway a voice came to me, saying, 'O Paul, thou beloved of God, the things which thou hast seen in this place reveal not unto any man whatsoever, for the things which thou hast seen are things that are not commonly seen.'

Fol. 33 a
ⲣ̅ⲗ̅ⲁ̅

And I looked and I saw a seal (cross?) hanging in a solitary

place. There was a . . . . . in a voice of light; and there were seven eagles of light standing at the right side of the altar, and seven to the left of the same. And companies of singers were singing and ascribing blessing to the Father, and tens of thousands of tens of thousands of angels were standing before Him, and thousands of thousands of angels were surrounding Him, saying, 'Honourable is Thy Name and splendid is Thy glory, O Lord'; and the Cherubim and the Seraphim said, 'Amen.' And when I Paul saw them I quaked in all my members, and I fell down upon my face. And, behold, the angel who accompanied me came to me and raised me up, saying, 'Fear thou not, O Paul, thou beloved of God; rise up now and follow me, and I will shew thee thy place.' And the angel who accompanied me took
Fol. 33 b me into the Paradise, | and I saw a multitude of men walking
ⲣⲗⲃ about, and they were happy, and were singing and ascribing blessing to God. And they were exceedingly meek, and their faces shone like the sun, [only] seven times [brighter], and the hair of their heads was like unto white wool. There was in that place a vast number of glorious thrones, and the glory of each one of them was different, and the glory of each was greater than that which was next to it. And when I had come up to them straightway [those who sat on them] cried out 'Blessed art thou, O Paul! Blessed are the heathen who shall believe through thee, O thou who art worthy to be brought into these places whilst thou art in the flesh!' And they all saluted me, and I made answer to them, and I blessed God with them.

And I said unto the angel, 'My lord, what is this place, and who are these men?' And the angel said unto me, 'This is the holy country of the Lord, and these men are all the Prophets who shall live in this place until the Day of Judgement, together with those who have not defiled themselves in the world. And thine own throne shall be in this place, and needs must that thou shouldst see thy throne and

thy house before thou goest down into the world. And in every place throughout all the world wherein thou shalt preach this Apocalypse, | there shall be many who shall hear, Fol. 34 a
and shall repent, and shall escape the tortures and punish- פלה
ments which thou hast seen.' And when I heard these things from the angel who accompanied me, I said unto him, 'My lord, indeed I do desire to be in this place, and I will not be disobedient (?). Now shew me my throne in this place.' And the angel took me into a tabernacle of light, and shewed me a throne of glory, before which two angels were singing. And I said unto the angel, 'My lord, unto whom doth belong this throne which is so splendidly glorious, and who are these angels who are singing before it?' And he said unto me, 'This is thy throne, O Paul, and these two angels are Uriêl and Sûriêl singing before thy throne. Knowest thou not, O Paul, that thy name is renowned among angels who cannot be counted for number? Knowest thou not that every man who shall endure suffering in this world for the sake of Christ's Name, and for mankind, doth God reward sevenfold, and that all the angels rejoice with him?'

And the angel who accompanied me | shewed me a great Fol. 34 b
number of magnificent trees, and there was a multitude of פלא
men round about the trees, and their raiment was glorious. And they all cried out to me, 'Hail, Paul, thou beloved of God and man!' and they all saluted me. And I said unto the angel, 'My lord, who are these?' And the angel said unto me, 'These are all the plants which thou hast planted in the world.' And the angel took hold of me, and he said unto me, 'Come, I am going to make thee to see the Paradise of heaven, and thy throne, and thy crown'; and I saw the Paradise, and it was exceedingly wonderful. Three walls surrounded the Paradise of heaven; two [of these] were of silver, and there was a wall of gold between the two walls of silver, one within the other.[1] Each wall was fifty and

[1] i. e. the three walls were concentric.

twenty and two cubits in height, and there was a curving (?)[1] path (?) inside each wall, from east to west, and from north to south. And the Paradise was two hundred and forty-four thousand and four hundred measures along (?) the wall. There were two hundred and forty-four thousand strong
Fol. 35 *a* pillars in it, and each pillar | was seventy-two cubits in
ⲣⲗⲉ height. There were eighteen hundred different kinds of vegetables (?) therein, and twenty hundred [different kinds] of splendid flowering plants, and forty and five different kinds of sweet-smelling plants, and twelve cypress trees. A wall of stone of the colour of the leek surrounded it. There were twelve hundred gold lamps inside it, and round about it were sixteen [hundred ?] pillars of silver and marble, and its door was a single gem (?).[2] On the right side of the door were three eagles, and on the left side were three eagles. And all the Paradise was [lighted with] caerulean blue light, and this light was like unto that of noonday wherein there is no greyness, and the light of God was in it always, and it lighted up every part of it. And the Paradise emitted the odour of garden herbs at the hour of dawn, and it emitted the odour of myrrh at the season of noonday, and when the sun set the sweet odours of all the trees which were in the Paradise flowed forth and spread themselves over the world during the night. The bases of the pillars were planted with malabathrum (cinnamon ?) and real styrax plants, and branches of almond trees hung down over their capitals, and they were in number one hundred and forty thousand
Fol. 35 *b* and eight hundred ; | and stones of great price were inlaid in
ⲣⲗⲉ them. And all the trees of the Paradise sang praises to God three times daily, namely, at dawn, at the hour of noon, and at eventide. And they all cried out and ascribed blessing to God, saying, 'He is holy, He is holy, He is holy,' three times. 'God, the Almighty, receiveth honour, and receiveth

[1] The meaning of ⲟⲩϣⲏⲙⲉ ⲛ̄ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ is not clear to me.

[2] ⲑⲩⲛⲟⲛ seems to be an incomplete word.

glory!' And the Paradise cried out and ascribed blessing to God.

And the angel answered and said unto me, 'O Paul, hast thou seen the Paradise of heaven and the glory thereof, of the splendour of which no man whatsoever hath been able to discover the end?' And I said unto him, 'Yea, my lord, I have, but I am afraid lest peradventure I may not be worthy to abide in this Paradise.' And the angel answered and said unto me, 'Be strong, O thou who shalt be strong, and thou shalt prevail over the Accuser who shall come in Amente. And thou shalt receive glory exceedingly great when thou shalt go down into the world again. And when the whole race of man shall hear the words of this Apocalypse very many shall repent and shall live. And, moreover, I will take thee and shew thee thy throne, and thy crown, and thy brethren the Apostles.'

And the angel took me | before the veil[1] in the holy country. And I saw a throne spread out, and there was lying upon the throne a garment, the preciousness of which was indescribable; and there were slabs of marble upon the throne. And I answered and said unto the angel, 'My lord, of what kind is the place of abode of my brethren, my fellow Apostles?' And the angel took me before the veil, and I saw a great number of thrones and a multitude of angels singing and glorifying God. And I saw a great number of garments and a great number of crowns laid before the throne; and a sweet odour came forth from that place. And the angel said unto me, 'This is the place [of abode] of thy brethren, thy fellow Apostles.' And I also saw a man wearing white apparel, and there was a harp in his hand, and he stood on the right-hand side of the veil; and he sang and played his harp, and the angels made answer to his songs. And I answered and said unto the angel, 'Who is this, my lord?' He said unto me, 'This is David singing praises.'

Fol. 36 *a*

ρλζ

[1] i. e. the curtain which concealed the Deity.

And I saw in the holy country a place which was set with real sapphires, and that country was white like unto snow. And
Fol. 36 *b* there was a great number of crowns | and a great number
ρλη of thrones therein; and all those who were in that place wore cloaks and tiaras, and a multitude of angels were singing praises to them. And I said unto the angel, 'Who are these?' He said unto me, 'These are the martyrs who suffered martyrdom for the Name of Christ, through the preaching of thyself and that of thy brethren the Apostles, and they receive very great honours.' And they came to me, and they kissed me, and they said unto me, 'Blessed art thou, O Paul, because thou art held worthy of these places, and we with thee, and because thou art held worthy to see these great wonders which eye hath not seen, nor ear heard, and thou hast seen them in the body. Inasmuch as God hath seen the self-restraint under which thou livest, and thy toil and labour in preaching, He hath esteemed thee worthy of these great honours.' And I Paul walked in the Holy Spirit, and I blessed God, saying, 'I bless Thee, the God of the Universe, Who can only be seen in a mystery. Blessed be the glory of Thy Godhead, Honoured One, Who liveth in the honour of His majesty, and [in] His Only-begotten Son Jesus the Christ, our Lord, Who sustaineth the Universe, through Whom the Universe existeth.'

And the angel of the Lord lifted me up, and brought me [down] upon the Mount of Olives. There I Paul found the
Fol. 37 *a* Apostles gathered together, and I saluted them, | and I
ρλθ declared unto them everything that had happened to me, and the things which I had seen, and the honours which the righteous shall have, and the ruin and the uprooting that shall be to the wicked. Then the Apostles rejoiced and were glad, and they blessed God, and they commanded us, that is to say me, Mark, and Timothy the disciple of Saint Paul, the Doctor of the Church, to do into writing this holy Apocalypse, for the behoof and benefit of others who shall

hear it. And whilst the Apostles were talking to us the Saviour appeared unto us from out of the chariot of the Cherubim, and He said, 'Hail, my holy disciples, whom I have chosen out of the world! Hail, Peter, crown of the Apostles! Hail, John, My beloved! Hail, all ye Apostles! The peace of My Good Father be with you.' Then He turned to our father and said unto him, 'Hail, Paul, glorious writer of Epistles! Hail, Paul, mediator of the Covenant! Hail, Paul, coping-stone and foundation of the Church! Hath thy heart been convinced by the things which thou hast seen? Art thou satisfied to the full by the things which thou hast heard?' And Paul answered, 'Yea, my Lord, Thy grace and Thy love have performed for me great benefits.' And the Saviour answered and said, 'O beloved of the Father, Amen, Amen. I say unto you that the words of this Apocalypse shall be preached in the whole world for the profit of those who shall hear it, Amen, Amen. I say unto thee, O Paul, that the man who shall have provided for the making of a copy of this Apocalypse | or shall do it into writing himself, and shall Fol. 37 b
make it a testimony to the generations that shall come after, ⲡⲁⲩ
shall never be shewn by Me Amente and the bitter weeping thereof to the second generation of his seed. And the man who shall read it with faith, himself and his house will I bless, and on him who shall deride the words of this Apocalypse I will take vengeance; let not men read therein except on the holy days, because I have [therein] revealed unto you, O My holy members, all the mysteries of My Godhead. Behold, I have already told you everything. Go now, depart, and preach ye the Gospel of My kingdom, notwithstanding that [the end of] your course and of your holy contests draweth nigh. And thou, O Paul, My chosen one, and thou, My beloved Peter, shall complete your course on the fifth day of the month Epêph,[1] and shall be in My kingdom for ever. My power be with you!'

[1] June 29.

And straightway He commanded the cloud to take upon itself the disciples, and to carry them each to the country which He had set apart for him. And He commanded them to preach the Gospel of the kingdom of heaven in every place for ever, through the grace and love for man of our Lord Jesus the Christ, our Saviour, unto Whom be glory, and unto His Good Father, and unto the Holy Spirit, for ever and ever! Amen.

COLOPHON

May this benefit be through Him to the God-loving brother, Psate, a native of the town of Mekra, in the nome of Ermont! May the Lord God of the holy Archangel Raphael and of Saint Paul the Apostle bless this same man Psate, and his wife, and his son, and his business undertakings; and may He make him to be a joint heir with His saints in His kingdom which is in the heavens for ever! Amen.

COPTIC FORMS OF GREEK WORDS

ⲁⲅⲁⲑⲁⲣⲧⲟⲛ 199.
ⲁⲅⲁⲑⲟⲛ 46, 54, 56, 62, 65, 75, 86, 91, 107, 109, 114, 115, 118, 127, 130, 132, 323, 345, 357, 364, 371, 387, 396, 401, 405, 474, 522, 534, 548, 559, 561, 562, 563, 564, 565.
ⲁⲅⲁⲑⲟⲥ 60, 76, 111, 137, 148, 155, 170, 172, 177, 191, 193, 198, 229, 303, 308, 315, 319, 322, 339, 370, 388, 420, 466, 467, 492, 504, 505, 511, 515, 516, 522, 523, 529, 530, 537, 540, 549, 573, 574.
ⲁⲅⲁⲑⲱⲛ 330, 401.
ⲁⲅⲁⲑⲱⲥ 215, 290, 295.
ⲁⲅⲁⲗⲗⲁ 177.
ⲁⲅⲁⲡⲉ 407.
ⲁⲅⲁⲡⲏ 39, 50, 58, 94, 118, 138, 151, 159, 163, 196, 220, 226, 229, 260, 294, 308, 321, 326, 361, 362, 363, 364, 365, 367, 368, 370, 398, 399, 401, 403, 407, 408, 409, 411, 413, 426, 431, 436, 438, 442, 443, 454, 462, 469, 483, 485, 486, 521, 523, 524, 534, 545, 548, 573.
ⲁⲅⲁⲡⲏⲧⲟⲥ 308, 467.
ⲁⲅⲅⲉⲓⲟⲛ 194.
ⲁⲅⲅⲉⲗⲓⲕⲉ 302.
ⲁⲅⲅⲉⲗⲓⲕⲏ 304; ⲁⲅⲅⲉⲗⲓⲕⲏ 305, 306.
ⲁⲅⲅⲉⲗⲓⲕⲟⲛ 171, 408, 414.
ⲁⲅⲅⲉⲗⲟⲥ 4, 6, 12, 13, 18, 20, 22, 27, 28, 29, 46, 47, 57, 63, 67, 68, 70, 71, 80, 84, 88, 89, 90, 91, 94, 97, 99, 100, 103, 104, 108, 110, 111, 116, 122, 133, 134, 135, 140, 141, 143, 144, 148, 149, 152, 163, 173, 178, 180, 186, 199, 234, 237, 238, 239, 252, 270, 271, 284, 287, 289, 294, 296, 301, 304, 305, 306, 323, 324, 328, 330, 332, 334, 337, 351, 356, 372, 381, 402, 414, 415, 422, 423, 427, 428, 429, 486, 493, 495, 498, 503, 504, 508, 509, 511, 512, 514, 515, 516, 518, 519, 527, 528, 529, 530, 531, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 547, 548, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572.
ⲁⲅⲅⲉⲛ 387.
ⲁⲅⲅⲣⲓⲟⲛ 320.

ⲁⲅⲉⲗⲏ 507.
ⲁⲅⲉⲣⲁⲣⲭⲏⲥ 530.
ⲁⲅⲓⲁ 51, 62, 139, 146, 156, 420, 525; ⲁⲅⲓⲁ 304.
ⲁⲅⲓⲁ ⲁⲅⲁⲡⲏ 225.
ⲁⲅⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 224.
ⲁⲅⲓⲁ ⲉⲓⲣⲏⲛⲏ 225.
ⲁⲅⲓⲟⲛ 431.
ⲁⲅⲓⲟⲥ 231, 235, 236, 237, 240, 241, 243, 244, 248, 254.
ⲁⲅⲓⲟⲩ ⲁⲙⲙⲱⲩ 225.
ⲁⲅⲕⲁⲓⲟⲛ 297.
ⲁⲅⲛⲟⲙⲱⲛ 188.
ⲁⲅⲛⲟⲙⲱⲥ 199.
ⲁⲅⲟⲣⲁ 77, 164, 521.
ⲁⲅⲣⲓⲟⲥ 166, 269.
ⲁⲅⲱⲛ 2, 46, 147, 178, 256, 287, 295, 356, 574.
ⲁⲅⲱⲛⲓⲁ 312.
ⲁⲅⲱⲛⲓⲍⲉ 152; ⲁⲅⲱⲛⲓⲍⲉ 234, 512.
ⲁⲅⲱⲛⲟⲑⲉⲧⲏⲥ 239.
ⲁⲇⲁⲙⲁⲥ 10, 241, 298.
ⲁⲇⲓⲕⲟⲥ 534.
ⲁⲉⲓⲧⲟⲥ 568, 570.
ⲁⲉⲧⲟⲥ 222.
ⲁⲏⲣ 142, 232, 247, 520.
ⲁⲑⲗⲏⲥⲓⲥ 438.
ⲁⲓⲙⲉⲓⲁ 402.
ⲁⲓⲙⲉⲛⲟⲥ 527.
ⲁⲓⲣⲏⲥⲓⲥ 62, 63.
ⲁⲓⲥⲑⲁⲛⲉ 259, 319, 387, 396, 438, 483.
ⲁⲓⲧⲉ 362.
ⲁⲓⲧⲉⲓ, ⲁⲏⲧⲉⲓ 23, 48, 54, 141, 259, 260, 322, 323, 324, 362, 484, 493, 549.
ⲁⲏⲧⲉⲏⲙⲁ 273.
ⲁⲓⲧⲏⲙⲁ, ⲁⲏⲧⲏⲙⲁ 54, 55, 80, 165, 321, 322, 374.
ⲁⲓⲧⲓⲁ 129, 130.
ⲁⲓⲭⲙⲁⲗⲟⲥⲓⲁ 198, 212.
ⲁⲓⲭⲙⲁⲗⲟϯⲍⲉ 185.
ⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ 56, 186, 353.
ⲁⲓⲭⲙⲁⲗⲱϯⲍⲉ 186, 216.
ⲁⲓⲱⲛ, ⲁⲏⲱⲛ 66, 122, 133, 151, 152, 158, 168, 200, 216, 299, 300, 301, 305, 397, 420, 423, 484, 516, 518, 565.
ⲁⲓϯⲁ 222.
ⲁⲕⲁⲑⲁⲣⲥⲓⲁ 522.
ⲁⲕⲁⲑⲁⲣⲧⲟⲛ 460.
ⲁⲕⲁⲓⲣⲁⲓⲟⲥ 436.
ⲁⲕⲁⲓⲣⲉⲟⲥ 536, 560.
ⲁⲕⲟⲗⲟⲩⲑⲓⲁ 37, 122.
ⲁⲕⲟⲩⲃⲁⲧⲱⲛ 388.
ⲁⲕⲟⲩⲃⲓⲧⲱⲛ 388.
ⲁⲕⲣⲏⲥⲓⲁ 51.
ⲁⲕⲣⲓⲃⲏⲥ 123.
ⲁⲕⲣⲓⲃⲓⲁ 124.
ⲁⲕⲣⲓⲟⲥ 32.
ⲁⲕⲣⲟⲁⲧⲏⲥ 303, 322, 357, 403.
ⲁⲕⲣⲱⲁⲧⲏⲥ 184; ⲁⲕⲣⲱⲁ̄ⲧⲏⲥ 403.
ⲁⲕⲧⲓⲛ 226, 315, 319.
ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ 224.
ⲁⲗⲏ 73.
ⲁⲗⲏⲑⲓⲛⲏ 72.
ⲁⲗⲏⲑⲟⲥ 190, 194.
ⲁⲗⲏⲑⲱⲥ 3, 22, 87, 107, 109, 120, 125, 128, 131, 136, 146, 161, 209, 228, 279, 283, 301, 310, 315, 316, 317, 318, 349, 350, 356, 357, 374, 390, 414, 415, 474, 527, 529, 549, 554.
ⲁⲗⲓ▒ⲑⲓⲛⲟⲥ 73.

ⲁⲗⲓⲑⲓⲁ 302.
ⲁⲗⲗⲁ 2, 3, 6, 9, 12, 13, 16, 19, 20, 24, 25, 28, 31, 33, 34, 37, 39, 43, 50, 51, 52, 56, 57, 59, 61, 65, 66, 68, 76, 80, 82, 87, 89, 90, 91, 93, 94, 96, 97, 98, 99, 100, 101, 102, 104, 105, 106, 107, 108, 114, 115, 116, 117, 118, 121, 122, 123, 124, 127, 128, 129, 130, 131, 133, 135, 136, 141, 148, 151, 153, 154, 155, 157, 159, 161, 165, 170, 171, 173, 181, 184, 186, 187, 190, 192, 193, 197, 198, 199, 201, 202, 203, 206, 207, 208, 209, 213, 218, 227, 228, 232, 236, 237, 240, 241, 244, 247, 254, 259, 261, 262, 264, 266, 267, 270, 271, 274, 275, 277, 280, 282, 288, 290, 295, 296, 303, 307, 309, 310, 314, 318, 322, 323, 324, 325, 326, 327, 328, 329, 331, 334, 336, 340, 345, 347, 349, 357, 359, 360, 363, 364, 367, 369, 371, 375, 376, 389, 390, 391, 393, 394, 395, 399, 404, 412, 414, 416, 417, 418, 426, 427, 430, 434, 436, 437, 441, 445, 446, 449, 451, 453, 459, 460, 471, 473, 477, 481, 484, 485, 491, 493, 496, 498, 500, 511, 513, 519, 520, 524, 533, 536, 537, 539, 542, 544, 545, 549, 553, 556, 559, 560, 561, 569, 570, 571.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ 536, 537.
ⲁⲗⲗⲟⲧⲣⲓⲟⲛ 270, 311.
ⲁⲗⲗⲟⲧⲣⲓⲟⲥ 270.
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ 46, 130.
ⲁⲗⲟⲩⲟⲛ 150, 227.
ⲁⲗⲩⲑⲉⲓⲛⲟⲥ 238.
ⲁⲗⲩⲑⲓⲛⲟⲛ 88.
ⲁⲙⲉⲕⲁⲗⲟⲛ 570.
ⲁⲙⲉⲗⲉⲓ, ⲁⲙⲉⲗⲉⲓ̈ 37, 81, 82, 89, 104, 261, 277, 278, 280, 316, 445, 448, 456, 492, 520.
ⲁⲙⲉⲗⲏⲥ 150, 519.
ⲁⲙⲉⲗⲓⲁ, ⲁⲙⲉⲗⲓ̈ⲁ 114, 117, 118, 150, 274, 509.
ⲁⲙⲓⲥⲑⲩⲧⲟⲥ 531.
ⲁⲛⲁⲃⲁⲥⲓⲥ, ⲁⲛⲁⲃⲁⲥⲓ̈ⲥ 367, 461, 491, 492, 512, 518, 525.
ⲁⲛⲁⲅⲁⲍⲉ 285, 292.
ⲁⲛⲁⲅⲅⲉⲕⲏ 271.
ⲁⲛⲁⲅⲅⲏ 194, 324.
ⲁⲛⲁⲅⲕⲁⲍⲉ 82, 220, 222, 324.
ⲁⲛⲁⲅⲕⲁⲓⲟⲛ 231, 241, 444.
ⲁⲛⲁⲅⲕⲏ 3, 19, 132, 160, 179, 288, 321, 479, 481, 552, 556, 558.
ⲁⲛⲁⲅⲛⲱⲥⲓⲥ 434, 437.
ⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ 174, 179, 244, 284, 468, 541.
ⲁⲛⲁⲑⲉⲙⲁ☥ⲥⲙⲟⲥ 107.
ⲁⲛⲁⲑⲏⲙⲁⲧⲓⲍⲉ 62.
ⲁⲛⲁⲑⲩⲙⲁ 62.
ⲁⲛⲁⲕⲁⲗⲉⲓ 58.
ⲁⲛⲁⲕⲣⲓⲛⲉ 165.
ⲁⲛⲁⲗⲩⲯⲓⲥ 69.
ⲁⲛⲁⲡⲁⲩⲥⲓⲥ 179, 441, 492, 506, 510, 515, 517.
ⲁⲛⲁⲡⲉⲩ[illegible] 276.
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 50, 96, 109, 111, 137, 157, 183, 194, 197, 202, 218, 222, 224, 226, 230, 430, 493, 500, 510, 516, 517, 518, 549.

ⲁⲛⲁⲥⲧⲁⲫⲏ 13.
ⲁⲛⲁⲧⲟⲗⲏ 9, 69, 70, 108, 143.
ⲁⲛⲁⲭⲱⲣⲉⲓ 38, 62, 99, 100, 252, 280, 359, 447, 458, 467.
ⲁⲛⲁⲭⲱⲣⲓ 70, 212, 221.
ⲁⲛⲁⲭⲱⲣⲓⲥⲓⲥ 438.
ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ 495.
ⲁⲛⲅⲉⲗⲟⲥ 157, 287.
ⲁⲛⲅⲏ 387.
ⲁⲛⲁⲅⲁⲓⲕⲟⲥ 436.
ⲁⲛⲁⲅⲓⲗⲉ 135.
ⲁⲛⲉⲭⲉ 77, 102, 111, 294, 475, 490.
ⲁⲛⲉⲭⲉⲓ 453, 481, 490.
ⲁⲛⲏⲭⲉ 14.
ⲁⲛⲕⲉⲗⲓⲕⲏ 529.
ⲁⲛⲕⲣⲁⲧⲱⲣ 10.
ⲁⲛⲛⲱⲛⲛⲁ 1, 12, 471.
ⲁⲛⲟⲛⲧⲟⲥ 151.
ⲁⲛⲟⲓⲉⲓⲁ 186.
ⲁⲛⲟⲓⲁ 5, 82, 116, 132, 307, 345.
ⲁⲛⲟⲙⲟⲥ 2, 203, 209, 243, 248, 284, 288, 292, 310.
ⲁⲛⲟⲭⲏ 102.
ⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ 133, 134.
ⲁⲛⲧⲓⲁⲏⲕⲟⲥ, ⲁⲛⲧⲓⲁⲓⲕⲟⲥ 149, 528.
ⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ 145.
ⲁⲛⲫⲁⲗⲓⲥⲕⲉ 297, 494; ⲁⲛⲫⲁⲗⲓⲥⲥⲉ 240.
ⲁⲛⲫⲁⲗⲓⲥⲕⲉⲓ 285.
ⲁⲛⲫⲟⲗⲟⲙⲁ 219, 393.
ⲁⲛⲫⲟⲥⲓⲟⲥ 302.
ⲁⲛⲧⲕⲉⲓⲙⲉⲛⲟⲥ 522.
ⲁⲛⲧⲕⲟⲓⲙⲉⲛⲟⲥ 520.
ⲁⲛⲧⲗⲉⲩⲉ 27, 34, 35, 42, 242, 298.
ⲁⲛⲧⲗⲉⲩⲉⲓ 284, 285.
ⲁⲛⲧⲗⲟⲩⲓⲁ 83, 170.
ⲁⲝⲓⲟⲥ 34, 301.
ⲁⲝⲓⲟⲩ 23, 35.
ⲁⲝⲓⲱⲙⲁ 6, 101, 130, 169, 216, 233, 236, 238, 290, 291, 292, 316, 325, 416, 417, 529.
ⲁⲝⲓⲱⲙⲁⲧⲓⲕⲟⲥ 49.
ⲁⲝⲓⲱⲙⲁⲧⲕⲟⲥ 170, 222.
ⲁⲝⲓⲱⲡⲓⲥⲧⲟⲥ 222.
ⲁⲟⲣⲁⲧⲟⲥ 507.
ⲁⲡⲁ 1, 7.
ⲁⲡⲁⲩⲉⲗⲉ 275.
ⲁⲡⲁⲩⲟⲩⲙⲉⲛⲟⲛ 526.
ⲁⲡⲁⲩⲉⲓⲗⲉ 572.
ⲁⲡⲁⲛⲧⲁ 67, 68, 77, 95, 111, 118, 119, 143, 162, 275, 430, 480, 485, 511, 552, 562.
ⲁⲡⲁⲛⲧⲏ 67, 467.
ⲁⲡⲁⲛⲧⲏⲙⲁ 504, 511.
ⲁⲡⲁⲣⲛⲁ 546.
ⲁⲡⲁⲣⲭⲏ 55, 56, 322, 366, 378, 529.
ⲁⲡⲁⲧⲁ 77, 426, 460, 543.
ⲁⲡⲉⲓⲗⲏ 113, 292.
ⲁⲡⲉⲗⲉ 394.
ⲁⲡⲉⲣⲁ 416.
ⲁⲡⲉⲣⲁⲛ 58.
ⲁⲡⲉⲣⲁⲛⲧⲟⲛ 284, 327.
ⲁⲡⲉⲣⲁⲧⲟⲛ 431.
ⲁⲡⲉⲧⲉⲓ 168.
ⲁⲡⲑⲁⲣⲧⲟⲥ 270.
ⲁⲡⲓⲗⲉ 279.
ⲁⲡⲓⲗⲏ, ⲁⲡⲓⲗⲏ 67, 70, 264, 276.
ⲁⲡⲓⲗⲧ 166.
ⲁⲡⲓⲥⲧⲟⲥ 57, 209, 243, 306, 485.
ⲁⲡⲗⲱⲥ 122; see also ⲫⲁⲡⲗⲱⲥ.
ⲁⲡⲟ 524.

ⲁⲡⲟⲅⲣⲁⲫⲉ 93; ⲁⲡⲟⲅⲣⲁⲫⲏ 92.
ⲁⲡⲟⲇⲏⲙⲓⲁ, ⲁⲡⲟⲇⲏⲙⲓⲁ 97, 102, 133.
ⲁⲡⲟⲇⲏⲝⲓⲥ 123, 124.
ⲁⲡⲟⲇⲓⲙⲓⲁ 95.
ⲁⲡⲟⲇⲙⲉⲓⲁ 223.
ⲁⲡⲟⲇⲙⲓⲁ, ⲁⲡⲟⲇⲙⲓⲁ 23, 303, 530.
ⲁⲡⲟⲇⲙⲟⲥ 303.
ⲁⲡⲟⲑⲏⲕⲏ 323.
ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ 512.
ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ 552, 569, 571, 573.
ⲁⲡⲟⲕⲣⲁⲫⲏ 92.
ⲁⲡⲟⲕⲣⲓⲥⲓⲥ 328, 445.
ⲁⲡⲟⲗⲁⲩⲉ 232.
ⲁⲡⲟⲗⲁⲩⲥⲓⲥ 137, 533.
ⲁⲡⲟⲗⲉⲓ 470.
ⲁⲡⲟⲗⲟⲅⲓⲁ, ⲁⲡⲟⲗⲟⲅⲓⲁ 116, 165, 307, 460.
ⲁⲡⲟⲗⲟⲅⲓⲍⲉ 395; ⲁⲡⲟⲗⲟⲅⲓⲍⲉ 15.
ⲁⲡⲟⲣⲉⲓ 286, 291, 446.
ⲁⲡⲟⲣⲓⲁ 286.
ⲁⲡⲟⲥⲕⲉⲩⲉ 215, 282, 464.
ⲁⲡⲟⲥⲧⲁⲥⲉ 472.
ⲁⲡⲟⲥⲧⲁⲧⲏⲥ 209, 211.
ⲁⲡⲟⲥⲧⲏⲟⲓⲍⲉ 148.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲛ 523.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ 133.
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 2, 11, 44, 59, 60, 63, 65, 68, 69, 70, 71, 122, 175, 177, 200, 201, 206, 220, 226, 237, 294, 328, 331, 332, 354, 374, 378, 410, 425, 426, 433, 435, 437, 441, 447, 449, 453, 459, 460, 461, 480, 481, 491, 506, 528, 571, 572, 573, 574; Book of the 174.
ⲁⲡⲟⲧⲁⲕ†ⲓⲕⲟⲥ 439.
ⲁⲡⲟⲧⲁⲥⲥⲉ 107, 116, 141, 250, 379, 434, 442, 448, 481, 491, 545.
ⲁⲡⲟⲧⲉⲓ 167.
ⲁⲡⲟⲧⲉⲝⲓⲥ 218, 226.
ⲁⲡⲟⲩⲑⲏⲕⲏ 163.
ⲁⲡⲟⲩⲙⲉⲣⲟⲥ 318.
ⲁⲡⲟⲫⲁⲛⲉ 84, 88, 90, 306.
ⲁⲡⲟⲫⲁⲥⲓⲥ 62, 99, 135, 232, 242, 298, 439, 455.
ⲁⲡⲧⲗⲏ 114, 237, 328, 395.
ⲁⲡⲧⲍⲓⲟⲛ 148.
ⲁⲣⲁ 54, 91, 106, 149, 275, 279, 322, 331, 346, 347, 348, 351, 354, 355, 356, 378, 380, 383, 402, 437, 501, 573.
ⲁⲣⲁⲁ 573.
ⲁⲣⲥⲁⲧⲏⲥ 261, 263, 269.
ⲁⲣⲥⲟⲥ 116, 260.
ⲁⲣⲉⲧⲏ 107, 110, 121, 136, 163, 325, 367, 439, 442, 474, 507.
ⲁⲣⲓⲑⲙⲟⲥ 23, 40, 214, 234, 238, 285, 286, 287, 288, 290, 291, 292, 517.
ⲁⲣⲓⲥⲧⲟⲛ 8, 49, 57, 92, 178, 305, 330, 331, 332, 344, 346, 350, 351, 358, 360, 361, 383, 414, 415, 493, 506.
ⲁⲣⲓⲥⲧⲱⲛ 13, 305, 330, 351, 360, 414, 430.
ⲁⲣⲕⲁⲧⲏⲥ 257, 263.
ⲁⲣⲙⲁ 514; see also ϩⲁⲣⲙⲁ.
ⲁⲣⲛⲁ 126, 149, 152, 160, 310, 371, 498.
ⲁⲣⲛⲏⲥⲓⲥ 126, 149.
ⲁⲣⲭ 3, 471, 514, 556.
ⲁⲣⲧⲟⲙⲟⲥ 233.
ⲁⲣⲭⲁⲅⲅⲉⲗⲓⲕⲟⲛ 418.

ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ 18, 19, 25, 56, 63, 84, 134, 138, 141, 144, 156, 157, 158, 159, 160, 161, 162, 163, 164, 166, 167, 169, 170, 171, 172, 173, 176, 177, 178, 179, 180, 181, 183, 204, 288, 298, 300, 301, 302, 303, 304, 305, 306, 307, 308, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 323, 324, 325, 326, 327, 328, 329, 330, 332, 335, 340, 342, 344, 345, 346, 347, 348, 349, 351, 352, 353, 354, 355, 356, 357, 358, 359, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 372, 373, 374, 375, 376, 377, 378, 379, 380, 384, 385, 388, 389, 390, 391, 397, 398, 399, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 424, 431, 506, 510, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 526, 527, 530, 531, 532, 533, 534, 547, 557, 558, 574.

ⲁⲣⲭⲁⲓⲟⲛ 55, 191, 203, 211, 529.

ⲁⲣⲭⲁ̈ⲟⲥ 62.

ⲁⲣⲭⲉⲓ, ⲁⲣⲭⲉ̈ⲓ 26, 29, 56, 57, 64, 75, 84, 101, 103, 213, 235, 246, 258, 263, 266, 315, 316, 325, 368, 374, 430, 453, 464.

ⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ 523.

ⲁⲣⲭⲉⲥⲑⲁⲓ 332.

ⲁⲣⲭⲏ 3, 62, 74, 75, 144, 158, 250, 252, 293, 294, 322, 332, 416, 441, 444, 492, 510, 550.

ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ 85, 88.

ⲁⲣⲭⲏⲁⲓⲁⲕⲟⲛⲟⲥ, ⲁⲣⲭⲏⲁ̈ⲓⲁⲕⲟⲛⲟⲥ 331, 355, 457.

ⲁⲣⲭⲏⲁⲓⲁⲕⲱⲛⲟⲥ 331.

ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ 1, 8, 9, 11, 21, 23, 24, 25, 26, 28, 30, 37, 38, 39, 40, 41, 42, 43, 44, 45, 49, 59, 60, 74, 139, 156, 172, 173, 174, 175, 176, 220, 300, 321, 444, 457, 458, 459, 460, 462, 463, 465, 466, 467, 468, 470, 512.

ⲁⲣⲭⲏⲉⲣⲉⲩⲥ 206, 216.

ⲁⲣⲭⲏⲙⲁⲥⲉⲣⲟⲥ 531.

ⲁⲣⲭⲏⲙⲁⲣⲧⲩⲣⲟⲥ 355.

ⲁⲣⲭⲏⲟ̄ⲗⲟⲩⲥⲓⲁ 65.

ⲁⲣⲭⲏⲟ̄ⲗⲱⲥⲓⲁ 53.

ⲁⲣⲭⲏⲡⲟⲗⲩⲙⲁⲣⲭⲏ 329.

ⲁⲣⲭⲏⲡⲣⲟⲫⲏⲧⲏⲥ 306.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ 287, 323, 325, 326, 337, 340, 341, 343, 354, 355, 357, 361, 371, 397, 505, 517, 522, 523, 531.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ 337, 341, 343, 354, 355, 357, 358, 361, 371, 397, 412, 414, 417.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲓⲱⲧⲟⲥ 307.

ⲁⲣⲭⲏⲥⲧⲣⲁ☩ⲟⲥ 307, 351, 412.

ⲁⲣⲭⲏⲥⲧⲣⲁ☩ⲕⲟⲥ 167.

ⲁⲣⲭⲏⲥⲩⲛⲁⲝⲱⲧⲟⲥ 204.

ⲁⲣⲭⲓ̈ 155, 158.

ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 526.

ⲁⲣⲭⲓⲉⲣⲉⲩⲥ 25, 28, 71, 202, 257, 452, 496, 497.

ⲁⲣⲭⲓⲟⲗⲟⲩⲥⲓⲁ 210.

ⲁⲣⲭⲱⲛ 12, 67, 123, 158, 163,

164, 166, 167, 175, 178, 182, 207, 232, 233, 236, 261, 263, 264, 273, 274, 276, 278, 279, 281, 284, 307, 325, 326, 328, 329, 343, 354, 379, 380, 381, 382, 383, 384, 385, 386, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 411, 414, 417, 425, 429, 444, 458, 464, 465, 486, 487, 490, 498, 516.

ⲁⲣⲭⲱⲛⲧⲁ 250.

ⲁⲥⲉⲃⲏⲥ 33, 34, 37, 39, 44, 45, 85, 87, 107, 108, 109, 131, 148, 179, 285, 538, 555, 556, 573.

ⲁⲥⲉⲃⲓⲁ 149, 153.

ⲁⲥⲏⲃⲏⲥ 547.

ⲁⲥⲑⲁⲛⲉ 313, 317.

ⲁⲥⲑⲉⲛⲏⲥ 57, 117, 121, 302.

ⲁⲥⲑⲉⲛⲓⲁ 496.

ⲁⲥⲕⲉⲓ 280.

ⲁⲥⲕⲏⲥⲓⲥ 80, 142, 434, 495.

ⲁⲥⲕⲏⲧⲏⲥ 438.

ⲁⲥⲕⲓⲥⲓⲥ 439.

ⲁⲥⲕⲩⲧⲏⲥ 179.

ⲁⲥⲡⲁⲍⲉ 45, 52, 64, 68, 90, 141, 147, 173, 174, 222, 223, 278, 295, 443, 453, 473, 516, 534, 535, 552, 553, 555, 561, 566, 567, 568, 569, 572.

ⲁⲥⲡⲁⲥⲙⲟⲥ 84, 90, 108, 134, 147, 304.

ⲁⲥⲧⲉⲓ 440.

ⲁⲥⲭⲏⲙⲱⲛⲉⲓ 111.

ⲁⲥⲭⲩⲙⲟⲛⲉⲓ 280.

ⲁⲥⲭⲩⲙⲟⲛⲏ 302.

ⲁⲥⲱⲙⲁⲧⲟⲥ 51, 186, 301, 304, 305, 326, 530, 531.

ⲁⲥⲫⲟⲥ 77, 434.

ⲁⲧⲁⲙⲁⲥ 271, 272.

ⲁⲧⲁⲍⲓⲁ 528.

ⲁⲧⲑⲉⲧⲉⲓ 108.

ⲁⲧⲁⲙⲉⲗⲓⲟⲛ 61.

ⲁⲧⲁⲱⲛⲉⲓ 395.

ⲁⲧⲁ̄ⲱⲛⲉⲓ 395.

ⲁⲧⲑⲁⲧⲏⲥ 528.

ⲁⲧⲑⲉⲛⲧⲓⲁ 120.

ⲁⲧⲗⲏ 4, 12, 62, 263, 330, 332, 358, 359, 361, 362, 389, 390, 482.

ⲁⲧⲍⲁⲛⲉ 307, 437, 489, 509, 522.

ⲁⲧⲍⲓⲥⲓⲥ 521.

ⲁⲧⲡⲟⲑⲧⲥⲓⲥ 63.

ⲁⲧⲧⲱⲕⲣⲁⲧⲱⲣ 231, 256.

ⲁⲩⲭⲱⲛ = ⲁⲣⲭⲱⲛ 425.

ⲁⲫⲉⲗⲗⲓⲥ 308.

ⲁⲫⲟⲣⲙⲏ 6, 17, 19, 35, 114, 137, 170.

ⲁⲫⲓⲥ 4, 121, 269, 270.

ⲁⲫⲟⲣⲁⲧⲟⲛ 301, 567.

ⲃⲁⲍⲁⲙⲓⲍⲉ 557.

ⲃⲁⲍⲁⲛⲟⲥ 46, 541, 542, 552, 560.

ⲃⲁⲡⲧⲓⲍⲉ 159, 173, 183, 208, 209, 265, 272.

ⲃⲁⲡⲧⲓⲥⲙⲁ, ⲃⲁⲡⲧⲏⲥⲙⲁ 160, 162, 165, 175, 176, 259, 453, 454, 502.

ⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ, ⲃⲁⲡⲧⲏⲥⲧⲏⲣⲓⲟⲛ 162, 174, 226.

ⲃⲁⲡⲧⲓⲥⲧⲏⲥ 272.

ⲃⲁⲡⲧⲓⲥⲧⲓⲥ 435.

ⲃⲁⲫⲍⲉ 9, 50, 62, 160, 162, 176, 197, 200, 225, 253, 450, 453, 454, 460, 470.

ⲃⲁⲫⲥⲙⲁ 199, 206, 228, 237, 253, 400, 450, 453, 455, 546.

ⲃⲁⲫⲥⲧⲏⲣⲓⲟⲛ 247, 470.

ⲃⲁⲡⲧⲓⲥⲧⲏⲥ 246, 247, 322.
ⲃⲁⲣⲃⲁⲣⲟⲥ 6, 11, 18, 22, 23, 30, 42, 232, 233, 284, 286, 287, 288, 289.
ⲃⲁⲣⲟⲥ 390.
ⲃⲁⲥⲁⲛⲓⲍⲉ, ⲃⲁⲥⲁⲛⲏⲍⲉ 169, 170, 241, 254, 278, 297, 312.
ⲃⲁⲥⲁⲛⲓⲥⲧⲏⲣⲓⲟⲛ 169.
ⲃⲁⲥⲁⲛⲟⲥ 151, 232, 239, 240, 241, 276, 280, 284, 287, 293, 295, 296, 297, 298, 315, 356, 519.
ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ, ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ 325, 330, 363.
ⲃⲁⲥⲓⲗⲉⲩⲥ 34.
ⲃⲁⲥⲓⲗⲓⲕⲟⲛ, ⲃⲁⲥⲓⲗⲓⲕⲟⲛ 165, 169, 210, 316, 330, 363.
ⲃⲁⲥⲓⲗⲓⲕⲟⲥ 480.
ⲃⲁⲥⲓⲥ 570.
ⲃⲁⲥⲩⲗⲉⲓⲟⲥ 248.
ⲃⲁⲧⲟⲥ 498.
ⲃⲉⲗⲉⲧⲁⲣⲓⲟⲥ 147, 155.
ⲃⲏⲙⲁ 148, 149, 165, 166, 238, 240, 296, 508.
ⲃⲓⲁ 42.
ⲃⲓⲕⲧⲱⲣⲓⲁ 256, 259.
ⲃⲓⲟⲥ, ⲃⲓⲟⲥ 13, 49, 52, 64, 72, 96, 118, 119, 124, 142, 322, 342, 371, 400, 431, 442, 473, 491, 495.
ⲃⲗⲁⲥⲫⲏⲙⲓⲁ 280.
ⲃⲟⲏⲑⲉⲓ, ⲃⲟⲏⲑⲉⲓ 94, 233, 239, 271, 277, 278, 280, 287, 293, 295, 296, 300, 372, 428, 482, 508.
ⲃⲟⲏⲑⲓ 160; ⲃⲟⲏⲑⲓ 165, 179.
ⲃⲟⲏⲑⲓⲁ 137, 179, 320, 465, 496.
ⲃⲟⲏⲑⲟⲥ 22, 112, 342, 539, 541, 543, 548, 550, 557.
ⲃⲟⲑⲉⲓ 295.
ⲃⲟⲓⲏⲑⲉⲓ 271, 293.
ⲃⲟⲓⲑⲉⲓⲁ 208.
ⲃⲟⲓⲑⲓⲁ 211.
ⲃⲟⲧⲁⲛⲏ 570.
ⲃⲟⲧⲗⲉⲧⲏⲣⲓⲟⲛ 214.
ⲃⲟⲧⲗⲉⲧⲏⲥ 244.
ⲃⲟⲧⲛⲁⲧⲱⲣ 281.
ⲃⲧⲱⲙⲁⲥ 470; see also ϩⲃⲁⲱⲙⲁⲥ.
ⲃⲩⲃⲗⲓⲟⲑⲏⲕⲏ 75.
ⲃⲱⲏⲑⲓⲁ 160.

ⲅⲁⲅⲉⲗⲟⲥ 268.
ⲅⲁⲑⲩⲥⲏⲥⲓⲥ 147.
ⲅⲁⲑⲩⲉⲓ 162.
ⲅⲁⲙⲙⲁ 8.
ⲅⲁⲙⲙⲟⲥ 19, 26, 180.
ⲅⲁⲙⲟⲥ 12, 79, 80, 112, 130, 133, 142, 179, 275, 563.
ⲅⲁⲣ 3, 5, 6, 8, 10, 11, 17, 19, 20, 23, 26, 27, 28, 31, 32, 33, 35, 39, 46, 50, 51, 52, 61, 62, 63, 64, 66, 67, 72, 74, 75, 76, 77, 78, 79, 81, 83, 84, 85, 87, 88, 90, 91, 92, 93, 94, 96, 97, 98, 99, 100, 101, 102, 103, 106, 107, 108, 109, 113, 115, 116, 117, 118, 121, 123, 125, 127, 128, 132, 133, 134, 135, 136, 140, 146, 147, 148, 151, 152, 153, 157, 166, 172, 173, 175, 176, 179, 181, 184, 185, 186, 187, 188, 189, 191, 192, 193, 195, 196, 199, 200, 201, 203, 204, 207, 209, 211, 212, 213, 216, 217, 221, 226, 227, 228, 233, 234, 236, 237, 238, 241, 242, 243, 245, 247, 250,

251, 254, 261, 274, 277, 285, 286, 287, 292, 293, 294, 295, 297, 298, 299, 303, 304, 308, 313, 318, 320, 321, 322, 323, 324, 326, 327, 328, 329, 330, 332, 337, 339, 340, 357, 359, 367, 371, 373, 374, 375, 377, 383, 395, 396, 400, 403, 404, 407, 411, 415, 418, 422, 423, 426, 439, 440, 441, 444, 446, 449, 452, 458, 459, 462, 468, 472, 474, 475, 479, 480, 481, 485, 486, 487, 492, 493, 498, 500, 501, 503, 505, 508, 517, 518, 522, 527, 529, 530, 534, 535, 544, 547, 549, 553, 561, 574, &c.

ϭαρπος 2, 171, 269, 270.

ϭενααια 207, 216.

ϭενεα 91, 123, 124, 129, 495, 519, 534, 539, 555, 573.

ϭενεαλογια 123.

ϭενετο 122.

ϭενη 181 ; ϭενη ⲇⲓⲁⲑⲏⲕⲏ 304.

ϭεννημα 207, 405, 486.

ϭενϊα 14, 423.

ϭενναιος 236, 241, 286, 298.

ϭενοιτο 523.

ϭενος 1, 9, 12, 17, 19, 52, 83, 93, 96, 130, 131, 144, 145, 157, 161, 171, 173, 181, 191, 192, 211, 217, 218, 219, 222, 228, 238, 256, 259, 284, 286, 290, 291, 294, 304, 306, 328, 343, 346, 391, 410, 419, 423, 431, 475, 540, 545, 547, 571.

ϭερος 282.

ϭηωμη 8, 36, 37, 43, 231, 248.

ϭηωφος 538.

ϭραμματευς 206, 251, 424, 561.

ϭραμματϊον 309, 310.

ϭραμματον 309, 311.

ϭρατος 298.

ϭραφη 52, 57, 122, 124, 127, 128, 209, 210, 214, 321, 324, 434, 435, 437, 439, 440, 453, 460, 461, 492, 521, 536.

ϭραψας 431.

ⲇⲁⲓⲙⲟⲛⲓⲟⲛ, ⲇⲁⲓⲙⲟⲛϊⲟⲛ 59, 61, 188, 281, 436, 475, 476, 489, 490, 499, 501, 502, 508.

ⲇⲁⲓⲙⲱⲛ 111, 152, 177, 244, 329, 438, 441, 475.

ⲇⲁⲓⲙⲱⲛⲓⲁⲥⲕⲟⲥ 42.

ⲇⲁⲓⲙⲱⲛⲓⲟⲛ, ⲇⲁⲓⲙⲱⲛⲓⲟⲛ, ⲇⲁⲓⲙⲱⲛϊⲟⲛ 4, 43, 68, 102, 188, 199, 203, 213, 218, 276, 280, 312, 474, 529.

ⲇⲁϫⲓⲥ 103.

ⲇⲁⲡⲁⲛⲏ 250.

ⲇⲉ 1, 3, 6, 18, 33, 44, 50, 63, 65, 68, 72, 74, 83, 87, 89, 94, 97, 101, 105, 107, 110, 114, 118, 127, 133, 140, 143, 145, 147, 151, 153, 154, 155, 156, 158, 161, 165, 168, 169, 170, 176, 177, 189, 193, 199, 204, 210, 217, 225, 232, 233, 236, 241, 244, 259, 271, 274, 278, 285, 288, 292, 308, 316, 322, 325, 328, 330, 335, 343, 365, 366, 367, 368, 369, 370, 377,

383, 385, 393, 401, 421, 422, 427, 432, 435, 438, 452, 457, 464, 466, 471, 473, 474, 475, 481, 482, 495, 511, 529, 532, 535, 539, 550, 574, &c.
ⲁⲉⲓⲙⲟⲛ 567.
ⲁⲉⲕⲁⲛⲟⲥ 154, 538.
ⲁⲉⲗⲓⲟⲛ 190.
ⲁⲉⲗⲓⲟⲩ 82.
ⲁⲉⲥⲡⲟⲁⲛⲉ 504, 532.
ⲁⲉⲥⲡⲟⲧⲏⲥ 153, 328, 336, 522.
ⲁⲏ 101.
ⲁⲏⲩⲉⲓ 269.
ⲁⲏⲙⲓⲟⲩⲣⲅⲟⲥ 80, 325, 326, 334, 335, 356.
ⲁⲏⲙⲟⲥ 184.
ⲁⲏⲙⲟⲥⲓⲁ 244.
ⲁⲏⲙ[ⲱ]ⲣⲓⲁ (?) 257.
ⲁⲏⲣⲁⲛⲟⲥ 185.
ⲁⲓⲁⲃⲁⲑⲣⲁ 211.
ⲁⲓⲁⲃⲁⲗⲉ 235.
ⲁⲓⲁⲃⲟⲗⲟⲥ, ⲁ̈ⲓⲁⲃⲟⲗⲟⲥ 14, 31, 37, 39, 40, 41, 42, 43, 44, 59, 86, 110, 111, 116, 137, 142, 145, 152, 154, 155, 160, 163, 164, 166, 168, 178, 180, 186, 187, 188, 191, 200, 207, 208, 209, 263, 289, 290, 303, 307, 327, 335, 420, 436, 475, 476, 486, 516, 524, 530, 543, 556.
ⲁⲓⲁⲃⲟⲩⲗⲟⲥ 74, 81, 95, 102, 328, 329, 335, 419.
ⲁⲓⲁⲑⲉⲥⲓⲥ 284, 292.
ⲁⲓⲁⲑⲏⲕⲏ, ⲁ̈ⲓⲁⲑⲏⲕⲏ 87, 304, 408, 519, 547, 553, 573.
ⲁⲓⲁⲕⲟⲛ 454, 456.
ⲁⲓⲁⲕⲟⲛⲉⲓ, ⲁ̈ⲓⲁⲕⲟⲛⲉⲓ, ⲁⲓⲁⲕⲟⲛⲉ̈ⲓ 30, 65, 301, 302, 304, 314, 321, 339, 342, 343, 345, 365, 366, 389, 404, 405, 414, 427, 444, 472, 528, 529, 530, 531, 534, 553, 556.
ⲁⲓⲁⲕⲟⲛⲓ̈, ⲁ̈ⲓⲁⲕⲟⲛⲓ 65, 178.
ⲁⲓⲁⲕⲟⲛⲓⲁ, ⲁ̈ⲓⲁⲕⲟⲛⲓⲁ, ⲁⲓⲁⲕⲟⲛⲓ̈ⲁ, ⲁ̈ⲓⲁⲕⲟⲛⲓ̈ⲁ 161, 362, 432, 528, 531, 533.
ⲁ̈ⲓⲁⲕⲟⲛⲓⲧⲏⲥ 302, 305, 529.
ⲁⲓⲁⲕⲟⲛⲟⲥ 150, 175, 176, 179, 197, 431, 450, 455, 458, 462, 463, 465, 469, 523, 541.
ⲁⲓⲁⲕⲱⲛ 452, 456, 457.
ⲁ̈ⲓⲁⲕⲱⲛⲉⲓ, ⲁⲓⲁⲕⲱⲛⲉ̈ⲓ 80, 114, 342, 365, 366, 389, 395, 398, 404, 405, 414.
ⲁⲓⲁⲕⲱⲛⲓⲁ 84.
ⲁⲓⲁⲕⲱⲛⲓⲧⲏⲥ 81, 93, 105, 106.
ⲁⲓⲁⲗⲉⲩⲉ 527.
ⲁⲓⲁⲗⲟⲩⲟⲥ 156.
ⲁⲓⲁⲥⲡⲟⲣⲁ 426.
ⲁⲓⲁⲥⲧⲏⲙⲁ 57, 89.
ⲁⲓⲁⲧⲁⲥⲥⲉ 58, 231, 232, 256.
ⲁⲓⲁⲧⲉⲭⲏ 325.
ⲁⲓⲁⲧⲏⲡⲟⲥ 202.
ⲁⲓⲁⲧⲟⲭⲟⲥ 10, 24, 508.
ⲁⲓⲁⲧⲣⲉⲡⲉ 380.
ⲁⲓⲁⲧⲣⲉⲡⲉⲓ 380.
ⲁⲓⲁⲯⲁⲗⲗⲁ 182, 424, 425.
ⲁⲓⲁⲱⲁⲥⲕⲁⲗⲱⲥ 133.
ⲁⲓⲏⲩⲙⲁ 125.
ⲁⲓⲏⲩⲙⲓⲁ 63.
ⲁⲓⲕⲁⲓⲟⲛ, ⲁ̈ⲓⲕⲁⲓⲟⲛ 7, 35, 37, 126, 291, 294.
ⲁⲓⲕⲁⲓⲟⲥ, ⲁⲓⲕⲁ̈ⲓⲟⲥ, ⲁ̈ⲓⲕⲁⲓⲟⲥ 5, 35, 50, 72, 73, 75, 93, 95, 122, 130, 131, 132, 138, 145, 148, 157, 179, 184, 199, 204, 211, 223, 225, 239, 258, 259,

265, 269, 271, 283, 284, 296, 301, 331, 344, 345, 346, 348, 349, 351, 356, 365, 392, 407, 423, 424, 430, 440, 471, 479, 482, 483, 484, 485, 487, 489, 493, 494, 498, 503, 507, 510, 513, 514, 515, 517, 521, 523, 528, 529, 530, 533, 535, 536, 537, 539, 544, 549, 550, 551, 552, 554, 555, 558, 560, 562, 563, 564, 565, 566, 567, 573.
ⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ 70, 87, 98, 109, 113, 130, 131, 164, 327, 361, 496, 500, 504, 509, 529, 561.
ⲁⲓⲕⲁⲓⲱⲥⲩⲛⲏ 361.
ⲁⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ 179, 288.
ⲁⲓⲕⲁⲥⲧⲏⲥ 137.
ⲁⲓⲕⲉⲟⲛ 150.
ⲁ̈ⲓⲕⲉⲟⲥ 153.
ⲁⲓⲕⲛⲉⲩⲉ 124.
ⲁⲙⲓⲟⲩⲣⲟⲥ 335, 336, 356, 528.
ⲁⲙⲟⲣⲓⲁ 217, 292.
ⲁⲙⲱⲙⲓⲟⲛ 273.
ⲁ̈ⲙⲱⲣⲓⲥⲧⲏⲥ 154.
ⲁ̈ⲛⲁⲙⲓⲥ 312.
ⲁⲓⲟⲩⲙⲟⲥ 213, 294.
ⲁⲓⲟⲓⲕⲉⲓ 9, 199, 233, 238.
ⲁⲓⲟⲣⲑⲟⲩ 124, 413.
ⲁⲓⲟⲣⲑⲱⲥⲓⲥ 181.
ⲁⲡ̄ⲗⲟⲩⲛ 177.
ⲁⲡⲙⲟⲛ 49, 209, 281, 430, 493.
ⲁⲓⲣⲟⲛ 31.
ⲁⲓⲣⲱⲛ 2, 18, 37.
ⲁⲓⲥⲧⲁⲍⲉ 122, 134.
ⲁⲓⲱⲩⲙⲟⲥ 45.
ⲁⲓⲱⲛⲉⲓ, ⲁⲓⲱⲛⲉ̈ⲓ 102, 284, 285, 349, 454.
ⲁⲓⲱⲛⲓ 203.
ⲁⲓⲱⲛⲓⲟⲥ 256, 286.
ⲁⲟⲩⲙⲁ 92, 109, 162, 231, 232, 242, 294, 298.
ⲁⲟⲕⲓⲙⲁⲍⲉ 30, 427, 507.
ⲁⲟⲕⲓⲙⲁⲥⲓ̈ⲁ 151.
ⲁⲣⲁⲕⲟⲛ 538, 556.
ⲁⲣⲁⲕⲱⲛ 370, 429, 513, 543.
ⲁⲣⲁⲡⲧⲍⲁ 7, 10, 24.
ⲁⲣⲟⲙⲟⲥ 242, 279, 495, 574.
ⲁⲧⲁⲑⲧⲓⲛ 520.
ⲁⲧⲙⲓⲟⲥ 45.
ⲁⲧⲙⲓⲟⲧⲣⲟⲥ 136, 143, 325, 336.
ⲁⲧⲙⲟⲣⲉⲓⲁ 216.
ⲁⲧⲙⲱⲧⲏⲥ 281.
ⲁⲧⲛⲁⲟⲥ 266.
ⲁⲧⲛⲁⲙⲓⲥ 3, 51, 58, 60, 63, 80, 148, 507.
ⲁⲧⲛⲁⲥⲧⲏⲥ 91.
ⲁⲧⲛⲁⲧⲟⲥ 2, 5, 6, 27, 348, 350, 397, 515, 536.
ⲁⲧⲡⲟⲥ 210.
ⲁⲧⲣⲁⲛⲏ 528.
ⲁⲧⲣⲁⲛⲛⲉⲩⲉ 516.
ⲁⲧⲣⲁⲛⲛⲟⲥ 18, 42, 185, 186, 528, 546.
ⲁⲧⲣⲁⲟⲥ 186.
ⲁⲱⲣⲁⲓ 194.
ⲁⲱⲣⲁⲓⲁ 41.
ⲁⲱⲣⲉⲁ 173, 232, 236, 242, 319, 394, 403, 447, 480.
ⲁⲱⲣⲉⲁⲥ☦ⲟⲛ 516.
ⲁⲱⲣⲓⲁ 299.
ⲁⲱⲣⲓⲍⲉ, ⲁⲱⲣⲓ̈ⲍⲉ 421, 523.
ⲁⲱⲣⲟⲛ 25, 63, 73, 76, 98, 99, 101, 108, 111, 120, 141, 150, 215, 252, 320, 344, 361, 399, 400, 417, 418, 431, 497.

ⲉⲁⲣ 201 ; see also ⲁⲛⲣ.
ⲉⲃⲥⲉⲃⲛⲥ 428.
ⲉⲥⲕⲱⲙⲙⲓⲁⲍⲉ 283.
ⲉⲥⲕⲱⲙⲙⲓⲟⲛ 321, 416.
ⲉⲗⲱⲗⲟⲛ 257, 297.
ⲉⲧⲥⲭⲁⲍⲉ 489.
ⲉⲑⲟⲥ 286, 373, 388, 446.
ⲉⲓⲁⲟⲗⲟⲛ 240, 444, 445, 498.
ⲉⲓⲁⲟⲥ 268, 285.
ⲉⲓⲁⲱⲗⲟⲛ, ⲉ̈ⲓⲁⲱⲗⲟⲛ 82, 100, 101, 117, 172, 211, 214, 215, 244, 446, 554.
ⲉⲓⲉ 199.
ⲉⲓⲉ ⲙⲙⲏ ⲧⲉⲓ 200.
ⲉⲓⲉ ⲙⲙⲏ ☩ 187.
ⲉⲓⲕⲏ 227.
ⲉⲓⲕⲱⲛ 323, 325, 334.
ⲉⲓ ⲙⲙⲏ ⲧⲉ 312, 451.
ⲉⲓ ⲙⲙⲏ ⲧⲉⲓ 39, 50, 122, 142, 143, 153, 159, 174, 210, 236, 271, 287, 337, 338, 372, 379, 395, 396, 423, 433, 435, 458, 467, 486, 504, 521, 552, 560, 565, 573 ; ⲉ ⲙⲙⲏ ⲧⲉ̈ⲓ 261.
ⲉⲓ ⲙⲙⲏ ⲧⲓ 125, 127, 128.
ⲉⲓⲡⲉⲥⲧⲣⲁ☩ⲧⲟⲥ 339.
ⲉⲓⲡⲓⲧⲣⲟⲡⲟⲥ 266.
ⲉⲓⲣⲏⲛⲏ, ⲉ̈ⲓⲣⲏⲛⲏ 1, 24, 36, 47, 49, 70, 74, 81, 82, 97, 120, 139, 144, 147, 156, 161, 176, 182, 183, 215, 216, 231, 248, 301, 321, 351, 362, 367, 402, 412, 432, 451, 464, 465, 467, 468, 469, 479, 493, 500, 503, 512, 522, 527, 552.
ⲉⲓⲣⲏⲛⲏⲕⲟⲥ 325.
ⲉⲓⲣⲏⲛⲓⲕⲟⲛ 224.
ⲉⲓⲣⲏⲛⲓⲕⲟⲥ 179.
ⲉⲓ̄ⲣⲙ̈ⲓ̈ⲛ̈ⲓ̈ⲁ 301.
ⲉⲓⲧⲁ, ⲉ̈ⲓⲧⲁ 8, 9, 12, 13, 23, 24, 25, 26, 27, 29, 32, 33, 35, 37, 78, 79, 93, 97, 101, 140, 157, 291, 309, 310, 319, 388, 389, 433, 436, 454, 468, 480, 482, 483, 489, 491, 514, &c.
ⲉⲓⲧⲉ, ⲉ̈ⲓⲧⲉ 10, 55, 118, 122, 147, 148, 151, 157, 175, 247, 257, 267, 284, 323.
ⲉⲓⲧⲟⲥ 422.
ⲉⲕⲕⲗⲉⲥⲓⲁ 459, 463, 467, 518, 522.
ⲉⲕⲕⲗⲏⲥⲓⲁ, ⲉⲕⲕⲗⲏⲥⲓ̈ⲁ 5, 10, 12, 37, 39, 44, 50, 68, 72, 73, 79, 95, 115, 116, 125, 126, 148, 149, 150, 174, 175, 176, 177, 179, 183, 194, 196, 208, 213, 215, 224, 243, 244, 247, 259, 270, 272, 276, 279, 290, 360, 361, 377, 378, 388, 406, 425, 434, 437, 453, 454, 455, 457, 464, 465, 466, 467, 468, 469, 470, 487, 497, 498, 519, 537, 539, 542, 543, 573.
ⲉⲕⲕⲗⲧⲥⲓⲁ 210.
ⲉ̄ⲕⲗⲏⲥⲓⲁ 215; ⲉⲕⲗⲏⲥⲓⲁ 274.
ⲉⲕⲥⲧⲁⲥⲓⲥ 7, 54, 233, 428.
ⲉⲕⲱⲙⲓ̈ⲟⲛ 322.
ⲉⲗⲁⲭⲓⲥⲧⲟⲛ 443, 483.
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ 2, 6, 10, 24, 30, 48, 50, 138, 196, 197, 431, 445, 479, 513, 524, 533.
ⲉⲗⲉⲩⲭⲉ 108.
ⲉⲗⲉⲑⲉⲣⲁ 9.
ⲉⲗⲉⲑⲉⲣⲓⲁ 83.
ⲉⲗⲉⲑⲉⲣⲟⲥ 27, 186.
ⲉⲗⲉⲑⲉⲣⲟⲧ 144, 185, 186, 294.
ⲉⲗⲉⲭⲉ 149.

ⲉⲗⲟⲏⲥ 373, 384.
ⲉⲗⲡⲓⲥ 199, 370.
ⲉⲙⲉⲣⲉⲙⲁ̄ 568.
ⲉⲙⲟⲩ 524.
ⲉⲛ, with ϩⲟⲥⲟⲛ, 116, and see ϩⲟⲥⲟⲛ.
ⲉⲛⲁⲣⲁⲧⲏⲥ 528.
ⲉⲛⲉⲣⲅⲉⲓ, ⲉⲛⲉⲣⲅⲉⲓ̈ 311, 440, 494, 498.
ⲉⲛⲉⲣⲅⲓ, ⲉⲛⲉⲣⲅⲓ̈ 67, 178.
ⲉⲛⲉⲣⲅⲓⲁ 81, 441.
ⲉⲛⲉⲭⲉⲣⲟⲛ 120.
ⲉⲛⲕⲣⲁⲧⲉⲓⲁ̄ 572.
ⲉⲛⲕⲱⲙⲓⲟⲛ 283.
ⲉⲛⲧⲏⲙⲁ 222.
ⲉⲛⲧⲟⲗⲏ 67, 147, 152, 178, 181, 184, 436, 441, 462, 465, 484, 544, 548, 549, 552.
ⲉⲛⲱⲭⲗⲉ 275.
ⲉⲛⲱⲭⲗⲉⲓ 305, 369, 474, 486, 489.
ⲉⲝⲁⲣⲭⲟⲥ 289.
ⲉⲝⲉⲓⲥⲧⲉ 430.
ⲉⲝⲉⲣⲭⲉⲁⲙ 212.
ⲉⲝⲉⲣⲭⲏⲧⲟⲛ 211.
ⲉⲝⲉⲥⲧⲉⲓ 429.
ⲉⲝⲉⲥ† 104.
ⲉⲝⲉⲧⲁⲍⲉ 164.
ⲉⲝⲏⲅⲏⲥⲓⲥ 49, 51, 63, 73.
ⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ 108, 253, 318, 505.
ⲉⲝⲟⲙⲟⲗⲟⲩⲛⲥⲓⲥ 97, 126.
ⲉⲝⲟⲙⲟⲗⲟⲩⲓ̈ⲥⲓⲥ 306, 504.
ⲉⲝⲟⲣⲓⲍⲉ 207, 216, 217.
ⲉⲝⲟⲣⲓⲥ† 107, 243.
ⲉⲝⲟⲩⲥⲓⲁ, ⲉⲝⲟⲩⲥⲓ̈ⲁ 3, 9, 70, 136, 185, 198, 241, 254, 257, 294, 297, 327, 328, 329, 332, 335, 337, 441, 481, 507, 516, 518, 556, 557.
ⲉⲡⲁⲓⲛⲟⲥ 63.
ⲉⲡⲁⲛⲁⲓ 77, 177.
ⲉⲡⲁⲣⲭⲓⲁ 256, 284, 528.
ⲉⲡⲁⲣⲭⲟⲥ 315.
ⲉⲡⲉⲱⲧⲙⲉⲓ, ⲉⲡⲉⲱⲧⲙⲉⲓ̈ 13, 427.
ⲉⲡⲉⲓ 126, 352, &c.
ⲉⲡⲉⲓⲁⲍⲉ 49.
ⲉⲡⲉⲓ ⲁⲛ 53, 94, 101, 121, 231, 239, 242, 301, 308, 310, 315, 320, 328, 334, 342, 345, 346, 347, 349, 350, 351, 352, 354, 355, 356, 374, 385, 388, 395, 396, 398, 400, 416, 435, 436, 443, 463, 466, 491, 529, 530, 536, 545, 564, 565, 572, 574.
ⲉⲡⲉⲓⲁⲣⲉⲡⲉ 197.
ⲉⲡⲉⲓⲱⲧⲙⲉⲓ, ⲉⲡⲉⲓⲱⲧⲙⲉⲓ̈ 10, 13, 33, 77, 78, 80, 118, 263.
ⲉⲡⲉⲓⲱⲧⲙⲓⲁ 115.
ⲉⲡⲉⲓⲕⲁⲗⲉⲓ 47, 371.
ⲉⲡⲉⲓⲥⲕⲟⲡⲟⲥ 211.
ⲉⲡⲉⲓⲥ†ⲙⲏ 78.
ⲉⲡⲉⲓⲧⲁⲥⲥⲉ 391.
ⲉⲡⲉⲛⲟⲥ 157.
ⲉⲡⲉⲛⲟⲩ 207.
ⲉⲡⲓ̈ 382.
ⲉⲡⲓⲃⲟⲩⲗⲏ 145, 520, 524.
ⲉⲡⲓⲥⲛⲉ 281.
ⲉⲡⲓ ⲁⲛ, ⲉⲡⲓ̈ ⲁⲛ, ⲉⲡⲓ̈ ⲁⲛ̄ 124, 125, 154, 163, 165, 184, 186, 189, 197, 202, 209, 219, 263, 285, 299, 334.
ⲉⲡⲓ̈ⲑⲉⲙⲉⲓ 263.
ⲉⲡⲓⲑⲉⲥⲓⲥ 524.
ⲉⲡⲓ̈ⲑⲙⲉⲓ̈ 13.

ⲉⲡⲓⲟⲩⲙⲉⲓ, ⲉⲡⲏⲟⲩⲙⲉⲓ, ⲉⲡⲓⲟⲩⲙⲉⲏ 13, 143, 246, 266, 277, 433, 467, 482, 483, 508.
ⲉⲡⲓⲟⲩⲙⲓⲁ, ⲉⲡⲏⲟⲩⲙⲓⲁ, ⲉⲡⲓⲟⲩⲙⲓⲁ 150, 153, 154, 431.
ⲉⲡⲓⲕⲁⲗⲉⲓ 288, 480, 487, 496.
ⲉⲡⲓⲕⲁⲗⲓ 165; ⲉⲡⲏⲕⲁⲗⲏ 165.
ⲉⲡⲓⲕⲁⲗⲓⲙ 160.
ⲉⲡⲓⲕⲏⲥ 266.
ⲉⲡⲓⲥⲛⲉⲓ 10.
ⲉⲡⲓⲥⲕⲟⲡⲏ 243.
ⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ 24, 40, 44.
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ 37, 59, 107, 120, 144, 147, 148, 149, 155, 158, 159, 160, 162, 163, 172, 176, 177, 179, 182, 195, 208, 215, 220, 221, 222, 223, 224, 225, 226, 243, 245, 259, 269, 283, 284, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 463, 464, 465, 466, 467, 468, 469, 470, 471, 495, 540.
ⲉⲡⲓⲥⲧⲏⲙⲉⲓ, ⲉⲡⲓⲥⲧⲏⲙⲉⲏ 6, 12, 434.
ⲉⲡⲓⲥⲧⲏⲙⲏ 373.
ⲉⲡⲓⲥⲧⲏⲙⲓⲁ 373.
ⲉⲡⲓⲥⲧⲟⲗⲏ, ⲉⲡⲏⲥⲧⲟⲗⲏ 18, 21, 172, 173, 177, 243, 426.
ⲉⲡⲓⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ 573.
ⲉⲡⲓⲥⲧⲱⲗⲏ 215.
ⲉⲡⲓⲥ†ⲙⲉⲓ 457.
ⲉⲡⲓⲧⲁⲍⲓⲥ 133.
ⲉⲡⲏⲧⲁⲥⲥⲉ 385, 391.
ⲉⲡⲏⲧⲏ[ⲙⲁ] 262; ⲉⲡⲏⲧⲙⲁ, ⲉⲡⲓⲧⲙⲁ 262, 280.
ⲉⲡⲓⲧⲣⲉⲡⲉ 215.
ⲉⲡⲓⲧⲣⲟⲡⲟⲥ 224, 266, 267, 308; ⲉⲡⲏⲧⲣⲟⲡⲟⲥ 339.
ⲉⲡⲓ†ⲙⲁ 544, 550.
ⲉⲡⲟⲥⲧⲁⲥⲓⲥ 51.
ⲉⲡⲟⲩⲙⲓⲥ 458, 463.
ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ 73, 106, 229.
ⲉⲡⲧⲟⲩⲙⲉⲓ 20.
ⲉⲡⲱⲙⲓⲥ 449.
ⲉⲣⲉⲁⲥⲓⲁ 15, 433.
ⲉⲣⲉⲁⲥⲧⲏⲣⲓⲟⲛ 145.
ⲉⲣⲉⲟⲓⲟⲕⲧⲏⲥ 220.
ⲉⲣⲏⲙⲟⲥ 280, 436, 499, 554.
ⲉⲣⲏⲛⲏ 256, 260, 272, 283, 287, 295, 412.
ⲉⲣⲏⲥⲓⲥ 58.
ⲉⲣⲓⲙⲟⲥ 306.
ⲉⲣⲕⲁⲥⲓⲁ 20.
ⲉⲣⲧⲙⲟⲥ 191.
ⲉⲥⲉⲭⲁⲍⲉ 35.
ⲉⲥⲏⲧⲭⲁⲍⲉ 80.
ⲉⲥⲑⲁⲛⲉ 314.
ⲉⲥⲧⲭⲁⲍⲉ 141, 457.
ⲉⲥⲧⲭⲓⲁ, ⲉⲥⲧⲭⲏⲁ 469, 568.
ⲉⲧⲉⲓ = ⲁⲓⲧⲉⲓ 26.
ⲉⲧⲉⲓ, ⲉⲧⲉⲏ 23, 82, 107, 158, &c.
ⲉⲧⲉⲏ ⲇⲉ, ⲉⲧⲉⲓ ⲇⲉ 168, 313.
ⲉⲧⲏⲙⲁ 489.
ⲉⲧⲓ 213, 251.
ⲉⲧⲓ ⲇⲉ 448.
ⲉⲧⲁⲩⲩⲉⲗⲓⲍⲉ 88, 424.
ⲉⲧⲁⲩⲩⲉⲗⲓⲟⲛ 5, 31, 50, 59, 60, 61, 63, 64, 65, 124, 132, 151, 152, 174, 181, 193, 218, 252, 283, 422, 423, 429, 432, 434, 435, 437, 450, 460, 472, 473, 484, 499, 502, 574.
ⲉⲧⲁⲩⲩⲉⲗⲓⲥⲉ 58.
ⲉⲧⲁⲩⲩⲉⲗⲓⲥⲧⲏⲥ 91, 97, 102, 123, 127, 128, 129, 130, 131, 132, 148, 185, 513, 520.

ⲉⲧⲁⲥⲧⲉⲣⲟⲁⲥⲟⲥ 61.
ⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ 157.
ⲉⲧⲩⲡⲟⲥ 278.
ⲉⲧⲁⲟⲍⲓⲁ 59.
ⲉⲧⲕⲁⲓⲣⲓⲁ 463, 464.
ⲉⲧⲕⲣⲁⲥⲓⲁ 520.
ⲉⲧⲕⲧⲣⲓⲁ 312.
ⲉⲧⲗⲟⲩⲓⲁ, ⲉⲧⲗⲟⲩⲓ̈ⲁ 273, 480.
ⲉⲧⲙⲉⲛⲓⲁ 529.
ⲉⲧⲍⲁⲥⲑⲉ 524.
ⲉⲧⲡⲟⲣⲉⲓ 323.
ⲉⲧⲥⲉⲃⲛⲉ 131, 226, 231, 236, 237, 240, 296, 310, 311, 526, 533.
ⲉⲧⲫⲣⲁⲓⲙ 74, 81, 109, 114, 121, 183, 498, 512.
ⲉⲧⲫⲣⲟⲥⲩⲛⲏ 52, 74, 90, 92, 178, 184, 223, 431, 440, 521, 524.
ⲉⲩⲭⲁⲣⲓⲍⲉ 3.
ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ 388, 487.
ⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ 241, 269, 282, 298, 309, 485.
ⲉⲩⲭⲏ 175.
ⲉϫⲙⲁⲗⲱⲥⲓⲁ 186, 424.
ⲉϫⲙⲁⲗⲱⲥⲓⲁ 475, 576.
ⲉϫⲙⲁⲗⲱⲧⲉⲩⲉ 424.
ⲉⲱⲧⲫⲓⲥⲙⲁ 467, 468.
ⲉⲱⲛ 150, 151, 157.
ⲉⲧ 95.
ⲉⲧ ⲁⲉ 235, 249, 379, 466, 478.
ⲉⲧ ⲟⲛ 395.

ⲍⲱⲅⲣⲁⲫⲉⲓ 20, 29.
ⲍⲱⲅⲣⲁⲫⲓ 5, 208.
ⲍⲱⲏⲛ 237.
ⲍⲱⲟⲛ 139, 548.

ⲍⲏⲣⲓⲥⲧⲁ 90.

ⲏ 33, 42, 52, 80, 87, 92, 93, 100, 126, 127, 148, 149, 150, 159, 160, 188, 208, 219, 228, 250, 275, 328, 358, 360, 379, 386, 395, 406, 430, 437, 491, 504, 528, 556, 559.
ⲏⲓⲗⲓⲫⲁⲛⲧⲟⲛ 274.
ⲏⲗⲟⲉⲥ 373.
ⲏ ⲙⲏ ⲧⲉⲓ 203.
ⲏⲣⲏⲛⲏ 432.

ⲑⲁⲃⲃⲁⲍⲉ 276.
ⲑⲁⲗⲁⲥⲥⲁ 160, 179, 185, 192, 532; ⲭ̄ⲗⲁⲥⲥⲁ (*sic*) 429.
ⲑⲁⲗⲗⲁⲥⲁ 235, 246, 324, 499, 504.
ⲑⲁⲗⲗⲁⲥⲁⲥ 274.
ⲑⲁⲗⲗⲁⲥⲥⲁ 281, 288, 423, 425, 428.
ⲑⲁⲗⲡⲉⲓ 277.
ⲑⲁⲣⲉ 358.
ⲑⲁⲣⲉⲓ 7, 239, 295, 311, 358, 402, 418, 528.
ⲑⲁⲣⲓ̈ 173.
ⲑⲁⲣⲣⲉⲓ 214.
ⲑⲁⲧⲙⲁ 144.
ⲑⲁⲧⲙⲁⲍⲉ 8, 358, 391, 392.
ⲑⲁⲧⲙⲁⲥⲓⲁ 83.
ⲑⲁⲧⲙⲁⲥⲧⲟⲛ 118.
ⲑⲉⲁⲧⲣⲟⲛ 118.
ⲑⲉⲟⲇⲟⲕⲟⲥ 175.
ⲑⲉⲟⲗⲟⲩⲓⲁ 173.
ⲑⲉⲟⲗⲟⲩⲟⲥ 107, 516.
ⲑⲉⲟⲣⲓ 221.
ⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ 523.
ⲑⲉⲟⲧⲟⲕⲟⲥ 306, 420.
ⲑⲉⲟⲫⲟⲣⲟⲥ 107.

ⲑⲉⲣⲁⲡⲉⲩⲉ 132, 240, 241, 296, 297, 310, 406, 531, 532.
ⲑⲉⲣⲁⲡⲓⲁ 196.
ⲑⲉⲥⲡⲉⲥⲓⲟⲥ 534.
ⲑⲉⲱⲗⲟⲩⲟⲥ 49.
ⲑⲉⲱ̄ⲗⲱⲕⲟⲥ 420.
ⲑⲉⲱⲗⲟⲩⲓⲁ 52.
ⲑⲉⲱⲣⲉ 257.
ⲑⲉⲱⲣⲉⲓ, ⲑⲉⲱⲣⲉ̈ⲓ 5, 13, 112, 115, 132, 143, 196, 199, 268, 269, 303, 569.
ⲑⲉⲱⲣⲓ̈ 171, 225.
ⲑⲉⲱⲣⲓⲁ 94, 128, 257.
ⲑⲏⲣⲓⲟⲛ 232, 446, 509, 557.
ⲑⲛⲧⲁ 8.
ⲑⲓ̈ⲥⲓ̈ⲁⲥⲧⲏⲣ̈ⲓⲟⲛ 311.
ⲑⲗⲓⲃⲉ 556.
ⲑⲗⲓ̈ⲯⲓⲥ, ⲑⲗⲓ̈̄ⲯⲓⲥ 151, 157, 159, 160, 179, 237, 288, 295, 321, 349, 356, 422, 506, 508, 527, 539.
ⲑⲗⲟⲡⲟⲛⲟⲥ 259, 279.
ⲑⲟⲣⲙⲁⲛ 8, 305.
ⲑⲣⲏⲥⲕⲓⲁ 291.
ⲑⲣⲟⲛⲓⲍⲉ 467.
ⲑⲣⲟⲛⲟⲥ 3, 5, 6, 13, 27, 28, 31, 33, 34, 36, 37, 38, 42, 51, 52, 81, 91, 93, 100, 112, 135, 141, 142, 143, 144, 198, 201, 214, 215, 307, 325, 332, 335, 340, 342, 391, 405, 444, 454, 456, 465, 469, 496, 536, 548, 559, 568, 569, 571, 572.
ⲑⲩⲙⲟⲥ 2, 44, 270.
ⲑⲩⲙⲱⲛ 160.
ⲑⲩⲛⲟⲛ 570.
ⲑⲩⲛⲟⲫⲩⲗⲁⲝ 58.
ⲑⲩⲣⲁⲡⲉⲩⲉ 406.
ⲑⲩⲣⲓⲟⲛ 2, 320, 429, 471, 515, 519, 544.
ⲑⲩⲣⲱⲛ 239.
ⲑⲩⲥ▨ 148.
ⲑⲩⲥⲁⲧⲣⲟⲥ 85, 121, 123.
ⲑⲩⲥⲓⲁ, ⲑⲩⲥⲓ̈ⲁ 9, 16, 38, 39, 77, 81, 86, 95, 102, 139, 176, 208, 226, 228, 232, 235, 244, 284, 290, 291, 343, 347, 348, 350, 363, 364, 369, 370, 371, 374, 376, 377, 397, 398, 399, 400, 401, 402, 407, 408, 445, 497, 498, 499, 537, 540, 567.
ⲑⲩⲥⲓⲁⲍⲉ 231, 242, 256, 284, 289, 290, 292, 293.
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ 4, 8, 55, 77, 95, 101, 104, 109, 142, 150, 174, 176, 189, 208, 228, 468, 536, 548, 568.
ⲑⲩⲥⲓ̈ⲁⲥⲧⲓ̈ⲣ̈ⲓⲟⲛ 314.
ⲑⲩⲥⲓⲁⲥⲫⲣ̈ⲓⲟⲛ 313.

ⲓⲁⲱⲗⲟⲛ, ⲓ̈ⲁⲱⲗⲟⲛ 5, 173, 177, 211.
ⲓ̈ⲉⲣⲟⲯⲁⲗⲧⲏⲥ 157.
ⲓⲕⲱⲛ 140, 275, 325, 334; see also ⲉⲓⲕⲱⲛ.
ⲓⲟⲡⲉⲓⲙⲓⲧⲏⲥ (*sic*) 50.
ⲓ̈ⲡⲓ̈ⲕⲏⲥ 276.
ⲓⲣⲏⲛⲏ 215, 229, 415.
ⲓⲥⲧⲟⲣⲓⲁ 127.

ⲕⲁⲑⲏⲅⲟⲣⲟⲥ 325.
ⲕⲁⲗⲟⲥ 510.
ⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ 404.
ⲕⲁⲍⲟⲫⲧⲗⲁⲕⲓⲟⲛ 88, 404.
ⲕⲁⲑⲁⲣⲓⲍⲉ 10, 158, 201, 221, 222, 224, 246, 247, 360.
ⲕⲁⲑⲁⲣⲟⲥ 77.

ⲕⲁⲑⲁⲣⲱⲥ 85.
ⲕⲁⲑⲉ (ⲕⲁⲧⲁⲑⲉ) 148.
ⲕⲁⲑⲏⲥⲉ 50.
ⲕⲁⲑⲏⲥⲉⲓ 453, 454, 465, 469.
ⲕⲁⲑⲓⲥⲧⲁ, ⲕⲁⲑⲱⲥⲧⲁ 41, 98, 103, 226, 244, 246, 326, 337, 456, 469, 497, 498, 509, 510, 516.
ⲕⲁⲑⲟⲗⲓⲕⲟⲛ 153, 328, 426, 460, 497.
ⲕⲁⲑⲟⲗⲓⲕⲟⲥ 69.
ⲕⲁⲑⲩⲡⲟⲥⲓⲥ 197.
ⲕⲁⲑⲩⲧⲓ 173.
ⲕⲁⲑⲩⲧⲱⲓ 176.
ⲕⲁⲓ 50, 63, 67, 75, 324, 338, 358, 359, &c.
ⲕⲁⲓ ⲅⲁⲣ 83, 88, 89, 99, 102, 105, 107, 108, 117, 133, 135, 172, 187, 203, 204, 241, 254, 305, 306, 337, 424, 443, 444, 449, 462, 480, 485, 488, 491.
ⲕⲁⲓ ⲡⲉⲣ 239, 439.
ⲕⲁⲓⲣⲟⲥ 117, 133, 169, 257, 381, 474, 492.
ⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ 188, 210, 229.
ⲕⲁⲓⲫⲁⲗⲓⲟⲛ, ⲕⲁⲱⲫⲁⲗⲱⲟⲛ 309, 310, 481.
ⲕⲁⲕⲉ 70.
ⲕⲁⲕⲓⲁ, ⲕⲁⲕⲱⲁ 136, 154, 186, 360, 560, 583.
ⲕⲁⲕⲟⲇⲟⲝⲓⲁ 59.
ⲕⲁⲕⲟⲥ 209, 293.
ⲕⲁⲕⲱⲥ 3, 5, 166.
ⲕⲁⲗⲉ 360.
ⲕⲁⲗⲉⲓ 92, 133, 351, 360, 361, 382, 410.
ⲕⲁⲗⲓ 161, 168.
ⲕⲁⲗⲓⲟⲡⲧⲉ 29.
ⲕⲁⲗⲟⲥ 196, 197, 229, 262, 268, 276, 284, 322.
ⲕⲁⲗⲱⲥ 3, 4, 5, 6, 18, 33, 40, 45, 68, 70, 110, 124, 142, 149, 161, 174, 216, 222, 234, 245, 280, 287, 308, 316, 326, 330, 334, 346, 357, 358, 360, 363, 365, 373, 376, 380, 383, 384, 385, 388, 389, 414, 415, 431, 432, 443, 455, 456, 457, 461, 471, 480, 516, 524, 530, 537, 540.
ⲕⲁⲙⲉⲗⲉⲟⲡⲁⲣⲇⲁⲗⲓⲥ 227.
ⲕⲁⲛ 2, 11, 19, 91, 121, 122, 132, 148, 241, 323, 324, 333, 404, 405, 418, 493, 560.
ⲕⲁⲛⲑⲏⲗⲁ 221.
ⲕⲁⲛⲧⲩⲗⲏ 259.
ⲕⲁⲡⲱⲛ 175, 450, 453, 458, 459, 461.
ⲕⲁⲡⲟⲥ 100, 241, 284, 297, 513, 538, 546, 586.
ⲕⲁⲡⲥⲁ 309.
ⲕⲁⲣⲟⲩⲭⲓⲟⲛ 38, 39.
ⲕⲁⲣⲟⲩⲭⲓⲱⲛ 101.
ⲕⲁⲣⲡⲟⲥ 1, 54, 74, 85, 87, 90, 94, 106, 136, 144, 178, 232, 235, 287, 307, 418, 429, 478, 489, 521, 543, 548, 554, 562, 563, 564.
ⲕⲁⲧⲁ 9, 13, 22, 24, 41, 50, 51, 52, 55, 56, 57, 59, 62, 63, 65, 68, 69, 74, 75, 79, 83, 88, 89, 91, 102, 103, 107, 114, 121, 122, 126, 127, 130, 131, 133, 134, 135, 137, 139, 144, 145, 148, 151, 152, 154, 157, 161, 163, 164, 175, 187, 188, 191, 198, 201, 202, 203, 204, 206, 210, 213, 214, 215, 217, 218, 219, 220, 224, 226, 228, 232,

233, 234 235, 236, 237, 238, 239, 245, 246, 249, 251, 254, 256, 257, 259, 264, 269, 271, 272, 274, 280, 281, 282, 283, 284, 285, 290, 292, 294, 301, 304, 305, 306, 307, 308, 309, 310, 318, 321, 322, 325, 326, 328, 329, 332, 334, 335, 336, 342, 351, 355, 361, 362, 365, 366, 367, 368, 369, 371, 372, 373, 383, 384, 385, 388, 391, 393, 396, 399, 403, 407, 412, 422, 426, 427, 429, 432, 436, 440, 446, 450, 452, 454, 457, 462, 467, 482, 487, 489, 494, 497, 500, 509, 516, 521, 528, 536, 540, 548, 549, 558, 560, 562, 567, &c.

ⲕⲁⲧⲁⲃⲟⲗⲏ 421, 431, 487, 523, 524.

ⲕⲁⲧⲁⲓⲕⲏ, ⲕⲁⲧⲁⲓ̈ⲕⲏ 88, 90, 107.

ⲕⲁⲧⲁⲕⲓⲟⲛ 167.

ⲕⲁⲧⲁⲕⲗⲓⲛⲟⲙⲟⲥ 408.

ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ 82, 191, 208.

ⲕⲁⲧⲁⲕⲣⲓⲙⲉ 151.

ⲕⲁⲧⲁⲗⲁⲃⲁⲛⲉ 307.

ⲕⲁⲧⲁⲗⲁⲗⲁⲓⲁ 360.

ⲕⲁⲧⲁⲗⲁⲗⲉⲓ 539, 542.

ⲕⲁⲧⲁⲗⲁⲗⲓⲁ 154, 180, 327, 360, 522, 536, 556.

ⲕⲁⲧⲁⲗⲟⲩⲥⲟⲥ 130.

ⲕⲁⲧⲁⲙⲧⲁ 92, 129, 177, 465, 466, 470.

ⲕⲁⲧⲁϫⲓⲟⲩ 118, 139, 410, 492.

ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ 3, 77, 79, 516, 518, 548, 571, 572.

ⲕⲁⲧⲁⲣⲭⲉⲓ, ⲕⲁⲧⲁⲣⲭⲉ̈ⲓ 191, 192, 209, 356.

ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ, ⲕⲁⲧⲁⲥⲧⲁⲥⲓ̈ⲥ 5, 13, 77, 92, 168, 450.

ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ 236, 242, 291, 298, 557.

ⲕⲁⲧⲁⲫⲣⲟⲛⲏ 290, 311.

ⲕⲁⲧⲁⲫⲣⲟⲛⲓⲧⲏⲥ 537.

ⲕⲁⲧⲁϩⲣⲁⲕⲧⲏⲥ 347, 442.

ⲕⲁⲧⲉⲭⲉ 330.

ⲕⲁⲧⲉⲭⲉⲓ 274, 330.

ⲕⲁⲑⲏⲥⲟⲣⲉⲓ 236, 327, 507.

ⲕⲁⲑⲏⲥⲟⲣⲓⲁ 292, 507.

ⲕⲁⲑⲏⲥⲟⲣⲟⲥ 292, 326, 506.

ⲕⲁⲑⲏⲥⲱⲣⲟⲥ 571.

ⲕⲁⲑⲏⲕⲟⲣⲉⲓ 14, 15.

ⲕⲁⲑⲏⲕⲟⲣⲟⲥ 341.

ⲕⲁⲧⲟⲓⲥⲟⲣⲓⲁ 307.

ⲕⲁⲧⲱⲣⲑⲱ̈ⲙⲁ 107.

ⲕⲁⲩⲙⲁ 479, 491.

ⲕⲁⲩⲥⲱⲛ 474.

ⲕⲁϯⲭⲉ 147.

ⲕⲉⲇⲣⲟⲥ 429.

ⲕⲉⲕⲗⲟⲥ 20.

ⲕⲉⲗⲉ 391.

ⲕⲉⲗⲉⲉⲩⲉ 239, 338.

ⲕⲉⲗⲉⲩⲉ 4, 161, 169, 170, 217, 224, 232, 236, 239, 240, 241, 242, 246, 293, 294, 295, 296, 297, 298, 338, 367, 385, 391, 454, 465, 467, 469, 573, 574.

ⲕⲉⲗⲉⲩⲥⲓⲥ 24, 39, 152, 161, 215, 220, 305, 364, 394, 516, 528, 530.

ⲕⲉⲗⲗⲁⲣⲓⲟⲛ 387.

ⲕⲉⲛⲉ̄ⲗⲟⲅⲓⲁ 52.

ⲕⲉⲛⲟⲡⲓ̈ⲟⲛ 12.

ⲕⲉⲛⲟⲥ 52, 54.

ⲕⲉⲣⲁⲥⲧⲏⲥ 168, 171.

ⲕⲉⲣⲟⲥ 169, 183, 196, 197, 200, 201, 218, 381.

ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ 294.
ⲕⲉⲫⲁⲗⲁⲓⲟⲛ 138, 196, 415.
ⲕⲉⲫⲁⲗⲏⲥ 353, 570.
ⲕⲉⲫⲁⲗⲓⲟⲛ 323, 365, 395, 400, 415, 456, 523.
ⲕⲉⲫⲁⲗⲓ̈ⲥ 353.
ⲕⲉⲫⲁⲗⲟⲥ 285.
ⲕⲏⲡⲟⲥ 7, 247.
ⲕⲓⲃⲱⲇⲟⲥ 75, 82, 85, 87, 346, 347, 408.
ⲕⲓⲃⲱⲧⲟⲥ 78, 86, 346.
ⲕⲓⲃⲱⲧⲱⲥ 408.
ⲕⲓⲑⲁⲣⲁ 283, 351, 536, 571, 572.
ⲕⲓⲛⲃⲏⲗ 268.
ⲕⲓⲛⲇⲉⲩⲛⲉⲉⲩⲉ 503.
ⲕⲓⲛⲇⲏⲛⲟⲥ 288.
ⲕⲓⲛⲇⲩⲛⲁⲣⲓⲟⲛ 7, 9, 33.
ⲕⲓⲛⲇⲩⲛⲟⲥ 168, 364.
ⲕⲓⲛⲏⲕⲟⲛ 281.
ⲕⲓⲣⲉ 37, 45.
ⲕⲓⲣⲩⲍⲉ 306.
ⲕ̅ⲕⲗⲏⲥⲓⲁ 113, 114, 115, 197, 211, 220, 225, 229, 276; see also ⲉⲕⲕⲗⲏⲥⲓⲁ.
ⲕ̅ⲕⲗⲏⲥⲓⲁ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ 226.
ⲕⲗⲁⲇⲟⲥ 78, 235, 259, 269, 412, 514, 570.
ⲕⲗⲁⲥⲙⲁ 374, 517.
ⲕⲗⲏⲣⲓⲕⲟⲥ, ⲕⲗⲏⲣⲓ̈ⲕⲟⲥ 158, 208, 247, 259, 273, 274, 276, 407, 444.
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ 53, 54, 137, 242, 299, 421, 427, 431, 487, 500, 523, 524. 528, 531, 534, 535, 563.
ⲕⲗⲏⲣⲟⲛⲟⲙⲏⲓ̈ 562.
ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ 2, 4, 53, 457, 465, 554, 562, 574.
ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ 566.
ⲕⲗⲏⲣⲟⲥ 9, 12, 78, 99, 247, 424, 457, 467, 468, 470, 471.
ⲕⲗⲏⲣⲟⲩ 114.
ⲕⲗⲩⲥⲧⲁⲗⲟⲥ 429.
ⲕⲛϩⲉ 104.
ⲕⲟⲇⲟⲙⲏ 224, 265.
ⲕⲟⲓⲃⲟⲩⲧⲟⲥ 191.
ⲕⲟⲓⲃⲱⲇⲟⲥ 87, 346, 347.
ⲕⲟⲓⲗⲓ̈ⲁ 391, 392.
ⲕⲟⲓⲙⲏⲗⲓⲟⲛ 44.
ⲕⲟⲓⲛⲟⲃⲓⲟⲛ 208.
ⲕⲟⲓⲛⲟⲛⲉⲓ 203.
ⲕⲟⲓⲛⲟⲛⲟⲥ 295.
ⲕⲟⲓⲛⲱⲃⲓⲟⲛ 4.
ⲕⲟⲓⲛⲱⲛⲟⲥ 440.
ⲕⲟⲓⲧⲟⲛ 79, 387.
ⲕⲟⲓⲧⲱⲛ, ⲕⲟⲓ̈ⲧⲱⲛ 5, 16, 18, 21, 26, 29, 34, 45, 80, 84, 387.
ⲕⲟⲕⲕⲟⲥ 127, 128.
ⲕⲟⲗⲁⲅⲉⲓ 45.
ⲕⲟⲗⲁⲍⲉ 294, 327.
ⲕⲟⲗⲁⲕⲉⲩⲉ 131.
ⲕⲟⲗⲁⲕⲓⲁ 45.
ⲕⲟⲗⲁⲥⲓⲥ, ⲕⲟⲗⲁⲥⲓ̈ⲥ 137, 150, 154, 179, 313, 364, 431, 441, 482, 503, 512, 514, 515, 516, 517, 519, 539, 541, 542, 543, 544, 545, 547, 548, 549, 550, 552, 558.
ⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ 285.
ⲕⲟⲗⲁⲥϯⲣⲓⲟⲛ 235.
ⲕⲟⲗⲗⲁⲣⲓⲟⲛ 169.
ⲕⲟⲗⲟⲃⲏⲑⲣⲁ 199.
ⲕⲟⲗⲟⲑⲟⲛ 387.
ⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ 152, 175, 208, 470.

ⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ 175.
ⲕⲟⲙⲁⲣⲓⲟⲛ 1, 7.
ⲕⲟⲙⲉⲥ 246, 290.
ⲕⲟⲛⲓⲁ 195.
ⲕⲟⲛⲧⲁⲣⲓⲟⲛ 471.
ⲕⲟⲡⲉⲓⲁ 218.
ⲕⲟⲡⲣⲓⲁ 10, 207, 219, 247, 250.
ⲕⲟⲣⲁⲝ 557.
ⲕⲟⲥⲙⲉⲓ 114, 210, 225, 234, 237, 334, 426, 543.
ⲕⲟⲥⲙⲓⲕⲟⲥ 77, 143, 281.
ⲕⲟⲥⲙⲓⲕⲟⲛ 284, 563.
ⲕⲟⲥⲙⲟⲥ 3, 11, 12, 13, 42, 58, 60, 65, 66, 70, 77, 78, 79, 81, 82, 85, 87, 88, 94, 96, 98, 101, 103, 107, 112, 114, 116, 120, 141, 142, 143, 146, 147, 150, 151, 152, 153, 154, 159, 161, 170, 178, 186, 200, 208, 210, 213, 216, 222, 233, 292, 293, 303, 324, 326, 342, 345, 346, 365, 403, 404, 410, 421, 431, 434, 437, 461, 471, 484, 487, 491, 492, 495, 500, 502, 508, 509, 523, 524, 545, 547, 549, 551, 552, 553, 555, 557, 558, 559, 561, 563, 564, 565, 566, 568, 569, 570, 571, 573.
ⲕⲟⲧⲃⲟⲧⲕⲗⲁⲣⲓⲟⲛ 34.
ⲕⲟⲧⲗⲁⲟ 387.
ⲕⲟⲧⲩⲧⲁⲣⲓⲟⲛ 264, 265, 270, 271, 272.
ⲕⲟⲧⲩⲓⲥ 285.
ⲕⲟⲫⲟⲥ 51.
ⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ 188.
ⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ 307, 310, 311, 312.
ⲕⲣⲁⲙⲙⲁϯⲟⲛ 309, 310, 484.
ⲕⲣⲁⲛⲓⲟⲛ 200, 202, 207, 218, 219, 221, 222, 224, 225.
ⲕⲣⲁⲥⲓⲥ 232.
ⲕⲣⲁⲧⲏⲣ 133.
ⲕⲣⲁⲧⲟⲥ 40, 232, 240, 242, 296.
ⲕⲣⲏⲙⲁ 150, 152, 153, 313.
ⲕⲣⲓⲛⲉ, ⲕⲣⲏⲛⲉ 67, 150, 214, 228, 235, 313, 497, 505, 507, 516, 558.
ⲕⲣⲓⲣⲓⲕⲟⲥ 444.
ⲕⲣⲓⲥⲓⲥ 137, 362, 407, 411, 440, 483, 493, 540, 544, 545, 547, 550, 558, 560.
ⲕⲣⲓⲧⲏⲥ 122, 150, 199, 350, 505, 556, 558, 559, 560.
ⲕⲣⲟⲩⲥⲟⲥ 77.
ⲕⲧⲏⲥⲓⲥ 93, 99, 113, 153, 269.
ⲕⲩⲕⲗⲟⲥ 301.
ⲕⲩⲗⲗⲁⲣⲓⲕⲟⲛ 387.
ⲕⲩⲙⲃⲁⲗⲱⲛ 10.
ⲕⲩⲛⲁⲅⲉⲛⲉⲩⲉ 487.
ⲕⲩⲛⲁⲓⲛⲟⲥ 294.
ⲕⲩⲛⲁⲧⲛⲟⲥ 324, 364.
ⲕⲩⲛⲱⲙⲉⲏ 166.
ⲕⲩⲡⲁⲣⲓⲥⲟⲥ 570.
ⲕⲩⲡⲣⲟⲥ 120.
ⲕⲩⲣⲝ 123, 426.
ⲕⲩⲣⲓ 40, 333, 380, 444.
ⲕⲩⲣⲓⲁ 486.
ⲕⲩⲣⲓⲁⲕⲏ 147, 157, 320, 355, 442, 444, 487, 517, 549, 550, 555.
ⲕⲩⲣⲓⲉ 165.
ⲕⲩⲣⲓⲍⲉ 10, 24, 218.
ⲕⲩⲣⲓⲍⲉ 304.
ⲕⲩⲣⲓⲝ 284, 302, 304, 551.
ⲕⲩⲣⲓⲟⲥ 234.
ⲕⲩⲣⲓⲥ 273, 281.

ⲕⲩⲣⲓⲥⲍⲉ 259, 553.
ⲕⲩⲣⲓⲥⲥⲉ 174, 175, 454.
ⲕⲩⲧⲟⲥ 506.
ⲕⲱⲗⲉⲓ 246.
ⲕⲱⲗⲩ 5, 36, 38, 39, 41, 473.

ⲗⲁⲓⲕⲟⲥ 150.
ⲗⲁⲕⲁⲛⲏ 443, 452.
ⲗⲁⲕⲏⲛⲏ 484.
ⲗⲁⲕⲕⲟⲥ 189, 192, 193, 194, 195, 196, 217, 513.
ⲗⲁⲕⲱⲛ 373, 387.
ⲗⲁⲗⲓⲁ 144.
ⲗⲁⲙⲡⲁⲥ 69, 114, 194, 195, 196, 241, 297, 543.
ⲗⲁⲙⲡⲉⲩⲉ 158.
ⲗⲁⲙⲡⲣⲟⲛ 208.
ⲗⲁⲙⲡⲣⲟⲥ 177, 281.
ⲗⲁⲛⲑⲁⲛⲉ 308.
ⲗⲁⲛⲑⲉ 554.
ⲗⲁⲟⲥ 3, 6, 10, 25, 41, 52, 65, 97, 100, 101, 103, 109, 123, 139, 144, 147, 150, 155, 167, 182, 183, 184, 188, 193, 198, 199, 201, 205, 221, 247, 251, 258, 276, 281, 282, 284, 290, 306, 307, 313, 314, 317, 350, 352, 353, 373, 389, 428, 429, 456, 457, 465, 466, 467, 468, 469, 470, 471, 493, 494, 496, 497, 499, 505, 506, 508, 509, 541, 552, 556.
ⲗⲁⲧⲟⲙⲟⲥ 204.
ⲗⲁⲭⲁⲛⲟⲛ 166, 378.
ⲗⲉⲅⲉⲱⲛ 336.
ⲗⲉⲕⲟⲩⲫⲟⲣⲉⲓ 277.
ⲗⲉⲕⲟⲫⲟⲣⲉⲓ̈ 197.
ⲗⲉⲛⲑⲏⲛ 352.
ⲗⲉⲝⲓⲥ 184, 439, 451, 472, 519, 536.
ⲗⲉⲡⲧⲏⲛ 404.
ⲗⲉⲡⲧⲟⲛ 50, 418.
ⲗⲉⲡⲧⲱⲛ 404, 418.
ⲗⲉⲩⲕⲟⲛ 223.
ⲗⲉⲩⲕⲟⲫⲟⲣⲉⲓ 388.
ⲗⲉⲩⲕⲱⲫⲱⲣⲉⲓ 388.
ⲗⲏⲥⲧⲏⲥ 221.
ⲗⲏⲩⲕⲟⲛ 269.
ⲗⲓⲃⲁⲛⲟⲥ 99, 252, 284.
ⲗⲓⲙⲏⲛ 5, 29, 272.
ⲗⲓ̈ⲙⲛ̄ 271.
ⲗⲓ̈ⲙⲏⲛ 175, 176, 327, 330.
ⲗⲓⲙⲟⲥ 207.
ⲗⲓⲟⲡⲟⲛ (*sic*) 293.
ⲗⲓ̈ⲥⲧⲏⲥ 316.
ⲗⲓⲧⲟⲩⲣⲅⲟⲥ 186, 302, 325, 336, 341, 351, 531.
ⲗⲓⲧⲣⲁ 272.
ⲗⲓⲯⲁⲛⲟⲛ 71, 273.
ⲗⲝ̄ 191 = ⲗⲟⲕⲥ̄ 168, 192.
ⲗⲟⲅⲓⲕⲏ 86, 134.
ⲗⲟⲅⲓⲥⲙⲟⲥ 27, 237, 242, 298, 459.
ⲗⲟⲅⲕⲓⲍⲉ 265, 471.
ⲗⲟⲅⲟⲥ 31, 37, 42, 52, 53, 62, 64, 69, 74, 78, 79, 81, 83, 86, 93, 95, 101, 107, 109, 113, 115, 117, 118, 120, 132, 133, 139, 148, 150, 156, 183, 184, 186, 198, 210, 300, 301, 306, 308, 309, 317, 322, 351, 454, 469, 512, 526, 545.
ⲗⲟⲅⲭⲏ 180, 247, 312, 549.
ⲗⲟⲓⲙⲟⲥ 45, 519.
ⲗⲟⲓⲡⲟⲛ, ⲗⲟⲓ̈ⲡⲟⲛ 13, 16, 21, 40, 58, 63, 64, 68, 102, 125, 134, 135, 157, 163, 164, 170,

171, 172, 177, 181, 184, 185, 186, 189, 201, 207, 210, 263, 265, 266, 267, 268, 270, 273, 275, 276, 277, 291, 323, 328, 335, 367, 368, 376, 386, 389, 415, 475, 483, 528, 529, 530, 534; ⲗⲟⲓⲡⲟⲛ ⲇⲉ 124, &c.
ⲗⲟⲕ̄ 168, 192.
ⲗⲟⲛⲭⲓⲍⲉ 43.
ⲗⲩⲃⲣⲧⲱⲛ 491.
ⲗⲩⲙⲉⲓⲛ 323.
ⲗⲩⲙⲏⲛ 86.
ⲗⲩⲙⲏⲛ 327, 537, 563.
ⲗⲩⲡⲉ 261.
ⲗⲩⲡⲉⲓ 16, 44, 160, 205, 212, 262, 275, 278, 289, 427, 479, 482, 538, 545, 549, 551, 553, 556.
ⲗⲩⲡⲏ 22, 24, 30, 67, 68, 114, 245, 530.
ⲗⲩⲥⲧⲏⲥ 132.
ⲗⲩⲧⲟⲣⲣⲉⲓ 530.
ⲗⲩⲧⲟⲣⲣⲓⲕⲟⲛ 528, 529, 530, 531.
ⲗⲩⲧⲟⲣⲣⲟⲥ 341, 467, 530, 548.
ⲗⲩⲭⲛⲓⲁ 87, 500, 519, 570.
ⲗⲩⲭⲛⲓⲕⲟⲛ 158, 422, 432.
ⲗⲩⲯⲁⲛⲟⲛ 467.

ⲙⲁⲅⲉⲧⲉ 278.
ⲙⲁⲅⲓⲁ 240, 297.
ⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ 32, 33, 287.
ⲙⲁⲅⲕⲁⲛⲟⲛ 445, 446.
ⲙⲁⲅⲟⲥ 98, 99, 151, 154, 185, 275, 277, 279, 280, 542.
ⲙⲁⲑⲉⲧⲉⲧⲉ 89.
ⲙⲁⲑⲏⲙⲁ 532.
ⲙⲁⲑⲏⲧⲉⲧⲉ 442, 443, 458.
ⲙⲁⲑⲏⲧⲏⲥ 65, 69, 96, 202, 206, 209, 250, 271, 438, 454, 456, 499, 501, 513, 573, 574.
ⲙⲁⲑⲧⲏⲥ 202, 203, 218, 513, 520.
ⲙⲁⲕⲁⲣⲓⲁ 50, 136, 373, 523.
ⲙⲁⲕⲁⲣⲓⲍⲉ 12, 145, 163, 190, 404, 495, 497.
ⲙⲁⲕⲁⲣⲓⲟⲛ 431, 524.
ⲙⲁⲕⲁⲣⲓⲟⲥ 1, 107, 155, 232, 234, 235, 237, 238, 268, 289, 290, 291, 292, 293, 294, 302, 421, 430, 431, 443, 467, 495, 524.
ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ 87, 442.
ⲙⲁⲕⲓⲁ 297.
ⲙⲁⲗⲁⲃⲁⲑⲟⲛ 570.
ⲙⲁⲗⲓⲥⲧⲁ 35, 97, 106, 116, 117, 148, 156, 256, 265, 282, 293, 300, 312, 313, 324, 338, 358, 359, 377.
ⲙⲁⲗⲗⲟⲛ 92, 105, 115, 118, 120, 121, 136, 226, 232, 521; ⲙⲁⲗⲗⲟⲛ ⲇⲉ 123, 126, 169, 378, 527, 528.
ⲙⲁⲛⲓⲁ 40, 292.
ⲙⲁⲛⲓⲁⲕⲏⲥ 22.
ⲙⲁⲛⲓⲁⲕⲓⲥ 12.
ⲙⲁⲡⲡⲁ 174, 223.
ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ 5, 78, 123, 142, 508.
ⲙⲁⲣⲙⲁⲣⲟⲛ 224, 570, 571.
ⲙⲁⲣⲧⲏⲣⲓⲁ 288.
ⲙⲁⲣⲧⲏⲣⲓⲟⲛ 3, 263, 264, 266, 267, 274, 276, 278, 283, 531, 533.
ⲙⲁⲣⲧⲏⲣⲟⲥ 178, 283.
ⲙⲁⲣⲧⲓⲣⲓⲟⲛ 307.
ⲙⲁⲣⲧⲩⲣⲉⲓ 572.

ⲙⲁⲣⲧⲩⲣⲓⲁ 231, 256, 287.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 4, 5, 6, 247, 248, 259, 269, 277, 279, 320.
ⲙⲁⲣⲧⲩⲣⲟⲥ 1, 2, 3, 121, 179, 231, 237, 238, 241, 242, 243, 244, 248, 257, 258, 260, 261, 262, 266, 269, 271, 273, 274, 275, 278, 279, 282, 286, 287, 298, 299, 331, 354, 356, 504, 508, 572.
ⲙⲁⲥⲧⲓⲝ 296, 298.
ⲙⲁⲥ†ⲝ 239, 241.
ⲙⲁⲥⲧⲓⲝⲟⲩ 276.
ⲙⲉⲃⲣⲁⲛⲟⲛ 513.
ⲙⲉ ⲙⲉⲛⲉⲧⲟ 122, 161.
ⲙⲉ ⲙⲉⲛⲟⲓⲧⲟ 25, 28, 302.
ⲙⲉⲥⲓⲥⲧⲁⲛⲟⲥ 528.
ⲙⲉⲗⲁ[ⲥ] 19.
ⲙⲉⲗⲉⲓ 43.
ⲙⲉⲗⲉⲧⲁ 182, 209, 472.
ⲙⲉⲗⲉⲧⲏⲥⲉ̈ 158.
ⲙⲉⲗⲏⲧⲁ 116.
ⲙⲉⲗⲓ̈ⲟⲅⲣⲁⲫⲟⲥ 309.
ⲙⲉⲗⲟⲥ 78, 136, 191, 307, 358, 485, 534, 557, 568, 574.
ⲙⲉⲛ 16, 105, 107, 113, 115, 118, 130, 131, 132, 135, 144, 151, 157, 210, 234, 238, 240, 326, 434, 437, 440, 441, 442, 486, 517, 528, 529.
ⲙⲉⲣⲓⲥ 377, 508.
ⲙⲉⲣⲟⲑⲏⲕⲏ (?) 533.
ⲙⲉⲣⲟⲥ 18, 82, 192, 309, 318, 524.
ⲙⲉⲥⲁⲧⲏⲥ 423.
ⲙⲉⲥⲓⲧⲏⲥ 573.
ⲙⲉⲧⲁⲛⲓⲁ 504, 524.
ⲙⲉⲧⲁⲛⲟⲓ 82, 138, 188, 197, 522, 528, 547, 548, 549, 556, 559, 563, 567, 569, 571.
ⲙⲉⲧⲁⲛⲟⲓⲁ 11, 61, 82, 110, 117, 126, 131, 132, 148, 153, 155, 230, 242, 253, 271, 277, 299, 407, 447, 459, 512, 524, 548, 563.
ⲙⲉⲧⲉⲭⲉ 113, 142.
ⲙⲉⲧⲣⲟⲛ 307, 324, 395.
ⲙⲏ 20, 28, 51, 116, 151, 185, 199, 236, 240, 334, 337, 358, 360, 363, 373, 377, 383, 386, 390, 394, 398, 399, 434, 459, 475, 490, 498, 531, 545; ⲙⲏ ⲟⲩⲛ 105.
ⲙⲏⲟⲛⲉ 52.
ⲙⲏⲗⲓⲟⲛ 442, 448.
ⲙⲏⲗⲗⲓ̈ⲟⲛ 223.
ⲙⲏⲙⲉⲧⲉ 25, 174, 325.
ⲙⲏⲡⲟⲥ 462.
ⲙⲏⲡⲟⲧⲉ 45, 71, 78, 102, 105, 145, 323, 430, 435, 484, 492, 527.
ⲙⲏⲡⲱⲥ 160, 394.
ⲙⲏⲧⲉⲓ 360.
ⲙⲏⲧⲣⲁ 144, 503.
ⲙⲏⲧⲣⲁⲙ 395.
ⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ 163, 292.
ⲙⲏ† 360.
ⲙⲓⲗⲓⲟⲛ 318, 320, 472.
ⲙⲓ̈ⲙⲁⲣⲓ̈ⲟⲛ 281.
ⲙⲓⲧⲁⲧⲱⲣ 306.
ⲙⲛ̄ 431.
ⲙⲟⲩⲥ 373, 390, 514, 540, 546.
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ 63, 79, 118, 150, 457, 459.
ⲙⲟⲛⲁⲭⲏ 142.
ⲙⲟⲛⲁⲭⲟⲥ 142, 179.
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ 62, 69, 75, 79, 81, 83, 86, 109, 121, 144,

145, 191, 198, 204, 205, 224, 243, 273, 294, 299, 304, 318, 320, 563, 572.
ⲙⲟⲛⲟⲛ 38, 93, 122, 165, 232, 236, 247, 260, 264, 267, 310, 376, 446, 512, 555, 560.
ⲙⲟⲛⲟⲭⲟⲥ 58, 59, 60, 61, 434, 439, 441, 442, 459, 460, 467, 468, 471, 472, 473, 491.
ⲙⲟⲣⲫⲏ 62, 154, 501.
ⲙⲟⲩⲗⲉⲥ 257.
ⲙⲟⲩⲗⲓ̄ⲁⲣⲏⲥ 59.
ⲙⲟⲩⲗⲓⲥ 257.
ⲙⲟⲩⲗⲗⲁ 223.
ⲙⲟⲩⲗⲗⲉⲓ 258.
ⲙⲟⲩⲗⲗⲉⲥ 260.
ⲙⲟⲩⲗ̄ⲗ̄ⲥ 269, 270.
ⲙⲟⲩⲥϯⲕⲟⲛ 10.
ⲙ̄ⲡⲟⲣⲓⲁ (?) 101.
ⲙⲣⲓⲥ 570.
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ 21, 36, 39, 45, 62, 78, 84, 88, 89, 90, 98, 104, 105, 106, 108, 113, 123, 136, 141, 145, 155, 181, 279, 280, 366, 513, 572, 573.

ⲛ̄ ϩⲟⲥⲟⲛ 113, 157, 277, 280, 293, 491, 520.
ⲛⲁⲣⲇⲓⲝ 173.
ⲛⲁⲩⲕⲗⲏⲣⲟⲥ 324.
ⲛ̄ⲅⲱⲙⲓⲟⲛ 7.
ⲛⲉⲩⲣⲟⲛ 293.
ⲛⲏⲙⲫⲓⲟⲥ 17.
ⲛⲏⲥⲟⲥ 183, 184, 442, 467, 468, 469.
ⲛⲏⲥⲧⲉⲓⲁ 543.
ⲛⲏⲥⲧⲉⲩⲉ 56, 247, 259, 317.
ⲛⲏⲥⲧⲓ̈ⲁ with ⲃⲗ̄ prefixed 154.
ⲛⲏⲥϯⲁ 80, 92, 93, 447.
ⲛⲓⲕⲏⲧⲏⲥ 329.
ⲛ̄ⲕⲱⲙⲓⲟⲛ 1.
ⲛⲟⲉⲓ 324, 334.
ⲛⲟⲏⲙⲁ 125, 184, 209.
ⲛⲟⲏⲧⲟⲛ 88, 191.
ⲛⲟⲓ 53, 123, 145, 184, 209, 216, 245, 308, 324, 334, 417, 424, 439, 441, 524.
ⲛⲟⲓⲉ 417.
ⲛⲟⲙⲓⲕⲟⲥ 429.
ⲛⲟⲙⲓⲥⲑⲟⲥ 530.
ⲛⲟⲙⲓⲥⲙⲁ 12, 13, 159, 161, 162, 404.
ⲛⲟⲙⲟⲑⲉⲧⲏⲥ 553.
ⲛⲟⲙⲟⲥ 27, 54, 60, 64, 71, 76, 80, 82, 83, 102, 125, 133, 145, 148, 151, 152, 183, 184, 190, 216, 217, 224, 290, 294, 300, 409, 482, 508, 553.
ⲛⲟⲧⲁⲣⲓⲟⲥ 247.
ⲛⲟⲩⲙⲉⲣⲟⲛ 286, 288, 289.
ⲛⲟⲩⲥ 153, 275, 532.
ⲛ̄ⲧⲟⲗⲏ 110, 471, 541.
ⲛⲩⲕⲏⲥⲓⲥ 516.
ⲛⲩⲙⲫⲁⲅⲱⲅⲟⲥ 531.
ⲛⲩⲙⲫⲏ 86.
ⲛⲩⲙⲫⲓⲟⲥ 87, 113, 208.
ⲛⲩⲙⲫⲱⲛ 361.

ⲝⲟⲣⲓⲥϯⲁ 302.

ⲟⲅⲉⲁⲛⲟⲥ 538.
ⲟⲓⲕⲟⲇⲏ 121.
ⲟⲓⲕⲟⲇⲟⲙⲏ 533, 534.
ⲟⲓⲕⲟⲛⲟⲙⲉⲓ 518.
ⲟⲓⲕⲟⲛⲟⲙⲓ 58.
ⲟⲓⲕⲟⲛⲟⲙⲓⲁ 55, 66, 78, 107, 190, 198, 303, 304, 446, 463.
ⲟⲓⲕⲟⲛⲟⲙⲟⲥ 191, 244, 267, 273, 276, 278, 301, 306, 343, 397.

ⲟⲓⲕⲟⲩⲙⲉⲛⲏ 65, 82, 85, 86, 87, 88, 92, 98, 106, 107, 113, 118, 136, 141, 144, 145, 157, 185, 240, 256, 287, 290, 296, 302, 304, 323, 332, 499, 507, 538, 561.
ⲟⲓⲕⲟⲩⲙⲏⲛⲏ 186.
ⲟⲓⲕⲟⲩⲙⲧⲏⲛ 51.
ⲟⲓⲣⲏⲛⲏ (*sic*) 250.
ⲟⲕⲉⲁⲛⲟⲥ 537, 538.
ⲟ̅ⲙⲁⲓⲟⲥ 423.
ⲟⲙⲁⲓⲱⲥ 500.
ⲟⲙⲟⲗⲟⲉⲓ 294.
ⲟⲙⲟⲗⲟⲓⲁ 242.
ⲟⲛⲟⲙⲁⲍⲉ 136, 529.
ⲟⲛⲟⲙⲁⲥⲓⲁ 529.
ⲟⲛⲟⲭⲟ 220.
ⲟⲛⲧⲟⲥ 190.
ⲟⲛⲧⲱⲥ 89, 105, 116, 142, 143, 263, 393, 527, 534.
ⲟⲡⲧⲁⲥⲓⲁ 11, 18, 19.
ⲟⲣⲁⲥⲓⲥ 305.
ⲟⲣⲅⲁⲛⲟⲛ 5, 32, 208.
ⲟⲣⲅⲁⲛⲱⲛ 7.
ⲟⲣⲅⲏ 36, 137, 150, 154, 209, 426, 540, 556, 557.
ⲟⲣⲁⲓⲛⲟⲛ 93, 290, 336, 471.
ⲟⲣⲑⲟⲇⲟⲍⲓⲁ 227.
ⲟⲣⲑⲟⲇⲟⲍⲟⲥ 183, 184, 189, 190, 195, 210, 211, 215, 225, 226, 444.
ⲟⲣⲑⲟⲩ 524.
ⲟⲣⲑⲣⲓⲛⲟⲛ 423.
ⲟⲣⲕⲟⲙⲓⲥⲧⲏⲥ 281.
ⲟⲣⲫⲁⲛⲟⲥ 10, 12, 21, 22, 39, 66, 137, 149, 206, 273, 308, 361, 366, 540, 543, 545.
ⲟⲩ 116, 117, 165, 212, 232.
ⲟⲩⲁⲉ 2, 5, 12, 13, 22, 27, 31, 33, 39, 43, 46, 51, 52, 53, 61, 62, 76, 77, 78, 84, 89, 92, 93, 94, 98, 100, 101, 102, 104, 105, 106, 116, 122, 124, 126, 128, 137, 144, 150, 154, 166, 176, 186, 187, 192, 200, 203, 207, 209, 213, 217, 227, 233, 245, 250, 259, 260, 262, 270, 276, 294, 295, 297, 309, 310, 311, 318, 326, 327, 334, 336, 347, 348, 354, 375, 380, 389, 395, 396, 401, 423, 426, 430, 436, 444, 446, 449, 476, 480, 482, 491, 493, 497, 500, 501, 508, 519, 520, 533, 537, 540, 542, 545, 546, 549, 554, 558.
ⲟⲩⲕ 51, 61, 125.
ⲟⲩⲕⲱⲓⲁ 244.
ⲟⲩⲕⲉⲁⲛⲟⲥ 561.
ⲟⲩⲕ ⲟⲩⲛ 122, 214, 565.
ⲟⲩ ⲙⲟⲛⲟⲛ 93, 236, 247, 310, 376, 446, 459; ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ 122; ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲁⲗⲗⲁ 232.
ⲟⲩ ⲡⲁⲛⲧⲱⲥ 446.
ⲟⲩⲛ 51, 61, 122, 197.
ⲟⲩⲥⲓⲁ 81, 83, 228, 229, 365, 396, 528.
ⲟⲩⲧⲉ 342, 410.

ⲡⲁⲅⲁⲛⲟⲥ 232, 244, 284, 472.
ⲡⲁⲅⲁⲣⲭⲏ 444.
ⲡⲁⲑⲉ 311.
ⲡⲁⲑⲟⲥ 102, 116, 154, 361.
ⲡⲁⲓⲇⲉⲩⲉ, ⲡⲁⲓ̈ⲇⲉⲩⲉ 257, 280, 439, 457.
ⲡⲁⲓⲇⲉⲩⲥⲓⲥ 367.
ⲡⲁⲓⲥ 524.

ⲡⲁⲗⲁⲓⲁ 181, 304.
ⲡⲁⲗⲁⲫⲟⲛ 44.
ⲡⲁⲗⲓⲙ 210, 241, 296, 298, 445, 472, 515, 518.
ⲡⲁⲗⲓⲛⲟⲛ 239, 423.
ⲡⲁⲗⲗⲁⲇⲓⲟⲛ 8.
ⲡⲁⲗⲗⲁⲕⲏ 13, 180.
ⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲡⲁⲗⲗⲁⲧⲓⲟⲛ 13, 172, 174.
ⲡⲁⲗⲗⲁⲫⲟⲛ 2, 5, 9, 10, 13, 18, 19, 20, 21, 22, 23, 24, 25, 28, 30, 31, 33, 34, 35, 36, 39, 43, 45, 68, 244, 286.
ⲡⲁⲗⲗⲏⲛ 77.
ⲡⲁⲛⲁⲥⲓⲥ 275.
ⲡⲁⲛⲛⲩⲭⲓⲥ 75.
ⲡⲁⲛⲛⲓⲟⲛ 391, 392.
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ 55, 69, 122, 125, 173.
ⲡⲁⲛⲧⲟⲥ 20, 57, 99, 192, 212, 277, 313, 324.
ⲡⲁⲛⲧⲟⲭⲓⲟⲛ 527.
ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ 86, 117, 148, 153, 224, 289, 303, 306, 307, 309, 528, 529, 530, 558, 571.
ⲡⲁⲛⲧⲱⲥ 90, 92, 115, 123, 149, 150, 157, 240, 296, 324, 326, 333, 357, 446, 483, 558.
ⲡⲁⲣⲟⲡⲗⲓⲁ 116, 239, 288, 295.
ⲡⲁⲣⲁ 7, 19, 47, 50, 54, 58, 61, 68, 77, 85, 88, 136, 146, 213, 227, 229, 260, 291, 302, 303, 304, 306, 307, 312, 319, 324, 326, 360, 363, 368, 369, 375, 409, 415, 443, 462, 469, 486, 513, 519, 528, 535, 540, 541, 546, 549, 554, 564, 565.
ⲡⲁⲣⲁⲃⲁ 115, 151, 550.
ⲡⲁⲣⲁⲃⲁⲥⲓⲥ 85, 96, 160, 344, 407, 426.
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ 150, 446.
ⲡⲁⲣⲁⲃⲟⲗⲏ 460.
ⲡⲁⲣⲁⲥⲁⲗⲉⲓ 304.
ⲡⲁⲣⲁⲥⲥⲉⲗⲉ 75.
ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ 281, 314.
ⲡⲁⲣⲁⲥⲥⲉⲗⲓ 317.
ⲡⲁⲣⲁⲥⲥⲉⲗⲓⲁ, ⲡⲁⲣⲁⲥⲥⲉⲗⲓⲁ 67, 166.
ⲡⲁⲣⲁⲥⲥⲓⲗⲉ 200.
ⲡⲁⲣⲁⲥⲉ 70, 93, 98, 137, 153, 196, 208, 234, 261, 266, 380, 381, 382, 423, 435, 452, 570.
ⲡⲁⲣⲁⲥⲓ 168.
ⲡⲁⲣⲁⲥⲓⲗⲉ 267.
ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 444, 550, 551, 568, 569, 570, 571.
ⲡⲁⲣⲁⲇⲓⲇⲟⲧ 60, 213, 232, 240, 242, 284, 285, 297, 298, 303, 315.
ⲡⲁⲣⲁⲇⲓⲥⲟⲥ 78, 81, 83, 85, 132, 174, 334, 342.
ⲡⲁⲣⲁⲓⲧⲉ 235.
ⲡⲁⲣⲁⲕⲁⲗⲉ 487.
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ 16, 47, 48, 51, 52, 109, 121, 133, 136, 138, 145, 184, 254, 278, 307, 313, 314, 315, 323, 340, 344, 370, 371, 396, 398, 407, 413, 416, 417, 425, 435, 436, 453, 458, 465, 467, 468, 473, 474, 476, 481, 486, 488, 494, 515, 517, 522, 526.
ⲡⲁⲣⲁⲕⲁⲗⲓ 147, 159, 165, 172, 174, 177, 179, 204, 207.
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ 200.
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ 52, 66, 201.

ⲡⲁⲣⲁⲙⲓ̈ⲑⲓ̈ⲁ 309, 310.
ⲡⲁⲣⲁⲙⲩⲑⲓ̈ⲁ 322, 481.
ⲡⲁⲣⲁⲙⲩⲑⲩⲁ 310.
ⲡⲁⲣⲁⲛⲅⲉⲗⲉ 490.
ⲡⲁⲣⲁⲛⲅⲉⲗⲓⲁ 518.
ⲡⲁⲣⲁⲛⲟⲙⲉⲓ 136.
ⲡⲁⲣⲁⲛⲟⲙⲓⲁ 103.
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ 23, 203.
ⲡⲁⲣⲁⲡⲧⲱⲙⲁ 111, 522.
ⲡⲁⲣⲁⲥⲕⲉⲩⲏ 92.
ⲡⲁⲣⲁⲧⲏⲣⲉⲓ 429.
ⲡⲁⲣⲁϯⲇⲟⲩ 164.
ⲡⲁⲣⲑⲉⲛⲓⲁ 33, 65, 68, 534.
ⲡⲁⲣⲑⲉⲛⲓⲕⲟⲛ 143.
ⲡⲁⲣⲑⲉⲛⲟⲥ 52, 53, 56, 60, 62, 63, 64, 65, 67, 68, 69, 71, 72, 74, 75, 77, 78, 79, 80, 81, 82, 83, 84, 85, 88, 89, 90, 95, 96, 100, 105, 106, 107, 108, 109, 110, 112, 113, 118, 120, 121, 122, 123, 124, 131, 133, 134, 135, 138, 139, 143, 144, 145, 146, 198, 199, 213, 215, 228, 274, 288, 294, 303, 304, 305, 354, 410, 429, 439, 471, 508, 529, 542, 544, 546, 551, 552, 555, 563; ⲡⲁⲣ̊ 73.
ⲡⲁⲣⲙ̄ⲃⲟⲗⲏ 422, 430.
ⲡⲁⲣⲟⲩⲥⲓⲁ 84, 112, 198, 374, 423, 565.
ⲡⲁⲣⲣⲏⲥⲓⲁ 156, 292, 325, 333, 353, 419.
ⲡⲁⲣⲣⲏⲥⲓⲁ̄ⲍⲉ 70.
ⲡⲁⲣⲣⲟⲩⲥⲓⲁ 72, 137, 374.
ⲡⲁⲣϩⲏⲥⲓⲁ 86, 119, 167, 177, 207, 333, 353, 419, 444, 496, 520, 523, 564.
ⲡⲁⲣϩⲏⲥⲓⲁⲍⲉ 445, 566.
ⲡⲁⲣϩⲓⲥⲓⲁ 524.
ⲡⲁⲣϩⲓⲥⲧⲁ 166, 169, 238.
ⲡⲁⲣϩⲩⲥⲓⲁ 111.
ⲡⲁⲧⲁⲥⲥⲉ 46, 179, 214, 243, 270, 271, 272, 277, 287, 289, 350, 352, 409‘446, 471, 529.
ⲡⲁⲧⲣⲓⲁ 53.
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ 49, 52, 60, 67, 121, 122, 156, 196, 300, 323, 347, 431, 444, 457, 514, 523, 553.
ⲡⲁⲧⲣⲓⲁⲣⲭⲓ̈ⲟⲛ 533.
ⲡⲁⲧⲣⲓⲕⲓⲉ 165.
ⲡⲁⲧⲣⲓⲕⲓⲟⲥ 166, 213, 289.
ⲡⲉⲇⲁⲗⲟⲛ 4.
ⲡⲉⲇⲓⲁⲥ 421.
ⲡⲉⲇⲣⲁ 58.
ⲡⲉⲑⲉ 160.
ⲡⲉⲓⲗⲱⲛ 468.
ⲡⲉⲓⲣⲁ 79.
ⲡⲉⲓⲧⲉⲗⲓ 225.
ⲡⲉⲗⲁⲅⲟⲥ 112, 160, 323, 324, 416, 531.
ⲡⲉⲣⲓⲗⲁⲙⲃⲁⲛⲉ 125.
ⲡⲉⲣⲓⲟⲩⲣⲅⲟⲥ 217.
ⲡⲉⲣⲓⲣ̄ⲅⲁⲍⲉ 317.
ⲡⲉⲣⲓⲥⲡⲁ 136.
ⲡⲉⲣⲓⲭⲱⲣⲟⲥ 253.
ⲡⲉⲧⲁⲗⲟⲛ 275.
ⲡⲉⲧⲣⲁ 110, 136, 200, 206, 472, 476, 491, 493.
ⲡⲉⲩⲑⲓⲛⲟⲛ (?) 224.
ⲡⲉⲩⲕⲓⲟⲛ 275.
ⲡⲏⲅⲏ 186, 188, 189, 193.
ⲡⲏⲗⲏ 223.
ⲡⲏⲣⲁ 237.
ⲡⲏⲥⲥⲉ 208.
ⲡⲓⲑⲉ 20, 23, 45, 46, 236, 242, 258, 259, 291, 294, 445, 468, 482, 532, 551, 566.

ⲡⲓⲛⲁⲝ 521.
ⲡⲓⲣⲁ 187.
ⲡⲓⲣⲁϫⲉ, ⲡⲏⲣⲁϫⲉ 328, 438, 441.
ⲡⲓⲣⲁⲥⲙⲟⲥ 427, 521, 522.
ⲡⲓⲣⲉ 126.
ⲡⲏⲥⲕⲟⲡⲟⲥ 272.
ⲡⲓⲥⲧⲉⲩⲉ 12, 31, 50, 60, 71, 83, 89, 90, 91, 92, 96, 108, 122, 131, 134, 164, 187, 188, 192, 193, 194, 196, 199, 203, 205, 206, 208, 210, 223, 226, 228, 236, 237, 244, 248, 255, 257, 258, 271, 287, 290, 292, 297, 354, 384, 399, 422, 427, 455, 461, 462, 469, 478, 480, 481, 482, 483, 485, 488, 489, 491, 493, 501, 502, 553, 554, 555, 566, 567, 568.
ⲡⲓⲥⲧⲏ 54, 121, 304.
ⲡⲓⲥⲧⲓⲥ 31, 37, 50, 62, 126, 162, 172, 177, 182, 288, 299, 363, 378, 426, 427, 453, 464, 479, 484, 485, 487, 497, 553, 573.
ⲡⲓⲥϯ 190, 193, 195, 205, 211, 227, 228, 234, 239, 242, 254, 378.
ⲡⲓⲥⲧⲟⲥ 79, 94, 188, 189, 190, 194, 195, 196, 208, 209, 221, 243, 248, 286, 295, 363, 368, 373, 378, 379, 415, 446, 488, 531.
ⲡⲗⲁⲛⲧⲣⲟⲛ 283.
ⲡⲗⲁⲛⲁ 61, 99, 343, 422, 446, 452, 497.
ⲡⲗⲁⲛⲏ 59, 61, 82, 289, 291.
ⲡⲗⲁⲛⲟⲥ 61, 206.
ⲡⲗⲁⲝ 4, 87, 312, 351, 560.
ⲡⲗⲁⲡⲧⲉⲓ 531.
ⲡⲗⲁⲥⲙⲁ 81, 85, 289, 337, 339, 340, 341, 342, 343, 516, 544, 548.
ⲡⲗⲁⲥⲥⲉ 46, 52, 144, 332, 333, 342, 426, 549.
ⲡⲗⲁⲥⲧⲣⲟⲕⲣⲁⲫⲓⲁ 52.
ⲡⲗⲁⲥⲧⲣⲟⲛ 51.
ⲡⲗⲁⲧⲓⲁ 168, 169.
ⲡⲗⲁϯⲁ 27, 225, 247, 521.
ⲡⲗⲉⲁ 281, 323, 324.
ⲡⲗⲉⲓⲁ 274.
ⲡⲗⲏⲥⲏ 132, 320.
ⲡⲗⲏⲙ 25, 28, 51, 54, 61, 168, 190, 194, 204, 217, 237, 264, 291, 311, 318, 326, 332, 364, 375, 425, 448, 461, 488.
ⲡⲗⲏⲣⲟϯ 395.
ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ 311, 326, 402, 460, 461, 573.
ⲡⲗⲏⲥⲥⲉ 214.
ⲡⲗⲟϯⲙⲁⲕⲓⲟⲛ 106.
ⲡⲗⲟϯⲥⲓⲟⲥ 281.
ⲡⲗⲩⲧⲉ 406.
ⲡⲗⲩⲧⲉⲓ 476.
ⲡⲗⲩⲧⲏ 261, 262, 264, 265, 270, 406, 476, 477, 555.
ⲡⲗⲩⲧⲟϯ 395.
ⲡⲗⲩⲧⲟⲫⲟⲣⲉⲓ 402.
ⲡⲛ̄ⲁ (ⲡⲛⲉⲩⲙⲁ) 20, 47, 48, 51, 52, 56, 57, 66, 67, 69, 73, 79, 90, 91, 94, 95, 108, 114, 119, 122, 123, 125, 126, 132, 135, 142, 143, 150, 155, 162, 173, 176, 181, 184, 194, 199, 201, 203, 206, 212, 217, 224, 228, 229, 233, 237, 243, 253, 259, 272, 280, 299, 300, 303, 305, 312, 324, 326, 329, 337, 340, 363, 388, 401, 420, 426,

427, 436, 443, 452, 458, 470, 480, 495, 500, 503, 504, 507, 511, 515, 523, 527, 528, 529, 530, 531, 532, 534, 546, 550, 551, 556, 558, 572, 574.
ⲡⲛⲁⲓⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ) 109.
ⲡⲛⲁϯⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁϯⲕⲟⲛ) 414.
ⲡⲛⲁⲧⲟⲫⲟⲣⲟⲥ (ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ) 244.
ⲡⲛⲉⲩⲙⲁ 337. See ⲡⲛⲁ.
ⲡⲛⲓⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁϯⲕⲟⲛ) 79, 131, 133, 154, 173, 223, 345, 351, 411, 441, 512, 521, 523, 534.
ⲡⲛⲓⲕⲱⲛ 229.
ⲡⲛⲟⲛ 334, 335, 503.
ⲡⲟⲓⲛⲧⲏⲥ 52.
ⲡⲟⲓⲥⲧⲟⲥ (*sic*) 415.
ⲡⲟⲗⲁⲓⲟⲥ 1, 5, 6, 8, 11, 12, 16, 21, 22, 24, 25, 29, 30, 31, 33, 34, 37, 38, 39, 40, 41, 43, 44, 46.
ⲡⲟⲗⲉⲙⲉⲓ 232, 246, 286.
ⲡⲟⲗⲉⲙⲓⲥⲧⲏⲥ 330.
ⲡⲟⲗⲉⲙⲓⲕⲟⲛ 288.
ⲡⲟⲗⲉⲙⲟⲥ 13, 179, 180, 236, 256, 288, 293, 397.
ⲡⲟⲗⲓⲁⲣⲭⲏⲥ 12.
ⲡⲟⲗⲓⲥ, ⲡⲟⲗⲓ̈ⲥ 2, 3, 4, 6, 10, 14, 19, 21, 22, 24, 25, 27, 28, 29, 31, 33, 35, 39, 41, 44, 47, 67, 71, 72, 73, 74, 77, 82, 89, 92, 93, 94, 97, 99, 100, 107, 108, 113, 118, 121, 128, 136, 138, 147, 149, 156, 158, 159, 160, 161, 163, 164, 165, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 185, 187, 205, 206, 207, 214, 215, 216, 217, 219, 223, 224, 225, 231, 232, 233, 234, 238, 242, 247, 256, 257, 258, 259, 260, 261, 263, 268, 269, 274, 275, 276, 277, 281, 284, 298, 299, 300, 308, 313, 315, 318, 320, 395, 396, 397, 404, 421, 428, 431, 437, 438, 444, 445, 446, 449, 452, 453, 454, 456, 457, 458, 459, 463, 464, 465, 466, 467, 468, 470, 471, 481, 488, 500, 510, 520, 521, 524, 534, 535, 536, 537, 552, 555, 563, 564, 565, 566.
ⲡⲟⲗⲓⲧⲉⲩⲉ 286.
ⲡⲟⲗⲓⲧⲏⲥ 132.
ⲡⲟⲗⲗⲁ 34.
ⲡⲟⲗⲗⲁⲭⲓⲥ 153.
ⲡⲟⲗⲟⲙⲟⲥ 211, 212, 222.
ⲡⲟⲗⲩⲁⲣⲭⲏⲥ 2, 45, 48, 284.
ⲡⲟⲗⲩⲁⲣⲭⲟⲥ 211.
ⲡⲟⲗⲩⲉⲓ 6, 214.
ⲡⲟⲗⲩⲓⲥⲧⲏⲥ 6, 211, 330.
ⲡⲟⲗⲩⲟⲥ 13, 14, 33, 185, 210, 211, 212, 232, 233, 234, 237, 243, 248, 284, 286, 358, 397.
ⲡⲟⲗⲩⲧⲁ 439.
ⲡⲟⲗⲩⲧⲉⲓⲁ 536.
ⲡⲟⲗⲩⲧⲉⲩⲉ 422, 474, 475.
ⲡⲟⲗⲩⲧⲏⲥ 116.
ⲡⲟⲗⲩⲧⲓⲕⲟⲥ 122.
ⲡⲟⲗⲩϯⲁ 63, 80, 96, 109, 461, 474, 491, 494, 495.
ⲡⲟⲛⲏⲣⲓⲁ 202, 441.

ⲡⲟⲛⲏⲣⲟⲛ 111, 124, 200, 327, 524.
ⲡⲟⲛⲏⲣⲟⲥ 424, 520.
ⲡⲟⲛⲩⲣⲟⲛ 303.
ⲡⲟⲣⲛⲉⲩⲉ 150, 539, 540, 541, 542.
ⲡⲟⲣⲛⲏ 34, 44, 125, 127, 128, 130, 132.
ⲡⲟⲣⲛⲓⲁ 118, 126, 154, 180, 275, 327, 361, 521, 522, 544, 547, 559.
ⲡⲟⲣⲛⲟⲥ 132, 151, 563.
ⲡⲟⲣⲫⲏⲣⲁ 222, 223.
ⲡⲟⲣⲫⲩⲣⲁ 40, 41, 101.
ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ 92, 503.
ⲡⲟⲧⲁⲕⲣⲓ̈ⲁ 314.
ⲡⲟⲧⲁⲕⲣⲟⲥ 203, 205.
ⲡⲟⲧⲁⲥⲥⲉ 292.
ⲡⲟⲧⲏⲣⲏ 10.
ⲡⲟⲧⲏⲣⲓⲟⲛ 174, 322.
ⲡⲟⲩⲣⲅⲟⲥ 328.
ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲉ 308, 309.
ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ 156, 159, 161, 308, 324.
ⲡⲣⲁⲅⲙⲁⲧⲓ̈ⲁ 158, 308.
ⲡⲣⲁⲅⲙⲁϯⲉⲩⲉ 309.
ⲡⲣⲁⲓ̈ⲧⲟⲣⲓⲟⲛ 235.
ⲡⲣⲁⲍⲓⲥ 99, 113, 114, 116, 117, 118, 149, 245, 302, 417, 428, 460, 467, 498.
ⲡⲣⲁⲍⲓⲥ, Book of, 174, 178.
ⲡⲣ̄ⲉⲡⲉ 416, 417.
ⲡⲣⲉⲡⲉⲓ 238, 325, 416, 417, 457, 511, 523.
ⲡⲣⲉⲡⲓ, ⲡⲣⲉⲡⲓ̈ 181, 224.
ⲡⲣⲉⲥⲃⲉⲩⲉ 72, 136, 370, 413, 419, 529.
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ 180, 325, 372, 374, 410, 531.
ⲡⲣⲉⲥⲃⲓⲁ 146, 420.
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ 24, 74, 144, 150, 174, 179, 189, 190, 192, 194, 195, 228, 244, 284, 450, 454, 455, 456, 457, 458, 459, 463, 465, 466, 468, 473, 497, 540, 548.
ⲡⲣⲏⲙⲓⲕⲓⲣⲓⲟⲥ 292.
ⲡⲣⲓⲙⲏ 234.
ⲡⲣⲟⲅⲛⲱⲥⲧⲏⲥ 529.
ⲡⲣⲟⲇⲓⲇⲟⲩ 137.
ⲡⲣⲟⲇⲣⲟⲙⲟⲥ 104, 322.
ⲡⲣⲟⲉⲓⲥⲧⲁ 65.
ⲡⲣⲟⲉⲥⲧⲟⲥ 215.
ⲡⲣⲟⲑⲉⲥⲙⲉⲓⲁ 198, 214.
ⲡⲣⲟⲑⲉⲥⲙⲓⲁ 60, 198, 244, 393.
ⲡⲣⲟⲕⲓⲙⲉⲛⲟⲛ 64, 424.
ⲡⲣⲟⲕⲛⲟⲥⲧⲏⲥ 192.
ⲡⲣⲟⲕⲛⲱⲥⲧⲏⲥ 149.
ⲡⲣⲟⲕⲟⲓⲙⲉⲛⲟⲛ 496.
ⲡⲣⲟⲕⲟⲡⲧⲉ 124, 176, 226.
ⲡⲣⲟⲕⲟⲡⲧⲉⲓ 77, 84, 110, 199, 286, 433, 481.
ⲡⲣⲟⲛⲓⲁ 234, 291.
ⲡⲣⲟⲛⲟⲓⲁ 159, 214, 246.
ⲡⲣⲟⲍⲓⲙⲟⲥ 164.
ⲡⲣⲟⲥ 64, 67, 113, 138, 152, 158, 170, 175, 211, 215, 216, 220, 293, 314, 320, 359, 362, 363, 388, 394, 524.
ⲡⲣⲟⲥⲅⲁⲣⲧⲏⲣⲉⲓ̈ 12.
ⲡⲣⲟⲥⲇⲁⲅⲙⲁ 75.
ⲡⲣⲟⲥⲇⲱⲕⲉⲓ 389.
ⲡⲣⲟⲥⲉⲓⲅⲱⲣⲓⲁ 529.
ⲡⲣⲟⲥⲉⲛⲉⲅⲅⲉⲓ 108.
ⲡⲣⲟⲥⲉⲛⲉⲅⲕⲉ 362, 532.
ⲡⲣⲟⲥⲉⲛⲉⲅⲕⲉⲓ 326, 397, 398, 399, 413.

ⲡⲣⲟⲥⲉⲛⲉⲅⲕⲏ 343, 362, 397, 398, 399, 413.
ⲡⲣⲟⲥⲉⲛⲉⲕⲉⲓ̈ 343.
ⲡⲣⲟⲥⲉⲩⲭⲏ 134.
ⲡⲣⲟⲥⲉⲭⲉⲓ 315.
ⲡⲣⲟⲥⲑⲩⲕⲏ 62.
ⲡⲣⲟⲥⲕⲁⲣⲧⲏⲣⲉⲓ 389, 428, 445.
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ 133, 190, 222, 224, 334, 389, 444, 469, 515, 526.
ⲡⲣⲟⲥⲕⲩⲛⲏ 68, 184, 194, 238, 302, 332, 335, 359.
ⲡⲣⲟⲥⲟⲡⲟⲛ 17, 22, 26, 115, 467.
ⲡⲣⲟⲥⲧⲁⲅⲙⲁ 110, 232, 238, 256, 290, 429, 495, 496.
ⲡⲣⲟⲥⲧⲁⲝⲉ 175.
ⲡⲣⲟⲥⲧⲁⲥⲓⲁ 365, 370, 418.
ⲡⲣⲟⲥⲧⲁⲧⲏⲥ 370, 371, 374, 384, 399, 400, 410, 412, 419, 522.
ⲡⲣⲟⲥⲩⲭⲉⲓ 316.
ⲡⲣⲟⲥⲫⲉⲣⲉⲓ 513.
ⲡⲣⲟⲥⲫⲉⲣⲓ̈ 176.
ⲡⲣⲟⲥⲫⲟⲣⲁ 51, 73, 138, 155, 162, 176, 181, 225, 273, 288, 343, 350, 362, 363, 364, 366, 368, 369, 371, 373, 378, 393, 394, 398, 399, 400, 401, 402, 405, 463, 465, 467, 468, 513, 519, 541, 549.
ⲡⲣⲟⲥⲭⲁⲣⲓⲍⲉ 52.
ⲡⲣⲟⲥϩⲟⲇⲟⲥ 274.
ⲡⲣⲟⲧⲟⲙⲁⲣⲧⲩⲣⲟⲥ 355.
ⲡⲣⲟⲧⲟⲡⲗⲁⲥⲙⲁ 335, 336, 337.
ⲡⲣⲟⲧⲟⲥ 332.
ⲡⲣⲟⲧⲣⲉⲡⲉ 37, 132, 137, 278, 533.
ⲡⲣⲟⲧⲱⲡⲗⲁⲥⲙⲁ 335.
ⲡⲣⲟⲧⲱⲥ 332.
ⲡⲣⲟⲫⲏⲧⲉⲩⲉ 52, 82, 91, 100, 427.
ⲡⲣⲟⲫⲏⲧⲏⲥ 52, 54, 58, 61, 64, 81, 82, 83, 90, 96, 100, 101, 105, 109, 113, 115, 116, 117, 121, 145, 152, 184, 185, 186, 189, 190, 193, 197, 203, 246, 251, 252, 305, 331, 352, 353, 409, 422, 427, 442, 449, 471, 497, 498, 500, 505, 506, 509, 514, 530, 537, 549, 554, 566, 568.
ⲡⲣⲟⲫⲏⲧⲓⲁ 82, 101, 353.
ⲡⲣⲟⲫⲏϯⲁ 63, 81, 113, 203, 531.
ⲡⲣⲟⲫⲓϯⲁ 353.
ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ 228, 370, 376, 377, 391, 404, 418, 419, 528.
ⲡⲣⲟϩⲉⲣⲁⲓⲥⲓⲥ 419.
ⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ 256, 418.
ⲡⲣⲟϩⲩⲣⲉⲥⲓⲥ 370, 376, 377, 404.
ⲡⲣⲩⲙⲏⲕⲓⲣⲓⲟⲥ 286.
ⲡⲣⲱⲧⲟⲥ 238.
ⲡⲩⲅⲉ 374.
ⲡⲩⲅⲉⲓ 64.
ⲡⲩⲅⲏ 4, 64, 110, 178, 374, 405, 425, 436, 437, 550.
ⲡⲩⲗⲏ 70, 79, 109, 145, 148, 535, 536, 560, 561, 562, 564, 566.
ⲡⲩⲗⲱⲛ 10, 468, 560.
ⲡⲩⲣⲅⲟⲥ 85, 140, 250, 536, 564.
ⲡⲱⲗⲓⲧⲉⲩⲉ 186.

ⲣⲁⲥⲓⲁ 220.
ⲣⲁⲥⲧⲏⲣⲓⲟⲛ 206, 224.

ⲥⲁⲗⲡⲓⲝ 75, 185, 422.
ⲥⲁⲗⲡⲓⲍⲉ 75, 185, 229.
ⲥⲁⲡⲡⲉⲓⲣⲟⲛ 572.
ⲥⲁⲡⲡⲓⲣⲟⲛ 338, 341.
ⲥⲁⲣⲕⲓⲕⲟⲛ 414.
ⲥⲁⲣⲝ 46, 51, 53, 58, 59, 61, 62, 66, 67, 68, 74, 75, 83, 106, 132, 133, 136, 143, 145, 148, 150, 173, 186, 187, 198, 200, 203, 213, 223, 228, 238, 243, 283, 294, 302, 304, 306, 324, 326, 327, 351, 355, 377, 410, 416, 441, 446, 494, 503, 507, 527, 535, 536, 537, 539, 544, 546, 551, 553, 567, 568.
ⲥⲁⲧⲉⲉⲣⲉ 4, 50, 69.
ⲥⲁⲣⲁⲧⲓⲗⲁⲧⲓⲥ 169.
ⲥⲉⲗⲉⲛⲧⲁⲣⲓⲟⲥ 235.
ⲥⲉⲙⲓⲛⲓ 365.
ⲥⲉⲙⲛⲟⲥ 425.
ⲥⲉⲛⲉⲛⲛⲁ (*sic*) 503
ⲥⲏⲙⲁⲛⲉ 89.
ⲥⲏⲣ 97, 101, 242, 243, 246, 322, 328, 404, 435, 437, 447, 474, 483, 491, 513, 516, 517, 518, 520, 574; see ⲥⲱⲣ and ⲥⲱⲧⲏⲣ.
ⲥⲓⲙⲟⲫⲟⲣⲟⲥ 199.
ⲥⲓⲙⲓⲛⲓⲟⲛⲓⲟⲛ 10.
ⲥⲓⲛⲁⲱⲛⲓⲟⲛ 454.
ⲥⲕⲁⲓⲟⲥ 50.
ⲥⲕⲁⲙⲙⲁⲗⲓⲍⲉ 105, 161, 192.
ⲥⲕⲁⲛⲧⲁⲗⲟⲛ 160, 289.
ⲥⲕⲁⲫⲟⲥ 323, 324, 416, 438, 442, 463, 468, 469.
ⲥⲕⲉⲙⲁⲧⲍⲉ 277.
ⲥⲕⲉⲟⲥ (*sic*) 221, 428.
ⲥⲕⲉⲡⲁⲍⲉ 94, 95, 96, 106, 215, 223, 301, 377, 446, 466, 467, 521.
ⲥⲕⲉⲡⲁⲥⲙⲁ 174.
ⲥⲕⲉⲡⲁⲥⲧⲏⲥ 295.
ⲥⲕⲉⲡⲧⲉ 14.
ⲥⲕⲉⲡⲧⲉⲓ 23.
ⲥⲕⲉⲡⲧⲱⲣ 34.
ⲥⲕⲉⲧⲉ 93, 188, 219, 220, 303.
ⲥⲕⲉⲧⲏ 169, 189, 219, 454, 472.
ⲥⲕⲉⲧⲟⲥ 83, 448.
ⲥⲕⲉⲧⲱⲥ 448.
ⲥⲕⲓⲣⲧⲁ 135, 353.
ⲥⲕⲟⲡⲧⲉⲓ 111.
ⲥⲕⲟⲧⲉⲓ 271.
ⲥⲕⲩⲗⲗⲉⲓ 222, 458.
ⲥⲕⲩⲗⲗⲓ 173, 218, 222.
ⲥⲕⲩⲗⲗⲟⲥ 116, 189.
ⲥⲕⲩⲙⲏ 86, 94, 498, 499.
ⲥⲕⲩⲡⲁⲍⲉ 68, 70, 71.
ⲥⲕⲩⲣⲧⲁ 353.
ⲥⲗⲁⲣⲁⲛⲁⲟⲥ 10.
ⲥⲗⲏⲛⲟⲥ 368.
ⲥⲟⲫⲏ 52.
ⲥⲟⲫⲓⲁ 8, 61, 110, 113, 133, 192, 245, 247, 322, 457, 521.
ⲥⲟⲫⲟⲥ 87, 123, 126, 161, 163, 175, 306, 322, 351, 444, 492, 509.
ⲥⲡⲁⲑⲁⲣⲓⲟⲥ 8, 9, 10, 16, 22.
ⲥⲡⲉⲣⲙⲁ 53, 55, 76, 87, 91, 123, 126, 128, 130, 131, 488, 573.
ⲥⲡⲓⲣⲓ 428.
ⲥⲡⲗⲁⲅⲭⲛⲟⲛ 277.

ⲥⲡⲟⲇⲏ 284, 421.
ⲥⲡⲟⲩⲇⲁⲍⲉ 134, 328, 357, 433, 438, 439, 452, 472.
ⲥⲡⲟⲩⲇⲁⲓ̈ⲟⲥ 201.
ⲥⲡⲟⲩⲇⲁⲟⲥ 269.
ⲥⲡⲟⲩⲇⲁⲥⲉ 357.
ⲥⲡⲟⲩⲇⲏ 172, 173, 176, 177, 232, 233, 284, 322, 348, 389, 401, 402, 523.
ⲥⲡ̅ⲣ̅ⲙⲁ 82.
ⲥⲡⲩⲗⲉⲟⲛ 167.
ⲥⲡⲩⲗⲱⲛ 285.
ⲥⲧⲁⲃⲗⲟⲛ 206.
ⲥⲧⲁⲇⲓⲟⲛ 513, 564.
ⲥⲧⲁⲥⲓⲁⲍⲉ 213, 337, 425.
ⲥⲧⲁⲩⲣⲟⲥ 243; ⲥ̅ϯⲟ̅ⲥ̅ 3, 37, 43, 50, 60, 65, 66, 111, 183, 184, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 202, 203, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 216, 221, 222, 223, 224, 225, 226, 227, 228, 229, 247, 250, 276, 434, 437, 440, 476, 513, 532, 549, 554.
ⲥϯⲟ̅ⲩ̅ (ⲥⲧⲁⲩⲣⲟⲩ) 4, 60, 66, 96, 111, 157, 190, 202, 203, 207, 210, 213, 216, 218, 224, 228, 291, 302, 354, 490, 501, 554.
ⲥⲧⲁϥⲗⲓⲧⲏⲥ 33, 137.
ⲥⲧⲉⲣⲉⲱⲙⲁ 192, 225, 284, 504, 510, 538, 562.
ⲥⲧⲉⲫⲁⲛⲓⲧⲏⲥ 329.
ⲥⲧⲉⲫⲁⲛⲟⲥ 215, 344.
ⲥⲧⲉⲫⲁⲛⲟⲩ 10, 24, 29, 158, 171, 326, 384, 454.
ⲥⲧⲏⲗⲏ 271.
ⲥⲧⲏⲗⲗⲟⲥ 208.
ⲥⲧⲟⲗⲏ 319, 326, 357, 419, 440, 469, 473, 501, 571.
ⲥⲧⲟⲗⲓⲍⲉ 158, 172, 330, 348, 351, 417, 514, 516.
ⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ 306.
ⲥⲧⲟⲙⲓⲟⲛ 321.
ⲥⲧⲟⲭⲓⲱⲛ 201.
ⲥⲧⲣⲁⲧⲉⲓⲁ 517.
ⲥⲧⲣⲁⲧⲉⲩⲉ 471.
ⲥⲧⲣⲁⲧⲉⲩⲙⲁ 13, 234, 285, 286, 287, 288, 289, 290, 291, 292, 302.
ⲥⲧⲣⲁⲧⲏⲅⲟⲥ 123, 329, 358, 528.
ⲥⲧⲣⲁⲧⲏⲕⲟⲥ 415.
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ 170, 171, 231, 236, 248, 256, 361, 415, 444.
ⲥⲧⲣⲁⲧⲓⲁ 144.
ⲥⲧⲣⲁϯⲁ 106, 108, 198, 498.
ⲥⲧⲣⲁϯⲗⲁⲧⲏⲥ 233.
ⲥⲧⲣⲁⲧⲓⲩⲙⲁ 232.
ⲥⲧⲣⲁⲧⲟⲡⲉⲧⲁⲣⲭⲟⲥ 303.
ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ 1, 2, 5, 6, 9, 11, 14, 22, 32, 40, 48, 274, 287.
ⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲏⲥ 528.
ⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲟⲥ 288.
ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ 570.
ⲥⲧⲣⲟⲅⲓⲗⲗⲟⲥ 514.
ⲥⲧⲩⲗⲗⲟⲥ 4, 8, 114, 142, 248, 496, 560, 570.
ⲥⲧⲩⲣⲁⲝ 570.
ⲥⲩⲅⲅⲉⲛⲏⲥ 64, 135, 140, 355, 394, 430.
ⲥⲩⲅⲕⲗⲏⲧⲟⲥ 248.
ⲥⲩⲅⲕⲗⲏϯⲕⲟⲥ 231, 232.
ⲥⲩⲗⲁ 164.

ⲥⲙⲁⲛⲉ 74, 75, 84, 156, 337, 434.
ⲥⲙⲃⲟⲩⲗⲉⲩⲉ 434.
ⲥⲙⲃⲟⲩⲗⲓⲁ 19, 206, 219.
ⲥⲙⲙⲟⲛ 130.
ⲥⲙⲙⲟⲥ 368.
ⲥⲙⲫⲱⲛⲉⲓ 128.
ⲥⲛⲁⲩⲉ 10, 37, 176, 369, 375, 377, 389, 399, 437, 441, 444, 450, 454, 455, 465, 466, 467, 469, 470.
ⲥⲛⲁⲱⲱϩ 150, 206, 499.
ⲥⲛⲁⲱⲱⲟⲥ 206.
ⲥⲛⲁⲍⲓⲥ 154, 201, 280, 375, 377, 385, 388, 432, 532.
ⲥⲛⲃⲟⲩⲗⲉⲩⲉ 202.
ⲥⲛⲟⲩⲉⲛⲛⲥ 2, 63, 88, 94, 106, 318, 322, 355, 493.
ⲥⲛⲟⲩⲱⲙⲙ 302.
ⲥⲛⲟⲩⲣⲁⲫⲉⲩⲥ 214.
ⲥⲛⲟⲩⲣⲁⲫⲏ 134.
ⲥⲛⲁⲟⲛ ⲟⲛ 69, 70.
ⲥⲛⲏⲩⲟⲣⲉⲓ 137.
ⲥⲛⲏⲩⲱⲣⲟⲥ 137.
ⲥⲛⲏⲁⲓⲥⲓⲥ 523.
ⲥⲛⲏⲁⲧⲥⲓⲥ 153.
ⲥⲛⲏⲑⲉⲓⲁ 373.
ⲥⲛⲏⲑⲓⲁ 60, 69, 84, 89, 134, 206, 207, 319, 366, 373, 469.
ⲥⲛⲑⲏⲕⲏ 370.
ⲥⲛⲕⲁⲑⲉⲇⲣⲟⲥ 8.
ⲥⲛⲕⲗⲏⲧⲟⲥ 214, 286, 289, 294.
ⲥⲛⲟⲧⲥⲓⲁ 107, 112.
ⲥⲛⲧⲁⲩⲙⲁ 321.
ⲥⲛⲧⲁⲍⲉ 438, 525.
ⲥⲛⲧⲉⲗⲉⲁ 66, 200.
ⲥⲛⲧⲉⲗⲓⲁ 122, 153, 423, 518.
ⲥⲛⲧⲉⲭⲉⲓ 468.
ⲥⲛⲧⲉⲭⲓⲁ 433, 439.
ⲥⲛⲧⲟⲛⲓⲟⲛ 69.
ⲥⲛⲧⲱⲙⲙⲁ 124.
ⲥⲛⲫⲟⲣⲓⲁ 365.
ⲥⲛⲭⲁⲣⲓⲟⲛ 202.
ⲥⲛⲭⲉⲁⲣⲓⲟⲛ 522.
ⲥⲛⲭⲓⲥⲧⲁ 124, 228, 364.
ⲥⲛⲭⲟⲁⲟⲥ 62, 182.
ⲥⲛⲭⲩⲧⲁⲣⲓⲟⲛ 71.
ⲥⲛⲧⲭⲓⲁ 273.
ⲥⲟⲣⲁ 4, 314, 316.
ⲥⲟⲥⲧⲁⲓⲕⲏ 468.
ⲥⲟⲥⲧⲁⲕⲏ 463.
ⲥⲟⲥⲧⲁⲗⲓⲕⲏ 465.
ⲥⲫⲣⲁⲅⲓⲍⲉ 155, 195, 208, 209, 295, 314, 320, 452, 479, 484.
ⲥⲫⲣⲁⲅⲓⲥ 164, 172, 173, 199, 209, 276, 344, 391, 393, 401, 545, 546, 567.
ⲥⲭⲉⲁⲟⲛ 225, 387.
ⲥⲭⲉⲁⲱⲛ 13, 158.
ⲥⲭⲏⲙⲁ 25, 62, 125, 128, 148, 149, 169, 190, 234, 245, 291, 317, 320, 434, 435, 439, 471, 472, 473, 545, 567.
ⲥⲭⲓⲥⲙⲁ 290.
ⲥⲭⲓⲥⲙⲁⲧⲓⲕⲟⲥ 122.
ⲥⲭⲟⲗⲁⲍⲉ 458.
ⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ 87.
ⲥⲱⲙⲁ 3, 4, 6, 15, 22, 43, 47, 48, 56, 65, 67, 68, 70, 71, 72, 74, 77, 78, 83, 88, 116, 117, 138, 142, 143, 144, 154, 155, 168, 170, 181, 200, 202, 203, 204, 209, 216, 217, 218, 221, 222, 224, 227, 235, 239, 240, 241, 242, 243, 246, 258, 259, 260, 262, 265, 273, 274, 276, 279, 283, 288, 295, 296,

297, 298, 299, 302, 312, 315, 319, 322, 324, 325, 357, 360, 361, 377, 394, 406, 412, 416, 421, 422, 434, 435, 439, 442, 447, 449, 456, 466, 471, 475, 476, 477, 480, 481, 494, 495, 503, 504, 505, 506, 517, 519, 534, 535, 543, 547, 551, 552, 553, 556, 558, 562, 563, 566, 567, 572.

ⲥⲱⲙⲁ†ⲕⲟⲛ 326.

ⲥⲱⲣ 151, 184, 198, 220, 223, 225; see ⲥⲏⲣ and ⲥⲱⲧⲏⲣ.

ⲥⲱⲧⲏⲣ 56, 58, 64, 71, 72, 133, 142, 163, 183, 251, 271, 299, 318, 372, 404, 425, 460, 466, 473, 485.

ⲥⲱⲧⲏⲣⲓⲁ 79.

ⲧⲁⲁⲓⲕⲟⲥ 303.

ⲧⲁⲁⲙⲁ 67, 87, 290, 303, 306, 318, 326, 331, 333, 335, 340, 516.

ⲧⲁⲕⲙⲁ 336.

ⲧⲁⲗⲁⲓⲡⲱⲣⲉ 246.

ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ 349, 520.

ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ 349, 504, 556, 557.

ⲧⲁⲍⲓⲥ 13, 93, 103, 149, 150, 165, 170, 238, 286, 325, 328, 329, 334, 335, 336, 338, 339, 356, 363, 364, 389, 390, 394, 408, 409, 414, 497, 529.

ⲧⲁⲍⲓⲱⲧⲏⲥ 284.

ⲧⲁⲡⲁⲙⲏ 260, 387.

ⲧⲁⲣⲁⲥⲥⲉ 84.

ⲧⲁⲣⲁⲭⲏ 160, 285.

ⲧⲁⲣⲧⲟⲣⲟⲧⲭⲟⲥ 560.

ⲧⲁⲥⲥⲉ 366, 373.

ⲧⲁⲫⲟⲥ 22, 48, 66, 111, 168, 170, 183, 187, 200, 202, 203, 204, 205, 206, 207, 209, 214, 216, 218, 219, 220, 221, 223, 224, 225, 226, 355, 513, 516.

ⲧⲁⲭⲁ 166.

ⲧⲁⲭⲏ 16, 19, 44, 45, 166, 173, 216.

ⲧⲉⲗⲓⲟⲛ 199, 200, 227.

ⲧⲉⲗⲓⲟⲥ 83, 110.

ⲧⲉⲗⲓⲟⲩ 175, 181, 197, 431.

ⲧⲉⲗⲱⲛⲏⲥ 132.

ⲧⲉⲛⲁⲣⲓⲟⲥ 50.

ⲧⲉⲣⲙⲏⲥⲓⲟⲛ 379, 381, 392, 393, 394, 404.

ⲧⲉⲣⲙⲓⲥⲓⲟⲛ 382.

ⲧⲉⲣⲡⲉⲓ 133.

ⲧⲉⲣⲡⲓ 184.

ⲧⲉⲧⲣⲁⲡⲗⲱⲛ 10.

ⲧⲉⲩⲇⲉⲣⲟⲛ (ⲇⲉⲩⲧⲉⲣⲟⲛ) 517.

ⲧⲉⲭⲛⲏ 78, 93, 98, 102, 158, 239, 326.

ⲧⲉⲭⲛⲓⲧⲏⲥ 121, 224, 530.

ⲧⲉⲱⲥ 386, 392.

ⲧⲏⲙⲱⲣⲓⲁ 84, 88.

ⲧⲏⲡⲟⲥ 193, 194, 195, 196, 205, 212.

ⲧⲏⲣⲙⲏⲥⲓⲟⲛ 381, 382, 392, 393, 394, 401.

ⲧⲓⲙⲉⲩⲉ 56.

ⲧⲓⲙⲏⲩⲉ 58.

ⲧⲓⲙⲏ 375, 379, 382, 388.

ⲧⲓⲡⲁⲣⲓⲟⲛ 308.

ⲧⲓⲡⲗⲟⲩⲛ 63.

ⲧⲓⲡⲗⲱⲛ 113.

ⲧⲓⲧⲗⲟⲥ 202, 222.

ⲧⲟⲙⲁ 232.

ⲧⲟⲗⲙⲁ 104, 138, 171, 172,

307, 311, 312, 322, 328, 332, 334, 357, 358.
ⲧⲟⲗⲙⲏⲣⲓⲁ 207.
ⲧⲟⲗⲙⲏⲣⲟⲥ 33.
ⲧⲟⲗⲟⲙⲁ 48, 210.
ⲧⲟⲙⲟⲥ 221.
ⲧⲟⲝ 202.
ⲧⲟⲝⲟⲩ 43.
ⲧⲟⲡⲁⲧⲓⲟⲛ 10.
ⲧⲟⲡⲁϥⲟⲛ 10.
ⲧⲟⲡⲟⲥ 58, 73, 138, 158, 159, 160, 162, 175, 194, 196, 197, 200, 224, 225, 226, 234, 243, 260, 263, 265, 266, 267, 268, 269, 270, 272, 273, 274, 276, 277, 279, 282, 288, 299, 300, 301, 308, 311, 312, 313, 314, 315, 316, 317, 320, 329, 366, 388, 421, 431, 457, 461, 463, 469, 470, 473, 513, 518, 523, 526, 533, 534, 546, 547, 561, 562, 568, 569, 572.
ⲧⲟⲧⲉ 59, 98, 100, 134, 162, 165, 176, 195, 220, 233, 236, 239, 240, 241, 251, 269, 274, 277, 283, 286, 288, 289, 290, 291, 296, 297, 422, 423, 430, 490, 516, 528, 537, 538, 540, 547, 548, 549, 572.
ⲧⲟⲩ 524.
ⲧⲣⲁⲡⲉⲍⲁ 86, 109, 110, 115, 132, 144, 174, 179, 247, 329, 361, 378, 388, 414, 432, 443, 450, 460, 495, 521.
ⲧⲣⲁⲡⲛⲍⲁ 209.
ⲧⲣⲁⲡⲓⲍⲁ 361, 378, 388, 414.
ⲧⲣⲁⲭⲏⲗ 206.
ⲧⲣⲉϥⲏ 49.
ⲧⲣⲓⲁⲥ 20, 62, 73, 126, 142, 162, 173, 329, 344, 490, 495.
ⲧⲣⲓⲃⲟⲩⲛⲟⲥ 233, 238, 286.
ⲧⲣⲓⲙⲏⲛⲓⲣⲓⲟⲥ 286.
ⲧⲣⲟⲙⲉⲩⲥ 317.
ⲧⲣⲟⲡⲟⲥ 228.
ⲧⲣⲟⲫⲏ 56, 57, 106, 115, 132, 174, 191, 209, 261, 412, 441, 494, 512, 521.
ⲧⲣⲟⲭⲟⲥ 285, 505, 510, 514.
ⲧⲣⲩⲫⲁ 133, 508.
ⲧⲩⲗⲟⲥ 51.
ⲧⲩⲡⲟⲥ 111, 120, 125, 173, 210, 231, 301, 329, 344, 435, 440, 511, 537.
ⲧⲩⲡⲟⲩ 133.
ⲧⲩⲣⲁⲛⲛⲟⲥ 237, 285.
ⲧⲩⲣⲁⲛⲟⲥ 56.
ⲧⲩⲭⲉⲓ 465.
ⲧⲩⲭⲏⲣⲓⲧⲏⲥ 272.

ⲩⲗⲏ 265, 267, 320, 545, 547.
ⲩⲗⲏⲥⲓⲁ 60.
ⲩⲗⲏⲕⲓⲁ 110.
ⲩⲗⲓⲉⲓⲁ 318.
ⲩⲗⲓⲕⲓⲁ 102, 443, 522.
ⲩⲡⲉⲣ 524.
ⲩⲡⲟⲕⲣⲓⲥⲓⲥ 360.
ⲩⲡⲟⲙⲟⲛⲏ 497.
ⲩⲡⲟⲧⲁⲕⲏ 24.
ⲩⲡⲟⲥⲧⲁⲥⲓⲥ 62.
ⲩⲣⲏⲗⲟⲥ 280.

ⲫⲁⲛⲉⲣⲱⲥ 75.
ⲫⲁⲛⲟⲥ 69, 158.
ⲫⲁⲛⲧⲁⲥⲓⲁ 134, 475.
ⲫⲁⲛⲧⲁⲥⲓⲁⲥⲑⲁⲓ 58.
ⲫⲁⲣⲙⲁⲕⲟⲥ 151, 240, 297.
ⲫⲁⲥⲕⲓⲁ 77.

ⲫⲑⲟⲛⲉⲓ 338, 530.
ⲫⲑⲟⲛⲟⲥ 168, 169, 203, 236, 242, 292, 298.
ⲫⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ 145.
ⲫⲓⲗⲟⲡⲟⲛⲟⲥ 223, 247.
ⲫⲓⲗⲟⲡⲱⲛⲟⲥ 174.
ⲫⲓⲗⲟⲥⲟⲫⲉⲓ 245.
ⲫⲗⲁⲥⲫⲏⲙⲓⲁ 58, 189.
ⲫⲟⲃⲟⲥ 197, 276.
ⲫⲟⲛⲏ 66, 204.
ⲫⲟⲛⲟⲟⲩⲉ 59.
ⲫⲟⲣⲉⲓ 25, 53, 85, 93, 95, 97, 101, 111, 113, 222, 302, 316, 319, 320, 325, 341, 357, 358, 360, 400, 412, 545, 571, 572.
ⲫⲟⲣⲓ 187, 228.
ⲫⲟⲣⲓⲛ 156, 181.
ⲫⲟⲣⲓⲥⲙⲁ 360.
ⲫⲟⲣⲟⲥ 185, 217.
ⲫⲟⲥⲧⲏⲣ 8.
ⲫⲣⲁⲍⲉ (bis) 199.
ⲫⲧⲗⲁⲙⲙⲁⲧⲁ 128.
ⲫⲧⲗⲁⲕⲧⲏⲣⲓⲟⲛ 269, 513, 520.
ⲫⲧⲗⲏ 52, 53, 63, 121, 123, 130, 422.
ⲫⲧⲗⲟⲟⲩⲉ 112.
ⲫⲧⲥⲓⲁ 227.
ⲫⲧⲥⲓⲛ 412.
ⲫⲧⲥⲓⲥ 62, 81, 83, 133, 285, 302, 412.
ⲫⲱⲛⲏ 151, 302, 568.
ⲫⲱⲣⲉ 412.
ⲫⲱⲣⲉⲓ 16, 341, 357, 360.
ⲫⲱⲥⲧⲏⲣ 5, 6, 143.

ⲭⲁⲓⲣⲉ 18, 61, 84, 85, 86, 87, 107, 134, 145, 303, 304, 333, 378, 380, 384, 551, 552, 553, 561, 565, 569, 573.
ⲭⲁⲓⲣⲉⲧⲉ 172, 173.
ⲭⲁⲗⲁ 34.
ⲭⲁⲗⲁⲍ 554.
ⲭⲁⲗⲁⲥⲥⲁ (*sic*) 429.
ⲭⲁⲗⲓⲛⲟⲥ 5, 350.
ⲭⲁⲗⲓⲛⲟⲩ 209, 460.
ⲭⲁⲗⲕⲓⲟⲛ 285, 366, 470, 538, 539.
ⲭⲁⲙⲟⲥ 279.
ⲭⲁⲣⲁ (*sic*) 15.
ⲭⲁⲣⲓⲍⲉ 5, 11, 48, 55, 56, 80, 83, 103, 132, 141, 162, 210, 211, 215, 222, 228, 231, 234, 236, 237, 240, 242, 260, 288, 289, 290, 297, 299, 313, 314, 315, 318, 319, 325, 345, 346, 363, 393, 408, 412, 478, 489, 504, 528, 529, 530, 576.
ⲭⲁⲣⲓⲥ 12, 21, 48, 55, 64, 110, 137, 160, 162, 208, 241, 242, 298, 299, 301, 408, 409, 420, 427, 443, 496, 523, 574.
ⲭⲁⲣⲓⲥⲙⲁ 52.
ⲭⲁⲣⲧⲏⲥ 19, 309, 311.
ⲭⲁⲱⲥ 514.
ⲭⲉⲙⲱⲛ 86.
ⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ 108, 288, 552, 559.
ⲭⲉⲓⲣⲟⲥⲟⲫⲉⲓ 174, 444, 454, 455, 457, 463, 466, 467, 468.
ⲭⲉⲣⲁ 112.
ⲭⲉⲣⲥⲟⲥ 83, 320.
ⲭⲏⲣⲁ 10, 12, 21, 22, 39, 124, 137, 149, 187, 206, 229, 361, 366, 404, 418, 540, 544, 545.
ⲭⲓⲗⲓⲁⲣⲭⲟⲥ 220.
ⲭⲓⲗⲟⲅⲣⲁⲫⲟⲛ 73, 138.
ⲭⲓⲙⲱⲛ 160, 208, 522.
ⲭⲓⲟⲛ 387, 510.

ⲭⲓⲣⲟⲗⲟⲛⲉⲓ 176, 465, 468, 469.
ⲭⲓⲣⲟⲗⲟⲛⲓ 176.
ⲭⲓⲣⲟⲗⲱⲛⲉⲓ 463.
ⲭⲓⲣⲟⲗⲱⲛⲓⲛ 208.
ⲭⲓⲱⲛ 157, 243, 299, 387, 572.
ⲭⲗⲁⲙⲩⲥ 111.
ⲭⲗⲁⲙⲩⲥ 237.
ⲭⲗⲓⲃⲁⲍⲉ 270.
ⲭⲟⲗⲏ 508.
ⲭⲟⲣⲁⲧⲗⲏⲥ 530.
ⲭⲟⲣⲉⲧⲉ 514, 576.
ⲭⲟⲣⲏⲉⲓ 7, 123.
ⲭⲟⲣⲓⲥ 297, 426.
ⲭⲟⲣⲟⲥ 121, 175, 495, 511, 568.
ⲭⲟⲣⲧⲟⲥ 262.
ⲭⲣⲁⲓⲟⲥⲧⲉⲓ 186.
ⲭⲣⲉⲱⲥ 50, 394.
ⲭⲣⲉⲱⲥⲧⲉⲓ 50, 481.
ⲭⲣⲉⲱⲥⲧⲏ 310.
ⲭⲣⲉⲱⲥ† 310.
ⲭⲣⲏⲙⲁ 9, 22, 30, 37, 38, 39, 61, 137, 150, 163, 194, 206, 212, 215, 222, 224, 234, 246, 289, 303, 308, 309, 311, 318, 324, 363, 365, 395, 471, 480.
ⲭⲣⲏⲙⲁⲧⲍⲉ 186.
ⲭⲣⲏⲥⲟⲗⲓⲧⲟⲟⲥ 10.
ⲭⲣⲓⲁ 6, 54, 56, 64, 65, 106, 115, 181, 189, 193, 225, 260, 261, 266, 273, 292, 308, 309, 310, 342, 363, 365, 366, 374, 380, 382, 383, 384, 387, 389, 391, 480, 486, 487, 492, 531; ⲭⲣⲓⲁⲁ 260.
ⲭⲣⲟⲛⲟⲥ 7, 56, 75, 90, 96, 216, 561.
ⲭⲣⲩⲥⲟⲗⲓⲧⲟⲥ 271.
ⲭⲣⲩⲥⲟⲥ 174, 271.
ⲭⲩⲱⲛ 429.
ⲭⲱⲣⲁ 15, 19, 22, 24, 26, 29, 97, 100, 101, 158, 159, 161, 163, 165, 176, 184, 185, 193, 207, 211, 212, 220, 229, 242, 252, 256, 286, 291, 308, 363, 488, 574.
ⲭⲱⲣⲏⲉⲓ 232, 308.
ⲭⲱⲣⲓⲟⲛ 219, 273.
ⲭⲱⲣⲓⲥ 58, 107, 154, 158, 240, 394, 508, 521.

ψⲁⲗⲗⲉ 258, 259, 276.
ψⲁⲗⲗⲉⲓ 121, 201, 425, 432, 465, 466, 469, 497, 514, 516, 521, 527, 535, 536, 537, 568, 571, 572.
ψⲁⲗⲗⲓ 71, 223.
ψⲁⲗⲙⲱⲇⲟⲥ 53, 461.
ψⲁⲗⲙⲟⲥ 13, 79, 153, 158, 196, 198, 200, 201, 465, 536.
ψⲁⲗⲙⲱⲱⲇⲟⲥ 156.
ψⲁⲗⲧⲏⲣⲓⲟⲛ 32, 536.
ψⲁⲗⲧⲏⲥ 174, 179.
ψⲉⲗⲓⲟⲛ 77.
ψⲓⲥⲫⲓⲥⲙⲁ 466.
ψⲩⲫⲓⲥⲙⲁ 459.
ψⲩⲫⲟⲥ 33, 248.
ψⲩⲫⲟⲧⲟⲛ 224.
ψⲩⲭⲏ 6, 51, 56, 64, 67, 68, 70, 74, 77, 86, 91, 99, 103, 109, 110, 115, 118, 132, 137, 150, 153, 154, 157, 162, 163, 170, 171, 172, 217, 240, 241, 249, 259, 264, 267, 297, 298, 303, 310, 312, 315, 324, 325, 374, 376, 421, 427, 431, 436, 437, 438, 439, 447, 449, 452,

492, 503, 504, 505, 506, 507, 508, 510, 515, 517, 523, 533, 535, 539, 556, 557, 558, 559, 560, 562, 566.
ⲯⲩⲭⲏⲟⲩⲉ 557.
ⲯⲩⲭⲟⲟⲩⲉ 517, 556, 557.

ⲱ 1, 2, 3, 4, 5, 10, 11, 12, 19, 21, 22, 23, 24, 25, 27, 28, 36, 38, 40, 43, 44, 45, 48, 51, 52, 54, 63, 68, 69, 75, 79, 81, 82, 87, 88, 90, 93, 94, 100, 101, 103, 104, 105, 107, 108, 109, 112, 113, 117, 121, 123, 127, 131, 133, 134, 139, 141, 143, 144, 145, 146, 147, 149, 151, 153, 155, 157, 160, 162, 165, 167, 171, 177, 178, 184, 190, 191, 199, 201, 204, 210, 222, 227, 228, 257, 261, 268, 270, 276, 282, 302, 310, 322, 324, 327, 329, 337, 339, 341, 357, 370, 372, 374, 394, 396, 398, 400, 403, 414, 417, 441, 443, 445, 456, 468, 494, 505, 511, 516, 518, 522, 539, 545, 574.
ⲱⲁϩ 79, 223.
ⲱⲛⲧⲟⲥ 107.
ⲱⲛⲧⲱⲥ 444, 449, 459.
ⲱⲫⲉⲗⲉⲓⲁ 573.
ⲱⲫⲉⲗⲓ 314.

ⲫⲁⲓⲁ 72, 183, 225.
ⲫⲁⲓⲁⲍⲉ 172, 177, 196, 225, 273, 526, 533.
ⲫⲁⲓⲁⲍⲉⲛ 175.
ⲫⲁⲓⲁⲥⲙⲟⲥ 175, 177, 272.
ⲫⲁⲓⲟⲛ 202, 504.
ⲫⲁⲓⲟⲥ 1, 3, 6, 9, 11, 18, 20, 23, 25, 26, 28, 29, 31, 33, 34, 36, 37, 38, 40, 41, 44, 46, 47, 48, 61, 124, 130, 132, 133, 134, 138, 156, 177, 183, 225, 239, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 276, 277, 278, 279, 280, 281, 282, 283, 286, 287, 288, 289, 290, 294, 331, 353, 432, 457, 458, 475, 480, 503, 512, 526, 573, 574.
ⲫⲁⲓⲛⲉⲧⲉ 122.
ⲫⲁⲓⲛⲓⲁ 77, 80.
ⲫⲁⲓⲣⲉⲇⲓⲕⲟⲥ 58.
ⲫⲁⲓⲣⲉⲥⲓⲥ 61.
ⲫⲁⲓⲣⲉⲧⲓⲕⲟⲥ 51, 108, 109, 185, 511.
ⲫⲁⲗⲁⲥⲓⲥ 330.
ⲫⲁⲛⲁⲝ 113, 325, 519.
ⲫⲁⲛⲁⲝ ⲁⲡⲗⲱⲥ 122; ⲫⲁⲛⲁⲝ ⲫⲁⲡⲗⲱⲥ 137.
ⲫⲁⲡⲗⲟⲥ 186, 275, 278, 284.
ⲫⲁⲡⲗⲟⲩⲛ 184.
ⲫⲁⲡⲗⲟⲩⲥ 153, 310, 536.
ⲫⲁⲡⲗⲱⲥ 22, 56, 92, 113, 137, 158, 174, 179, 213, 224, 325, 327, 368, 384, 414, 519.
ⲫⲁⲣⲁⲁ 8, 10, 15, 16, 21, 22, 29, 38, 39, 59, 223, 424, 573.
ⲫⲁⲣⲡⲁⲍⲉ 163, 188, 471, 476.
ⲫⲃⲁⲟⲙⲁⲥ 455; ⲫⲉⲃⲁⲟⲙⲁⲥ 281.
ⲫⲃⲁⲱⲙⲁⲥ 26, 473.
ⲫⲉⲃⲣⲓⲍⲉ 280.
ⲫⲉⲟⲛⲓⲕⲟⲥ 263, 517.
ⲫⲉⲟⲛⲟⲥ 14, 50, 60, 76, 83, 101, 105, 112, 123, 124, 157, 182,

232, 286, 295, 323, 420, 426, 459, 460, 462, 524, 543, 555, 566, 568.
ϩⲑ̄ⲛⲟⲥ 187, 188, 190, 193, 196, 200, 201, 211, 225, 227, 490, 531.
ϩⲉⲓⲕⲱⲛ 331.
ϩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ 254, 255.
ϩⲉⲕⲁⲧⲱⲛⲧⲁⲣⲧⲁⲣⲭⲟⲥ (*sic*) 428.
ϩⲉⲗⲡⲓⲍⲉ 158, 508.
ϩⲉⲗⲡⲓⲥ 131, 151, 367, 373, 398, 427, 541, 543, 550.
ϩⲉⲝⲓⲥ 286.
ϩⲉⲡⲁϯⲁ 56.
ϩⲉⲡⲉⲣⲉⲧⲏ 531.
ϩⲉⲣⲉϯⲕⲟⲥ 227.
ϩⲉⲣⲙⲉⲛⲉⲩⲉ 529.
ϩⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ 294, 295.
ϩⲉⲣⲙⲏⲛⲉⲩⲉ 123, 509.
ϩⲉⲣⲙⲏⲛⲓⲁ 529.
ϩⲏⲅⲉⲙⲟⲛ 92.
ϩⲏⲅⲉⲙⲱⲛ 60, 147, 151, 152, 155, 164, 165, 166, 169, 213, 220, 251.
ϩⲏⲅⲟⲩⲙⲉⲛⲟⲥ 149, 251.
ϩⲏⲇⲟⲛⲏ 116, 436.
ϩⲏⲕⲉⲙⲱⲛ 152.
ϩⲏⲡⲉⲣⲉⲧⲁⲓ 28.
ϩⲏⲡⲉⲣⲉⲧⲏ 84.
ϩⲏⲡⲉⲣⲉⲧⲏⲥ 106.
ϩⲏⲣⲙⲉⲛⲓⲁ 184.
ϩⲓⲇⲓⲱ̄ⲧⲏⲥ 468, 536.
ϩⲓⲉⲣⲁⲧⲓⲟⲛ 388.
ϩⲓ̈ⲉⲣⲁϯⲟⲛ 388.
ϩⲓⲉⲣⲟⲥ 528.
ϩⲓⲉⲣⲟⲯⲁⲗⲧⲏⲥ 283, 512.
ϩⲓⲕⲁⲛⲟⲥ 184, 253, 407.
ϩⲓⲕⲱⲛ 10, 208, 210, 271, 272, 307, 332, 333, 334, 335, 336, 339, 340, 342, 343, 344, 371, 492, 548, 552, 553, 555, 558, 572.
ϩⲓⲗⲉⲫⲁⲛϯⲛⲟⲛ 275.
ϩⲓⲣⲁⲧⲓⲟⲛ 272.
ϩⲓⲥⲁⲅⲅⲉⲗⲟⲥ 4, 118.
ϩⲓⲥⲓ̈ⲁⲅⲅⲉⲗⲟⲥ 12.
ϩⲓⲥⲟⲛ 211, 243.
ϩⲓⲥⲧⲟⲣⲓⲁ 492.
ϩⲓⲥⲧⲟⲣⲓⲟⲅⲣⲁⲫⲟⲥ 207.
ϩⲓⲥⲱⲛ 9, 26, 42, 276.
ϩⲓϯⲙⲁⲍⲉ 532.
ϩⲗ̄ⲡⲓⲍⲉ 101, 109, 114, 210.
ϩⲟⲃⲟⲗⲓⲥⲕⲟⲥ 543.
ϩⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ 168, 393.
ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ 168, 244, 393, 401, 481, 490.
ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲛ̄ⲁⲡⲉ 392.
ϩⲟⲗⲟⲥ 35, 48, 207, 208, 259, 310.
ϩⲟⲗⲟⲥⲩⲣⲓⲕⲟⲛ 174.
ϩⲟⲗⲱⲥ 87, 171, 326, 370, 378, 462.
ϩⲟⲙⲁⲓ̈ⲟⲥ 314, 317.
ϩⲟⲙⲁⲓⲱⲥ 335.
ϩⲟⲙⲉⲗⲓⲥ 147.
ϩⲟⲙⲟⲓⲟⲥ 235.
ϩⲟⲙⲟⲓⲱⲥ 128, 180, 322.
ϩⲟⲙⲟⲗⲟⲅⲉ 265, 285.
ϩⲟⲙⲟⲗⲟⲅⲉⲓ 44, 62, 108, 126, 196, 228, 237, 256, 317, 558.
ϩⲟⲙⲟⲗⲟⲅⲉⲓⲁ 226.
ϩⲟⲙⲟⲗⲟⲅⲓ 61, 160, 164, 209, 228.
ϩⲟⲙⲟⲗⲟⲅⲓⲁ 227, 299, 496.
ϩⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ 533.
ϩⲟⲙⲟⲛⲓⲁ 440, 526.
ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ 162, 173, 181, 420.

ϩⲙⲟⲟⲩⲥⲓⲟⲥ 48, 81, 83, 495, 511.
ϩⲙⲟⲟⲩⲥⲓⲱⲛ 20, 73, 229.
ϩⲟⲡⲗⲟⲛ 239, 295, 341, 411, 519.
ϩⲟⲣⲁⲥⲓⲥ 81, 258, 280, 435.
ϩⲟⲣⲁⲧⲟⲥ 149.
ϩⲟⲣⲓⲍⲉ 88, 153, 486.
ϩⲟⲣⲙⲓⲥⲕⲟⲥ 126.
ϩⲟⲣⲟⲙⲁ 20, 54, 248, 261, 279, 280, 281, 315, 319, 428, 433, 434, 447, 448, 450, 458, 460.
ϩⲟⲥⲟⲛ 31, 113, 116, 164, 264, 269, 277, 279, 280, 330, 553, 554.
ϩⲟⲥⲟⲛ ⲁⲉ 97, 437, 551.
ϩⲟⲥⲧⲉ 207.
ϩⲟⲧⲁⲛ 3, 6, 49, 154, 163, 198, 199, 395, 422, 430, 492, 519, 521, 528.
ϩⲟⲧⲁⲛ ⲁⲉ 153, 395.
ϩⲣⲁⲃⲇⲟⲥ 338, 341.
ϩⲣⲁⲃⲧⲟⲥ 208.
ϩⲣⲁⲃⲟⲧⲓⲛ 509.
ϩⲣⲏⲓⲉ 164.
ϩⲣⲏⲡⲁⲣⲓⲟⲥ 164, 165, 168.
ϩⲣⲏⲥⲥⲉ 154.
ϩⲣⲏⲧⲟⲛ 101, 196, 197, 351, 472.
ϩⲣⲏⲧⲟⲥ 91.
ϩⲣⲏⲧⲱⲣ 87, 302, 317.
ϫⲉⲗⲗⲱⲛ 425.
ϫⲉⲗⲗⲱⲛⲓⲕⲟⲛ 186.
ϫⲁⲗⲁⲛⲉ 49.
ϫⲁⲓⲱⲧⲏⲥ 122.
ϫⲁⲟⲛⲓ 508.
ϫⲁⲣⲓⲁ 87.
ϫⲁⲣⲟⲡⲓⲕⲟⲥ 429.
ϫⲁⲧⲙⲁⲍⲉ 304.
ϫⲁⲧⲙⲟⲥ 228.
ϫⲉⲣⲉⲧⲥ 244.
ϫⲉⲣⲟⲯⲁⲗⲧⲏⲥ 301.
ϫⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ 220.
ϫⲗⲉⲓ 434.
ϫⲗⲏ 141, 153, 261, 266, 320.
ϫⲗⲏⲕⲁ 545.
ϫⲗⲏⲕⲓⲁ 154, 155, 284.
ϫⲙⲉⲣⲟⲥ 262.
ϫⲙⲛⲉⲧⲉ 66, 67, 71, 141, 142, 143, 279, 314, 535, 551, 553, 555, 564, 568, 569, 570, 572.
ϫⲙⲛⲟⲇⲟⲥ 283, 534.
ϫⲙⲛⲟⲥ 144, 158, 179, 184, 223.
ϫⲙⲛⲟⲧⲟⲥ 301.
ϫⲛⲁⲣ 244.
ϫⲛⲁⲣⲭⲟⲛⲧⲁ 471.
ϫⲛⲉⲣⲉⲥⲓⲁ 186.
ϫⲛⲉⲣⲉⲧⲛⲉ 59, 79, 81, 94, 166, 531.
ϫⲛⲉⲣⲛⲧⲉⲓ 141, 143.
ϫⲛⲟⲩⲣⲁⲫⲉ 208.
ϫⲛⲟⲩⲟⲉⲓⲥ 529.
ϫⲛⲟⲕⲓⲥⲟⲉ 186.
ϫⲛⲟⲕⲣⲓⲛⲉ 61.
ϫⲛⲟⲕⲣⲓⲥⲓⲥ 301, 454, 535.
ϫⲛⲟⲙⲉⲓⲛⲉ 553.
ϫⲛⲟⲙⲓⲛⲉ 497.
ϫⲛⲟⲙⲓⲛⲏ 295.
ϫⲛⲟⲙⲟⲛⲏ 288, 524.
ϫⲛⲟⲡⲟⲇⲟⲛ 87, 144, 496.
ϫⲛⲟⲧⲁⲕⲏ 426.
ϫⲛⲟⲧⲁⲥⲉ 290, 334, 337, 338.
ϫⲛⲟⲧⲁⲥⲥⲉ 140, 142, 143, 211, 257, 325, 334, 337, 338.
ϫⲛⲟⲧⲣⲉⲓ 329.
ϫⲛⲟⲧⲣⲟⲥ 325.
ϫⲛⲟⲯⲁⲗⲗⲁ 429.

ⲥⲩⲛⲟⲩⲥⲓⲁ 357.
ⲥⲩⲛⲧⲓⲕⲟⲥ 118.
ⲥⲩⲛⲱⲣⲁ 570.
ⲥⲩⲣⲓⲥⲓⲥ 62.
ⲥⲱⲗⲟⲥ 68, 259, 270, 324, 328, 363, 370, 375, 378.
ⲥⲱⲗⲱⲥ 491, 534.
ⲥⲱⲙⲁⲓⲟⲥ 13, 461, 468.
ⲥⲱⲙⲟⲓⲟⲥ 336.
ⲥⲱⲥ 5, 13, 28, 52, 100, 102, 103, 105, 107, 110, 175, 185, 190, 196, 203, 236, 238, 262, 284, 312, 328, 330, 357, 364, 433, 445, 479, 553, 555, 563.
ⲥⲱⲥ ⲁⲉ 12, 13, 18, 20, 45, 47, 52, 189, 191, 211, 290, 346, 364, 367, 389, 422.
ⲥⲱⲥ ⲧⲉ 75, 102, 114, 117, 118, 160, 193, 207, 218, 231, 232, 233, 243, 257, 289, 328, 346, 364, 367, 389, 516.
ⲥⲓⲱⲁⲣⲁ 351.
ⲥⲗⲁⲁⲟⲥ 422.

ⲧⲁⲁⲏⲡⲟⲥ 206.
ⲧⲁⲕⲟⲛⲉⲓ 56.
ⲧⲁⲕⲟⲙⲓ 64.
ⲧⲁⲕⲱⲛⲉⲓ 343, 398.
ⲧⲁⲧⲟⲭⲟⲥ 63.
ⲧⲁⲫⲟⲣⲁ 218.
ⲧⲁⲓⲏ 20, 21, 174, 375, 379, 383, 495, 533, 571.
ⲧⲁⲟⲣⲓⲁ 58, 232, 236.
ⲧⲁⲱⲣⲉⲓ 242, 511.
ⲧⲁⲱⲣⲓⲁ 240, 241, 297, 298, 569.
ⲧⲣⲏⲛⲏ 19, 115, 165, 176, 179, 239, 296, 361, 378, 389, 402, 415, 427, 432, 533, 573.
ⲧⲱⲕⲉⲓ 326.

NAMES OF PERSONS, COUNTRIES, ETC.

ⲁⲁⲃⲉⲥⲁⲗⲱⲙ 180.
ⲁⲁⲣⲱⲛ, the Patriarch, 63, 331, 349, 440, 496, 497, 498, 499.
ⲁⲁⲣⲱⲛ, ancestor of Mary, 54.
ⲁⲃⲁⲕⲟⲩⲙ 57.
ⲁⲃⲃⲁⲕⲟⲩⲙ 506.
ⲁⲃⲉⲗ 81, 331, 344, 345, 399, 407, 507, 567.
ⲁⲃⲉⲛⲛⲁⲓⲟⲥ (Benaiah) 11.
ⲁⲃⲉⲥⲁⲗⲱⲙ 180.
ⲁⲃⲓⲁⲥ 129.
ⲁⲃⲓⲁⲱⲛ 216.
ⲁⲃⲓⲟⲩⲇ 129.
ⲁⲃⲓ̈ⲥⲁ 180.
ⲁⲃⲣⲁⲃⲁⲙ (*sic*) 323.
ⲁⲃⲣⲁⲇⲁⲙ 53, 55, 80, 89, 91, 114, 124, 129, 130, 254, 331, 347, 399, 408, 431, 432, 459, 489, 504, 523, 534, 552, 554.
ⲁⲅⲁⲃⲟⲣⲙⲉ 20.
ⲁⲅⲁⲙ 52, 81, 83, 85, 112, 144, 157, 173, 210, 294, 306, 331, 332, 334, 342, 343, 344, 346, 407, 410, 419, 426, 503, 504, 510, 516, 548, 550, 551, 567.
ⲁⲅⲱⲑⲓⲛⲥⲟⲩ 216.
ⲁⲅⲱⲛⲓ̈ⲁⲥ 180.
ⲁⲍⲁⲣⲓⲁⲥ 353.
ⲁⲍⲱⲣⲁ 129.
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 220, 243, 244, 246, 247, 457, 458, 462, 465, 466, 503, 505, 506, 507, 510, 511, 523.
ⲁⲑⲉⲛⲛⲁⲓⲥ 532.
ⲁⲑ̄ⲛⲁ̄ⲓⲟⲥ 50.
ⲁⲑⲣⲓⲃⲉ 468.
ⲁⲑⲱⲣ 76, 133, 231, 243, 256, 276, 279, 283, 299, 321, 372, 376, 515.
ⲁⲓⲟⲩⲁⲁⲓⲁ 303.
ⲁⲕⲁⲕⲓⲟⲥ 283.
ⲁⲕⲣⲓⲡⲡⲓⲧⲁ 31, 32, 33.
ⲁⲗⲉⲍⲁⲛⲇⲣⲟⲥ 13.
ⲁⲗⲓⲫⲟⲣⲟⲥ 20.
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ 554.
ⲁⲗⲫⲁ 510.
ⲁⲙⲁⲗⲏⲕ 439, 440, 441.
ⲁⲙⲃⲁⲕⲟⲩⲙ 178.
ⲁⲙⲉⲛⲧⲉ 186.
ⲁⲙⲙⲁⲁⲃ 54, 127.
ⲁⲙⲙⲁⲛⲓⲧⲏⲥ 128.
ⲁⲙⲙⲏ̄ⲧⲉ 2, 82, 107, 111, 198, 490.
ⲁⲛⲁⲙⲓⲁⲥ 353.
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ 33.
ⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ 3, 5, 6, 7, 9, 18, 19, 20, 21, 23, 24, 25, 27, 28, 29, 30, 33, 34, 35, 36, 42, 43, 47.
ⲁⲛⲁⲧⲟⲗⲉⲩⲥ 12, 14.
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ 1, 3.
ⲁⲛⲁⲓⲟⲭⲓⲁ 244.
ⲁⲛⲓⲁⲛⲟⲥ 442.

ⲁⲛⲛⲁ, mother of Mary, 52, 54, 55, 56, 76, 77; see also ⲥⲟⲩⲥⲁⲛⲛⲁ.
ⲁⲛⲛⲁ, daughter of Jairus, 204.
ⲁⲛⲛⲁ, wife of Manoah, 350.
ⲁⲛⲛⲁ, mother of Samuel, 80, 89, 489.
ⲁⲛⲛⲁⲣⲭⲟⲥ 59, 61, 62.
ⲁⲛⲟⲩⲃⲁ 451, 459, 474, 476, 477, 487, 488.
ⲁⲛⲧⲓⲟⲭⲓⲁ 1.
ⲁⲛⲧⲟⲭⲓⲁ 1, 2, 3, 5, 6, 7, 8, 9, 10, 22, 23, 25, 29, 34, 35, 36, 41, 74, 186, 212, 215, 220, 248, 249.
ⲁⲛⲧⲓⲭⲣⲓⲥⲧⲟⲥ 61.
ⲁⲛⲧⲱⲛⲓⲟⲥ 244.
ⲁⲡⲁⲙⲉⲟⲥ 229.
ⲁⲡⲟⲗⲗⲱⲛ 258.
ⲁⲡⲱⲗⲗⲱ 437.
ⲁⲡⲱⲗⲗⲱⲛ 289, 292.
ⲁⲣⲁⲙ 127.
ⲁⲣⲓⲁⲛⲟⲥ 147.
ⲁⲣⲓⲙⲁⲑⲁⲓⲁ 202, 221.
ⲁⲣⲓⲥⲧⲟⲥ 452.
ⲁⲣⲕⲁⲇⲓⲁ 533.
ⲁⲣⲕⲁⲇⲓⲟⲥ 526, 533.
ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲣ 58, 59.
ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲛ 51.
ⲁⲣⲡⲟⲕⲣⲁⲧⲓⲥ 62.
ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲥ 51.
ⲁⲣⲧⲉⲙⲓⲥ 235, 236.
ⲁⲣⲭⲉⲗⲁⲟⲥ 103.
ⲁⲣⲭⲛⲉ ⲗⲁⲙⲙⲏ 564.
ⲁⲣⲭⲛⲏⲣⲟⲧⲥⲁ ⲗⲁⲙⲙⲏ 563.
ⲁⲣⲭⲓⲉ ⲗⲁⲙⲙⲏ 563.
ⲁⲥⲁⲫ 129.
ⲁⲥⲉⲡⲛⲟ 5.
ⲁⲥⲓⲁ 426.
ⲁⲥⲙⲟⲇⲁⲓⲟⲥ 529, 530, 531.
ⲁⲥⲥⲩⲣⲓⲟⲥ 352, 550.
ⲁⲧⲁⲕⲟⲧⲙ 303.
ⲁⲧⲟⲩⲥⲧⲟⲥ 92.
ⲁⲧⲕⲟⲩⲥⲧⲟⲥ 57.
ⲁⲧⲙⲁⲛ 124.
ⲁⲭⲁⲃ 483.
ⲁⲭⲁⲍ 129.
ⲁⲭⲓⲉ ⲗⲁⲙⲙⲏ 537.
ⲁⲭⲓⲗⲗⲁⲥ 176.
ⲁⲭⲓⲙ 129.
ⲁⲱⲱ 505.
ⲁⲫⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ 540, 558.
ⲁⲫⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ 544.

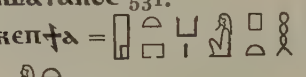
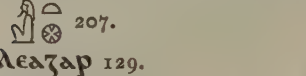
ⲃⲁⲃⲩⲗⲱⲛ 15, 57, 129, 178, 303, 490, 499.
ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ 353.
ⲃⲁⲛⲟⲩⲫⲓⲛⲗ 442.
ⲃⲁⲣⲁⲕ 331, 505.
ⲃⲁⲣⲃⲁⲣⲟⲥ 243, 257.
ⲃⲁⲥⲁⲣⲉ 425.
ⲃⲁⲥⲓⲗⲉⲓⲟⲥ 244, 245, 247, 248.
ⲃⲁⲥⲓⲗⲓⲧⲏⲥ 5, 31, 35.
ⲃⲁⲭⲟⲥ 189, 190, 192, 193, 194, 195, 228.
ⲃⲉⲟⲗⲉⲉⲙ 57.
ⲃⲉⲗⲓⲁⲣ 516.
ⲃⲉⲛⲉⲁⲙⲓⲛ 553.
ⲃⲉⲛⲉⲁⲙⲓⲛ 89.
ⲃⲉⲛⲓⲁⲙⲓⲛ 425.
ⲃⲉⲣⲍⲉⲃⲟⲩⲗ 61.
ⲃⲉⲣⲛⲧⲟⲥ 532.
ⲃⲉⲣⲥⲁⲃⲉ 128.
ⲃⲉⲣⲥⲁⲃⲉⲉ 130.
ⲃⲉⲣⲥⲁⲃⲉⲥ 128, 129.
ⲃⲏⲟⲛⲓⲁ 426.
ⲃⲏⲟⲗⲉⲉⲙ 79, 92, 94, 97, 98, 102, 104, 108, 113, 139, 251.

ⲃⲓⲃⲣⲟⲥ 69.
ⲃⲓⲕⲧⲱⲣ, ⲁⲡⲁ 4, 5, 31, 47, 48.
ⲃⲓⲱⲛ 51, 58.
ⲃⲓⲥⲣⲟⲥ (ⲃⲓⲃⲣⲟⲥ) 69.
ⲃⲟⲉⲥ 127, 128, 130.
ⲃ̅ⲣ̅ⲍⲉⲃⲟⲩⲗ 188.

ⲅⲁⲃⲁⲱⲛ 188, 189, 409.
ⲅⲁⲃⲃⲁⲑⲁ 219.
ⲅⲁⲃⲣⲓⲏⲗ 11, 12, 18, 19, 26, 27, 56, 57, 63, 64, 84, 85, 89, 91, 107, 108, 133, 134, 141, 143, 300, 301, 302, 303, 304, 305, 306, 307, 308, 311, 312, 313, 315, 316, 317, 318, 319, 320, 335, 347, 420, 529, 554.
ⲅⲁⲓⲟⲥ, ⲁⲡⲁ 10.
ⲅⲁⲓⲟⲥ 269.
ⲅⲁⲗⲁⲧⲓⲁ 426.
ⲅⲁⲗⲓⲗⲁⲓⲁ 253, 499, 501.
ⲅⲁⲗⲓⲗⲁⲓⲟⲥ 161, 245.
ⲅⲁⲗⲓⲗⲉⲁ 66.
ⲅⲁⲗⲱⲛⲓⲁ 158, 161.
ⲅⲁⲥⲧⲱⲣ 50.
ⲅⲉⲇⲉⲱⲛ 331, 350, 505.
ⲅⲉⲇⲥⲱⲛ 158, 162.
ⲅⲉⲥⲁⲛⲑⲟⲥ 165, 167, 168, 169, 170, 171, 172, 176.
ⲅⲉⲥⲉⲛ 19.
ⲅⲉⲱⲛ 550, 564.
ⲅⲓⲉⲓⲥⲉⲓ 480.
ⲅⲟⲑⲟⲛⲓⲏⲗ 505.
ⲅⲟⲗⲅⲟⲑⲁ 200, 218, 219.
ⲅⲟⲙⲟⲣⲣⲁ 82, 555.

ⲇⲁⲇ̅ (ⲇⲁⲩⲓⲇ) 50, 52, 64, 75, 78, 79, 93, 97, 109, 156, 157, 180, 184, 217, 301, 309, 328, 331, 409, 432, 471, 506, 512, 531, 536, 537, 572.
ⲇⲁⲇ̅, the rich man, 54.
ⲇⲁⲙⲓⲏⲗ 57, 177, 178, 185, 305, 331, 354, 435, 506.
ⲇⲁⲙⲓⲏⲗ, son of Gedsôn, 162, 170.
ⲇⲁⲧ̅ⲁ 350, 351.
ⲇⲁⲩⲓⲇ 124, 128, 129, 130, 135, 283, 331, 350, 409, 527, 530.
ⲇ̅ⲇ (ⲇⲁⲩⲓⲇ) 534.
ⲇⲉⲃⲱⲣⲣⲁ 505.
ⲇⲉⲕⲁⲡⲟⲗⲓⲥ 499.
ⲇⲉⲕⲓⲟⲥ 231, 233, 234, 235, 236, 237, 238, 239, 240, 241, 256, 284, 286, 288, 289, 291, 292, 293, 294, 296, 298.
ⲇⲓⲁⲥⲡⲟⲗⲓⲥ 196.
ⲇⲓⲙⲟⲑⲉⲟⲥ 513.
ⲇⲓⲙⲱⲑⲉⲟⲥ 512.
ⲇⲓⲟⲩⲗⲏⲧⲁⲛⲟⲥ 214.
ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ 2, 3, 4, 5, 32, 33, 34, 35, 36, 37, 39, 41, 42, 43, 44, 209, 211.
ⲇⲓⲟⲥⲕⲟⲣⲟⲥ 14.
ⲇⲟⲣⲟⲑⲉⲟⲥ 365, 380, 383.
ⲇⲟⲣⲱⲑⲉⲟⲥ 360.
ⲇⲣⲓⲙⲧⲣⲓⲟⲥ 74.
ⲇⲱⲃⲓⲁⲥ 527.
ⲇⲱⲣⲏⲙ 64.
ⲇⲱⲣⲟⲑⲉⲟⲥ 380, 381, 382, 383, 384, 385, 386, 388, 389, 390, 392, 393, 395, 396, 398, 399, 400, 402, 403.

ⲉⲃⲓⲱⲛ 51, 59, 62, 63.
ⲉⲇⲉⲙ 178.
ⲉⲇⲱⲙ 510.

ⲉⲍⲉⲕⲓⲁⲥ 129, 351, 409.
ⲉⲍⲉⲕⲓⲏⲗ 331, 353.
ⲉⲓⲉⲣⲉⲙⲙⲁⲓⲟⲥ 53.
ⲉⲓⲉⲣⲓⲙⲁⲓⲟⲥ 65.
ⲉⲓⲉⲣⲓⲙⲙⲁⲓⲟⲥ 206, 210.
ⲉⲓⲣⲏⲛⲏ (ⲧⲟⲧⲗⲏ) 162.
ⲉⲓⲥⲁⲕ 228.
ⲉⲓ̈ⲱⲥⲏⲡⲡⲟⲥ 202.
ⲉⲓⲱⲥⲏⲫ, archbishop, 220, 226.
ⲉⲕⲃⲁⲧⲁⲛⲟⲥ 531.
ⲉⲕⲉⲡⲧⲁ = 

207.
ⲉⲗⲉⲁⲍⲁⲣ 129.
ⲉⲗⲉⲁⲕⲓⲙ 129.
ⲉⲗⲉⲓⲙ 193.
ⲉⲗⲉⲥⲁⲃⲉⲧ 355.
ⲉⲗⲉⲥⲁⲓⲟⲥ 246, 442.
ⲉⲗⲓ̈ⲍⲁⲃⲉⲧ 64.
ⲉⲗⲓⲟⲧⲁ 129.
ⲉⲗⲓⲥⲁⲃⲉⲧ 63, 133, 135, 136.
ⲉⲗⲓⲥⲁⲓⲟⲥ 506.
ⲉⲗⲧⲟⲣⲁ ⲑⲁⲗⲁⲥⲥⲁ 498.
ⲉⲗⲧⲥⲁⲃⲉⲉⲧ 90, 91.
ⲉⲗⲧⲥⲁⲃⲉⲧ 88, 89, 90, 91, 355.
ⲉⲗⲧⲥⲁⲓⲟⲥ 246.
ⲉⲙⲙⲁⲛⲟⲩⲏⲗ 509.
ⲉⲛⲁⲓⲕⲏ 172, 173, 177.
ⲉⲛⲧⲓⲁ 163, 165.
ⲉⲛⲱⲭ 331, 345, 407, 561.
ⲉⲛⲧ̈ⲕⲏ 158.
ⲉⲡⲏⲡ 133.
ⲉⲡⲓⲫ 524, 574.
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ, ⲁⲡⲁ 61, 120, 136.
ⲉⲣⲙⲏⲛⲓⲁ 286.
ⲉⲥⲣⲱⲙ 127.
ⲉⲧⲉⲓⲗⲁⲧ 550.
ⲉⲧⲥⲓⲥⲛⲓⲟⲥ 213, 214.
ⲉⲧⲫⲣⲁⲧⲏⲥ 286, 550.
ⲉⲧⲣⲁ 83, 85, 96, 141, 407, 426.
ⲉⲧⲣⲓⲟⲥ 8, 9, 14.
ⲉⲫⲉⲥⲟⲥ 173.

ⲍⲁⲃⲟⲧⲗⲱⲛ 433, 436, 437.
ⲍⲁⲗⲁⲑⲓⲏⲗ 129.
ⲍⲁⲣⲁ 124, 127.
ⲍⲁⲭⲁⲓⲟⲥ 438, 439, 441.
ⲍⲁⲭⲁⲣⲓⲁⲥ 56, 63, 84, 88, 89, 90, 92, 104, 133, 135, 306, 331, 355, 567.
ⲍⲁⲭⲁⲣⲓⲁⲥ (i.e. ⲧⲁⲙⲓⲟⲥ) 272.
ⲍⲉⲧⲥ 164, 177, 230, 295.
ⲍⲟⲣⲟⲃⲁⲃⲉⲗ 129.
ⲍⲱⲕⲣⲁⲧⲱⲣ 524.

ⲏⲣ 124.
ⲏⲥⲁⲓⲁⲥ, ⲏⲥⲁⲓⲁⲥ, ⲏⲥⲁⲏⲁⲥ 96, 100, 105, 109, 111, 117, 252, 331, 352, 462, 505, 566.
ⲏⲥⲁⲓⲁⲥ, ⲁⲡⲁ, bishop of Philae, 450, 451, 456, 457, 458, 465, 466, 467, 495.
ⲏⲥⲁⲓⲥ 101.
ⲏⲥⲁⲩ 89, 349, 408.
ⲏⲥⲓⲁⲥ 115, 554.

ⲑⲁⲙⲁⲣ 124, 125, 127, 128, 129, 130.
ⲑⲉⲃⲁⲥⲓⲁ 21.
ⲑⲉⲟⲇⲟⲣⲓⲭⲟⲥ 244.
ⲑⲉⲟⲇⲱⲣⲟⲥ, archbishop, 1, 8, 10, 30.
ⲑⲉⲟⲇⲱⲣⲟⲥ, the Anatolian, 1, 2, 5, 7, 8, 9, 10, 11, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27, 28,

29, 30, 31, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 44, 45, 46, 47, 48.
ⲑⲉⲟⲇⲱⲥⲓⲟⲥ 321.
ⲑⲉⲟⲡⲓⲥⲧⲏ 365, 380, 384, 385, 386, 388, 389, 390, 392, 393, 395, 396, 399, 400, 402, 403.
ⲑⲉⲟⲫⲓⲗⲟⲥ 469.
ⲑⲉⲟⲫⲣⲗⲟⲥ 247.
ⲑⲉⲱⲇⲱⲣⲟⲥ, the Egyptian, 14.
ⲑⲉⲱⲇⲱⲣⲟⲥ, the writer, 48.
ⲑⲉⲱⲡⲓⲥⲧⲏ 366, 380, 385, 386, 388, 389, 392, 395, 396, 398, 399, 400, 402, 403.
ⲑⲏⲃⲁⲥⲓⲁ 5, 21.
ⲑⲟⲟⲩⲧ 226.
ⲑⲩⲃⲁⲉⲓⲥ 147.
ⲑⲩⲃⲁⲥⲓⲁ 22.
ⲑⲱⲑ 441.
ⲑⲱⲟⲩⲧ 183, 220, 226.

ⲓⲁⲉⲓⲣⲟⲥ 204.
ⲓⲁⲕⲕⲟⲃⲟⲥ 65, 67.
ⲓⲁⲕⲕⲱⲃⲟⲥ, son of Joseph, 53, 69.
ⲓⲁⲕⲕⲱⲃⲟⲥ, James the Apostle, 460, 497.
ⲓⲁⲕⲱⲃ 30, 53, 63, 75, 89, 135, 254, 331, 348, 408, 431, 493, 496, 504, 523, 535, 552, 553, 554.
ⲓⲁⲕⲱⲃ, father of Joseph, 129.
ⲓⲁⲕⲱⲃ, of Philae, 454, 455.
ⲓⲁⲙⲉⲓⲛ 216.
ⲓ̈ⲁⲙⲓⲛ 217.
ⲓⲁⲥⲥⲱⲛ 216.
ⲓⲉⲃⲟⲩⲥⲉⲗⲓⲁ 53.
ⲓⲉⲍⲉⲕⲓⲁⲥ 331.
ⲓⲉⲍⲉⲕⲓⲏⲗ 197, 331, 353, 506, 554, 566.
ⲓⲉⲗⲏⲙ (ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ) 75, 183, 186, 188; ⲓⲉⲗⲏⲙ 189, 194, 195, 203, 206, 207, 215, 218, 219, 220, 224, 225, 226, 238, 243, 245, 292, 353, 397, 400, 440, 513, 520, 535, 536, 552.
ⲓⲉⲣⲉⲙⲓⲁⲥ 331, 352, 505, 554, 566.
ⲓⲉⲣⲏⲙⲓⲁⲥ 331.
ⲓ̈ⲉⲣⲓⲡⲏⲟ̈ⲓⲟⲥ 202.
ⲓⲉⲣⲟⲥⲱⲗⲩ[ⲙⲁ] 515.
ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ 251, 400.
ⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ 98, 251, 253, 499.
ⲓⲉⲥⲁⲁⲕ 347.
ⲓⲉⲥⲁⲕ, ⲓⲉⲥⲁⲕ 408, 431.
ⲓⲉⲥⲁⲩ 349.
ⲓⲉⲥⲟⲩ 331, 505.
ⲓⲉⲥⲥⲁⲓ 128.
ⲓⲉⲫⲑⲁⲉ 81, 331, 505.
ⲓⲉⲭⲱⲛⲓⲁⲥ 129.
ⲓⲏⲗ (ⲓⲥⲣⲁⲏⲗ) 11, 53, 54, 64, 75, 76, 88, 91, 97, 101, 103, 121, 124, 128, 130, 131, 180, 189, 191, 193, 349, 409, 425, 498, 499, 505, 534, 554.
ⲓⲏⲥ (ⲓⲏⲥⲟⲩ) 189, 190.
ⲓⲏⲥⲟⲩ 46, 53, 127, 192, 216, 349.
ⲓⲏⲩ (ⲓⲏⲥⲟⲩ) 349.
ⲓⲗⲏⲙ (ⲓⲛⲣⲟⲩⲥⲁⲗⲏⲙ) 2, 37, 49, 53, 57, 59, 64, 65, 67, 68, 121, 138, 142, 188, 195, 197, 223.
ⲓⲙⲏ (ⲓⲣⲙⲓⲏ) 183.
ⲓⲟⲡⲡⲏ 428.

ⲓⲟⲡⲡⲏⲗⲏⲧⲟⲥ 134.
ⲓⲟⲣⲇⲁⲛⲏⲥ 253, 470, 499.
ⲓⲟⲩⲇⲁⲓⲁⲛⲟⲥ 248.
ⲓⲟⲩⲇⲁ 52, 53, 57, 63, 123, 130, 301, 425, 512.
ⲓⲟⲩⲇⲁⲓ, ⲓⲟⲩⲇⲁⲓ̈, ⲓ̈ⲟⲩⲇⲁⲓ̈ 50, 53, 54, 60, 61, 66, 70, 71, 72, 76, 98, 109, 111, 185, 188, 190, 199, 200, 202, 203, 205, 206, 207, 208, 209, 213, 216, 217, 218, 219, 220, 221, 222, 224, 225, 245, 246, 279, 354, 459, 516, 517.
ⲓⲟⲩⲇⲁⲥ 53, 63, 124, 125, 126, 127, 130, 225, 226.
ⲓⲟⲩⲇⲁⲥ (Iscariot) 45, 303.
ⲓⲟⲩⲇⲁⲥ, of Jerusalem, 217, 218, 219, 220, 221.
ⲓⲟⲩⲗⲓⲁⲛⲟⲥ 209, 243, 244, 245, 246, 247, 248.
ⲓⲟⲩⲥⲧⲟⲥ 35.
ⲓⲥⲁⲁⲕ 53, 55, 81, 89, 124, 346, 347, 408, 489, 504, 523, 535, 552, 554.
ⲓⲥⲁⲁⲕ, ⲁⲡⲁ 442, 495.
ⲓ̈ⲥⲁⲁⲕ, the Samaritan, 192.
ⲓⲥⲁⲁⲕ, ⲧⲉⲭⲛⲓⲧⲏⲥ 50.
ⲓⲥⲁⲛⲁⲥ 450.
ⲓⲥⲁⲕ 80, 254, 331, 408.
ⲓⲥⲁⲕ, the Samaritan, 183, 188, 192, 195, 196, 197, 228.
ⲓⲥⲟⲩ 331.
ⲓⲥⲣⲁⲉⲓⲗⲓⲧⲏ 483.
ⲓⲥⲣⲁⲏⲗ 121, 251, 254, 409, 554.
ⲓ̅ⲥ̅ (ⲓⲏⲥⲟⲩ) 409.
ⲓⲱⲁⲑⲁⲙ 129.
ⲓⲱⲁⲕⲓⲙ 52, 54, 55, 56, 76, 78, 203.
ⲓⲱⲃ 328, 555.
ⲓⲱⲃⲏⲁ 128.
ⲓⲱⲏⲁⲥ 82, 506.
ⲓⲱⲛ̈ (ⲓⲱϩⲁⲛⲛⲏⲥ) 513.
ⲓⲱⲡⲡⲏ 188.
ⲓⲱⲣⲁⲙ 129.
ⲓ̅ⲱ̅ⲥ̅ (ⲓⲱϩⲁⲛⲛⲏⲥ) 90, 105, 253, 331.
ⲓⲱⲥⲁⲫⲁⲧ 70, 71, 129.
ⲓⲱⲥⲏⲡⲡⲟⲥ 53, 65, 206, 210.
ⲓⲱⲥⲏⲫ, the Patriarch, 29, 89, 331, 349, 408, 489, 505, 553.
ⲓⲱⲥⲏⲫ, the carpenter, 53, 57, 58, 78, 79, 81, 89, 92, 93, 94, 95, 98, 100, 102, 103, 106, 116, 129, 143, 188.
ⲓⲱⲥⲏⲫ, of Arimathea, 202, 221.
ⲓⲱⲥⲏⲫ, ⲁⲡⲁ 225.
ⲓⲱⲥⲏⲫ, the archdeacon, 524.
ⲓⲱⲥⲏⲫ, son of Gedsôn, 162.
ⲓⲱⲥⲓⲁⲥ 129.
ⲓⲱϩⲁⲛⲛⲏⲥ, the Baptist, 88, 104, 133, 246, 247, 253, 306, 322, 355, 435, 567.
ⲓⲱϩⲁⲛⲛⲏⲥ, the Apostle, 60, 65, 67, 69, 71, 138, 514, 516, 518, 519, 520.
ⲓⲱϩⲁⲛⲛⲏⲥ, Chrysostom, 526, 532, 533.
ⲓⲱϩⲁⲛⲛⲏⲥ, of Ephesus, 173.
ⲓⲱϩⲁⲛⲛⲏⲥ, bishop, 177.
ⲓⲱϩⲁⲛⲛⲏⲥ, son of Gaipios, 272.
ⲓⲱϩⲁⲛⲛⲏⲥ, son of Gedsôn, 162, 163, 165, 167, 168, 169, 170, 171, 172, 174, 175, 176.

καειμ 345, 567.
καζα 58, 59.
καιος, απα 1, 8, 9, 11, 21, 24, 29, 30, 37.
καισαρ 256.
καισαρια 242, 277, 283, 299.
καλομια 161, 162.
καππαδοκια 242, 244, 286, 291, 298, 426.
καππαδοξ 248.
καφαρναουμ 254.
κελεστηος 300.
κεσεμ 17.
κηαε 31, 33, 36, 37, 57, 58, 100, 101, 102, 103, 207, 216, 217, 226, 246, 367, 368, 408, 498, 505.
κλαυδιος 1, 5, 7, 8, 9, 10, 11, 12, 17, 18, 20, 21, 22, 23, 25, 26, 27, 30, 31, 33, 34, 44, 47, 48.
κλαυτιος 17, 34.
κλαυτος 9, 11, 12, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 28, 29, 31, 34, 35, 38, 40, 41, 42, 43.
κλεοπα 52, 53, 54, 55, 203, 204, 205, 206.
κολυοθα 218.
κολκοθα 207.
κονσταντος 215.
κοοζ 438.
κορδιανος 234, 238.
κορνηλιε 428.
κορνηλιος 400, 428, 460.
κοσταντος 215.
κοστανηος 72.
κουτιτε (?) 431.
κουροσ 421.
κρατωρ 16.
κυλικια 7.
κυρηνος 92.
κυριλλος 49, 52, 56, 59, 60, 61, 139, 183, 196, 197, 220, 243.
κυσαρια 428.
κωνσταντηος 210, 211, 212, 213, 214, 215, 217, 218, 219, 220, 222, 223, 226.
κωσταντινος 172.
κωσταντινουπολις 526.
κωσταηος 4, 5, 6, 172, 173, 177, 225, 244.
κωστος 243, 244.

λαβαν 349, 505.
λαζαρος 188, 204.
λεβαριτης 188.
λεοηος 41.
λεσαβεθ 272.
λευει 63.
λια 80, 124, 431.
λοτκαε 60, 133, 185, 249, 429.
λωτ 128, 555.

μαβρη 347.
μαγδαλινη 200, 500, 501.
μαγεδωνιος 459.
μαγος 100, 101, 102, 108, 116, 132, 251.
μαθαιο 162.
μαθαιος 123, 124, 127, 128, 132, 148, 185, 251, 254.
μαθαιος (Gedsôn) 156.
μαθαη 129.
μαθεος 60, 124, 152.
μαθεος (Gedsôn) 163.

ⲙⲁⲑⲑⲁⲓⲟⲥ 130, 131, 422, 423, 479.
ⲙⲁⲑⲑⲁⲓⲟⲥ, a monk, 438.
ⲙⲁⲑⲟⲩⲥⲁⲗⲁ 331, 346.
ⲙⲁⲓⲱⲙⲁ 58, 59.
ⲙⲁⲕⲁⲗⲓⲁ 53, 54.
ⲙⲁⲕⲁⲗⲓⲛⲏ 52.
ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ 444, 445.
ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ, ⲁⲡⲁ 448, 455, 456, 457, 458, 465, 466, 467, 495.
ⲙⲁⲕⲧⲁⲗⲓⲛⲏ 68.
ⲙⲁⲛⲁⲥⲥⲏ 129, 352, 554.
ⲙⲁⲛⲱⲉ 350.
ⲙⲁⲝⲉⲛⲧⲓⲟⲥ 256.
ⲙⲁⲝⲓⲙⲓⲁⲛⲟⲥ 256.
ⲙⲁⲝⲓⲙⲓⲙⲓⲁⲛⲟⲥ 209, 211.
ⲙⲁⲣⲉⲓⲁ 203.
ⲙⲁⲣⲛⲉ 31, 37.
ⲙⲁⲣⲑⲁ 5.
ⲙⲁⲣⲓⲁ 49, 51, 52, 53, 55, 56, 57, 58, 60, 62, 63, 64, 65, 68, 69, 72, 73, 74, 75, 76, 78, 79, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 98, 100, 103, 105, 106, 107, 108, 109, 110, 112, 113, 120, 129, 133, 134, 135, 138, 139, 140, 141, 143, 144, 145, 146, 175, 190, 198, 199, 200, 213, 252, 294, 304, 306, 354, 355, 410, 420, 525, 546.
ⲙⲁⲣⲓⲁ ⲧⲁ ⲓⲁⲕⲱⲃⲟⲩ 500.
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲓⲛⲏ 500, 501.
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲕⲁⲗⲓⲛⲏ 52.
ⲙⲁⲣⲓⲥ 244.
ⲙⲁⲣⲓϩⲁⲙ 52.
ⲙⲁⲣⲕⲉⲇⲟⲛⲓⲟⲥ (*sic*) 443.
ⲙⲁⲣⲕⲟⲥ 60, 220, 252, 500.
ⲙⲁⲣⲕⲟⲥ, of Philae, 450, 453, 455, 456, 457, 458, 459, 460, 462, 463, 466, 467, 495.
ⲙⲁⲣⲧⲓⲟⲥ 220.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 233, 238, 289.
ⲙⲁⲣⲧⲩⲣⲓⲟⲥ 285.
ⲙⲁⲧⲑⲁⲓⲟ (Gedsôn) 163.
ⲙⲁϯϩⲁⲙ 350.
ⲙⲉⲕⲣⲁ 574.
ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ 497.
ⲙⲉⲣⲕⲟⲩⲣⲓⲉ 233, 242.
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ 231, 233, 234, 235, 236, 237, 238, 240, 241, 242, 243, 248, 254, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 276, 277, 278, 279, 280, 281, 282, 283, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 297, 298, 299.
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ, son of Gaipios, 272.
ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ 349.
ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ 349, 504, 550.
ⲙⲉⲥⲟⲣⲏ 525.
ⲙⲉⲥⲟⲩⲣⲏ 525.
ⲙⲏⲛⲁ, ⲁⲡⲁ 459.
ⲙⲓⲥⲁⲏⲗ 353.
ⲙⲓⲭⲁⲏⲗ 3, 11, 12, 18, 25, 26, 27, 36, 47, 48, 60, 138, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 169, 170, 171, 172, 173, 176, 177, 178,

179, 180, 181, 288, 289, 295, 307, 321, 323, 324–7, 329–32, 335, 336, 339–59, 361–431, 506, 510, 512, 513–20, 522, 523, 529, 535, 547, 548, 549, 554, 555, 563, 566.
ⲙⲓⲭⲁⲓⲁⲥ 566.
ⲙ̄ⲙⲁⲛⲟⲩⲏⲗ 51, 152, 227, 228.
ⲙⲟⲗⲟⲭ 499.
ⲙ̄ⲣ̄ⲕⲟⲩⲣⲉ 229.
ⲙ̄ⲭⲓⲣ 456.
ⲙⲱⲁⲃ 128.
ⲙⲱⲁⲃⲓⲧⲏⲥ 128, 130.
ⲙⲱⲩⲥⲏⲥ 54, 76, 82, 123, 128, 180, 183, 189, 191, 192, 193, 196, 199, 200, 201, 306, 331, 349, 409, 430, 440, 496, 498, 499, 505, 553, 554.
ⲙⲱⲓⲣ 431.

ⲛⲁⲁⲥⲥⲱⲛ 127.
ⲛⲁⲃⲟⲩⲑⲁⲓ 483.
ⲛⲁⲉⲓⲙ 187.
ⲛⲁⲍⲁⲣⲉⲑ 58, 78, 89, 92, 253.
ⲛⲁⲍⲱⲣⲁⲓⲟⲥ 71, 204, 205, 291, 501.
ⲛⲁⲥⲱⲣⲉⲟⲥ 203.
ⲛⲁⲩⲏ 46, 53, 127, 189, 331, 349, 409, 505.
ⲛⲉⲓⲉⲫⲟⲁⲗⲉⲓⲙ 425.
ⲛⲉⲓⲕⲱⲙⲏⲛⲧⲏⲥ 41.
ⲛⲉⲥⲧⲱⲣⲓⲟⲥ 107.
ⲛⲓⲕⲁⲓⲁ 182.
ⲛⲓⲕⲟⲙⲏⲛⲧⲏⲥ 40, 41.
ⲛⲓⲕⲱⲛⲏⲙⲟⲥ 202, 221.
ⲛⲓⲛⲉⲩⲏ 82, 483.
ⲛⲟⲉⲃⲣⲓⲟⲥ 242, 299.
ⲛⲟⲩⲉ 191.
ⲛ̄ⲥ̄ⲧⲱⲣⲓⲟⲥ 302.
ⲛⲱⲩⲉ 82, 87, 140, 331, 346, 399, 408, 423, 521.

ⲝⲁⲛⲑⲓⲕⲟⲥ 57.

ⲟⲍⲓⲁⲥ 129.
ⲟⲛⲛⲱⲣⲓⲟⲥ 526.
ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ 231, 233, 256.
ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ 206, 207, 216, 218, 245.
ⲟⲩⲁⲁⲓ 270, 271.
ⲟⲩⲁⲁⲓⲁ 98, 251, 253.
ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ 30, 31, 32, 33.
ⲟⲩⲣⲓⲁⲥ 128, 129.
ⲟⲩⲣⲓⲛⲗ 559.
ⲟⲩⲥⲧⲟⲥ 14.

ⲡⲁⲁⲡⲉ 422, 424.
ⲡⲁⲗⲉⲥⲧⲓⲛ 213; ⲡⲁⲗ̄ⲧⲓⲛ 57.
ⲡⲁⲛⲓⲕⲏⲣⲟⲥ 41.
ⲡⲁⲟⲛⲉ 369.
ⲡⲁⲟⲡⲉ 368, 372, 442.
ⲡⲁⲡⲛⲟⲩⲧⲉ 442, 443, 471, 472, 494, 495.
ⲡⲁⲣⲙⲟⲩⲧⲉ 57, 134, 145, 199.
ⲡⲁⲣ̄ⲙ̄ⲣⲟⲧ 220.
ⲡⲁⲣⲭⲏⲙⲓⲁ 107.
ⲡⲁⲧⲏⲣ, ⲁⲡⲁ 14.
ⲡⲁⲩⲗⲟⲥ 44, 50, 83, 123, 126, 237, 322, 328, 332, 374, 521, 528, 531, 534, 535, 536, 537, 538, 539, 540, 541, 543, 545, 546, 547, 548, 549, 550, 551, 552,

553, 554, 555, 560, 561, 563, 566, 567, 568, 569, 570, 571, 572, 573, 574.
ⲡⲁⲩⲗⲟⲥ, a monk, 442.
ⲡⲁⲱⲛⲉ 229, 439, 470, 512, 516, 518.
ⲡⲁϩⲱⲙⲱ 244.
ⲡⲁϣⲟⲛⲥ̄ 495, 503.
ⲡⲉⲓⲗⲁⲕ 444, 479.
ⲡⲉⲓⲗⲁⲧⲟⲥ 111.
ⲡⲉⲗⲁⲕ 452.
ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ 66.
ⲡⲉⲣⲥⲓⲥ 100, 244, 245, 246, 247.
ⲡⲉⲣⲥⲓⲧⲏⲥ 9.
ⲡⲉⲣⲥⲟⲥ 1, 11, 13, 14, 15, 16, 17, 21, 23, 27, 29, 30, 31, 32, 38, 39, 40, 41, 42, 43, 44, 45, 46, 247.
ⲡⲉⲧⲣⲉ 428.
ⲡⲉⲧⲣⲟⲥ 44, 51, 65, 67, 71, 114, 178, 400, 426, 428, 447, 460, 480, 486, 501, 573, 574.
ⲡⲓⲗⲁⲕ 284, 464, 471, 477, 485, 495.
ⲡⲓⲗⲁⲧⲟⲥ 36, 202, 213.
ⲡⲓⲟⲙ(?) 138.
ⲡⲙ̄ϫⲏ 73.
ⲡⲛ̄ⲧⲏⲕⲟⲥⲧⲏ 184, 200, 201.
ⲡⲟⲛⲧⲟⲥ 426.
ⲡⲣⲟⲕⲗⲟⲥ 513.
ⲡⲣⲟⲥⲟⲩⲣⲟⲥ 166, 167.
ⲡⲣⲟⲭⲟⲥ (*sic*) 520.
ⲡⲣ̄ⲥⲟⲥ 16, 211, 212, 214, 224.
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ 433, 434, 435, 436, 442.
ⲡⲥⲟⲓ, ⲡⲥⲟⲓ̈ 31, 32, 147.
ⲡⲥⲟⲩⲗⲟⲩⲥⲓⲁ 467.
ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ 7, 8, 9, 21, 207.

ⲣⲁⲕⲟⲧⲉ 139, 243, 244, 246, 321, 444, 457, 463, 466, 468, 469, 512, 530.
ⲣⲁⲭⲏⲗ 80.
ⲣ̄ⲙⲟⲛⲧ̄ 431, 574.

ⲥⲁⲃⲉⲛ 101.
ⲥⲁⲃⲟⲩⲗⲱⲛ 425.
ⲥⲁⲇⲁⲛⲁⲥ 6.
ⲥⲁⲇⲱⲕ 129.
ⲥⲁⲗⲙⲱⲛ 127, 128, 130.
ⲥⲁⲗⲱⲙⲏ 95, 96, 100, 109, 116, 500.
ⲥⲁⲙⲁⲣ 7.
ⲥⲁⲙⲁⲣⲓⲧⲏⲥ 50, 110, 183, 188, 189, 190, 192, 194, 195, 196, 197, 228.
ⲥⲁⲙⲟⲩⲏⲗ 80, 89, 489, 496.
ⲥⲁⲙⲯⲱⲛ 331, 350, 493, 505.
ⲥⲁⲣⲁ, wife of Abraham, 114.
ⲥⲁⲣⲁ, wife of Aaron, 54.
ⲥⲁⲣⲁⲅⲉⲛ̊ 229.
ⲥⲁⲣⲁⲅⲓⲛⲟⲩ 524.
ⲥⲁⲣⲁⲕⲉⲛⲟⲥ 431.
ⲥⲁⲣⲁⲡⲁⲙⲱⲛ 438.
ⲥⲁⲣⲇⲟⲛⲓⲕⲟⲥ 233.
ⲥⲁⲣⲣⲁ 80, 87, 114, 124, 431, 489.
ⲥⲁⲣⲣⲁ, daughter of Raguel, 531.
ⲥⲁⲧⲁⲛⲁⲏⲗ 335, 336, 529.
ⲥⲁⲧⲁⲛⲁⲥ 238, 300, 303, 310, 327, 328, 339, 545.
ⲥⲁⲧⲱⲣ 59.
ⲥⲁⲩⲁ 124.

ⲥⲉⲑ 345.
ⲥⲉⲗⲗⲟⲩⲥⲓⲁ 468, 470.
ⲥⲉⲗⲙⲱⲛ 424.
ⲥⲉⲗⲟⲩⲥⲓⲁⲥ 470.
ⲥⲉⲙⲉⲉⲓ 46.
ⲥⲉⲙⲉⲱⲛ 56.
ⲥⲉⲣⲣⲁϥ (?) 229.
ⲥⲉⲧⲏⲣⲟⲥ 156.
ⲥⲏⲑ 331, 345.
ⲥⲏⲗⲱⲙ 125.
ⲥⲓⲙⲱⲛ, Magus, 480.
ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ 69, 428.
ⲥⲓⲛⲁ, ⲡⲧⲟⲟⲩ ⲛ 498.
ⲥⲓⲟⲟⲩⲧ 152.
ⲥⲓⲣⲏ 421.
ⲥⲓⲱⲛ 121, 140, 223, 496.
ⲥⲕⲁⲣⲓⲱⲧⲏⲥ 303.
ⲥⲕⲓⲑⲓⲁ 238.
ⲥⲓⲙ 421, 524.
ⲥⲟⲩⲁⲙⲁ 82, 128.
ⲥⲟⲩⲱⲙⲁ 555.
ⲥⲟⲗⲟⲙⲱⲛ 116, 128, 129, 225, 331, 351, 409, 492.
ⲥⲟⲧⲉⲣⲓϫⲟⲥ 7, 8, 9, 23, 31, 35.
ⲥⲟⲩⲁⲛ 437, 444, 464, 467, 477, 481, 488.
ⲥⲟⲩⲣⲓⲛⲗ 559, 569.
ⲥⲟⲩⲥⲁⲛⲛⲁ 76.
ⲥⲧⲉⲫⲁⲛⲟⲥ, ⲁⲡⲁ 5, 14, 31, 331, 355.
ⲥⲧⲉⲫⲁⲛⲟⲥ, poor man in Rome, 308, 309, 310.
ⲥⲧⲉⲫⲁⲛⲟⲥ, martyr, 457.
ⲥⲧⲉⲫⲁⲛⲟⲥ, son of Gedsôn, 162.
ⲥⲧⲗⲟⲩⲥⲓⲁ 469, 470.
ⲥⲧⲗⲱⲙ 166, 167, 216.
ⲥⲧⲙⲉⲱⲛ 102.
ⲥⲧⲙⲉⲱⲛ, father of Judas, 218.
ⲥⲧⲙⲉⲱⲛ, priest, 331.
ⲥⲩⲣⲓⲁ 92, 349, 499, 504.
ⲥⲭⲓⲥⲥⲁ 463, 468.
ⲥⲱϩⲱⲙⲓⲧⲏⲥ 130.
ⲥⲱⲗⲟⲙⲟⲛ 331.
ⲥⲱⲗⲟⲙⲱⲛ 351, 409.
ⲥⲱⲙⲁⲛⲓⲧⲏⲥ 506.
ⲥⲱⲧⲉⲣⲓϫⲟⲥ 13.

ⲧⲁⲃⲟⲃⲓⲥ 13, 15, 16.
ⲧⲁⲃⲟⲩⲃⲓⲥ 14.
ⲧⲁⲣⲥⲟⲥ 7, 8.
ⲧⲁⲣⲧⲁⲣⲟⲥ 507, 514.
ⲧⲃⲱ 421, 523.
ⲧⲉⲙⲣⲓⲥ 550.
ⲧⲉϫⲁⲣⲓⲥ 5.
ⲧⲓⲕⲣⲓⲥ 564.
ⲧⲓⲙⲟⲑⲉⲟⲥ 425.
ⲧⲕⲱⲟⲩ 152.
ⲧⲟⲟⲩ ⲛ ⲥⲓⲛⲁ 498.
ⲧⲟⲟⲩ ⲛ ⲯⲓⲏⲩ 472.
ⲧⲟⲟⲩ ⲛ̄ⲛ̄ϩⲟⲉⲓⲧ 572.
ⲧⲟⲟⲩ ⲛ̄ ⲛⲉϫⲟⲉⲓⲧ 63.
ⲧⲟⲣⲓⲛⲏ 79, 89, 104.
ⲧⲟⲩⲗⲏ 161.
ⲧⲟⲩⲣⲟⲩⲑⲉⲟⲥ 380.
ⲧⲩⲃⲓ 252.
ⲧⲱⲃⲉ 1, 47, 49, 70, 72, 120, 466.
ⲧⲱⲃⲏⲁ 527, 529, 531.
ⲧⲱⲃⲓⲁⲥ 530, 531.
ⲧⲱⲃⲓⲁ 527, 529, 531.
ⲧⲱⲃⲓⲛⲗ 529.

ⲫⲁⲣⲉⲥ 124, 127.
ⲫⲉⲣⲁⲛ 499.
ⲫⲓⲃⲗⲁⲣⲓⲟⲛ 212.

ⲫⲓⲗⲓⲡⲡⲟⲥ, son of Herod, 103, 104.
ⲫⲓⲗⲓⲡⲡⲟⲥ 158, 161.
ⲫⲓⲗⲓⲡⲡⲟⲥ, of Rome, 308.
ⲫⲓⲗⲟⲑⲉⲟⲥ 532.
ⲫⲓⲗⲟⲡⲁⲧⲱⲣ 238, 292.
ⲫⲓⲗⲟⲭⲱⲛ 202.
ⲫⲓⲥⲱⲛ 550, 564.
ⲫⲟⲩ ⲡⲕⲱϩ̄ 461.
ⲫⲩⲗⲉⲥⲧⲉⲓⲙ 504.
ⲫⲩⲗⲓⲥⲧⲓⲉⲓⲙ 130.

ⲭⲁⲃⲣⲁⲑⲁ 57.
ⲭⲁⲗⲇⲁⲓⲟⲥ 490.
ⲭⲁⲗⲗⲁⲙⲁϫ 211.
ⲭⲁⲛⲁⲁⲛ 504.
ⲭⲁⲛⲁⲛⲁⲓⲁ 460.
ⲭⲁⲥⲓⲗⲉⲩⲉ 57.
ⲭⲉⲧ 130.
ⲭⲟⲓⲁⲕ 57, 93, 251.
ⲭⲟⲓⲁϫ 74.
ⲭⲟⲓⲁϩ̄ 74, 75, 94.
ⲭⲟⲓⲁⲕϥ̄ (*sic*) 300.
ⲭⲣⲏⲥⲧⲓⲁⲛⲏ 104.
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ, ⲭⲣⲓⲥⲧⲏⲁⲛⲟⲥ 125, 160, 162, 180.
ⲭⲣⲓⲥⲧⲁⲛⲟⲥ 50, 116, 149, 158, 162, 189, 197, 200, 208, 209, 211, 212, 225, 228, 232, 234, 237, 240, 243, 244, 246, 258, 263, 264, 265, 269, 271, 284, 285, 286, 292, 293, 297, 299, 431, 444, 487, 517, 544.
ⲭⲣⲓⲥⲧⲟⲥ 276. For ⲭⲣ̄ⲥ see *passim*.
ⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ 74, 526, 527.

ⲭⲱⲣⲁ 177.

ⲯⲁⲧⲉ 574.
ⲯⲟⲧⲉ 32, 37, 147, 155.

ⲱ 510.
ⲱⲙⲁⲛⲓⲧⲏⲥ 180.
ⲱⲣ 440.

ϣⲓⲛⲧ, ⲡⲧⲟⲟⲩ ⲛ 472.

ϩⲁⲑⲱⲣ 156, 158, 177.
ϩⲁⲙⲱⲥ 129, 566.
ϩⲁⲣⲙⲉⲛⲓⲁ 233, 286.
ϩⲁⲣⲱⲙ, ⲁⲡⲁ 442, 443, 445, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 488, 489, 491, 492, 493, 494, 495, 496, 523.
ϩ̄ⲃⲣⲁⲓⲟ 53.
ϩ̄ⲃⲣⲁⲓⲕⲟⲛ 221.
ϩ̄ⲃⲣⲁⲓⲟⲥ 43, 60, 61, 65, 202, 214, 219, 222, 306, 537; ⲁⲡⲟ ϩ̄ⲃⲣⲁⲓⲟⲥ 53, 65, 202, 214; ⲁⲡⲟ ϩ̄ⲃⲣⲉⲟⲥ 210.
ϩⲉⲃⲣⲁⲓⲕⲟⲛ 133.
ϩⲉⲃⲣⲁⲓⲟⲥ 76.
ϩⲉⲗⲉⲥⲁⲓⲟⲥ 331.
ϩⲉⲗⲏⲛ 243, 244.
ϩⲉⲗⲗⲏⲛ 52, 158, 159, 161, 227; ⲙⲛ̄ⲧϩⲉⲗⲗⲏⲛ 158.
ϩⲉⲣⲉⲃⲉⲕⲕⲁ 431.
ϩⲉⲣⲙⲁⲡⲟⲗⲗⲟⲛ 280, 281.
ϩⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ 273.
ϩⲉⲣⲙⲏⲥ 247.
ϩⲏⲗⲏⲛⲏ 219, 222.
ϩⲏⲗⲓⲁⲥ, ϩⲏⲗⲓⲁⲥ 331, 442, 506, 561, 566.

ϩηρωδηc 36, 57, 58, 98, 99, 100, 102, 103, 104, 105, 251, 252, 534.
ϩηρωιαc 34, 103.
ϩιεριχω 127, 130.
ϩλληη 257, 263, 264, 284.
ϩοριον 4.
ϩοτριον 203, 204.
ϩρααβ 127, 128, 129, 130.
ϩρατοτηλ 528, 530.
ϩραφαηλ 526, 527, 532, 533, 534, 574.
ϩραχααβ (bis) 127.
ϩραχηλ 89, 124, 431, 489.
ϩρεβεκκα 80, 89, 124.
ϩριτε (?) 138.
ϩ̄ρ̄μαπολλων 277.
ϩροβοαμ 129.
ϩροτβηη 553.
ϩροτθ 128, 129, 130.
ϩροτφοc 204.
ϩρωμαεικον 212.
ϩρωμαιοc, ϩρωμαϊοc 13, 14, 15, 16, 21, 25, 28, 29, 34, 36, 38, 57, 134, 145, 169, 172, 211, 217, 210, 232, 233, 235, 243, 248, 257, 274, 286, 289, 290, 291, 294.
ϩρωμη 214, 215, 220, 231, 232, 233, 234, 242, 298, 300, 318, 320.
ϩρωμαηια 15, 211, 284.
ϩρωμαηοc 4, 9, 31, 35, 48.
ϩρωμεοc 216.
ϩταλικε 428.
ϩτληηη 220.
ϩτλϊ 180.
ϩτλιαc 331.
ϩτραηληc 212.

ϭοοϣ 284.
ϭοοϣε 550.

ϯβερϊαc 213.
ϯτοc 437.
ϯμοθεοc 469, 520, 573.

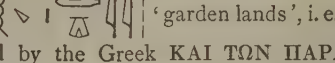
FOREIGN WORDS

αμηη, Heb. אָמֵן, 431, 510.
απα, Chald. אַבָּא, 7, 20, 21, 24, 26, 29, 30, 31, 32, 34, 35, 37, 41, 47, 48, 49, 59, 60, 61, 74, 120, 123, 139, 147, 189, 190, 192, 220, 283, 300, 321, 433, 465, 467, 468, 469, 470, 473.
ϭεϩεηα 297.
ϭεϩεννα 137, 145, 240, 241, 297, Heb. גֵּי הִנֹּם, Chald. גֵּהִנָּם, Syr. ܓܗܢܡ.
ϩαμηη 512, 524 = ϩαμηη, Heb. אָמֵן.
ϩεραφιμ 142, 143, 144, 145, 146; see ϲεραφιμ.

ⲕⲁⲙⲓⲥⲉ 472, Latin *camisia*
ⲕⲁⲙⲓⲥⲓⲟⲛ 309
} Arab. قَمِيص, plur. قُمُص.

ⲕⲓⲑⲁⲣⲓⲥ 572, Heb. כִּנּוֹר, Chald. כִּיתָרָא, Gk. *κίταρις, κίδαρις*, probably borrowed from the Persian.

ⲙⲁⲗⲉ— in the verb **ⲉⲧⲏⲙⲁⲗⲉϥ**, Arab. ملح. See Oriental, No. 7029, fol. 59 *b*, last word of last line.

ⲡⲁⲣⲁⲇⲓⲥⲟⲥ 28, 81, 342, &c., **ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ** 444, 571, &c., from the Zend PAIRI-DAÊZA, Pers. پالیز which means something like 'enclosed garden' or 'a garden with a mud wall round it'. From Persian the word passed into Assyrian (*pardisu*), Hebrew (פַּרְדֵּס), Syriac (ܦܰܪܕܶܝܣܳܐ), Arabic (فِرْدَوس), Greek (*παράδεισος*), &c. In the Greek version of the bilingual inscription on the Rosetta Stone the Egyptian words 'irrigated land' (Dem.  'garden lands', i. e. 'planted lands') are rendered by the Greek ΚΑΙ ΤΩΝ ΠΑΡΑΔΕΙΣΩΝ. See Révillout, *Revue égyptologique*, tom. xiii (1911), p. 53.

ⲥⲁⲃⲁⲧⲱⲛ 429, Chald. שַׁבַּתָּא.

ⲥⲁⲃⲁⲱⲑ 100, 101, 117, 307, 531, Heb. צְבָאוֹת.

ⲥⲁⲃⲃⲁⲧⲟⲛ 75, 76, 93, 196, 204, 470, 474, 501, 549, 555; **ⲥⲁⲃⲃⲁⲧⲱⲛ** 429, 430, 442, 444, 487, 500, 511, Chald. שַׁבַּתָּא.

ⲥⲉⲣⲁⲫⲓⲙ 306, 332, 509, 568; **ⲥⲉⲣⲁⲫⲓⲛ** 122, 332, 508, 509, 515, Heb. שְׂרָפִים.

ⲫⲁⲣⲁⲱ 207, 409, Egyptian PER-ĀA .

ⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ 187, 206; **ⲫⲁⲣⲓⲥⲁⲓⲟⲥ** 429, Heb. פְּרָשִׁים.

ⲭⲁⲓⲣⲟⲧⲏⲙ 66, 70, 144; **ⲭⲉⲓⲣⲟⲧⲏⲙ** 306, 332, 338, 568; **ⲭⲓⲣⲟⲧⲏⲙ** 496, 504, 508, 509, 511, 514, 515; **ⲭⲉⲣⲟⲧⲏⲙ** 551, 573; **ⲭⲉⲣⲟⲧⲏⲙ** 142, 143, 146, 332, 338, Heb. כְּרוּבִים, Syr. ܟܪܘܒܐ.

ϩⲁⲙⲏⲛ 1, 36, 46, 47, 48, 49, 56, 70, 73, 114, 119, 120, 137, 138, 139, 155, 181, 183, 229, 230, 243, 254, 256, 258, 259, 272, 283, 290, 299, 301, 321, 372, 402, 420, 421, 423, 503, 508, 512, 524, 527, 568, 573, 574.

ϩⲉⲣⲙⲁⲛ 10, Heb. רִמּוֹן, Arab. رُمَّان, Eth. and Amhar. ሮማን.

APPENDIX TO THE DISCOURSE OF APA PSOTE (see pp. 725 ff.).

THE MARTYRDOM OF THE EGYPTIAN BISHOPS ABSÂDÎ (PSOTE) AND ALÂNÎḲÔS (HELLANICUS?).

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ገድል: ወስመዕ: ዘቅዱስ: አባ: አብሳዲ: ለብሔረ: Fol. 180 a 1
ግብጽ: በሰላመ: እግዚአብሔር: አሜን::

አብሳዲ: ወአላኒቆስ: ሊጹስ: ቆጸሳት: ዓበይት: እለ:
ሰበኩ: ቃለ: እግዚአብሔር: ውስተ: ኀቡ: አህጉር:
ወሐነፁ: አብያተ: ክርስቲያናት: ወአጽንዕዎሙ: ለእለ:
የአምኑ: በእግዚእነ: ሊየሱስ: ክርስቶስ: ወይመህርዎሙ:
እመጻሕፍት: ቅዱሳት: በነገሮሙ: ማሕየዊ: ዘይወጽአ:
እመአፈሆሙ:: ወይቤልዎሙ: ኀድግዎ: ለዝንቱ: መዋዕል:

THE CONTENDING AND MARTYRDOM OF SAINT ABBÂ ABSÂDÎ OF THE COUNTRY OF EGYPT. IN THE PEACE OF GOD. AMEN. Fol. 180 a 1

Absâdî and Alânîḳôs were great bishops who preached the Word of God in every city, and they builded churches, and they encouraged those who believed in our Lord Jesus Christ, and they taught them the Holy Scriptures with their life-giving speech which came forth from their mouths, and they said unto them, 'Flee from this transitory time (or, days), for it destroyeth the riches that are for ever.' And when

ኃላፊ: በየኃጕል: ብዕለ: ዘለዓለም:: ወሰሚዖ: አርያኖስ:
መኰንነ: ብሔረ: ግብጽ: ተምዓ: ፈድፋዳ: ወለአከ: ሳበ:
ዲዮቅልጥያኖስ: እንዘ: ይብል: ናሁ: አብሳዲ: ወአላኒቆስ:
ኤጲስ: ቆጶሳት: ዓበይት: ለብሔረ: ግብጽ: ኢፈቀዱ:
ይስምዑ: መልእክተከ: ጸሐፍከ: አላ: አፈድፈዱ:
እምዘቀደሙ: ወሜጥዎሙ: ለእለ: ተረፈ: ከመ:
ኢይስምዑ: ከኢያቅርቡ: ለአማልክት: ወኢያብኡ: ዕጣነ:
ወብዙኃን: እለ: ፈቀዱ: ይስምዑ: ትእዛዘከ: ሜጥዎሙ:
Fol. 180 a 2 ኀበ: ትምህርተ: ክርስቲያን:: ወዘንተ: ሰሚዖ: ዲ|ዮ
ቅልጥያኖስ: መልዖ: መዓተ: ወለአከ: እንዘ: ይብል: አብሳዲ:
ወኦላኒቆስ: ኤጲስ: ቆጶሳት: ዓበይት: ለብሔረ: ግብጽ:
እመ: ኢሰምዑ: ትእዛዝየ: ወኢሠዑ: ለአማልክት: ወኢ
ሰገዱ: ሎሙ: ይቅትልዎሙ:: ወለእለ: ሰምዑ: ወተአዘዙ:
ይንሥኡ: ክብረ: ወያዕብይዎሙ: በኵሉ: መንግሥትየ::

Aryânôs (Arianus) the Governor of the country of Egypt heard of [these things] he was exceedingly wroth, and he sent a messenger with a dispatch to Diocletian, saying, 'Behold, Absâdî and Alânîḳôs, the archbishops of the country of Egypt, do not desire to obey thine Edict, which thou hast written; on the contrary, they have exceeded all that they have done hitherto. They have led astray those who were left, and prevented them from obeying thee, and they will not make offerings to the gods, and will not offer up incense. And many who were desirous of obeying thine Edict have they converted
Fol. 180 a 2 to the Christian Doctrine.' And when | Diocletian heard this he was filled with wrath, and he sent a messenger with a dispatch, saying, 'If Absâdî and Alânîḳôs, the great bishops of Egypt, will not obey my Edict, and will not offer up sacrifices to the gods, and will not worship them, let them be killed. But as for those who have heard and have sub-

ወኀሡ: ጸሐፍኩ: ወለአኩ: ለብሔረ: ግብጽ:: ወበጽሐ: መልእክቱ: ኀበ: መስፍን: ሰርክ: ሰንበት: ለጸቢሐ: አሑድ:: ወጸውዖሙ: ለዓበይተ: ሀገር: ወነገሮሙ: ዘከመ: ለአከ: ደዮቅልጥያኖስ: በእንተ: አብሳዲ: ወአላኒቆስ: ዓበይት: ሌጹስ: ቆጶሳት: ወሖሩ: በሌሊት: ምስለ: መልእክቱ: ኀበ: ቤተ: ክርስቲያን: እንዘ: ዕፅው: ኖኅት: ወህየ: አበ: አብሳዲ: ይጼሊ: ውስተ: ቤተ: ክርስቲያን: ወአእመረ: በመንፈስ: ቅዱስ: ከመ: ይፈቅዱ: የአኀዝዎ:: ወበጽሐ: አርኃወ: ኖኅተ: ወረከበሙ: ለዓበይተ: ሀገር: ወይቤልዎ: ናሁ: ንጉሠ: ለአከ: በእንቲአክሙ:: ወነሥአ: አብሳዲ: ለይእቲ: መጽሐፍ: ወአንበባ: ኀበ: ይብል: ደዮቅልጥያኖስ: ንጉሠ: ለአከ: ኀበ: አርያኖስ: መስፍን: ለብሔረ: ግብጽ: በእንተ: አብሳዲ: ወአላኒቆስ: ዓበይት: አጸ.ስ: ቆጶሳት: ለአመ:

---

mitted themselves [to my Edict], they shall receive honour, and they shall be made noblemen throughout the Empire. And behold, I have written and have sent [this] dispatch to the country of Egypt.' And his dispatch reached the Governor at eventide of the Sabbath, towards the dawn of the first day of the week. And the Governor summoned the great men of the city, and he told them how Diocletian had sent a dispatch in respect of Absâdî and Alânîḳôs, the great bishops. And they went by night with the dispatch to the church, the doors of which were closed; and Abbâ Absâdî was inside the church praying, and he knew by the Holy Spirit that they wished to take him. And he came and opened the door, and he found [there] the great men of the city, and they said unto him, 'Behold, the Emperor hath sent a dispatch concerning you.' And Absâdî took that dispatch and read that which the Emperor Diocletian had written and sent to Arianus, the Governor of the land of Egypt, concerning Absâdî and Alânîḳôs, the great bishops,

ሰምዑ: መልእክተነ: ወለእመ: ሠዑ: ለአማልክተ: ንጉሠ:
Fol. 180 a 3 ወሰ|ገዱ: ሎሙ: ወይወስክዎሙ: ክብረ: ወሢመተ::
ወለእመ: ዓበዩ: ትእዛዘ: ይቅትልዎሙ:: ወሰሚዖ: ዘንተ:
አባ: አብሳዲ: ተሐሠየ፤ በመንፈሱ: ወሠኖይ: ላህዩ: ወበቱ:
ሞገስ: በኀበ: እግዚአብሔር: ወምለዕ: ጸጋ: ወፍጹም:
በሃይማኖተ: እግዚአብሔር: ኢየሱስ: ክርስቶስ:: ወይቤሎ:
አብሳዲ: ለላእካን: ተዓገሡኒ: እስከ: ጌሠም: ወዘፈቀድኮ:
ግበር:: ወይቤሎ: ላእክ: ለአብሳዲ: ታአምር: ከመ:
በትእዛዘ: ንጉሠ: መጻእኩ: ኢትትሐተተኒ: በዘትገብር::
ወውእቱ: ላእክ: ይፈርህ: እግዚአብሔርሂ: ወኃዳጎ: እስከ:
ጌሠም:: ወእምዝ: ብፁዕ: አባ: አብሳዲ: አስተጋብኦሙ:
ለኵሎሙ: ሕዝብ: ንዑሶሙ: ወዓቢዮሙ: አብዕልተ:
ወነዳያነ: ዕቤራተ: ወዕጓለ: ማውታ: አስተጋብኦሙ: ኀበ:

---

saying, 'If they have obeyed our Edict, and if they have
Fol. 180 a 3 sacrificed to the Imperial Gods, and worshipped | them, honour and rank shall be added unto them; but if they have rejected [my] command, let them be killed.' And when Abbâ Absâdî had heard this he was grieved in his spirit. Now he was of goodly form and appearance, and he was in favour with God, and full of grace, and perfect in the faith of our Lord Jesus Christ. And Absâdî said unto the messengers, 'Wait ye for me until to-morrow morning, and [then] do whatsoever ye wish.' And the messenger said unto Absâdî, 'Thou knowest that I have come by the Emperor's command: ask no question of me concerning that which thou wouldst do.' And that messenger feared God, and he left him until the morning. Then the blessed Abbâ Absâdî gathered together all the people, their great ones and their little ones, and the rich and the poor, and the widows and the orphans, and he took them to the church, and he passed the whole night in admonishing each one of them, and in

ቤተ: ክርስቲያን: ወወዲለ: ወቤት: እንዘ: ይጌሠጸሙ:
ለለ፬: ወይግሮሙ: እመጻሕፍተ: ቅዱሳን: ወአልበ: ዘይ
ፈቅድ: ይብላዕ: እክለ: እስመ: ይሰምዑ: ቃለ: ሕይወት:
ዘይወጽእ: እመአፈሁ:: ወይበክዩ: ንዑሰሙ: ወዓቢዮሙ:
በእንተ: ተፈልጦቱ: እመኔሆሙ: ወርኀቀቱ:: ወይቤሎሙ:
ለቀሳውስተ: ወለደያቆናት: ዕቀብዎሙ: ለመርዔት: ወለ
ጽንዕዎሙ: በለሚነ: ክርስቲያን: ወእንሰ: ለሐውር: ከመ:
እፈጽም: ጼዋዔየ: በከመ: | ተጸቀዕኩ: ከመ: እኩን: Fol.180b
ሰማዕተ: በእንተ: ስሙ: ለእግዚእነ: ሊየሱስ: ክርስቶስ::
ወዘንተ: ሰሚዖሙ: በከዩ: ኵሎሙ: ወይቤልዎ: ለይቱ:
ተሐውር: ወተኀድገነ: ለበግዒ: ዘለልበ: ኖላዊ: በላይቱ:
ንረክብ: ከልአ: ዘይሬሲ: መርዔተ: ዘከማከ:: ወፈድፋደሰ:
በዝንቱ: መዋዕለ: ለመልኮ: ጣዖት:: ወይቤሉ: ዓበይቶሙ:
ውስተ: እደ: መኑ: ተኀድገነ: ወተሐውር: እመኔነ: ንብለከ:

---

instructing them from the Holy Scriptures, and no man wished to eat food because [all] were intent on listening to the Word of Life which went forth from his mouth. And they wept, their little ones and their great ones, because he was about to be separated from them and because of his departure from them. And he said unto the priests and deacons, 'Pasture ye the flock and make them strong in the Christian Religion. As for me I am going to finish my calling, even as | I am called to become a martyr for the Fol.180b1 sake of the Name of our Lord Jesus Christ.' And when they heard this they all wept, and they said unto him, 'Whither wilt thou go and leave us, a flock without a shepherd? Where shall we find another who will supervise the flock like thee, especially during these days of the worship of idols?' And the chief men [of the congregation] said, 'In whose hand wilt thou leave us? And we say unto thee, Wilt thou depart from us, seeing that all our country is being destroyed,

ሶበ: ይትነገ፦ል: ኪሉ: ብሔርነ: ወኪሉ: ለሀጉሪነ: ወነህብ: ኪሎ: ንዋየነ: ሊነኃድገክ: ትሑር: እመኔነ:: ወይቤሎሙ: አበ: አብሳደ: ሓድጉ: ደቂቅየ: እስመ: ዛቲ: ዕለት: እንተ: ተሰፈውኩ: እሑር: ኀበ: እግዚእየ: ሊየሱስ: ክርስቶስ: ወፈድፋደሰ: ከመ: አስአል: በእንቲአክሙ:: ወይቤልዎ: ዕቤራት: ወዕጓለ: ማውታ: ለአብሳደ: ለመኑ: ተኃድገኒ: ወመነ: ንረክብ: ዘይሄሊ: በእንቲአነ: ከመ: ዋሕድ:: ውሉደከ: ንሕነ: ወታፈቅረነ: ለንዑሳን: ወለዓቢያነ: ወኮንኩ: አቦ: ወናዛዚ:: ወዘንት: ብሂሎሙ: ሰገዱ: በገጾሙ: ወይውኅዝ: አንብዖሙ: ኀበ: እገሪሁ:: ወከ ልኦሙ: እንዘ: ይብል: የአክለክሙ: እመዘ: ትበክዩ: ወትቴክዙ: ሕያው: እግዚአብሔር: ከመ: እፈቅድ:
Fol.180b2 ለክሙ: ከመ: ነፍስየ: ወለፈቅሮ: ለእግዚእየ: | ክርስቶስ: ፈድፋደ: እመኔክሙ:: ወዘንተ: ወዘይመስሎ: ነገሮሙ:

---

and all our cities, and all our possessions wasted? We will not let thee depart from us.' And Abbâ Absâdî said unto them, 'Cease ye, my children, for this is the day which I have expected wherein I shall go to my Lord Jesus Christ, and [I desire it] the more since I shall be able to make supplications on your behalf.' And the widows and the orphans said unto Absâdî, 'Unto whom wilt thou leave us? Whom shall we find to take thought for us, like the One? We are thy children, and thou dost love us, little and great.' [And Absâdî said unto them], 'I shall be a father and a comforter.' And when he had said this to them they bowed their faces, and their tears poured down on his feet. And he restrained them, saying, '[God] shall feed you, even though ye weep and be sorrowful. As God liveth I have loved you even
Fol.180b2 as I love my own soul, but I love my Lord | Christ more than you.' And these [words] and others which were like unto them he spake unto them, but their hearts were not comforted in their

ወሊተኅዘዘ: ልቦሙ: እመብኪይ: ወኀዘኑ:: ወይቤሎሙ: ለብሰደ: በጽሐ: ጊዜሁ: ከመ: ኅዕርግ: ቍርባነ: ወለብሰ: ለልባስ: ቅዳሴ: ወሠርዓ: ቍርባነ: ወለቅረቦሙ: ለሕዝብ: ወጸለዮ: ላዕሌሆሙ: ወይቤ: እግዚእየ: ሊየሱስ: ክርስቶስ: ዋህድ: ወልደ: ለብ: ዘለልሕቀኒ: እመንዕስየ: እስከ: ዛቲ: ዕለት: ወዓቀበኒ: እመኒሊ: መንሱት: ዕቀቦሙ: ለእሉ: ውሉድየ: ወለዋልድየ: ከመ: ሊይመውኦሙ: እኩይ: ወዕቀብ: ኒሎ: ዘተጋብኦ: በዝየ: በእንተ: ስመከ: ቅዱስ: እስመ: ለከ: ይደሉ: ስብሐት: ለአቡከ: ኄር: ወለመንፈስ: ቅዱስ: እስከ: ለዓለም: አሜን:: ወወሀቦሙ: ሰላመ: ወወፅአ: እመኔሆሙ: ወሖረ: ጽምሚተ: ኀቡ: ውእቱ: ላዕኣ: ወወሰደ: በሐመር: ኀቡ: አርያኖስ: መስፍን:: ወዓቀመዖ: ቅድሜሁ:: ወይቤሎሙ: መንትኑ: ለብሰደ: ዓቢይ: ሌጣስ: ቆጶስ:: ወይቤ: እወ: አነ: ውእቱ::

---

weeping and sorrow. And Absâdî said unto them, 'The time hath arrived for us to offer up the Offering.' And he put on the holy vestments, and made ready the Offering, and he brought the people nigh, and he prayed over them, saying, 'My Lord Jesus Christ, [Thou] One, Son of the Father, Who hast nourished me from my youth up until this day, and hast protected me from every temptation, do Thou protect these my sons and my daughters so that the Evil One may not overcome them. And do Thou protect all those who are gathered together here for Thy holy Name's sake, for unto Thee praise is meet, and to Thy Good Father, and to the Holy Spirit for ever. Amen.' And he gave them the benediction and went forth from them. And he departed fasting to that [imperial] messenger, who carried him by boat to Arianus the Governor, and set him before him. And the Governor said unto them (*sic*), 'Art thou Absâdî the great bishop?' And Absâdî said, 'I am he.' And the

ወይቤሎ፡ መስፍን፡ ናሁ፡ ነገሥት፡ ያከብሩከ፡፡ ወይቤሎ፡
መስፍን፡ ስማዕ፡ ይእዜ፡ መጽሐፎሙ፡ ዘአዘዙ፡ በእንቲአከ፡
ወአንተ፡ አላኒቆስ፡ ወለእመ፡ አበይክሙ፡ ዕጣነ፡ ለአ
ማልክተ፡ ንጉሥ፡ ትነሥኡ፡ ዐቢየ፡ ኵነኔ፡ ወሢመተ፡ አኮ፡
Fol. 180 b 3 ብ|ሔርክሙ፡ አላ፡ በኵሉ፡ በሐውርት፡ ወበከመ፡ አክ
በረከ፡ ንጉሥ፡ ስምዖ፡ ወትረክብ፡ ሕይወተ፡ ወተዓቅብ፡
ሕዝበከ፡ እስመ፡ እፌእየከ፡ ብእሲ፡ ዓቢይ፡ ወሠናይ፡
ወከማሁ፡ ይኩን፡ ምግባሪከ፡ አዕርግ፡ ዕጣነ፡ ለአማልክት፡
ወትረክብ፡ ሥልጣነ፡ ወሢመተ፡ ወክብረ፡ ዘይሁበከ፡ ንጉሥ፡
ለእመ፡ ሰማዕከኒ፡ ወትከውን፡ አርከ፡ ለንጉሥ፡፡ ወይእዜኒ፡
አሆ፡ በለኒ፡ ከመ፡ ትርከብ፡ ብዙኃ፡ ብዕለ፡ ወክብረ፡
ወሢመተ፡ ወሶበ፡ ኢያፈቅረከ፡ እመ፡ ኢነገርኩከ፡ ዘንተ፡፡

Governor said unto him, 'Behold, the Emperors would do thee honour.' And the Governor [further] said, 'Hearken now to their dispatch and to what they have decreed concerning thee, Absâdî, and concerning thee, Alânîḳôs. If ye do refuse [to burn] incense to the Imperial Gods ye shall receive severe punishment, [and if ye do not ye shall receive] positions of
Fol. 180 b 3 authority, not only in your own district, | but in all [other] districts. And as thou dost hold the Emperor in honour, hearken unto him, and thou shalt find life, and thou shalt preserve thy people. Now I observe that thou art a great man and of goodly appearance, therefore let thy behaviour be in accordance therewith. Offer up incense to the gods, and thou shalt obtain power, and an exalted position of authority, and honour, which the Emperor shall give unto thee if thou wilt obey me, and thou shalt be the Emperor's friend. And now tell me that thou dost consent, so that thou mayest acquire great riches, and honour, and an exalted position of high authority. Had I not loved thee dearly I would not have spoken these words unto thee.' And the bishop said unto

ወይቤሎ: ሊጺስ: ቆጽስ: ለመስፍን: ለምንት: ለከ: ትብል: ዘንተ: መሪረ: ነገረ: ኀሡመ: ዘይወፅእ: እመአፈከ: ዘአልበ: በቀኖ: ወሊኮነ: ነገረ: ጠቢበን: እስመ: ጽሑፍ: በ መጽሐፈ: ክርስቲያን: ዘይብል: ነገሮሙ: ለጠቢበን: ድልው: በመዳልው: ወዲ(sic)ደ: ጠቢብሰ: የአምር: ዘይወፅእ: እመአፈሁ:: ወይእዜኒ: ኦብሳደ: ሊየዓርግ: ዕጣነ: አላ: ጠቢብ: ውእቱ: ወየዓርግ: ዕጣነ: ለአምላከ: ሰማይ: ዘልማድየ: እምንእስየ: እፎ: አዓርግ: ዕጣነ: ለአማልክት: ርኵሳን: በልህቃትየ: ሊይከውነኒ: ዝንቱ: ነገር: ሊይፈርሃከ: ለከ: ወሊለንጉሠከ:: አላ: ለእግዚአብሔር: ዘፈጠረ:| ሰማየ: ወመድረ: ዘሎቱ: ዓርግ: ዕጣነ: ለበሕቲቱ: ወሊያ Fol.181a1
ቀርብ: ለአማልክት: ርኵሳን: ዘፈቀድክ: ግበር:: ወይቤሎ: አርያኖስ: ለአብሳደ: አዕርግ: ዕጣነ: እስመ: ለእመርከ:

---

the Governor, 'What aileth thee that thou say'est these bitter things [to me]? Abominable and bitter is the word which goeth forth from thy mouth, and there is nothing profitable therein, and it is not the speech of wise men. For it is written in the Scripture of the Christians, saying, "The word of the wise is weighed in the balance,"[1] and again, "The wise man knoweth that which goeth forth from his mouth."[2] Now Absâdî will not offer up incense [to the Imperial Gods]; but he is wise, and will offer up incense to the God of heaven; since I have been accustomed to serve Him from my childhood, how can I offer up incense to polluted gods in my riper age? Far be this thing from me! I fear thee not, neither do I fear thy Emperor, but I fear God Almighty Who created | the heavens and the Fol.181a1
earth, unto Whom alone doth the offering up of incense belong. I will not make offerings to polluted gods as thou wishest me to do.' And Arianus said unto Absâdî, 'Offer up incense

[1] Compare Eccles. xii. 10, 11. [2] Compare Ps. xxxix. 1; Prov. xvi. 23.

ኍነኔ: ዘይከውን: በመኰኖነ: ነገሠት:: ከመ: ሊያበ
ጽሕከ: ወሊታዕርግ: ዕጣነ: ተዳልረከ:: ወይቤሎ: አባ:
አብሳደ: ለመስፍን: ኦአብድ: ታመክሮኑ: ለአብሳደ: ከመ:
ታእምር: ኍነኔከ: ለእመ: ክልኤ: ልቡ: አላ: ጽኑዕ: አነ:
በአሚነ: እግዚአብሔር: ዘአእመሮ: እመንእስየ: እስመ:
ጽሑፍ: በመጽሐፈ: ክርስቲያን: ዘይብል: ዝብጦ: በህለት:
ነጹሕ: ወይነጽሕ: ኍለንታሁ:: ወይእዜኒ: አመክሮ:
ለአብሳደ: በኍሎ: ኍነኔከ: ውተአምር: ለእመ: ይጸንዕ::
ወሶቤሃ: ተመዓ: አርያኖስ: ወአዘዘ: ይእስርዎ: ወይስቅልዎ:
ደቡ: አዕማድ:: ወይቤሎ: ላዕከ: ንጉሠ: ሊይከውነከ:
ትሞንኖ: ዘእንበለ: በመበሕተ: ንጉሠ: ለእመ: ሊያዕረገ:
ዕጣነ: እስመ: ይቤ: ንጉሠ: ይሞንነወ: በሞት:: ወይእዜኒ:

---

so that the punishment which, as thou well knowest, proceedeth from the tribunal of the Emperors may not fall upon thee if thou art so bold as not to offer up incense.' And Abbâ Absâdî said unto the Governor, 'O foolish one, thinkest thou to tempt Absâdî by telling him about this punishment, as if there was any hesitation in my heart? But I am strong in the faith of God Almighty, Whom I have known from my youth up. For it is written in the Scriptures of the Christians, saying, "Beat him with a pure reed and the whole of him shall be pure."[1] Put now Absâdî to the test with all thy torturing, and thou shalt know whether he be strong [or not].' And straightway Arianus was wroth, and he gave the order to bind Absâdî and to suspend him upon stakes (or, pillars). And the envoy of the Emperor said unto him, 'Thou mayest not torture him except with the Emperor's permission. If he will not offer up incense, the Emperor saith he shall be punished with death. Now do not scourge Absâdî.' And Arianus said unto Absâdî, 'Do not imagine,

[1] Compare Ps. li. 7.

ሊትቅሠፎ: ለኦብሳደ:: ወይቤሎ: ኦርየኖስ: ሊይመሰልከ: ኦኦብሳደ: ዘከልኡኒ: እስመ: እኁነነከ: ዘይእኪ: እመ ዝንቱ: ወእመ: ኦኮ: ኦዕርግ: ዕጣነ: ከመ: | ሊትሙት: Fol. 181 a 2
ሞተ: እኩየ:: ወይቤሎ: ኦባ: ኦብሳደ: ለኦርየኖስ: ኦንሰ: ወደዕኩ: ወነገርኩከ: ሊትትዋሠኢኒ:: እስመ: ሊየኣርግ: ዕጣነ: ግበር: ዘፈቀድከ:: ወሶቤሃ: ኦዘዘ: መስፍን: ይልህቡ: ዕቶነ: እስከ: ይከውን: ከመ: እሳት: ወእዘዘ: ይደይው: ውስቴታ: እስከ: ዓሡር: መዋዕል: ወሊይበልዕ: ወሊይስቲ:: ወእመድሪሁ: ኦዘዘ: ያውፅእዎ: ወዓቀሞ: ቅድሜሁ: ወይቤሎ: ጠባዕከኑ: ኦብሳደ: ኦዕርግኪ: ዕጣነ: ከመ: ሊትወስክ: እከየ: ፈድፋደ: እመዝንቱ:: ወይቤ: ኦብሳደ: ለመስፍን: ኦኦብድ: ዘሊኮነ: ጠቢበ: ይመስለከኑ:

O Absâdî, that there are any to restrain me from inflicting upon thee a worse punishment than this. However, offer up incense so that | thou mayest not die an evil death.' And Fol. 181 a 2
Abbâ Absâdî said unto Arianus, 'I have already told thee, and do not thou oppose (or, contradict) me, that I will not offer up incense; do as thou wishest.' And straightway the Governor commanded them to heat a furnace until it became red-hot, and to cast Absâdî therein for ten days, [during which] he was neither to eat nor to drink. And after [these days] Arianus commanded them to bring Absâdî out, and they set him before him. And Arianus said unto him, 'Art thou satisfied, Absâdî? Offer up incense then in order that thou mayest not add greatly to the evil which hath already befallen thee.' And Absâdî said unto the Governor, 'O fool, who art without understanding, dost thou imagine that thou hast worn me out, or that thou hast terrified me with this torture whereof I have had experience from my youth up? Thou art as helpless as thy father Satan, who is unable to effect anything whatsoever. Thou art unable to exhaust and to wear out Abbâ Absâdî by

ዘለጸመወኒ: እስመ: ገረመከኒ: በዝንቱ: ተፈተንኩ: እመ
ንእስየ:: ወይእዜኒ: ድኩመ: ለንተ: ከመ: ለቡከ: ሰይጣን:
ዘሊይክል: ወሊመንተኒ: ወበዘንቱ: ሊይከውነከ: ቂማ:
ወሊይቂሙ: ለባ: ለብሰደ: ወእስከ: ይእዜ: ሊያሚክረኒ:
ኵነኔከ: ዘይመስለከ: ታጸመወኒ:: ወሊየዓርግ: ዕጣነ:
ለበዕድ: ለመላክ: ለዘሊኮነ: ንጹሐ: ግበር: ዘፈቀድከ::
ወካዕበ: ተመጓ: መስፍን: ወለዘዘ: ይወስኩ: ላህበ:
ወይደይው: ሐሙስ: መዋዕለ: ሊይብላዕ: ወሊይስተይ::
ወካዕበ: ለውፅኦ: ወይቤሎ: ለዕርግ: ዕጣነ: ከመ: ሊትሙት:
Fol. 181a3 በረኃብ: ወበላህበ: ዝንቱ: ዕቶን:: ወለውሠኦ: ሰማ|ዕተ:
ክርስቶስ: ወይቤ: ለንሰ: ሊየዓርግ: ዕጣነ: ግበር: ዘፈቅድከ::
ወለዘዘ: ካዕበ: ያንዱ: በገቦሁ: ዕቶን: ወይደይው: ውስቴቱ:
ወይክድንው: በእብን: እስከ: ሰዱስ: መዋዕል: እንዘ:

---

means of this kind. Up to the present thy punishment, which thou didst imagine would try me beyond my strength, hath failed to wear me out. Moreover, I will not offer up incense to any strange god or to any polluted being; do as thou wishest.' And again the Governor was wroth, and he commanded them to make the furnace hotter, and to cast Absâdî into it for five days, without food and without drink. And again Arianus had him brought out, and he said unto him, 'Offer up incense that thou mayest not die of hunger and
Fol. 181a3 of this blazing fiery furnace.' And the | martyr of Christ answered and said, 'I will not offer up incense; do as thou wishest.' And Arianus commanded them to light a fire inside the furnace, and to cast him into it, and to cover it over with a stone for six days, [during which time] he was neither to drink nor to eat. And they brought Absâdî out after twenty-one days, and all those who were in the judgement chamber saw him, and his face shone like the sun, and his flesh was even as wool; and they were all astonished

ሊይሰቲ: ወሊይበልዕ:: ወእመድኅረ: ፳ወ፬ዕለት: ለው
ፀእው: ለአብሳደ: ወርእይው: ኀሎሙ: እለ: ውስተ:
ምኵናን: ወገጹ: ይበርህ: ከመ: ፀሐይ: ወለጋሁ: ከመ:
ጽጌ: ወተሐውኵ: ኀሎሙ: እለ: ርእዩ: ወእንከሩ::
ወይቤሎ: አርያኖስ: ለአብሳደ: ዮጊ: በላዕከ: በኅቡእ:
ምንትኑ: ዝእርእያ: ወይቤሎ: አባ: አብሳደ: አብደን:
እለ: አልብክሙ: ልብ: ምስለ: ንጉሠክ: ጽሑፍ: ውስተ:
መጽሐፈ: ክርስቲያን: ከመ: አኮ: በኅብስት: ከመ:
ዘየሐዩ: ሰብእ: ለሳ: በኀሉ: ቃል: ዘይወፅእ: እምአፈሁ:
ለእግዚአብሔር:: ወነቢያትኒ: እለ: ርእዩ: ስብሐተ: እግ
ዚአብሔር: ይነብሩ: በበሰሙን: ሊይበልዑ: ወሊይሰትዩ::
ወታለ: እግዚአብሔር: ይከውን: ሲሳዮሙ: ወእፎ: እነግረክ:
እመጸሕፍት: እስመ: ይቤ: በወንጌል: ወሊተህቡ: ቅድሳተ:
ለከለባት: ወሊታንብሩ: ባሕርየክሙ: ቅድመ: ሶኆርው:
ከመ: ሊይኪዶው: በእገሪሆሙ: ወተመይጦሙ: ይነስ

---

and they marvelled. And Arianus said unto Absâdî, 'Peradventure thou didst eat food secretly. What was it? Shew it to me.' And Abbâ Absâdî said, '[Ye are] fools, thou and thy Emperor are without understanding. It is written in the Scriptures of the Christians, "Man doth not live by bread [alone], but by every word which cometh forth from the mouth of God."[1] And the Prophets who saw the glory of God lived for a week at a time without eating and without drinking, and the dew of God was their nourishment. And I will quote further unto thee from the Scriptures. It saith in the Gospels, "Give not holy things unto the dogs, and set not your pearls before the swine, lest they trample upon them with their feet, and [then] turn themselves about and bite you."'[2] And Arianus said unto Absâdî,

[1] Deut. viii. 3; Matt. iv. 4; Luke iv. 4.
[2] Matt. vii. 6.

Fol. 181 b 1 ኵክሙ:: ወይቤሎ: አርያኖስ: ለአብሳዲ: በአማንኑ: | ከ
ልብ: ትብለኒ: ወይቤሎ: አንተ: ተአኪ: እምከልብ: ምስለ:
ነገሥትከ: ወከለባትሰ: የአምሩ: እግዚኦሙ: ወአንትሙሰ:
ኢተአምሩ: ዘፈጠረክሙ:: ወሰሚዖሙ: ሕዝብ: ከልሑ:
ወይቤሉ: ፬ውእቱ: አምላኩ: ለአብ: አብሳዲ:: ወከለሑ:
ሐራ: ወይቤሉ: አፍጥን: ኵነኔሁ: ከመ: ኢያስሕት:
ኵሎ: ሕዝበ:: ወይቤሎሙ: አምጽእዎ: ለአላኒቆስ:
ወአሕምምዎ: ወእምድኅሬሁ: እቅትሎሙ: ለክልኤሆሙ:
በከመ: አዘዘ: ንጉሠ: እስመ: አስሐትዎሙ: ለኵሉ:
ሰብእ:: ወይቤልዎ: ግበር: ዘንተ: ይእዜኒ:: ወአዘዘ:
ይምትሩ: ርእሶ: ለአባ: አብሳዲ: ወወፃአ: አብሳዲ:
ለብሰ: አልባሰ: ቅዳሴ: ወይቤሎ: ወልድ: ዘይተልዎ:
አናጕንስጢስ: አባ: አይቴ: ትወስድ: አልባሲከ: ሠናያተ:
ወኢይንሥኡከ: ቀታልያን:: ወይቤሎ: አባ: አብሳዲ:

Fol. 181 b 1 'Dost thou indeed call me | a dog?' And Absâdî said unto him, 'Thou and thy Emperors are worse than dogs, for the dogs know their masters, but ye do not know your Creator.' And when the people heard this they cried out, saying, 'One is the God of Abbâ Absâdî.' And the [imperial] messengers cried out and said unto Arianus, 'Make haste, and finish his punishment lest all the people be led astray.' And Arianus said unto them, 'Bring hither Alânîḳôs and torture him, and afterwards I will kill them both, even as the Emperor hath commanded, because they have led all men astray.' And [Absâdî] said unto him, 'Do this forthwith.' And Arianus commanded [them] to cut off the head of Abbâ Absâdî. And having gone forth, Absâdî put on [his] holy vestments. And the young man who attended him, a reader, said unto him, 'Abbâ, where wilt thou put thy fine apparel so that the murderers may not take [it] from thee?' And Abbâ Absâdî said unto the reader, 'Is my apparel better than the

ለአናጕንስጢስ፡ ኣልባስየኑ፡ ይኄይስ፡ እምአልባሰ፡ እግ
ዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘተካፈሉ፡ ሐራ፡ ለርእሶሙ፡፡
ወሶበ፡ ብየ፡ እምዘ፡ ይኄይስ፡ እምለበስኩ፡ እስመ፡
ዘይጸንሕ፡ ኩብካበ፡ አው፡ ዘይነሥእ፡ መርዓተ፡ አው፡
የሐውር፡ ኀበ፡ ዓበይት፡ ይለብስ፡ ዘይሤኒ፡ ወአንሰ፡ ዛቲ፡
ዕለትየ፡ እንተ፡ ተሰፎኩ፡ ይደልወኒ፡ እሠረገወ፡ በኵሉ፡
ሠናይ፡ ውስጠ፡|ወአፍአ፡ ከመ፡ እሑር፡ ኀበ፡ እግዚእየ፡ Fol. 181 b 2
ኢየሱስ፡ ክርስቶስ፡፡ ወወሰድዎ፡ ለአባ፡ አብሳደ፡ ኀበ፡
ይቀትልዎ፡ ወወፅኡ፡ ኵሎሙ፡ ሰብአ፡ ሀገር፡ ወወሰዱ፡
መብልዓ፡ ጸቃውዓ፡ ወአስተብቍዕዎ፡ ይንሣእ፡ ሕቀ፡፡
ወይቤሎሙ፡ ደቂቅየ፡ አንሰ፡ አሐውር፡ በጾምየ፡ ቅድመ፡
እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ወሶበ፡ ቀርበ፡ ይምትሩ፡
ርእሶ፡ ወይቤሎ፡ አባ፡ አብሳደ፡ ኀድገኒ፡ እጼሊ፡፡ ወቆመ፡
አባ፡ አብሳደ፡ ወሰፍሐ፡ እደዊሁ፡ መንገለ፡ ሰማየ፡ ወይቤ፡

---

apparel of my Lord Jesus Christ, which the soldiers divided among them? If I had any better than what I have I would put it on, because when a man goeth to a wedding, or when he taketh a bride, or when he goeth into the presence of the great, he arrayeth himself in splendid raiment. And on this day, for which I have waited, it is meet for me to adorn myself both within | and without since I am going to my Fol. 181 b 2
Lord Jesus Christ.' And they took Abbâ Absâdî to the place where they were going to kill him. And all the people of the city went forth and set before him food and drink sweetened with honey, and they entreated him to partake of a little of it. And he said unto them, 'My children, I will go fasting as I am into the presence of my Lord Jesus Christ.' And when [the executioner] came to cut off his head Abbâ Absâdî said unto him, 'Permit me to pray.' And Abbâ Absâdî stood up and stretched out his hands to heaven, and said, 'My Lord and my God, Thou Sustainer

እስእለከ፡ እግዚእየ፡ ወአምላኪየ፡ አኃዜ፡ ኵሉ፡ ዘመጻእከ፡
በእንተ፡ ኵሉ፡ ዘመደ፡ ሰብእ፡ እምአጽናፈ፡ ምድር፡ እስከ፡
አጽናፊሃ፡ ከመ፡ ትነጽር፡ ላዕሌየ፡ ወፈድፋደሰ፡ ለሕዝብ፡
ክርስቲያን፡ ከመ፡ ይትባረኩ፡ ወይትሌዓሉ፡ ወትክላእ፡ እም
ኔሆሙ፡ ዘንተ፡ ግፍዓ፡ መሪረ፡፡ ወእስእለከ፡ እግዚአ፡ ከመ፡
ታሠኒ፡ ፍኖትየ፡ ወይዕቀብዎ፡ ለገብርከ፡ መላእክቲከ፡
ቅዱሳን፡ ወይምርሑኒ፡ አምጻእ፡ ኀቤከ፡ በሰላም፡፡ እወ፡
እግዚኦ፡ ስምዓኒ፡ ጸሎትየ፡ ለገብርከ፡ በተፍጻሜተ፡ መዋ
ዕልየ፡፡ ወእንዘ፡ ይጼሊ፡ አኀዘ፡ ሐራዊ፡ እዴሁ፡ ለአባ፡
አብሳዲ፡ እንዘ፡ ይበክዩ፡ ኵሉ፡ ሕዝብ፡፡ ወሰሐቦ፡ ከመ፡
በግዕ፡ ዘይጠባሕ፡፡ ወይቤሎ፡ ነዓ፡ ኀድግ፡ ንሑር፡ ኀበ፡
Fol. 181 b3 ግብርነ፡ ወይቤሎ፡ አባ፡ አብሳዲ፡ ለሐ|ራዊ፡ ኦክዓዌ፡
ደመ፡ ቅዱሳን፡ በአማን፡ ኅዘን፡ ለከ፡ እስመ፡ ኮንከ፡
ኀርቱመ፡ እምኵሉ፡ ሰብእ፡ ወአልብከ፡ ተዝካር፡ በዕለተ፡

---

of the universe, Who didst come [upon earth] for the sake of every race of man, from one end of the earth to the other, and to watch over me, and especially over the Christian peoples, so that they might be blessed and exalted, and to keep away from them this bitter injury, I beseech Thee, O Lord, to make straight my path, and may Thy holy angels protect Thy servant, and may they bring me unto Thee in peace. O Lord, hearken unto me, and unto the prayers of Thy servant at the end of my days.' And whilst he was praying the soldier took hold of the hand of Abbâ Absâdî—now all the people were weeping—and he drew him away like a lamb which was to be slain, and he said unto him, 'Come, cease [thy prayer], and let us go to [our] work.'
Fol. 181 b3 And Abbâ Absâdî said unto | the soldier, 'O thou who dost shed the blood of the saints, in truth there is sorrow [in store] for thee, for thou art accursed above all men, and thou shalt have no memorial in the Day of the Resurrection, and

ትንሣኤ፡ ወአልበ፡ ዘይምህረከ፡ ወዘያነሥአከ፡ እስመ፡ ኢመሐርከ፡ አግብርቲሁ፡ እስመ፡ መኰንን፡ ኢይምህሮ፡ ለዘኢመሀረ፡፡ ወይቤሎ፡ ሐራዊ፡ አነ፡ እፈጽም፡ ፍትወትየ፡ በዝየ፡ ወአመ፡ ሞትኩ፡ ኀድግ፡ ይደዩኒ፡ ውስተ፡ ኵነኔ፡፡ ወይቤሎሙ፡ አባ፡ አብሳደ፡ ለሐራዊ፡ አብደርከ፡ መርገመ፡ ወትመጽአከ፡ አበይካ፡ ለበረከት፡ ወትርኅቅ፡ እምኔከ፡፡ ወዘንተ፡ ብሂሎ፡ መጠወ፡ ክሳደ፡ ቅዱስ፡ አብሳደ፡ ወመተሩ፡ ርእሶ፡፡ ወሀሎ፡ ፬ብእሲ፡ ፈራሄ፡ እግዚአብሔር፡ ወሰፍሐ፡ ልብሶ፡ ላዕሌሁ፡ ወኢሐደገ፡ ይረድ፡ ደበ፡ ምድር፡፡ ወኮነ፡ ፈውሰ፡ ለኵሉ፡ ዘገሠሦ፡ ወነሥኡ፡ ሥጋሁ፡ ሰብአ፡ ሀገሩ፡ ወጸርዎ፡ ደበ፡ መታክፍቲሆሙ፡ ወወሰድዎ፡ መንገለ፡ ጽባሕ፡ ወቀበርዎ፤ ወዝንቱ፡ ኤጲስ፡ ቆጶስ፡ ሰማዕት፡ ፈጸመ፡ ገድሎ፡ አመ፳ወ፲ለወርኃ፡ ታሕሣሥ፡ በመንግሥተ፡ ደዮቅልጥያኖስ፡ በሰላመ፡፡

---

there shall be none to have compassion upon thee, and none to lift thee up, because thou hast not shewn compassion on His servants, and because the Judge will not shew compassion upon him that hath not shewn compassion.' And the soldier said unto him, 'I will fulfil my desire in this world, and when I am dead let them cast me into the place of punishment.' And Abbâ Absâdî said unto the soldier, 'Thou hast chosen what is accursed, and it shall come unto thee; thou hast rejected blessing, and it shall be remote from thee.'[1] And saying these words the holy man Absâdî stretched out his neck, and they cut off his head. And there was a certain God-fearing man who spread out his garment over it and did not let it fall on the ground; and it healed every man who touched it. And the people of his city took his body and carried it upon their shoulders, and they bore it away towards the east and buried it. And this bishop who was a martyr ended his strife on the twenty-seventh day of the month Takhshâsh, in the reign of Diocletian, in peace.

[1] Compare Ps. cix. 17.

THE MARTYRDOM OF ABSÂDÎ AND ALÂNÎḲÔS.

From the Ethiopic *Synaxarium*.

(Brit. Mus. MS. Oriental, No. 656)

Fol. 148 *a* 3 አመ፡ ፳ወ፯፡ ለታኅሣሥ፡፡ በዛቲ፡ ዕለት፡ ኮነ፡ ሰማዕት፡ ቅዱስ፡ አብሳዲ፡ ኤጲስ፡ ቆጶስ፡፡ አሜሃ፡ ሶበ፡ ሰምዓ፡ ደዮቅልጥያኖስ፡ ንጉሥ፡ ዜናሆሙ፡ ለኤጲስ፡ ቆጶሳት፡ ዓቢያን፡ አባ፡ አብሳዲ፡ ኤጲስ፡ ቆጶስ፡ ወአባ፡ አላኒቆስ፡ ዘላዕላይ፡ ግብጽ፡፡ ከመ፡ እሙንቱ፡ ያጽንዕምሙ፡ ለክ ርስቲያን፡ ውስተ፡ ሃይማኖት፡ ርትዕት፡ ዘእገዚእነ፡ ክር ስቶስ፡ ወይሠዕሩ፡ አምልኮ፡ ጣዖታት፡ ወፈነወ፡ ላእካነ፡ ወአብጽሖሙ፡ ኀቤሁ፡፡ ወኵነኖሙ፡ ኵነኔ፡ ዓቢየ፡ ወቅዱስሰ፡ አባ፡ አብሳዲ፡ ሰአሎ፡ ለላእከ፡ ንጉሥ፡ ከመ፡ ይትዓገሥ፡ ላዕሌሁ፡ አሐተ፡ ዕለተ፡፡ ወውእቱሰ፡ ሠርዓ፡ ቅዳሴ፡ ቍርባን፡ ገብረ፡ ወመጠዎሙ፡ ለሕዝቡ፡ ምሥ

Fol. 148 *a* 3 TWENTY-SEVENTH DAY OF TAKHSHÂSH. On this day the holy man Absâdî the bishop became a martyr. Now when the Emperor Diocletian heard the report of the great bishops, Abbâ Absâdî the bishop, and Abbâ Alânîḳôs, who were over Egypt, and that they were encouraging (or, strengthening) the Christians in the true faith of our Lord Christ, and suppressing the worship of idols, he sent messengers and had them brought unto him, and inflicted severe tortures upon them. And the holy man Absâdî asked the imperial messenger to bear with him for one day (i.e. give him a day's grace). And he made ready the Holy Offering, and administered to

ጤራተ: ቅድሳት: ወአዘዞሙ: ከመ: ይጽንዑ: በሃይማኖት:
ርትዕት: ወአመኖሙ: ወወፅአ: እመኀቤሆሙ: ወመጠወ:
ነፍሶ: ውስተ: እደ: እግዚአ|ብሔር: ወወሰደ: ላእከ: Fol. 148b 1
ኀበ: አርያኖስ: መኰንን: ዘሀገረ: አንዴጣው:: ወሶበ:
ርእዮ: ገጾ: ለአቡ: አብሳዲ: አንከረ: አርአያሁ: ወግርማሁ:
ኀዘነ: ሎቱ: ወይቤሎ: አንተ: ብእሲ: ግሩመ: መሐክ:
ነፍሰከ: ወስማዕ: ቃሎ: ለንጉሠ:: ወአውሠአ: ንጉሠ:
ወይቤሎ: አንሰ: ሊይስመዕ: ትእዛዞ: ለንጉሠ: ከሐዲ:
ወሊይቄልጥ: መንግሠተ: ሰማያት: በሕይወተዝ: ዓለመ:
ኀላፊ: ወኮነ: ማእከሌሆሙ: ብዙኀ: ነገር: ወቅዱስ:
አብሳዲ: ሊተመይጠ: እምክሩ: ሠናይ:: ወአምዝ: አዘዘ:
መኰንን: ከመ: ይሕንነው: በመንኰራኵር: ወይደይው:
ውስተ: እቶን: እሳት:: ወካዕበ: ወደይው: ውስተ: ምንደበ:

---

the people the Holy Mysteries, and commanded them to be strong in the true faith; and he embraced them, and went forth from them, and placed himself in the hand of God. | And the messenger took him to Arianus, governor of the city Fol. 148b 1
of Andênâwe (Antinoë), and when Arianus saw the face of Abbâ Absâdî he marvelled at his appearance and at his reverend dignity, and was sorry for him. And he said unto him, 'Thou art a man of reverend dignity: have pity on thyself and hearken unto the word of the Emperor.' And Absâdî answered and said unto him, 'I will not obey the command of the apostate Emperor, and I will not exchange the kingdom of heaven for the sake of this transitory life.' And many words passed between Arianus and Absâdî, and the holy man Absâdî did not turn from his good counsel. Then the governor commanded [his men] to torture him on the rack, and to cast him into a red-hot furnace. And after that they cast him into the furnace of a bath, and the holy

ብለኔ፡ ወኮነ፡ ቅዱስ፡ አባ፡ አብሳዲ፡ ይትዔገሠ፡ ዘንተ፡ ኵሎ፡ ኵነኔ፡ ወእግዚአብሔር፡ ያነሥኦ፡ ዘእንበለ፡ ሙስና፡፡ ወእምዝ፡ አዘዘ፡ መኰንን፡ ከመ፡ ይምትሩ፡ ርእሶ፡ በሰይፍ፡፡ ወሶበ፡ ሰምዓ፡ ዝንቱ፡ ቅዱስ፡ ተፈሠሐ፡ ዓቢየ፡ ፍሠሐ፡ ወለብሰ፡ አልባሰ፡ ክህነት፡ ወሰፍሐ፡ እዴሁ፡ ወመተሩ፡ ርእሶ፡ ክብርተ፡ ወነሥአ፡ አክሊለ፡ ስምዕ፡ በመንግሥተ፡ ሰማያት፡፡

ሰላም፡ ለክሙ፡ ኤጲስ፡ ቆጶሳት፡ ዘግብጽ፡፡
አባ፡ አብሳዲ፡ ወአላኒቆስ፡ አብያጽ፡፡
እምታምልኩ፡ እብነ፡ ወእምትስግዱ፡ ለዕፅ፡፡
ዘአጥባዕክሙ፡ በረቂጽ፡ እንበለ፡ ተዓቅሮ፡ ወዳኅፅ፡፡
መንገለ፡ መጥባሕት፡ በሊሕ፡ ወእሳት፡ ብቍጽ፡፡

---

man Abbâ Absâdî bore all these tortures patiently, and God raised him up uninjured. Then the governor commanded them to cut off his head with a sword, and when the holy man heard this he rejoiced with an exceeding great joy. And he arrayed himself in priestly apparel, and he stretched out his neck, and they cut off his glorious head, and he received a crown of martyrdom in the kingdom of the heavens:

Salutation to you, O ye bishops of Egypt,
Ye companions Abbâ Absâdî and Alânîḳôs!
Who did not worship stone, and did not bow down to wood,
Who ran gladly without a slip or a stumble
Towards the sharp sword and burning coals of fire.

THE MARTYRDOM OF MERCURIUS.

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ዝንቱ፡ ነገር፡ ዘቅዱስ፡ ወብፁዕ፡ ሰማዕት፡ መርቆርዮስ፡፡ Fol. 109 *a* 2

በመዋዕለ፡ ዴኬዎስ፡ ንጉሠ፡ ሮሜ፡ ተወልዳ፡ ሕፃን፡ ፒሉፓዲር፡ ዘበትርጓሜሁ፡ መርቆሬዎስ፡፡ ወስመ፡ አቡሁ፡ አሮስ፡ ወስመ፡ እምሔዉ፡ ሲደሮስ፡ ወ፪ኤሆሙ፡ ነዓውያነ፡ አራዋት፡፡ ወእምከመ፡ አኀዙ፡ ይወስዱ፡ ለነገሥት፡ ወለመኳንንት፡ ወለመላእክት፡ ወይሁብዎሙ፡ ዓሠበሙ፡፡ ወመጽኡ፡ ፪ገጸ፡ ከልብ፡ እምርኁቅ፡ ብሔር፡ ወበጽሑ፡ ኀበ፡ መሠገርት፡ ወኀሡም፡ ርእየቶሙ፡ ወሠዕርተ፡ ርእሶሙ፡ ከመ፡ ሠዕርተ፡ ፈረስ፡ ወስነኒሆሙ፡ ከመ፡ ስነነ፡ አናብስት፡ ወአዕይንቲሆሙ፡ ከመ፡ እሳት፡ እዳዊሆሙ፡ ወእገሪሆሙ፡ ከመ፡ በትረ፡ ሐፂን፡ ወአጽፋሪ

This is the story of the holy and blessed martyr Mercurius.[1] Fol. 109 *a* 2

In the days of Decius, the Emperor of Rome, was born the child Philopator, which is interpreted Mercurius. And the name of his father was Arôs, and the name of his grandfather was Sîdôrôs, and they were both hunters of wild animals. And when they began to serve (?) kings (or, emperors) and governors and rulers [their chiefs] gave them their wages. And two Dog-faces came from a far country, and they came to the net. Their heads were horrible [to see], and the hair thereof was like unto the manes of horses, and their teeth were like unto the teeth of lions, their eyes were like fire, their hands and feet were like a rod of iron, and

[1] See a brief summary from the Arabic in Butler, *Coptic Churches*, ii, pp. 357–9.

ሆሙ: ከመ: ለፅፋረ: አናብስት:: ወእመከመ: ሰመዓ: አሮስ: ድምፀ: ደል: ወነሠኡ: አስይፍቲሆሙ: ሑሩ: ወጐዩ: ከመ: የአኅዙ: ዘተሠግረ:: ወሶበ: ርእይዎሙ: ለገጸ: ከልብ: ወድቁ: በገጾሙ: ወደነገፀ: ልቦሙ: ወሞቱ: ከመ: አብድንተ: ወአኀዝዎ: ለሲደርስ: አቡሁ: ወበልዕዎ: ለጋሁ:: ወአኀዝዎ: ካዕበ: ለወልዱ: አሮስ: ወረቀዱ: ይብልዕዎ:: ወሰመዑ: ቃለ: እምኀበ: እግዚአብሔር:
Fol.109a3 ዘይብል: አኡ: ገጸ: ከ|ልብ: ሕሮፎስ: ወአርጋኔ: ኅድግዎ: ወሊትብልዕዎ: እስመ: ተወልደ: እመኒሁ: ቅዱስ:: ወኀደግዎ: ሶቤሃ:: ወይቤልዎ: ገጸ: ከልብ: ተንሥእ: አሊቅነ: እመይእዜ: ሊንገብር: እኩየ: በደቤከ: እስመ: እግዚአብሔር: አዘዘነ: ከመ: ሊኅኀሥመ: ላዕሌከ: ተንሥእ: ወሊትፍራህ:: ወተንሠአ: ሶቤሃ: ወነበረ: ወነ ጸሮሙ: ወሪርሃ: ወተኅገሮሙ: ወይቤሎሙ: ክድኑ: ገጸክሙ: እስመ: ሊይክል: ነጽሮ: ገጸየ: ወንዑ: ምስሌየ:

---

their nails were like unto the claws of lions. And when Arôs heard the noise he [and Sîdôrôs] rose up and took their swords, and went and ran to begin to set out their nets. And when they saw the Dog-faces they fell down on their faces, and their hearts quaked, and they became like dead men. And they seized Sîdôrôs, his father, and devoured his body, and then they seized his son Arôs and wanted to eat him. And a voice from God was heard saying unto these
Fol.109a8 Dog-faces, | 'Harôpôs and Argânê, let him alone, and devour him not, for a holy man shall be begotten by him'; and they let him alone straightway. And the Dog-faces said unto him, 'Rise up, O our master. From this time forth we will do thee no harm, for God hath commanded us not to do what is evil to thee. Rise up and be not afraid.' And Arôs rose up forthwith, and he sat and gazed at them, and was afraid. And he said unto them, 'Cover your faces, for I am not able [to bear] the sight of them, and come

ብሔርየ፡ እስመ፡ እግዚአብሔር፡ ገብረ፡ ሰላም፡ ማእከሌየ፡
ወማእከሌክሙ፡፡ ነሥኦሙ፡ ወሖሩ፡ ምስሌሁ፡፡ ወሶበ፡
አልጸቁ፡ ለሀገር፡ ይቤሎሙ፡ ንበሩ፡ ዝየ፡ እስስ፡ ይመሲ፡
ወሶበ፡ ይሬእዩ፡ ሰብአ፡ ሀገር፡ ይቀትሉክሙ፡፡ ወዴቤልዎ፡
ገጸ፡ ከልብ፡ ኦሊቅነ፡ ንሕነሰ፡ ኢንፈርህ፡ ወኢመነሂ፡፡
ወይቤሎሙ፡ ኦፍቁራንየ፡ አንሰ፡ ኢይፈቅድ፡ እግበር፡ እኩየ፡
ወኢለመኑሂ፡፡ ወይቤሎሙ፡ ንበሩ፡ ዝየ፡ እስከ፡ እገብእ፡፡
ሖረ፡ ወበአ፡ ውስተ፡ ሀገሩ፡ ወአኀዘ፡ ይንግራ፡ ለብእሲቱ፡
ወተቤሎ፡ አርምም፡ ኀድገኒ፡ እንግርከ፡ ዘርኢኩ፡ በአ
ዕይንትየ፡ በህልም፡ ዘኮነ፡ ላዕሌከ፡፡ ርኢኩ፡ ገጸ፡ ከልብ፡
ወበልዕዎ፡ ለአቡከ፡ ወአምጻእኮሙ፡ ምስሌከ፡ ወአንበ
ርኮሙ፡ ታሕተ፡ ዳብር፡ ወይእዜኒ፡ ንሠእ፡ ወሀበሙ፡
ዘይበልዑ፡ ወወሀበ|ቶ፡ ኀብስተ፡ ወወይነ፡ ወበለሰ፡ ነሥአ፡ Fol. 109b 1.
ወወሰዳ፡ ሎሙ፡ ወወሀበሙ፡ ወ[በ]ልዑ፡፡ ወአንከሩ፡ ጣዕመ፡
ውእቱ፡ መብልዕ፡ ነሥኦሙ፡ በሌሊት፡ ወአብኦሙ፡ ውስተ፡

---

with me to my country, for God hath made peace between me and you'; and they rose up and went with him. And when they had reached the city, Arôs said unto them, 'Tarry ye here until the evening, for if the men of the city see you they will kill you.' And the Dog-faces said unto him, 'O our master, we are not in the least afraid.' And he said unto them, 'O my beloved, I do not wish to do evil unto any one whatsoever'; and he said unto them, 'Sit ye here until I return.' And Arôs came into the city and told his wife. And she said unto him, 'Be silent, and let me speak unto thee, for I have seen with mine eyes a dream concerning thee. I saw Dog-faces and they devoured thy father. And thou didst bring them with thee and place them under a mountain; rise up now, and give them food to eat.' And she gave him | bread, and wine, and figs, and Fol. 109b 1
he took them and carried them and gave them to the Dog-faces, and they did eat, and they marvelled at the taste of

ቤተ: ወእመጽኀረ: በኡ: ረከብዎ: ለሕፃን: መርቆሬዎስ: ወሰዓመዎ: ርእሶ: ወነበሩ: ምስሌሁ:: ወዓቃቤ: ሰንቀጸ: ሀገር: ሶበ: ርእዮሙ: ለእሙንቱ: ገጸ: ከልብ: ሖረ: ወነገሮ: ለመኰንነ: ሀገር: ወይቤሎ: ኦሮስ: ነዓዊ: ኦመጽአ: ኦራቂተ: ዘኅሡመ: ራእዮሙ:: ወሶበ: ሰመዓ: ዘንተ: ነገረ: መኰንን: ለኦክ: ኀበ: ኦሮስ: ያመጽእዎ: ኀቤሁ: ወኦብጽሕዎ: ለኦሮስ: ኀበ: መኰንን:: ወይቤሎ: መኰንን: ሰማዕነ: ከመ: ኦኅዝከ: ኦራዊተ: ሀበኒ: ኪያሆሙ: ወእሁበከ: ዓለወበከ:: ወይቤሉ: ኦሮስ: ነዓዊ: ሊትክል: ትርእዮሙ: ወተመዓ: መኰንን: ለኦሮስ: ወይቤሎ: በእንተ: ምንት: ትክልኣኒ: ኦራዊተ:: ወይቤሉሙ: ለሠራዊቱ: ንዑ: ንሑር: ውስተ: ቤቱ: ወሖረ: መኰንን: ውስተ: ቤተ: ኦሮስ: ወበኡ: ምስሌሁ: ብዙኀ: ሰብእ: እድ: ወእንስት:: ወሶበ: ርእዮሙ:

---

that food. And Arôs took them by night and brought them into the house, and after they had come they found the boy Mercurius, and they kissed his head, and they abode with him. And when the gate-keeper of the city saw the Dog-faces, he went and told the governor of the city, and he said unto him, 'Arôs the hunter hath brought back some wild beasts, the appearances of which are horrible.' And when the governor heard these words he sent a messenger to Arôs to bring him to him; and the messenger brought Arôs. And the governor said unto him, 'We have heard that thou hast captured [some] wild beasts; give them to me and I will pay thee thy price.' And Arôs the hunter said unto him, 'It is impossible for thee to see them.' And the governor was wroth with Arôs, and he said unto him, 'Wherefore dost thou prevent me from [having] the beasts?' And the governor said unto his soldiers, 'Come, let us go into the house.' And the governor went into the

መሸ"ንን: ለእልክቱ: ገጽ: ከልብ: ወድቀ: በገጹ: ወሞተ:
ወሰብእኒ: ዘመስሌሁ: ፈርሁ: ዓቢየ: ፋርሃተ: ወወደቁ:
ኀቡሎሙ:: ወእውፅእ: እንስትኒ: ዘውስተ: ከርሠን: እመ
ብዝኃ: ፋርሃት:: ወእሙንቱሰ: ገጽ: ከልብ: ነ|በሩ: Fol.109b2
ውስተ: ቤተ: አሮስ: እንተ: ባሕቲቶሙ: ወተሰመዓ:
ዜናሆሙ: በኀበ: ንጉሠ: እመርኁቅ: ብሔር: ወሶበ:
ስመዓ: ንጉሠ: ላእከ: ኀበ: አሮስ: እንዘ: ይብል:
ዘአኀዝክ: አራዊተ: አመጽእኦ: ሊተ:: ወሶበ: ሰመዓ:
አሮስ: ነዓዊ: ነሠአ: ብእሲቶ: ወወልደ: መርቆሬወስሃ:
አግብርቲሁ: ወአዕማቲሁ: ወእልክተኒ: ገጽ: ከልብ:
ምስሌሁ: ሖሩ: ኀበ: ንጉሠ:: ወሶቤሃ: ርእዮሙ: ንጉሠ:
ለእልክቱ: ገጽ: ከልብ: ፈርሃ: ዓቢየ: ፋርሃተ: ወከተሉ:
ዘውስተ: ተዐይኒሁ:: ወይቤሎ: ንጉሠ: ለአሮስ: ነዓዊ:
ለእልክቱ: ገጽ: ከልብ: ሊታመጽኦሙ: ኀቤሃ: ወወሰደሙ:

---

house of Arôs, and many people came with him, both men and women. And when the governor saw these Dog-faces, he fell down on his face and died, and the people also feared with a great fear, and they all fell down likewise, and because of their fear the women brought forth what was in their wombs. And the Dog-faces | abode in the house of Arôs by Fol.109b2 themselves. And the report of them was heard by the king of a far country, and when he heard [it] he sent unto Arôs, saying, 'Thou hast trapped some wild beasts; bring them to me.' And when Arôs the hunter heard [this] he took with him his wife, and his son Mercurius, and his man-servants, and his maid-servants, and these Dog-faces, and they went to the king. And when the king saw these Dog-faces, he feared with a great fear, and all those who were in his following. And the king said unto Arôs the hunter, 'Bring not these Dog-faces into [the palace]'; so he took them into his house. And at that period Arôs did not know Christ,

ኦሮስ: ውስተ: ቤቱ:: ወበውእቱ: መዋዕል: ሊያኦምር: ኦሮስ: ክርስቶስሃ:: ወነጉሠ: ወሀበሙ: ለኦሮስ: ወለእ ልክቱ: ገጸ: ከልብ: ለኤጲስ: ቆጶስ: ወይቤሎ: ኦጥመቀኒ: በስመ: ሊያሱስ: ክርስቶስ: ምስለ: ብእሲተየ: ወወልድየ: መርቆሬዎስ: ወምስለ: ኦግብርትየ: ወኦዕማትየ: ወእልክቱኒ: ገጸ: ከልብ:: ወኤጲስ: ቆጶስ: መሀሮሙ: ሕገ: ክርስቶስ: ወይቤሎሙ: ጹሙ: ፵መዓልተ:: ወኦጥመቆሙ: በሰመ: ኦብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወእመድኀረ: ኦጥመቆ: ሰመየ: ኖኅ: ወሰመያ: ለብእሲቱ: ታቦት: ወሰመየ: ለወልዱ: ፕሉፓዴር: መርቆሬቃስ:: ወሰበ: ኦመጽእዎሙ: ለእልክቱ:
Fol. 109b3 ገጸ: ከ|ልብ: ርእዮ: ኤጲስ: ቆጶስ: ፈርሃ: ወኦዘዘ: ይክድኑ: ገጾሙ: በልብስ: እመኀሠመ: ራእዮሙ: ወኀ ሠመ: ገጾሙ: ወኦጥመቆሙ: በስመ: ኦብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወሰመየ: ለ[ሐ]ሮፎስ: ግልስጣፎሮስ:

---

and the king gave Arôs and these Dog-faces to the bishop. And [Arôs] said unto him, 'Baptize thou me and my wife, and my son Mercurius, and my men-servants, and my maid-servants, and these Dog-faces in the Name of Jesus Christ.' And the bishop taught them the Law of Christ, and said unto them, 'Fast ye for forty days.' And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And after he had baptized Arôs he gave him the name of Noah, and his wife he named Tâbôt, and his son Philopator he named Mercurius. And when he (Arôs-Noah)
Fol. 109b3 brought forward these | Dog-faces, and the bishop saw them, he was afraid, and he ordered them to cover their faces with a cloth, because of their terrible appearance and the horribleness of their faces. And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, and to Harôpôs he gave the name of Geleṣâpôrôs (Christophorus?),

ወሰመዮ: ለአርጋኔ: ማርያነ:: ወንጉሠ: አዕበዮሙ: ለኖኅ: ወለደቂቁ: ወለገጸ: ከልብ: ወአሾነኖሙ: ላዕለ: ብዙኅ: አህጉር:: ወአዘዘ: ንጉሠ: ለኖኅ: ወይቤሎ: አጽንዖሙ: ለእልክቱ: ገጸ: ከልብ: ወሶበ: ነሐውር: ውስተ: ፀብዕ: ይርድኡነ: ወይስብርዎሙ: ለፀርነ:: ወንጉሠ: ነበረ: ውስተ: ሀገር: ወፈነዎ: ለኖኅ: ወእልክቱኒ: ገጸ: ከልብ: ምስለ: ብዙኅ: ሰብእ: ወሠራዊት:: ወሐሩ: ርኁቀ: ብሔረ: ከመ: ይቅትልዎ: ለካልእ: ንጉሠ: ከመ: ይነሥኡ: ሀገሮ:: ወኅደገሙ: ኖኅ: ለእልክቱ: ገጸ: ከልብ: ማእከለ: ሠራዊት: ወነሠአ: ምስለሁ: ፲ሰብአ: ዒይነ: ወሐሩ: ከመ: ይርአዩ: ፀረ: ወእሙንቱኒ: መጽኡ: ከመ: ይርአይዎሙ: ለእልክቱ: ወተራከቡ: በፋኖት: ገጸ: በገጽ: መዒወወ: ለኖኅ: ወወሰድዎ: ኀበ: ንጉሠ:: ወይቤሎ: ንጉሠ: ለኖኅ: አንተኑ: መጻእከ: ከመ: ታጥፍአ: ብሔርየ::

---

and to Argânê the name of Mâryâna. And the king magnified Noah, and his son, and the Dog-faces, and made them governors over many cities. And the king commanded Noah and said unto him, 'Make bold these Dog-faces, and when we go into battle, let them help us and break in pieces our enemies.' And the king sat down in the city, and sent forth Noah and these Dog-faces with a host of men and soldiers, and they departed to a far country in order to kill another king and to capture his city. And Noah left these Dog-faces among the soldiers, and he took with him eight spies and departed to spy upon the enemy. Now the enemy came out to spy upon them, and the two sets of spies met face to face on the road; and the spies of the enemy made Noah a prisoner, and carried him to the king. And the king said unto Noah, 'Hast thou come to destroy my country?' And the king commanded them to cast him into prison, saying,

ወአዘዘ: ይዳይው: ቤተ: ሞቅሕ:: ወይቤ: ንጉሠ: በጊዜ:
Fol. 110a1 ጽባሕ: ሀቡ: ለሠጋሁ: ለእንበ|ሳ: ወለአራቂት:: ወይቤሎ:
ለኖኅ: ዓቃቤ: ቤተ: ሞቅሕ: ጌሠመ: ይሁቡ: ለሠጋከ:
ለአራዊት: ይብልዑ:: ወሶበ: ሰምዓ: ዘንተ: ነገረ: በከየ:
ወይቤ: መኑ: ይነግሮሙ: ለእኁወየ: ገጸ: ከልብ: ወይ
ቤሎሙ: ንዑ: ርእዩ: ቢጸክሙ: ዘከመ: ይሁብ: ለሠጋሁ:
ለአራዊት: ይብልዑ:: ቆመ: ኖኅ: ወጸለየ: ወሰአለ: ወይቤ:
እግዚእየ: ኢየሱስ: ክርስቶስ: እንሰ: ኢይፈርሀ: ሞተ:
በእንተ: ስምከ: አላ: ከመ: ኢያማስኑ: ለሠጋየ: አራዊት::
ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወሖረ: ኀቡ: አል[ክ]ቱ:
ገጸ: ከልብ: ወይቤሎሙ: ሑሩ: ኀቤ: ቢጸክሙ: ኖኅ:
ውስተ: ቤተ: ሞቅሕ: ወአድኀንዎ: እስመ: ይፈርሀ: የሀቡ:
ለሠጋሁ: ለአራዊት: ይብልዑ: እስመ: ኖሁ: ወሀበክሙ:

Fol. 110a1 'Give his body to the lions | and [the other] wild beasts to-morrow morning.' And the keeper of the prison said unto Noah, 'To-morrow thy body is to be given to the beasts to devour.' And when Noah heard these words he wept and he said, 'Who is there that will tell my brethren the Dog-faces, saying, "Come ye, and see how the body of your companion (or, friend) is to be given to the wild beasts for them to devour [it]?"' And Noah stood up and prayed, and made supplication, saying, 'O my Lord Jesus Christ, I am not afraid of death because of Thy Name, but let not the wild beasts befoul my body.' And Michael the archangel came down, and flew to those Dog-faces, and said unto them, 'Get ye to your friend Noah [who is] in prison, and deliver him, for he is afraid because they are going to give his body to the beasts that they may devour [it]. For behold, God hath given you strength in your hearts in the greatest degree.' And when the Dog-faces heard this they departed to the city. And when they came

እግዚአብሔር: ከመ: ቀደሚ: ጽንዓተ: ልብክሙ:: ወሶበ:
ሰምዑ: ዘንተ: ሐሩ: ለሀገር:: ወሶበ: ቦኡ: ውስተ: ሀገር:
ርእይዎሙ: ሠራዊተ: ነጉሠ: ወሰብእ: ሀገር: ወድቁ:
በገጾሙ: ወእምብዝኃ: ፍርሃት: ሞቱ: ብዙኃን: እምውስ
ቴቶሙ: ወእንስትኒ: ኀደጋ: ጸቂቶን: ወእንስትኒ: ወውፅእ:
ዘውስተ: ከርሠን:: ወይቤ: ንጉሠ: ለወዓልያኒሁ: አመ
ጽእዎሙ: ለእንበሳ: ወለአራዊት: ከመ: ይብልዕዎሙ:
ለእልክቱ: ገጸ: ከልብ:: ወሶበ: ርእይዎሙ: ገጸ: ከልብ:| ለእንበሳ: ወለአራዊት: ወአፀሐሱ: በእጸዊሆሙ: እስከ: Fol. 110a2
ይበጽሕ: ፀበለ: እገሪሆሙ: ላዕለ: ወአኀዝዎሙ: ለእንበሳ:
ወላአራዊት: ወመተርዎሙ: ለሠጋሆሙ: ወወገርዎሙ: ላዕለ:
ወሊፈቀደ: እግዚአብሔር: ያብልዖሙ: ለሠጋ: በድን: በእንተ:
ጥምቀት:: ወሰበሩ: ቤተ: ሞቅሕ: ወአውፅእዎ: ለቢጾሙ:
ኖኅ: እምቤተ: ሞቅሕ:: ወፈርሃ: ንጉሠ: ወቆመ: ላዕለ:

---

into the city, and the soldiers of the king, and the men of the city saw them, they fell down on their faces, and because of their very great fear many of them died; and some women gave birth to their babes, and others brought forth untimely fruit from their wombs. And the king said unto his officers, 'Bring out the lions and the [other] wild beasts so that they may devour these Dog-faces.' And when the Dog-faces saw | the lions, and the [other] wild beasts, Fol. 110a2
they beat the ground with their hands until the dust of their feet ascended, and they seized the lions and the [other] wild beasts, and rent their bodies and tossed them away, but God did not wish to let them eat the flesh of dead bodies because of the baptism [which they had received]. Then the Dog-faces broke open the prison and brought out their friend Noah from it. And the king was afraid, and he stood upon the roof of his house and said unto Noah, 'Destroy not our city,

ጠፈረ: ቤቱ: ወይቤሎ: ለኖኅ: ሊታማስን: ሀገረነ: ኦገብረ: ክርስቶስ: ወሊትቀየመነ:: ወይቤሎ: ንጉሠ: ለኖኅ: ክድን: ገጸሙ: ለእልክቱ: ገጽ: ከልብ: እስከ: ይገብእ: ልብየ: ወእትኀገር: ምስሌከ:: ወጸለየ: ላዕሌሆሙ: ኖኅ: ወዓ ተሰሙ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ወከደነ: ገጸመ:: ወይቤሎ: ንጉሠ: ለኖኅ: ኦብእሲ: እግዚአብሔር: ክፍለ: መንግሠትየ: ለከ: እሁብ: ውበየ: ኀምስቱ: አዋልድ: ወእሁበከ: አሐተ: እመኒሆነ: ትኩንከ: ብእሲት:: ወይቤሎ: ኖኅ: ለንጉሠ: እንሰ: ሊይፈቅድ: ወለተከ: ወክፍለ: መንግሠትከ: ዘእንበለ: ብሔርየ: ብሔረ: ክርስ ቲያን: ወኀደገ: ብሔረ: ንጉሠ: ወሐረ: እመሀየ:: ወሶበ: ገብኡ: ሠራዊተ: ኖኅ: ገብኡ: ኅበ: ንጉሠሙ: ወይቤልዎ: ተፄወዎ: ኖኅ: ወጠፍኡ: እልክቱ: ገጽ: ከልብ:: ወሰሚዖ:
Fol. 110 a 3 ንጉሠ: ተፈሠሐ: | በእንተ: ጥፍአቶሙ: ለገጸ: ከልብ:

O servant of Christ, and take not vengeance upon us.' And the king said unto Noah, 'Cover the faces of these Dog-faces, so that my senses may return to me, and I can speak to thee.' And Noah prayed over them, and made the Sign of the Cross over them in the Name of the Father, and of the Son, and of the Holy Ghost, and he covered their faces. And the king said unto Noah, 'O man of God, a share of my kingdom is thine, I give it unto thee. I have five daughters, and I will give thee one of them to wife.' And Noah said unto the king, 'I desire neither thy daughter nor a share in thy kingdom; I only want my country, the country of the Christians.' And he left the country of the king, and departed from it. And when the soldiers who were with Noah returned to their king, they said unto him, 'Noah has been made a prisoner, and these Dog-faces have been destroyed.' When the king heard
Fol. 110 a 3 this he rejoiced | at the destruction of the Dog-faces. And

ወፈቀደ: ንጉሠ: ያውስብ: ብእሲተ: ኖኅ:: ወሰሚዖ: ፀሐፅው: እመአግብርቲሁ: ለኖኅ: ሐረ: ወነገራ: ለብእሲተ: ኖኅ: ወይቤላ: እግዝእትየ: ዮም: አመጸእኩ: ለኪ: ፀተ: ነገረ: ኀሡማተ: ፀበእንተ: ቅትለተ: ምትኪ: ሰማዕኩ: በቤተ: ንጉሠ: ወፀበእንተ: ዘይፈቅድ: ንጉሠ: ይንሣእኪ:: ወትቤሎ: አወልዶየ: ሠናየ: ገበርኪ: እግዚአብሔር: ይበርክ: ላዕሌኪ:: ወትቤሎ: አንሰ: እፈቅድ: እትገኀሠ: እምዝየ: ተፈቅዱኑ: ትመጸእ: ምስሌየ: አው: አልበ:: ወይቤላ: እግዚእትየ: እመጽእ: ምስሌኪ: ወወሀበቶ: ንስቲተ: ወርቀ:: ወትቤሎ: ሀብ: ለዓቃቤ: አንቀጽ:: ወነሠአት: ወልዳ: ምስሌሃ: መርቆሬዎስሃ: ወሐፅወኒ: ወወፅአት: በሌሊት: ወሐረት: እመብሔር: ለብሔር: እስከ: ትበጽሕ: ብሔረ: ሮሚ: ወነበረት:: ወገብአ: ኖኅ: ምስ[ለ]: እሉ: ገጸ:

---

the king wished to marry the wife of Noah, and a certain eunuch among the servants of Noah went and told the wife of Noah, and he said unto her, 'My lady, this day I bring unto thee two pieces of frightful news. The one concerneth the murder of thy husband, which I heard in the house of the king, and the other concerneth the wish which the king hath to take thee to wife.' And she said unto him, 'O my son, thou hast behaved nobly; may God bless thee!' And she said unto him, 'I want to escape from this place; art thou able to come with me? Yea or nay?' And the eunuch said unto her, 'My lady, I am coming with thee.' And she gave him a little gold, and said unto him, 'Give [this] to the gate-keeper.' And she took her son Mercurius with her, and the eunuch also, and she went out by night, and she passed from country to country until she arrived in the country of Rome, and she sat down [there]. And Noah returned with these Dog-faces, and he passed through the Aramî country.

ከልብ: ውኃለፈ: እንተ: ብሔረ: አረሚ:: ወእሙንቱኒ: ገጸ: ከልብ: ፬እመኒሆሙ: ዘስሙ: ግልስጣፎሮስ: ኮነ: ሰማዕተ: ወካልኡ: ማርያነ: ፈለሰ:: ወገብአ: ኖኅ: ብሔሮ: ወአ ዘዞሙ: ንጉሠ: ለሠራዊቱ: ሊይነግርዎ: ለኖኅ: ወሊይ
Fol. 110b 1 በልዎ: ፈቀደ: ንጉሠ: ይንሣእ: ብእሲተኽ:: | ወመሰሎ: ለንጉሠ: ዘመጽኡ: እልክቱ: ገጸ: ከልብ: ምስሌሁ: አዕበዮ: ወወህቦ: ብዙኃ: ንዋየ:: ወይቤሎ: ንጉሠ: ለኖኅ: ሊትኅዝን: አነ: እፈኑ: ኀቡ: ሀለወት: ብእሲትኽ: ወአ መጽእ: ለኽ:: ወኖኅ: በእንተ: ብእሲቱ: ወወልዱ: መር ቆሬዎስ: ዮኃዝን: ዓቢየ: ኀዘነ: ወወትረ: የሐውር: ኀበ: ሊጺስ: ቆጽስ: ወይትናዘዝ: በኀቤሁ:: ወይቤሎ: ኖኅ: ለሊጺስ: ቆጽስ: ኦአቡየ: ኪሎ: ጊዜ: በዕለተ: ተዝካረ: ሚካሌል: በህልመ: እሬኢ: እንዘ: ያመጽኡ: ሊተ: ኅብስተ: ልብስ: ኅቡነ: ወወይነ: በጽዋዕ:: ወይቤሎ: ሊጺስ:

And one of the Dog-faces, whose name was Gelesṭâpôrôs, became a martyr, and Maryâna the other left the country, and Noah returned to his native land [alone]. And the king commanded his soldiers not to talk to him, and not to tell
Fol. 110b 1 him, 'The king wanted thy wife.' | Now the king thought that these Dog-faces had returned with Noah, and he magnified him, and gave him much money, and said unto him, 'Grieve not, I will send to the place where thy wife is, and will bring her back to thee.' And Noah was grieved exceedingly about [the absence of] his wife and his son Mercurius, and he used to go continually to the bishop and seek to obtain consolation from him. And Noah said unto the bishop, 'O my father, at every hour of the day I remember Michael as I saw him in a dream when they brought me bread in a folded cloth and wine in a cup.' And the bishop said unto Noah, 'There is an explanation of this matter. Thy wife

ቆጸስ: ለኖኅ: ፋካሬሁ: ለዝ: ፩ነገር: ወመሰላ: ለብእሲትክ: ዘሞትክ: በበዓለ: ሚካኤል: ትሁብ: በእንቲአክ: መበዓ: ወቀሮበነ:: ወእግዚአብሔር: ዘይክል: ኵሎ: ይደመርክ: ምስሌሃ:: ወፈቀደ: ንጉሠ: ይትቃተል: ምስለ: ንጉሠ: ሮሜ: ዎሐረ: ንጉሠ: ወተቃተለ: ምስሌሁ: ወሠራዊተ: ንጉሠ: ሮሜ: ቈወውዎ: ለኖኅ: ወወሰዱዎ: ኀበ: ንጉሠሮሜ:: ወይቤሎ: ንጉሠ: ሮሜ: ለኖኅ: ለንተኑ: መጻእከ: ተጥፋእ: ብሔረነ: በሉይ: ኀይልከ: መጽእከ: ትባእ: ሀገረነ:: ወይቤሎ: ኖኅ: ለንጉሠ: ሮሜ: አልብየ: ኀይል: ዘእንበለ: ኀይለ: ክርስቶ|ስ:: ወይቤሎ: ንጉሠ: Fol. 110b 2
ሮሜ: ለኖኅ: ክርስቶስሃ: ተለመርኑ:: ወይቤሎ: ኖኅ: ለንጉሠ: ትካት: ሊየለመሮ: ወይእዜሰ: አእመሮ:: ወይቤሎ: ንጉሠ: ሮቱዓ: ተግገር:: ወይቤሎ: ኖኅ: ለንጉሠ: ትካት: አረማይ: ወነዓዊ: አራዊት: አነ:: ወሊየሱስ: ክርስቶስ: በመሕረቱ: ረሰየኒ: ክርስቲያናዊ:: ወሶበ: ርእዮ:

---

imagined that thou wast dead, and on each festival of Michael she presenteth on thy behalf gifts and an offering. God, Who is able to do everything, shall unite thee to her.' And the king wished to do battle with the king of Rome, and he went and fought against him, and the soldiers of the king of Rome made Noah a prisoner, and they carried him to the king of Rome. And the king of Rome said unto Noah, 'Hast thou come to destroy our kingdom? By what power of thine didst thou come to our city?' And Noah said unto the king of Rome, 'I have no power except the power of Christ.' | And Fol. 110b 2
the king of Rome said unto Noah, 'Dost thou know Christ?' And Noah said unto the king, 'Formerly I knew Him not, but now I know Him.' And the king said unto him, 'Dost thou speak the truth?' And Noah said unto him, 'Formerly I was an Aramâi and a hunter of wild animals, but Jesus

ንጉሥ፡ ለኖኅ፡ ጽንዓተ፡ ሃይማኖቱ፡ በሊየሱስ፡ ክርስቶስ፡
መሐሮ፡ ወወሀበ፡ ፫፻መስተፅዕኖነ፡ አፍራስ፡ ይኩንዎ፡
ሠራዊተ፡፡ ወበዕለተ፡ ሰንበት፡ ቦአ፡ ኖኅ፡ ውስተ፡ ቤተ፡
ክርስቲያን፡ ወአሜሃ፡ ሀለወት፡ ብእሲቱ፡ ውስተ፡ ቤተ፡
ክርስቲያን፡፡ ወርአየቶ፡ ለምታ፡ ኖኅ፡ ወትቤ፡ በልባ፡ ዝኩኑ፡
እንጋ፡ ምትየ፡ ወሚመ፡ ካልእ፡ ዘይመስሎ፡፡ ወትቤሎን፡
ለአንስት፡ ዝብእሲ፡ መሸንን፡ ዘብሔርክሙኑ፡፡ ወይቤላ፡
አንስት፡ አልቦ፡ ፀራዊ፡ ወይፀብዕ፡ ብሔረነ፡ ወይትቃተል፡
ምስለ፡ ሠራዊተ፡ ንጉሥ፡ ዒወውዎ፡ ወነሥእዎ፡ ወወሰድዎ፡
ኅበ፡ ንጉሠሙ፡ ወእግዚአብሔር፡ ገብረ፡ ምሕረተ፡ ውስተ፡
ልበ፡ ንጉሥ፡ ወመሀሮ፡ ለኖኅ፡፡ ወወፅአ፡ እምቤተ፡
ክርስቲያን፡ ወቦአ፡ ውስተ፡ ሐይመቱ፡ ወኮነ፡ ማኅደራ፡
ለብእሲቱ፡ ቅሩበ፡ ማኅደረ፡ ኖኅ፡፡ ወአለበሰቶ፡ ልብሰ፡
Fol. 110 b 3 ቅድወ፡ ለመርቆሬዎስ፡ ወአቅነተቶ፡ ቅ|ኖተ፡ ወርቅ፡ ወትቤሎ፡

Christ in His mercy hath made me a Christian.' And when the king saw the strength of his belief in Jesus Christ, he had pity upon him, and he gave him five hundred mounted horsemen as his troop. And on the day of the Sabbath Noah came into the church, and his wife who was at the time in the church saw her husband Noah, and she said in her heart, 'Is this indeed my husband, or is it some one else who is like him?' And she said unto the wife of the governor, 'Doth he belong to your country?' And she said unto her, 'By no means. He is an enemy who waged war against our country. He fought against the king's soldiers, and they made him prisoner, and took him and carried him to their king. God put mercy into the heart of the king, and he had pity on Noah.' And Noah went out of the church and came into his tent, and the abode of his wife was nigh unto Noah's abode. And she dressed Mercurius in fine apparel, and she
Fol. 110 b 3 girded him with a | belt of gold, and she said unto him,

ተፀዓን: ላዕለ: ዝንቱ: ፈረስ: ዘመሸ"ንን:: ወይቤላ: ለእሙ: መንትዝ:: ወትቤሎ: እመክመ: ርእየከ: ይሬስየከ: ወዓ ሊሁ:: ወሶበ: ሰምዓ: ዘንተ: መርቆሬወስ: በከየ: ወይቤላ: ለእሙ: እፎ: ሊኮነ: በመዋዕለ: አቡየ: ዝነገር: እመተፈ ሣሕኩ: እመአዕበየኒ: ወእመአክበረኒ:: ወትቤሎ: አወ ልድየ: እግዚአብሔር: ዘይክል: ኵሎ: እመኀቤሁ: ያስብረከ: ከመ: አቡከ:: ወሖረ: ሕፃን: መርቆሬወስ: ወተፅዕነ: ደቦ: ፈረሰ: መሸ"ንን: ጸርኑ: ላዕሌሁ: ሐራ:: ወይቤልዎ: ረድ:: ወይቤሎሙ: መሸ"ንን: ለሐራሁ: ኀደግዎ: ይመጻእ: ኀቤሃ:: ወይቤሎ: መሸ"ንን: ለሕፃን: መርቆሬወስ: ምንተ: ትፈቅድ:: ወይቤሎ: አነ: እፈቅድ: እኩን: ሐራከ:: ወእሙ: ለመርቆሬወስ: መጽአት: ድኅሬሁ: ወይቤላ: መሸ"ንን: ዝንቱ: ሕፃን: ወልድኪኑ:: ወትቤሎ: እወ:

'Ride this horse of the governor.'[1] And he said unto his mother, 'What is this?' And she said unto him, 'If the governor should happen to see thee he will make thee one of his body-guard.' And when Mercurius heard this he wept, and he said unto his mother, 'Alas, this manner of thing never happened to me in the days of my father, when I enjoyed myself, and people magnified me and paid honour unto me.' And his mother said unto him, 'O my son, God, Who is able to do all things of Himself, shall bless thee as He blessed thy father.' And the boy Mercurius went and mounted the governor's horse. And the soldiers cried out to him saying, 'Dismount.' And the governor said unto his soldiers, 'Let him alone and let him come hither.' And the governor said unto the boy Mercurius, 'What dost thou want?' And Mercurius said unto him, 'I want to be a soldier of thine.' And the mother of Mercurius came behind him, and the governor said unto her, 'Is this boy thy son?'

[1] The governor was Noah.

ወልድየ:: ወይቤላ: እመዝኩኑ: ብሔር: አንቲ:: ወትቤሎ: ብሔርየሰ: ብሔረ: ፋርስ:: ወይቤላ: መኑ: ስምኪ: ወትቤሎ: ታበት:: ወይቤላ: መኑ: ስመ: ዝንቱ: ወልድኪ: ወትቤሎ: ቀደማይ: ስሙ: ፕሱፐዴር፤ ወእመድኅረ: ተጠመቀ:
Fol. 111 a 1 ሰመይዎ: መርቆሬዎስ:: ወእመድኅረ: ሰማዒ: ዘንቱ: ኖ|ኅ: ነሥአ: ለሕፃን: መርቆሬዎስ: ወልዱ: ሐቀፎ: ወሰዓሞ: ገጾ: ወበከየ: ወይቤሎ: አንተኑ: ወልድየ:: ወይቤላ: እንቲኑ: እመ: መርቆሬዎስ: ብእሲትየ:: ወአእሙቶ: ለእ ግዚአብሔር: ዘአስተራከበ: ምስለ: ብእሲቱ: ወወልዱ: መርቆሬዎስ:: ወሰበ: ሰምዓ: ንጉሠ: ደኬዎስ: አእሙቶ: ለእግዚአብሔር: ወአንከረ:: ወንጉሠ: ደኬዎስ: ጸውዖ: ለኖኅ: ወለመርቆሬዎስ: ወልዱ: ወወሀቦ: ብዙኃ: ንዋየ: ወረሰዮ: ለኖኅ: መልዕልተ: ኵሉ: ሠራዊቱ: ወነበረ: ኖኅ:

And she said, 'Yea, [he is] my son.' And he said unto her, 'Art thou a native of this country?' And she said unto him, 'My country is the country of Persia.' And he said unto her, 'What is thy name?' And she said unto him, 'Tâbôt.' And he said unto her, 'What is the name of this thy son?' And she said unto him, 'Formerly his name was Philopator, but when he was baptized [the bishop] gave him
Fol. 111 a 1 the name of Mercurius.' After Noah | heard this he took up the boy, his son Mercurius, and he hugged him and kissed his face, and wept, and said unto him, 'Art thou my son?' And Noah said unto the woman, 'Art thou the mother of Mercurius, my wife?' And he gave thanks unto God because he had found his wife and his son Mercurius. And when the Emperor Decius heard [this] he gave thanks unto God and marvelled. And the Emperor Decius called Noah and Mercurius his son, and he gave him much money, and he appointed Noah to be over all his army. And Noah sat down for a few days, and died, and the Emperor Decius gave

ኀደጠ: መዋዕለ: ወሞተ:: ወነገሠ: ደኬዎስ: ወሀበ: ለመርቅሬዎስ: ርስተ: አቡሁ:: ወእመደኀረ: ኀደጥ: መዋዕል: ለእከ: ነገሠ: አራሙ: ወይቤሎ: ለደኬዎስ: እፈቅደአ: እፃበዕከ: ወእትቃተል: ምስሌከ:: ወይቤሎ: ደኬዎስ: ለላእክ: ይኩን:: ወጸውዖ: ደኬዎስ: ለመርቆሬዎስ: ወይቤሎ: ነሣእ: ሠራዊተ: ወተቃተለ: ምስለ: ነገሠ: አራሙ:: ወመርቆሬዎስ: ምስለ: ሠራዊቱ: ተዓየነ: ወሖረ: መድረ: አራሙ:: ወነገሠ: አራሙ: ምስለ: ሠራዊቱ: ተዓየነ: ወተናጸሩ: በበይናቲሆሙ:: ወለእከ: ኀበ: ነገሠ: አራሙ: መርቆሬዎስ: እንዘ: ይብል: ጌሠመአ: ነትቃተል: ወወዓሉ:: ወመስየ: ወኖመ: መርቆሬዎስ: ምስለ: ሰራዊቱ: ወአ|ስተርአዮ: ለመርቆሬዎስ: በህልመ: ገብርኤል: መለ Fol. 111a2
አከ: እግዚአብሔር: ወወሀቦ: ሰይፈ: ወይቤሎ ነሣእ: ወሀበከ: እግዚአብሔር: ኀይለ: ወጌሠመ: ትመውዖሙ:

Mercurius the inheritance of his father. And after a few days the king of Arâm sent a messenger unto Decius, saying, 'I wish to fight thee and to do battle with thee'; and Decius said unto him, 'So let it be.' And Decius called Mercurius, and said unto him, 'Take troops and [go and] fight the king of Arâm.' And Mercurius mustered his troops and departed to the land of Arâm. And the king of Arâm mustered his troops, and the two armies were drawn up facing each other. And Mercurius sent a message unto the king of Arâm, saying, 'To-morrow we will do battle.' And they passed the day, and the night came, and Mercurius and his soldiers slept. And Gabriel, the angel of God, appeared | unto Mercurius in Fol. 111a2
a dream, and he gave him a sword and said unto him, 'Take it. God hath given unto thee power, and to-morrow thou shalt conquer thine enemy.' And the angel Gabriel said unto Mercurius, 'The Emperor Decius hath forsaken the

ለፀርከ:: ወይቤሎ: መለአክ: ገብርኤል: ለመርቆሬወስ: ደኬወስ: ንጉሠ: ኀደገ: ሕገ: ክርስቲያነ: ወሰገደ: ለጣዖት: ወያቤሎ: ለመርቆሬወስ: ዕቀብ: ሃይማኖት: ክርስቶስ: ዘተመሀርከ: እመኀበ: አቡከ:: ወነቂሆ: መርቆሬወስ: ኀዘነ: ጲቢየ: ኀዘነ: ወመጽኡ: መኳንንት: ይናዝዝወ: ወርእይወ: እንዘ: ይቴክዝ: ጲቢየ: ትካዘ: ወይቤልወ: ኦሊቅነ: ለእመ: ያቴክዘከ: ቀትል: አላ: ንሕነ: ንተቃተል: ሃየንቴከ:: ወይቤሎሙ: መርቆሬወስ: በኀበ: ፀብዕሰ: ንሕነ: ንመውዕ: ሊትፋርሁ: ወለንሰ: እቴክዝ: በእንተ: ደኬወስ: ንጉሠ: እስመ: ኀደገ: ሃይማኖተ: ክርስቶስ: ወሰገደ: ለጣዖት:: ወሶበ: ሰምዑ: ዘንተ: ነገረ: ኀዘኑ: መኳንንተ: በእንቲአሁ: ወወፅኡ: ለቀትል: ይትቃተሉ:: ወአስተርአዮ: መልአከ: እግዚአብሔር: ለመርቆሬወስ: ወወሀቦ: አሎንተ: አስይፍተ: ወይቤሎ: እግዚአብሔር:

Christian Religion, and he worshippeth idols'; and he said unto Mercurius, 'Keep the faith of Christ which thou didst learn from thy father'; and Mercurius awoke. And he was sorrowful with a great sorrow, and the officers comforted him, for they saw that he was suffering great tribulation, and they said unto him, 'O our master, surely the war doth not cause thee sorrow? If it doth we will fight for thee.' And Mercurius said unto them, 'In so far as the war is concerned we shall conquer; fear not. But I am grieved on account of Decius the Emperor, for he hath forsaken the faith of Christ and he worshippeth idols.' And when they had heard these words the officers were sorry for him; and they went out to the battle and fought. And the angel of the Lord appeared unto Mercurius and gave him these swords, and he said unto him, 'God hath given [these] unto thee, and thou shalt fight with them, and multitudes shall

ወሀበከ፡ ተቃተሉ፡ ወብዙኃን፡ ሞቱ፡ እምአራም፡ ወመሮቆ
ሬዎስ፡ ብዙኃነ፡ ቀተለ፡ እስከ፡ ይጠብቅ፡ እዴሁ፡ ምስለ፡
ሰይፍ፡ እምደመ፡ ሰብእ፡ ወዘረዎሙ፡፡ ወገብአ፡ ብሔር፡
ወንጉሥ፡ ደኬዎስ፡ ሰምዓ፡ ከመ፡ መርቆሬዎስ፡ ሞዓ፡ ፀሮ፡
ወፈነወ፡ ሎቱ፡ ብዙ|ኃ፡ ንዋየ፡ ወሰሚዖ፡ መርቆሬዎስ፡ Fol. 111 a 3
ከመ፡ ደኬዎስ፡ ሰገደ፡ ለጣዖት፡ አግብአ፡ ሎቱ፡ ንዋዮ፡
ወመርቆሬዎስ፡ ሶበ፡ ቀርበ፡ ውስተ፡ ሀገር፡ ረከበሙ፡
አብድንተ፡ ዘቀተሎሙ፡ ደኬዎስ፡ በእንተ፡ ክርስቶስ፡፡ ወወረደ፡
መርቆሬዎስ፡ እምላዕለ፡ ፈረሱ፡ ኀዘነ፡ ወበከየ፡ ወደግመ፡
ኢተፅዕነ፡ ደበ፡ ፈረሱ፡ ወዓበየ፡ በዊዓ፡ ቤተ፡ ንጉሥ፡ ወሐረ፡
ቤተ፡፡ ወይቤሎ፡ ንጉሥ፡ ነዓ፡ ንግረኒ፡ ዘኮነ፡ ላዕሌከ፡
በውስተ፡ ፀብዕ፡፡ ወይቤሎ፡ መርቆሬዎስ፡ አንሰ፡ ደከምኩ፡
በውስተ፡ ፀብዕ፡ ወኢይክል፡ መጺአ፡ ወኃደገ፡ አልባሲሁ፡
ወለብሰ፡ ሠቀ፡ ቆመ፡ ወጸለየ፡ ለእግዚአብሔር፡ ወይቤ፡

---

die through their mouths (i.e. edges).' And Mercurius slew so many men in battle that his hand stuck to [the handle of] the sword through the blood of the men whom he slew. And Mercurius returned to his country, and when the Emperor Decius heard that Mercurius had vanquished the enemy, he sent unto him very many | gifts and possessions; but Mer- Fol. 111 a 3
curius, having heard that Decius had worshipped idols, sent back to him his gifts and possessions. And when Mercurius had drawn nigh to the city, he found the dead bodies of those whom Decius had slain for Christ's sake. And Mercurius got down from his horse, and he was sorrowful and wept; and he never mounted his horse again, and he refused to enter the Emperor's palace and departed to his own house. And the Emperor said unto him, 'Come, tell me what hath happened unto thee in the war.' And Mercurius said unto him, 'I am exhausted by the war, and am unable to come.' And Mercurius put off his garb [of a soldier], and put on

እግዚኦ: ኢድኅነኒ: እምሰጊድ: ለጣዖት:: ወበሳኒታ: ፀውዖ: ንጉሠ: ወይቤሎ: እስመ: ሕሙም: አነ: ኢይክል: መጽአ፤ ወይቤ: ንጉሠ: ኅድግዎ:: ወነበረ: መዓልተ: ይጸውም: ወይጼሊ: ወይቤ: ኢድኅነኒ: እግዚኦ: እመት ምይነቱ: ለሰይጣን:: ወደግመ: ለእከ: ንጉሠ: ኅበ: መርቆሬወስ: ወሖረ: ኅቤሁ: ወይቤሎ: ንጉሠ: ለመርቆሬ ወስ: በእንተ: ምንተ: ኢመጸእከ: ኅቤከ: ከመ: ትንግረኒ: ዘኮነ: በውስተ: ፀብዕ:: ወይቤሎ: መርቆሬወስ: አንሰ: ኢኮንኩ: ሕሙመ:: ወይቤሎ: ንጉሠ: ዳኬወስ: ለመርቆ ሬወስ: ለምንት: ዘወሀብኩከ: ንዋየ: ዓበይከ:: ወይቤሎ:
Fol.111 b1 መርቆሬወስ: ለንጉሠ: ትካት: | አንተ: ታፈቅሮ: ለክርስቶስ: ወይእዜሰ: ኀደጎ: ለእግዚእነ: ኢየሱስ: ክርስቶስ: ወኢይፈ ቅድ: ንዋየከ:: ወይቤሎ: መርቆሬወስ: ለንጉሠ: አነ: ቀዳሚ: ኮንኩ: ሐራከ: ወእሁብስ: ከማከ: አልበሰ:

---

sackcloth. And he stood up and prayed to God, saying, 'O Lord, deliver thou me from the worship of idols.' And the Emperor summoned him a second time, and Mercurius said unto him, 'I am suffering from fever and I cannot come'; and the Emperor said, 'Let him alone.' And Mercurius continued to fast daily and to pray, and he said, 'Deliver Thou me, O Lord, from the wiles of Satan.' And again the Emperor sent to Mercurius, and he went to him, and the Emperor said unto him, 'For what reason didst thou not come to me and report what happened in the war?' And Mercurius said unto him, 'I was unable to do so having fever.' And the Emperor Decius said unto Mercurius, 'Why hast thou rejected the gifts which I gave thee?' And Mer-
Fol.111 b1 curius said unto the Emperor, 'In days of old | thou didst love Christ, but now thou hast forsaken our Lord Jesus Christ; I do not wish for thy gifts and possessions.' And he said

መንግሠትየ: (*sic*) ወእነ: ይእዜ: ገብሩ: ለኢየሱስ: ክርስቶስ: ወመጽአ: ኢየሱስ: በትሕትና: ወተመዓ: ንጉሠ: ወመከረ: በልቡ: ወይቤ: ኢይረክብ: ዘይፀብዕ: ፀርየ:: ወይቤ: ንጉሠ: ለሠራዊቱ: ጠፍአ: ልቡ: ለመርቆሬወስ: እስከ: ይመክር: ሰሙነ: ዕለተ:: ወእምድኅረ: ሰሙነ: ዕለት: አምጽእዎ: ኀቤሁ:: ወይቤሎ: ንጉሠ: ለመርቆሬወስ: ገብአኑ: ልብከ:: ወይቤሎ: መርቆሬወስ: ለንጉሠ: እመንፅስየ: እስከ: ይእዜ: ኢኀደጉ: ክርስቶስሃ: ወእንተ: ንጉሠ: ትካት: አመ: ተፈቅሮ: ለክርስቶስ: ሀለወከ: ልብ: ወይእዜኒ: ዓበድከ: ወኀደጎ: ለክርስቶስ:: ወተመይ: ንጉሠ: ለመርቆሬወስ: ወአዘዘ: ከመ: ይሰድዎ: ቤተ: ሞቅሕ:: ወተከዘ: ንጉሠ: በእንተ: መርቆሬወስ: ወበእንተ: ላህዩ: ወዘይመውዕ: ፀሮ:: ወእምድኅረ: ሠሉስ: መዋዕል: ለአከ: ንጉሠ: ያምጽእዎ: ኀቤሁ: ወአመጽአዎ: ኀቤሁ::

---

unto the Emperor, 'Formerly I was thy soldier, and I wore, like thyself, the uniform of thy kingdom; but now I am a servant of Jesus Christ, and Jesus came in humility.' And the Emperor was wroth, and he took council within himself, saying, 'I cannot find any to fight against mine enemies [like him].' And the Emperor said unto his soldiers, 'Mercurius hath lost his senses; let him alone for eight days that he may meditate'; and after eight days they brought Mercurius before him. And the Emperor said unto Mercurius, 'Have thy senses returned unto thee?' And Mercurius said unto the Emperor, 'From my youth up even unto this day I have never forsaken Christ, and in days of old thou thyself, O Emperor, didst love Christ, and thou wast a man of understanding; but now thou hast become a fool, for thou hast forsaken Christ.' And the Emperor was wroth with Mercurius, and he commanded them to carry him to the prison.

ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: ሊተማስን: ሳህየከ: ለንሰ: ሊይመሕረከ:: ወይቤሎ: መርቆሬዎስ: ለንጉሠ: ይቤ: እግዚአብሔር: በወንጌል: ሊትፍርህዎሙ: እመእለ:
Fol. 111 b 2 ይቀትሉክሙ: ለጋክሙ: ፍርህዎሰ: ዘይ|ክል: ነፍሰሂ: ወለሠጋኒ:: ወእዘዘ: ንጉሠ: ይዝብጥዎ: በሰውጥ: እስከ: ይትመተር: ለጋሁ: ወይውኅዝ: ደሙ: ውስተ: ምድር:: ወይቤሎ: ንጉሠ: ለመርቶሬዎስ: ይኄይሰከኑ: ዝ: ወወ ሰድዎ: ውስተ: ቤተ: ሞቅሕ: ወእሰርዎ: እደዊሁ: ወእገሪሁ: ወመንፈቀ: ሌሊት: ቆመ: ወጸለየ: ወይቤ: እግዚእየ: ሊየሱስ: ክርስቶስ: ኀድግ: ሊተ: ኃጢአትየ: ወእጽንዓኒ: እስከ: እመውት: በእዳተ: ስምከ: ወደመረኒ: ምስለ: ቅዱሳን: ወሰማዕት:: ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወእስተርአየ: በቤተ: ሞቅሕ:: ወይቤሎ:

And the Emperor was sad about Mercurius, for his person was goodly and he had conquered his enemies. And after three days the Emperor sent a message for them to bring him before him, and they brought him before him. And the Emperor said unto Mercurius, 'Destroy not thy goodly person; I shall not have pity upon thee.' And Mercurius said unto the Emperor, 'The Lord saith in the Gospel, "Fear ye not those who can destroy your bodies, but fear him who can destroy
Fol. 111 b 2 both soul and body."'[1] And the Emperor commanded them to beat him with whips until his flesh was cut to pieces and his blood poured down on the ground. And the Emperor said unto Mercurius, 'Art thou able to get the better of this?' And they cast him into prison, and bound him hand and foot. And at midnight he stood up and prayed, and said, 'O my Lord Jesus Christ, forgive me my sins, and give me strength to endure even unto death for Thy Name's sake,

[1] Matt. x. 28; Luke xii. 5.

ወሀበከ: እግዚአብሔር: ኃይለ: ወደመረከ: ምስለ: ሰማዕት:: ወጌሠመ: ትከውን: ሰማዕተ:: ወሶሉ: ዘያበውዕ: መሠዋዕተ: ወዕጣነ: ወቍርባነ: በእንተ: ስምከ: ቅዱስ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወሶሉ: ዘይሁብ: ለነዳይ: ወለምስኪን: ወለእንግዳ: በእንተ: ስምከ: ቅዱስ: እግዚአብሔር: ይሰሪ: ሎቱ: ኃጢአቶ: ወይጽሕፍ: ለስማቲሁ: ውስተ: መጽሐፈ: ሕይወት:: ወይኅዝዘሙ: ለሙቁሐን: ወያሀሄኒ: ሎሙ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወዘሐነፀ: መርበቡለ: በእንተ: ስምከ፤ ይጽሕፍ: ስሞ: ውስተ: መጽሐፈ: ሕይወት: ወይዴሞሮ: ምስለ: አብርሃም: ይስሐቅ: ወያዕቆብ: በመንግሠተ: ሰማያት:: ወይቤሎ: መልአከ: እግዚአብሔር: ለመርቆሬዎስ: | ኃይለ: እግዚአ Fol. 111 b 3
ብሔር: ምስሌከ፤ ወዘንተ: እመድኅረ: ይቤ: ሉረ: መልአከ:

---

and make me to company with the saints and martyrs.' And Michael the archangel came down, and appeared unto him in person, and said unto him, 'God hath given strength unto thee, and hath made thee a companion of the martyrs, and to-morrow thou shalt become a martyr. And God shall forgive the sins of every one who shall bring sacrifices and incense and offerings in thy holy name. And God shall forgive the sins of every man who shall give alms to the poor and the needy and the stranger in thy holy name, and shall write his name in the Book of Life. And God shall forgive the sins of [every man] who shall comfort the afflicted and do good unto them [in thy holy name]. And God shall write in the Book of Life the name of him that shall build a martyrium in thy name, and shall make him to be a companion of Abraham, Isaac, and Jacob in the kingdom of the heavens.' And the angel of the Lord said unto Mercurius, | 'The might of God is with thee'; and having said Fol. 111 b 3

እግዚአብሔር: እመኔሁ:: ወሰቤሃ: ተፈትሐ: መዋቅሕተ: ሐፂን: እመእደዊሁ: ወእግሪሁ:: ቆመ: መርቆሬዎስ: ወሰአለ: ወሰብሐ: ለእግዚአብሔር: ወበሰኒታ: አዘዘ: ንጉሠ: ያምጽእዎ: ለመርቆሬዎስ: ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: መሐር: ላህየከ: ወይቤሎ: መርቆሬዎስ: ሓዲግ: አንተኒ: ሰጊደ: ለጣዖት: ወመሐር: ነፍሰከ:: ወተመጺ: ንጉሠ: ላዕለ: መርቆሬዎስ: ወይቤሎሙ: ለሐራሁ: ንሠእዎ: ወምትርዎ: ርእሶ:: ወመተርዎ: ርእሶ: አመ: ፳ወ፭ለኅዳር:: ወነበረ: ዳኬዎስ: ንጉሠ: ኅዳጠ: መዋዕለ: ወሐመ: እስከ: ዕፂያት: ይወፅእ: እመ ለፀጋሁ:: ወወፅአ: ልሳኑ: እመአፈሁ: ወሞተ: እኩየ: ሞተ:: ወነግሠ: ህየንቲሁ: ኡልያኖስ: ዘይሰግድ: ለጣዖት: ወይእኅዞሙ: ለካህናት: ወለደያቆናት: ወለክርስቲያን:

---

this the angel of the Lord departed from him. And straightway the fetters of iron on his hands and feet were loosed, and Mercurius stood up, and prayed and blessed God. And on the following day the Emperor commanded them to bring Mercurius [before him], and he said unto him, 'Spare thy goodly person.' And Mercurius said unto him, 'Forsake thou the worship of idols, and spare thyself.' And the Emperor was wroth with Mercurius, and he said unto his soldiers, 'Take him away and cut off his head.' And they cut off his head on the twenty-fifth day of the month of Hadâr. And the Emperor Decius remained a few days, and fell sick of a disease in which at length worms crawled out from his body, and his tongue protruded from his mouth, and he died an evil death.

And there reigned in his stead Julian, who was a worshipper of idols. And he seized the priests, and the deacons, and the Christians, and if they refused to worship idols he cut off

ወለእመ: ዓበዩ: ሰጊደ: ለጣዖት: ይመትር: ክሳዳሙ::
ወአምጽአ: ንጉሠ: ፪ኤጲስ: ቆጶሳተ: ለ፬ስሙ: ባስልዮስ:
ወስመ: ካልኡ: ጎርጎርዮስ: ወአኃው: ፪ሆሙ: ወጠቢባን:
እሙንቱ: በሕገ: ክርስቶስ:: ወይቤሎሙ: ኡ|ልያኖስ: ንዑ: Fol. 112 a1
ንስግድ: ለጣዖት: ወይቤልዎ: ኤጲስ: ቆጶሳት: ኦንጉሠ:
ንሕነሰ: ኢንስግድ: ዘእንበለ: ለኢየሱስ: ክርስቶስ፤ ወተምዓ:
ንጉሠ: ወአዘዘ: ይሰድዎሙ: ቤተ: ሞቅሕ:: ወበሳኒታ:
አዘዘ: ንጉሠ: ያምጽኡ: ኤጲስ: ቆጶሳተ: ወይቤሎ:
ንጉሠ: ኡልያኖስ: ለባሰልዮስ: ኦጽሕመ: ጠሊ: አይቴ:
ኃደጎ: ለአምላክከ: ወልዳ: ፀራቢ:: ወይቤሎ: ባስልዮስ:
ኃዳግዎ: ይፅርብ: ሣፁናተ: መቃብሪሆሙ: ለሰማዕት::
ወይቤሎ: ንጉሠ: ዑቅ: ለነፍስከ: አንሰ: እትዔገሠከ:
በእንተ: ዘልህቁ: ምስሌከ:: ወይእዜኒ: ተማከር: ለሊከ:
በልብከ: እስከ: አገብእ: እምፀብዕ: ወእምድኅረ: ገባእኩ:
ለእመ: ኢሰገድከ: ለጣዖት: እመትር: ክሳዳከ:: ወይቤሎ:

---

their heads. And the Emperor Julian brought two bishops, one of whom was called Bâsilyôs (Basil) and the other Gôrgôryôs (Gregory), and they were brothers, and were learned in the Law of Christ, and he said unto them, | 'Come, Fol. 112 a1 let us worship idols.' And the bishops said unto him, 'O Emperor, we only worship Jesus Christ'; and the Emperor was wroth with them, and he commanded them to be cast into prison. And on the following day the Emperor Julian commanded them to bring the bishops before him, and he said unto Basil, 'O goat's beard, where didst thou leave thy God, the Son of the carpenter?' And Basil said unto him, 'I left Him making coffins in which to bury the martyrs.' And the Emperor said unto him, 'Take heed to thyself. I only bear with thee because I grew up with thee. And now, take counsel with thine own heart until I return from the war; and if after I have returned thou

ባስልዮስ: ለንጉሠ: ኡልያኖስ: ሐዊረክ: ፀብዓ: ለእመ: ገበዕክ: ሊተሠገወ: ክርስቶስ: እማርያም:: ወተመጻ: ንጉሠ: ወአዘዘ: ይደይወሙ: ቤተ: ሞቅሕ: ወይቤ: ዕቀብወሙ: እስክ: እገብእ: እመፀብዕ: ወሐረ: ይትቃተል:: ወነበሩ: ባስልዮስ: ወጎርጎርዮስ: ውስተ: ቤተ: ሞቅሕ: በጸምዕ: ወበጸሎት:: ወውስተ: ውእቱ: ቤተ: ሞቅሕ: ሀለወት: ንስቲት: ቤተ: [ክ]ርስቲያን:: ወሶበ: መስየ: በሉ:
Fol. 112a2 ቤተ: ክርስቲያን: ወጸለዩ:: ወእንዘ: ይጸልዩ: ባስል|ዮስ: ወጎርጎርዮስ: ርእዩ: ውስተ: ዓምድ: ሠዕለ: ቅዱስ: መር ቆሬዎስ: ወይቤሎ: ባስልዮስ: መርቆሬዎስ: መርቆሬዎስ: አማኅፀነ: ነፍሰነ: ኀቤክ: ወኀበ: እግዚአብሔር: ከመ: ትቅትሎ: ለኡልያኖስ: በውስተ: ፀብዕ:: ወሖሩ: ሊጹስ: ቆጽሶት: ወኖሙ: ወአስተ[ረ]አዮ: ለባስልዮስ: በህልመ: መርቆሬዎስ: እንዘ: ይብል: ቀተልክዎ: ለኡልያኖስ: መመ

---

wilt not worship idols, I will cut off thy head.' And Basil said unto the Emperor, 'Julian, if thou returnest from the war on which thou art departing, then Christ never took upon Himself flesh from Mary.' And the Emperor was wroth, and he commanded them to cast the bishops into prison, and he said, 'Guard them very carefully until I return from the war'; and he went and was slain. And Basil and Gregory remained in prison fasting and praying. And there was in the prison a little church, and when the evening came they would go into the church and pray. And whilst Basil |
Fol. 112a2 and Gregory were praying they saw on the pillar a picture of Saint Mercurius. And Basil said unto him, 'Mercurius, Mercurius, in sure confidence and trust we rely upon thee and God to slay Julian in the war.' And the bishops went out from the church, and they fell asleep. And Mercurius appeared to Basil in a dream, saying, 'I have slain Julian the Apostate.' And Basil woke Gregory and told him what

ዕላይ:: ወአንቅሆ: ባስልዮስ: ለጎርጎርዮስ: ወነገሮ: ዘርእየ:
በህልም:: ትንሥኡ: ወሐሩ: ቤት: ክርስቲያን:: ወሶበ: በኡ:
ቤተ: ክርስቲያን: ርእዩ: ሠዕለ: መሮቅሬዎስ: ወኵኖተ:
ውስተ: እዴሁ: ዘምሉዕ: ዳመ:: ወይቤሎ: ባስልዮስ:
ለመርቆ|ሬዎ[ስ:] ቀተልከኑ: ለኡልያኖስ: መምዕላይ: Fol. 112a3
ወዝኩ: ሠዕል: አፅነነ: ርእሶ:: ወሶበ: ርእዩ: ኤጲስ: ቆጶሳት:
ተፈሠሑ: ወባረክዎ: ለእግዚአብሔር:: አመ: የሐውር:
ውስተ: ፀብዕ: መርቆሬዎስ: ቀተሎ: ለኡልያኖስ: መም
ዕላይ:: ወሶበ: ወግዖ: ወድቀ: እምላዕለ: ፈረሱ: ወኡል
ያኖስ: ነሠአ: ሐመዳ: እምድር: ወዘረወ: ላዕለ: ወሞተ:
እኩየ: ሞተ:: ወጋብኡ: ሠራዊቱ: ወአንገሡ: ህየንቲሁ:
አኖሬዎስሃ: መራቀሬ: ሃይማኖተ: ክርስቶስ: ወሐነፀ:
አብያተ: ክርስቲያናት: ወአጽንዖሙ: በሀገረ: ሮሜ: በስመ:
መርቆሬዎስ: ወአስተርአየ: ብዙኃ: ተአምራት: እምይእቲ:
ቤተ: ክርስቲያን::

---

he had seen in a dream. And they rose up and went into the church, and when they had come into the church they looked at the picture of Mercurius, and saw that the spear in his hand was full of blood. And Basil said unto Mercurius, | 'Hast thou slain Julian the Apostate?' And the picture Fol. 112a3 nodded its head. And when the bishops saw [this] they rejoiced, and they blessed God because Mercurius had gone to the war and slain Julian the Apostate. Now when Julian was smitten he fell from his horse, and he took some dust off the ground and threw it up in the air; and he died an evil death. And the soldiers returned and made Honorius, the lover of the faith of Christ, king in his stead. And he built churches and established [shrines] in the city of Rome in the name of Mercurius. And many miracles were made manifest in that church.

ORIENTAL MSS., NOS. 6806 A, 6780, AND 6800

I. Oriental MS., No. 6806 A, contains four very much mutilated leaves, which probably belong to Oriental 7022 or a manuscript resembling it. When complete the text supplied the continuation of the conversation between Chrysostom and the Emperor Arcadius, and described the building of a shrine to Raphael, and a miracle wrought by the archangel. The first part of the Encomium is printed on pp. 526–34. The most complete fragments of text read:

Fol. 1 *a*. ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϣⲉⲣⲡ̄ ⲥⲱⲗⲛ̄ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁ ⲥⲕⲟⲡⲟⲥ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲣⲁⲫⲁⲏⲗ· ⲙⲛ̄ ⲧⲉⲕⲙⲏⲧⲉⲓⲱⲧ ⲡⲉⲧ ⲣⲱϣⲉ ⲉ ⲡⲉⲓ ⲣⲱⲃ ⲡⲁⲓ· Ⲡⲉϫⲁⲓ ⲇⲉ ⲛⲁϥ ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉϥ ⲧⲟⲟⲧⲕ̄ ⲣⲙ̄ ⲣⲱⲃ ⲙⲙⲁ ⲉⲛⲁⲛⲟⲩϥ· ⲉⲕⲛⲁⲁⲣⲭⲉⲓ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲩⲥⲛⲉ ⲉ ⲡⲛ̄ⲧ ⲁϥⲁⲣⲭⲉⲓ ⲉ̄ ⲣⲱⲃ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲁⲣⲉ̄ϫⲟⲕⲉ̄ ⲉ̄ ⲃⲟⲗ· ⲗⲟⲓⲡⲟⲛ ⲙ̄ⲡⲣ̄ϫⲟⲟⲥ ⲉ ⲣⲁⲥⲧⲉ· ⲛⲉ̄ ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲁⲛ·

Fol. 1 *b*. ⲛ̄ⲧⲟⲕ ⲥⲁⲣ ⲁⲕϫⲟⲟⲥ ⲙⲛ̄ ⲧⲉⲕ ⲧⲁⲡⲣⲟ ⲛ̄ⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲙⲓⲧⲛ̄ ⲛⲉⲕⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲁⲓⲛⲁⲓⲟⲥ ⲥⲙⲉⲥⲟⲙ ⲉⲙⲁⲁⲧⲉ· ⲛ̄ⲣⲟⲩⲟ̄ ⲉ ⲣⲉⲛⲧⲃⲁ ⲙ̄ ⲙⲛⲛⲩⲉ ⲉⲛⲁⲩⲱⲟⲩ :—Ⲛⲧⲟⲕ ⲥⲁⲣ ⲡⲉⲛⲧ ⲁⲕϫⲟⲟⲥ· ⲉ ⲁⲓⲧⲉⲓ ⲁⲩⲱ ⲧⲉⲧⲛⲁϫⲓ· ⲛ̄ ⲧⲉⲣⲉ ⲓϫⲉ ⲛⲁⲓ ⲉ ⲉⲓⲱⲗⲛⲗ· ⲁⲩⲥⲙⲛ ⲩⲱⲡⲉ ⲱⲁ ⲣⲟⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲡⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲥⲗⲱⲥⲥⲟⲥⲟⲙⲱⲛ ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲕ ⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲓ·

Fol. 2 *a*. ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲣⲁⲫⲁⲏⲗ· ⲥⲉⲡⲏ ⲇⲉ ⲙⲁⲣⲉ̄ⲣⲭⲉⲓ ⲛ̄ ⲕⲱⲧ· ⲁⲛⲟⲕ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲁⲓϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲣⲧⲟⲟⲧⲉ ⲇⲉ ⲙ̄ ⲡⲉ̄ⲣⲁⲥⲧⲉ

ⲁⲩⲣϣⲟⲣⲡ ⲁⲩⲉⲓ ϣⲁ ⲣⲟⲓ ⲛ̄ⲥⲓ ⲡ̄ⲣⲣⲟ ⲙ̄ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲣⲕⲁⲓⲟⲥ· ⲁⲩⲧⲣⲉ ⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲙⲁ ⲉⲧ ⲟⲩⲛⲁⲕⲁ ⲧⲥⲙ̄ⲧⲉ ⲛ̄ ⲣⲛⲧ̄ⲩ ⲙ̄ ⲡ ⲡⲧⲟⲡⲟⲥ· ⲁⲧⲱ ⲡⲉϫⲁⲓ ⲛⲁⲩ ϫⲉ ⲁⲕⲁⲓⲧⲉⲓ ⲁⲕⲥⲓ ⲁⲕⲧⲱϩⲙ̄ ⲁⲧⲟⲧⲱⲛ ⲛⲁⲕ· ⲁⲕϣⲙⲉ ⲁⲕⲥⲓⲙⲉ· ⲁⲧⲱ ⲙ̄ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲟⲩ▨·

Fol. 2 *b*. ϣⲁⲛⲣⲧⲛⲩ· ⲁⲩⲕⲱⲣϣ̄ ⲉ ⲧⲁ ⲙⲡ̄ⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ· ⲉ ⲧⲣⲁ ϣⲩⲛⲗ· ⲉϫⲙ̄ ⲡϣⲏⲣⲉ ϣⲛⲓ· ⲁⲧⲱ ⲛ̄ⲧⲉⲁⲩⲟⲩ ⲁ ⲡⲁⲁⲓⲱⲟⲩⲟⲩ ⲉⲧ ⲣⲙ̄ ⲡϣⲏⲣⲉ ϣⲛⲓ ⲱϣ ⲉ ⲣⲟⲗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ϯⲧⲁⲣⲕⲟ ⲙⲙⲟⲕ ⲱ ⲓⲱⲁⲛⲛⲓⲥ ⲛ̄ ⲧⲥⲟⲩ ⲙ̄ ⲡ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲣⲁⲫⲁⲛⲗ· ⲡⲁⲓ ⲉⲧ ⲙⲟⲟⲩⲉ ⲣⲙ̄ ⲧⲉⲧⲛ̄ⲙⲛⲧⲉ· ⲡⲁⲓ ⲉⲧⲉⲧⲛ̄ⲁⲟⲩⲱϣ ⲉ ⲕⲱⲧ ⲛ̄ ⲟⲩⲧⲟⲡⲟⲥ ⲉ ⲡⲉⲣⲣⲁⲛ· ⲙ̄ⲡ̄ⲣ ⲧⲁⲕⲟ[ⲓ] ⲣⲁⲟⲛ ⲙ̄ ⲡⲁ ⲟⲩⲃⲉⲓϣ· ⲛ̄ⲧⲉⲩⲟⲩ ϫⲉ·

Fol. 3 *a*. ⲛ̄ ⲧⲉⲣ ⲥ̄ⲛⲁⲩ ⲉ̄ ⲡⲉⲛⲧ ⲁⲩϣⲱⲡⲉ· ⲁⲩⲁⲁⲣⲉ ⲣⲁⲧⲩ̄ ⲁⲩⲉϣⲗⲟⲩⲗⲁⲓ ⲉ ⲣⲟⲗ ⲣⲙ̄ ⲟⲩⲟⲥ ⲛ̄ ⲥⲙⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲕⲁⲥ ⲁⲕⲉⲓ ⲉ ⲧⲉⲛⲡⲟⲗⲓⲥ ⲣⲁⲫⲁⲛⲗ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲙ̄ ⲡⲣⲁϣⲉ· ⲙⲙ̄ ⲡⲧⲉⲗⲛⲗ ⲡϣⲟⲣϣⲟⲩ ⲛ̄ ⲧⲙⲛ̄ⲧⲣϣⲙⲉ ⲧⲛⲣⲥ̄· ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲡⲁϫⲉⲗⲉ *(sic)* ⲉⲧ ⲛ̄ ⲧⲡⲉ: ⲱ ⲛⲁⲓⲁⲁⲧ ⲁⲛⲟⲕ ⲉⲧⲙⲉⲛⲓⲟⲥ· ϫⲉ ⲁ ⲛⲁⲃⲁⲗ ⲛⲁⲧ ⲉ ⲛⲉⲕⲥⲟⲙ· ⲙⲙ̄ ⲛⲉⲕϣⲡⲛⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲕⲥⲙⲁⲁⲁⲧ ⲱ ⲡⲗⲓⲧⲟⲩⲣ[ⲟⲥ] ⲉⲧ ⲥⲙⲁⲁⲁⲧ·

Fol. 3 *b*. ϫⲉ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲛ̄ ⲧⲙⲛ̄ⲧϣⲁⲛⲣⲧⲛⲩ· Ⲁⲛⲟⲕ ϫⲉ ⲣⲱⲟⲩⲧ ⲉⲧⲙⲉⲛⲓⲟⲥ ⲙⲙ̄ ⲙⲁⲣⲕⲉⲗⲗⲓⲟⲥ ⲙⲙ̄ ⲑⲉⲃⲁⲟⲥⲓⲟⲥ ⲛⲁϣⲏⲣⲉ ⲛ̄ⲧⲛ̄ⲛⲁⲣ ⲡⲃⲱⲗ ⲁⲛ ⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲉⲕⲛⲓ ϣⲁ ⲉⲛⲉⲩ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲛⲓⲟⲩ: ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁⲩⲥⲱ ⲉⲧⲁⲓⲁⲕⲟⲛⲉⲓ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲁⲫⲁⲛⲗ· ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲛⲓⲟⲩ· ⲡⲃⲉⲕⲉ ϫⲉ ⲛ̄ⲧⲁ ⲡⲣⲣⲟ ⲧⲁⲁϥ ⲛⲁϥ· ⲁⲩⲧⲁⲁϥ ⲙ̄ ⲙⲛ̄ⲧⲙⲁ ⲛ̄ ⲛ̄ⲣⲙⲕⲉ· ⲛⲉⲁ[ϥ]ϯ ⲥⲁⲣ ⲛⲁϥ ⲛ̄▨ⲟⲩ ⲛ̄ⲙⲟ ⲛ̄[ⲛⲟⲙⲓⲥ]ⲙⲁ ⲣⲁ ⲡⲃ▨·

Fol. 4 *a*. ⲁⲛⲣⲁⲥⲓⲁⲍⲉ ⲙ̄ⲙⲟϥ ⲧⲁ ⲙⲡ̄ⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ·

ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ· ⲁⲓⲛⲟⲩϫⲕ̅ ⲙ̅ ⲡⲙⲟⲟⲩ ⲙ̅ ⲡⲧⲃ̅ⲃⲟ· ⲁⲓϩⲁⲅⲓⲁⲍⲉ ⲙ̅ⲙⲟϥ:—ϯⲛⲁϫⲱ ⲇⲉ ⲟⲛ ⲉ ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧ̅ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲛ̅ⲕⲉ ⲛⲟϭ ⲛ ϣⲡⲏⲣⲉ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲛⲉⲓⲣⲉ ⲇⲉ ⲟⲛ ⲙ̅ ⲡϫⲁⲓⲉⲓⲕ ⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲛⲉⲩⲛ̅ ⲕⲟⲩⲓ ⲇⲉ ⲛ̅ ⲗⲩⲙⲛⲏ ϩⲙ̅ ⲡⲥⲁ ⲛ̅ ⲉⲓⲉⲃⲧ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲣⲉ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲙⲛ̅ ⲛ̅ϫⲁⲧϥⲉ ⲛϩⲏⲧⲥ̅ ⲛ̅ ⲧⲉⲩϣⲏ ϫⲉ ⲡⲉⲥⲙⲟⲟⲩ ϩⲟⲗϭ̅· ⲛⲉⲩⲛ̅ ϩⲉⲛⲙⲟ[ⲟⲩⲓ] ⲇⲉ ϩⲙ̅ ⲡⲧⲟ[ⲟⲩ ⲉⲧ ⲙ̅]ⲙⲁⲩ· ⲛⲉⲩⲛⲏⲩ ⲇⲉ ⲉ ⲡⲉⲥⲏⲧ ϩⲓ ⲡⲧⲟⲟⲩ ⲛ̅ϭⲓ ⲙⲙⲟⲩⲓ· ⲛⲉⲧⲉ ϣⲁⲩϭⲛ̅ⲧⲟⲩ ⲇⲉ ⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲙⲛ̅ ⲛ̅ ⲧⲃ̅ⲛⲟⲟⲩⲉ ϣⲁⲩⲙⲟⲟⲩⲧⲟⲩ:—ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣ ⲛ̅ϩⲁⲅⲓⲁⲍⲉ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲁⲓⲧⲣⲉ ⲩϫⲓ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲉ ⲡⲙⲟⲟⲩ ⲡⲉ ⲙ̅ ⲡⲧⲃ̅ⲃⲟ· ⲁⲩⲛⲟϫϥ̅ ⲉ ⲧⲗⲩⲙⲛⲏ ⲙⲙⲟⲟⲩ· ϩⲛ̅ ⲧⲡⲁϣⲉ ⲇⲉ ⲛ̅ ⲧⲉⲩϣⲏ ⲉⲧ ⲛⲏⲩ· ⲉⲓⲥ ϣⲟⲙⲛ̅ⲧ̅ ⲙ̅ⲙⲟⲩⲓ ⲙⲛ̅

Fol. 4 *b*. ⲙⲛ̅ ⲡⲉϥⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲛⲉ ⲁ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲉⲩⲥⲉⲃⲏⲥ ⲧⲁⲙⲓⲟ̅ ⲙ ⲡⲗⲩⲙⲏⲛ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ϩⲛ̅ ⲟⲩⲛⲟⲩⲃ ⲉϥⲥⲟⲧⲡ̅:—ⲁϥⲧⲟϭⲥϥ̅ ⲛ̅ⲱ̅ⲛⲉ ⲙ̅ⲙⲉ· ⲁⲩⲱ ⲁϥⲡⲏⲥⲥⲉ ⲙⲙⲟϥ ⲙ̅ ⲡϩⲟⲧ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉ[ⲑ]ⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: [about ten lines wanting] ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁⲫⲁⲏⲗ· ⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲉϩ ⲡⲉϥϩⲏⲧ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲉⲓϣⲁⲛϥⲓⲟⲩⲁϩ ⲛ̅ⲛⲉⲓ ⲕⲩⲙⲓⲗⲓⲟⲛ ⲛ̅ϫⲓⲟⲩⲉ̅· ⲧⲉϥϯⲙⲏ ⲛⲁⲣⲱϣⲉ ⲉ ⲣⲟⲓ ϣⲁⲛⲧⲁⲙⲟⲩ:—ϩⲣⲁⲫⲁⲏⲗ ⲇⲉ ϩⲱⲱϥ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲛϥ̅ⲛⲁϫⲛⲟⲩⲓ ⲁⲛ ϩⲁ ⲡⲉⲓ ϩⲱⲃ· ⲉⲛⲉϥⲛⲁϫⲛⲟⲩⲓ ⲣⲱ ⲡⲉ· ⲛⲉϥⲛⲁϫⲓ ⲡⲃⲉⲕⲉ ⲡⲉ· ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁ ⲧⲱⲃⲓⲁⲥ ⲧⲁⲁϥ ⲛⲁϥ· ⲕⲁⲓ ⲅⲁⲣ [ⲙⲡ]ⲉ ϥⲱⲡ ⲛ̅ⲛⲉ ⲣⲱ ⲛ̅ϭⲓ [ϩⲣⲁⲫⲁⲏ]ⲗ· ⲉ ⲃⲟⲗ·

II. Oriental MS., No. 6780, consists of 18 vellum leaves, stained and yellow, measuring $11\frac{3}{4}$ in. in height and 10 in. in width. Each page is filled with two columns of writing, with 25 or 26 lines to the column. The pagination runs from ⲙ̅ⲍ̅–ⲍ̅ⲃ̅, and from ⲟ̅ⲑ̅–ⲡ̅ⲉ̅. The manuscript contains:

1. Fragments of an Encomium on the Archangel Gabriel by Celestinus, Archbishop of Rome. Fol. 1 *a*.

2. Encomium by Theophilus, Archbishop of Alexandria, on the Assumption of Mary Theotokos. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ϭⲓ ⲡⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲓ̈ⲱⲧ ⲉⲧ ⲧⲁⲏⲩ· ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡⲁ ⲑⲉⲱⲫⲓⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲛⲟϭ ⲙ̄ ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲛ̄ⲧⲁϥⲧⲁⲩⲟϥ ⲇⲉ ⲉ ⲧⲛ̄ϫⲥ̄ ⲧⲏⲣⲛ̄ ⲧⲉⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣ[ⲓⲁ]· ⲧⲣϥ̄ϫⲡⲉ ⲡ[ⲛⲟⲩ]ⲧⲉ· ϩⲛ̄ ⲟⲩⲙ[illegible]ⲁⲩ ⲉⲡ[illegible]ⲟⲥ ⲇⲉ ⲛ̄ ⲥⲟⲩ ⲙⲛ̄ⲧⲁⲥⲉ ⲙ̄ ⲙⲉⲥⲟⲩⲣⲉ· ⲉⲧⲉⲥⲁⲛⲁⲗⲓⲙⲯⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁⲩϫⲓⲧⲥ̄ ⲉ ϩⲣⲁⲓ̈ ⲉⲙⲡⲏⲩⲉ ⲛ̄ ϩⲏⲧϥ̄· Ⲁϥϣⲁϫⲉ ⲇⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ϩⲃ̄ⲣⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲏⲏϩ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲁϥⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭⲥ̄ ⲉ ⲧⲃⲉ ⲑⲉⲓⲕⲱⲛ ⲛ̄ ⲧⲛ̄ϫⲥ̄ ⲧⲏⲣⲛ̄ ⲧⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ· ⲉⲥⲥⲏϩ ⲉⲩⲡⲟϭⲉ ⲛ̄ϣⲉ ⲛ̄ ϩⲟⲩⲛ· ⲉⲩⲁⲡⲟⲑⲩⲕⲏ· ⲁϥϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲛⲟϭ ⲙ̄ ⲙⲛ̄ⲧⲉⲃⲓ̈ⲏⲛ ⲙ̄ ⲡⲣⲱⲙⲉ· ϩⲛ̄ ⲟⲩⲉⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁⲙⲏⲛ· ϥ̄ⲑ̄· Fol. 7 *b*.

The Colophon (Fol. 17 *b*) states that the manuscript was copied by John, the son of Colluthus, and was finished on the fourth day of the month Paremhot (Pharmuthe) in the 695th year of the Era of Diocletian, i. e. A. D. 979, which in this manuscript is equated with A. H. 360, i. e. A. D. 970. ⲉⲅⲱ ⲓⲱⲁⲛⲛⲟⲩ ⲉⲗⲁ̄ⲭ̄ ⲡⲣⲥ̄ⲃⲩⲧⲉⲣⲟⲩ ⲩ̄ⲓ̄ⲉ̄ ⲕⲟⲗⲗⲟⲑⲟⲥ· ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲙⲉⲣⲕⲟⲩⲣⲓ̈ⲟⲩⲥ ⲟⲓ̈ⲕⲱⲛⲟⲙⲟⲩ ⲧⲟⲩ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲩ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲡⲟⲥ ⲡⲣⲉ(?)ⲥⲃⲓⲉⲟⲥ ⲉⲩⲭ°/ⲟ· ⲉⲅⲣⲁⲫⲏⲙⲏⲛⲏ ⲡⲁⲣⲙ̄ϩⲟⲧ ⲇ. ⲛ̄ⲇⲓⲕⲇⲓⲟⲛⲟⲥ ⲁⲡⲟ ⲇⲓⲟⲕⲗⲏ ⲭ̄ϥ̄ ⲉⲧⲟⲩⲥ ⲧ̄ⲍ̄· The copying of the manuscript and its binding were paid for by the God-loving brother Sisinnius, the son of the blessed Philip (?), the shipmaster (ⲛⲁⲩⲕⲗⲓⲣⲟⲥ). ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ ⲥⲟⲛ ⲥⲓⲥⲓⲛⲛⲓⲟⲥ ⲡϣⲏⲣⲉ ⲙ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲫⲓ̄ⲗⲡ̄ (?), who gave it to the library of the church of the holy Archangel Gabriel in Esnâ, in Upper Egypt.

The text of the fragment of the Encomium on the Archangel Gabriel supplies a part of the continuation of the text printed on pp. 300–20, and reads:

нахе· Ауω пехас нас хе аксотωнт̄ ω пωнре Fol. 1 *a*
ωнн· ауω̄ωβ̄ хе ⲙ̄ⲡⲁⲓ па хс̄· Пехас нас хе· ⲙ̄ⲍ
анок пе гаврінл парχаггелос пет ернк е
пн̄топос· анок пент аїєі ωа рок· аїталсок р̄ⲙ̄
пекωωпе· анок он пⲛ̄т̄ анорк̄· е тапро ⲙ̄
пеотрюн· ауω п̄ тер ⲧ̄хе наі ауалларте п̄ тн̄сіх·
ауталоу ⲉⲭⲙ̄ псої ⲙ̄ пноті· ауω ⲙ̄ⲡе пноті
ло ечхωрⲙ̄ ра роч ωант ⲧ̄ⲡⲧ̄ⲧ̄ е рогн е пто-
пос ⲙ̄ парχаггелос ет отааь гаврінл· ере
п[ⲙ̄]ннωе тнр̄ⲧ̄ θ[ew]рει ⲙ̄ⲛⲟⲩ· ⲉⲧⲣ̄ ωпнре
ⲙ̄ⲛⲟⲩ· п̄ тер ⲧ̄ора[р]ⲧ̄ ре е песн[т] рі хωч· п̄сі
пно[ⲩі хе] ауει е βολ [р̄ⲙ̄] тмн[н]те ⲙ̄ пннωе
Ⲁчапахωреі: и(?)▒▒е тⲧ̄ⲙⲁ· ере отоп ⲙⲙ
сωωт̄ п̄ сωч· ⲉⲧⲣ̄ ωпнре· ⲙⲡⲡса наі Ⲗ пннωе
тнр̄ⲧ̄ хп̄ е пωнре ωнн хе ог пент ач| ωωпе Fol. 1 *b*
ⲙ̄ⲛⲟк п̄ток ει тωн· екалнт е пеї ноті· п̄точ ⲙ̄н
хе [и] тере пⲧ̄рнт ει е роч р[т]п̄ θоте и[т ач]ωωпе
ⲙⲙ[оч]· п̄ тере пλаос тнр̄ⲧ̄ ⲙ̄ⲡ тсгсλнтос ет
[с]ωотр̄ е рогн[е п]топос ⲙ̄ парχаггелос ет отааь
гаврінл ετειре п̄ тсгнагіс· п̄ тероусω[тⲙ̄] е наї
ауωш е βολ· ⲉⲧⲭω ⲙ̄ⲛⲟс хе ота пе пноⲩте ⲙ̄
парχаггелос п̄ хωωре гаврінл· отноѕ те
текѕоⲙ ω парχаггелос ет отааь гаврінл·
екнорⲙ̄ п̄ отоп ⲙⲙ ет рελпіζе е рок· пωнре хе
ωнн ач† ⲙ̄ⲡхωроп· ет п̄ тоотⲧ̄ е рогн е пторос
ⲙ̄ парχаггелос ет отааь Гаврїнл· ⲙⲡⲡсос (*sic*)
ⲙ̄ⲡ чотωр̄ е тоотⲧ̄ е кточ е пⲧ̄нї· аллα ауѕω
р̄ⲙ̄ пторос ⲙ̄ парχаггелос гаврінл· ечшλнλ
Ⲁтω ечинстеуе· ауω п̄ тере неуеіооте ει ωа
роч· Ⲁчхω е роот п̄ рωв ⲙⲙ п̄тауωωпе ⲙⲛⲟⲩ Fol. 2 *a*
ауραωе ⲉⲙⲁⲧⲉ·| ауω ач† еоот ⲙ̄ пноⲩте· п̄точ ⲙ̄ⲑ

ⲇⲉ ⲁϥϭⲱ ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲉϥⲧⲓⲁⲅⲱⲛⲉⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̅
ⲡϥ̅ⲙⲟⲩ· ⲉϥⲉⲓ̈ⲣⲉ ⲛ̅ ϩⲉⲛⲛⲟϭ ⲙ̅ ⲡⲟⲗⲩⲧⲓⲁ· ⲁⲩⲱ
ⲁϥϣⲱⲡⲉ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲥⲱⲧⲡ̅· ϩⲱⲥ ⲇⲉ ⲛϥ̅ⲙ̅ⲡϣⲁ ⲛ̅
ⲛⲁⲩ ⲉ ϩⲁϩ ⲛ̅ϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· Ⲁⲩⲱ ⲛϥ̅ⲙⲏⲛ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲥⲟⲡⲥⲡ̅ ⲙⲛ̅ ϩⲉⲛϣⲗⲏⲗ ⲉⲛⲁϣⲱⲟⲩ· Ⲁⲧⲉⲧⲛ̅ⲛⲁⲩ ⲱ̅
ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲉⲩϭⲙ̅ϭⲟⲙ ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ· ⲛ̅ϭⲓ ⲙⲛ̅ⲧϣⲁ-
ⲛⲉϩⲧⲏϥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛ̅ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ̈ ⲉⲧ ⲛ̅ⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ·
ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ ⲙ̅ⲡⲣ̅ ⲧⲣ ⲛ̅ⲣ̅ ⲁⲡⲓⲥⲧⲟⲥ ⲉ ⲛⲓⲙⲁⲉⲓⲛ
ⲙⲛ̅ ⲛⲉϣⲡⲏⲣⲉ ⲛ̅ⲧⲁⲩϣⲱⲡⲉ· ϩⲙ̅ ⲡϥ̅ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ϫⲉ ⲕⲁⲥ ⲛ̅ⲛⲉ ⲛϫⲓ ⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲕⲣⲓⲙⲁ· ⲕⲁⲓ ⲅⲁⲣ ϩⲛ̅
ⲟⲩⲙⲉ· ⲁⲩⲑⲉⲱⲣⲉⲓ̈ ⲛ̅ ⲛⲉϣⲡⲏⲣⲉ ⲧⲏⲣⲟⲩ· ϩⲛ̅ ⲛⲁⲃⲁⲗ·
ⲁⲩⲱ ⲁϩⲁϩ ⲛ̅ϩⲏⲧ ⲧⲏⲩⲧⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲗⲟⲓⲡⲟⲛ
ⲙⲁⲣⲛ̅ ⲡⲓⲥⲧⲉⲩⲉ ⲛ̅ϭⲟⲙ ⲙⲛ̅ ⲛⲉϣⲡⲏⲣⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-
Fol. 2 b ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ | ϩⲙ̅ ⲡⲉⲛϩⲏⲧ ⲧⲏⲣϥ̅· ϫⲉ ⲕⲁⲥ ⲛ̅ⲛⲁϫⲓ
ⲛ̅ ⲛ̅ ⲟⲩⲛⲟϭ· ⲛ̅ ⲇⲱⲣⲉⲁ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲏⲛ
ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛ̅ⲧⲁϫⲱ ⲉ ⲣⲱⲧⲛ̅· ⲛ̅ ⲧⲓ ⲛⲟϭ
ⲛ̅ ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲁⲣⲁⲇⲟⲝⲟⲛ· ⲉⲓⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅
ⲧⲙⲛ̅ⲧⲛⲁⲏⲧ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ ⲙⲛ̅ ⲧⲙⲛ̅ⲧ-
ⲟⲩⲁϩⲓ̈ϩⲏⲧ ⲙ̅ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̅ ⲛⲉϥⲇⲁⲓ̈ⲙⲱⲛ· ϫⲉ
ⲥⲉϭⲟⲣϭ̅· ⲉ ⲡⲣⲱⲙⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙⲛ̅ ⲧⲉⲩϣⲏ ⲉⲩⲟⲩⲱϣ
ⲉ ⲣ̅ ⲡⲡⲉⲧ ⲑⲟⲟⲩ ⲛⲁϥ· Ⲛⲉⲩⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲟⲛ ⲛ̅ⲣ̅ⲅⲁⲧⲏⲥ
ⲟⲩⲏϩ ϩⲓ̈ⲧⲟⲩⲱϥ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ̈ ⲇⲉ ⲛⲉ ⲟⲩⲁⲙⲣⲏ ⲡⲉ ϩⲛ̅ ⲟⲩⲧϥ̅ⲧⲏⲭⲏⲛ (*sic*)·
Ⲉϥϩⲟⲧⲣ̅ ⲉϥⲣ̅ ϩⲱⲃ ϩⲁ ⲡⲉϥⲃⲉⲕⲉ· ⲉϥϣⲁⲛⲧⲱⲟⲩⲛ ⲇⲉ
ⲛ̅ ϣⲱⲣⲡ̅ ⲙ̅ⲙⲏⲏⲛⲉ· ϩⲁⲑⲉ ⲙ̅ⲡⲁ ⲧϥ̅ⲃⲱⲕ ⲉ ⲡϥ̅ⲙⲁ ⲛ̅ ⲣ̅
ϩⲱⲃ· ϣⲁϥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ ⲛⲉϥⲥⲡ̅ⲥⲱⲡϥ̅ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲕⲉⲥⲟⲟⲩⲧⲛ̅ ⲛ̅ⲛⲁϩⲓⲟⲟⲩⲉ· ⲁⲩⲱ ⲛ̅
Fol. 3 a ⲧⲉⲓ̈ ϩⲉ ϣⲁϥⲧⲁⲩⲟ ⲛ ϣⲟⲙⲛ̅ⲧ ⲛ̅|ⲥⲟⲡ ⲛ̅ϣⲗⲏⲗ ⲛϥ̅-
ⲛ̅ⲁ̅ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̅ⲙⲟϥ ⲛⲉϥⲃⲱⲕ ⲉ ⲡϥ̅ⲙⲁ ⲛ̅ ⲣ̅ ϩⲱⲃ· ⲉⲛⲉ
ⲙⲛ̅ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ϩⲙ̅ ⲡϥ̅ⲃⲓ̈ⲟⲥ ⲧⲏⲣϥ̅·
ⲟⲩⲇⲉ ⲛⲏⲥⲧⲓⲁ ⲟⲩⲇⲉ ⲙⲛ̅ⲧⲛⲁ ⲛ̅ⲥⲁ ⲡⲁⲓ̈ ⲙ̅ⲙⲁⲧⲉ·

Ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲇⲉ ⲡⲙⲟⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲓⲙ ⲁϥϩⲓⲥⲉ
ⲉϥϭⲟⲣϭ̅ ⲉ ⲣⲟϥ· ⲉϥⲟⲩⲱϣ ⲉ ⲉⲓⲣⲉ ⲛⲁϥ ⲛ̅ ϩⲉⲛ ⲡⲉⲧ
ⲑⲟⲟⲩ ⲙ̅ⲡⲉ ϥⲉϣϭⲙ̅ϭⲟⲙ ⲉ ⲣⲟϥ· ⲉ ⲧⲃⲉ ⲡϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲥⲟⲡ
ⲛ̅ϣⲗⲏⲗ ⲉⲧ ϥ̅ⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ· ⲙⲛ̅ ⲧⲃⲟⲏⲑⲉⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲙⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓ̈ⲏⲗ· ⲉⲥⲕⲉⲡⲁⲍⲉ
ⲙ̅ⲙⲟϥ· ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙ̅ⲙⲟϥ ⲛ̅ ⲟⲩϩⲟⲟⲩ ⲁϥⲱⲥⲕ̅ ⲉϥ-
ϩⲓⲛⲏⲃ· ⲁ ⲡⲣⲏ ϣⲁ ⲙ̅ⲡⲁⲧ ϥ̅ⲃⲱⲕ ⲉ ⲧϥ̅ⲣ̅ⲅⲁⲥⲓⲁ· ⲁⲩⲱ
ⲡⲉϫⲁϥ ⲉ ϩⲣⲁⲓ̈ ⲛ̅ ϩⲏⲧϥ̅ ϫⲉ ⲁⲓ̈ⲱⲥⲕ̅ ⲧⲱⲛⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲉ
ⲧⲣⲁⲃⲱⲕ ⲉ ⲡⲁ ⲙⲁ ⲛ̅ ⲣ̅ ϩⲱⲃ· Ⲏ̅ ⲧⲉⲓ̈ ϩⲉ ϭⲉ ⲁ ⲧⲁⲙⲉⲗⲓⲁ
ⲙⲛ̅ ⲡⲣⲟⲟⲩϣ· ⲉⲧ ϣⲟⲩⲉⲓⲧ ⲥⲱⲕ ⲙ̅ⲙⲟϥ· ⲁϥⲣ̅ ⲡⲱⲃϣ̅
ⲉ ⲧⲣ ϥ̅ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲕⲁⲧⲁ ⲧϥ̅ⲥⲩⲛⲏⲑⲓⲁ ⲙ̅ⲙⲏⲏⲛⲉ· ⲁϥ-
ⲃⲱⲕ ⲇⲉ ⲉ ⲧϥ̅ⲣ̅ⲅⲁⲥⲓⲁⲧⲓ̈ⲣⲓ̈|ⲟⲛ· ⲁϥⲧⲁⲗⲟ ⲇⲉ ⲧⲉⲧⲣⲓⲣ ⲉ Fol. 3 b
ⲧⲣ ϥ̅ⲙⲟϩⲥ̅ ⲛ̅ⲟⲉⲓⲕ· ⲛ̅ ⲧⲉⲣ ϥ̅ⲁⲣⲭⲉⲓ̈ ⲛ̅ ⲡⲇⲓ̈[ⲁ]ⲃⲟⲗⲟⲥ ⲛ̅ⲃ̅
ⲡⲣϥ̅ⲙⲉⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲓⲙ· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̅ⲧϥ̅ⲟⲩ-
ⲣⲏⲏⲧⲉ· ϩⲓ ⲡⲁϩⲟⲩ ⲁϥⲭⲁⲗⲁ ⲙ̅ⲙⲟϥ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲉⲧⲣⲓⲣ
ⲛ̅ ⲕⲱϩⲧ̅· ⲁⲩⲱ ⲛϥ̅ϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲱ̅ ⲡⲁⲧⲁⲕⲧⲟⲥ·
ⲁⲓ̈ϩⲓⲥⲉ ⲉⲓ̈ϭⲟⲣϭ̅ ⲉ ⲣⲟⲕ ⲉⲓⲥ ϣⲟⲙⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ· ⲧⲓ̈ⲥ
ⲉⲣⲡⲁϣ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲕ ⲙ̅ⲙⲏⲏⲛⲉ· ⲁⲗⲗⲁ ϣⲁⲣⲉ ⲡⲓ̈
ϣⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲥⲟⲡ ⲛ̅ϣⲗⲏⲗ· ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ⲙⲏⲏⲛⲉ
ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲩⲉⲓⲣⲉ
ⲛ̅ϣⲟⲙⲛ̅ⲧ̅ⲉ ⲛ̅ⲗⲁⲙⲡⲁⲥ ⲛ̅ⲕⲱϩⲧ̅· ⲉⲩⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲛ̅ⲥⲉ-
ⲧⲓ̈ⲱⲕⲉⲓ̈ ⲙ̅ⲙⲟⲓ̈ ⲛⲥⲁ ⲃⲟⲗ ⲙ̅ⲙⲟⲕ· ⲛ̅ ⲧⲉⲣ ⲓ̈ϩⲉ ⲉⲧⲉⲩ-
ⲕⲉⲣⲓ̈ⲁ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ· ⲧⲓⲛⲁⲉⲓ̈ⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ
ⲡⲉⲕⲙ̅ⲡϣⲁ· ⲉϥϫⲱ ⲇⲉ ⲛ̅ⲛⲁⲓ̈ ⲛ̅ϭⲓ ⲡⲇⲉⲙⲱⲛ· ⲛ̅ ⲁⲅⲁ-
ⲑⲁⲣⲧⲟⲥ· ⲁϥⲛⲉϫ ⲡⲣⲱⲙⲉ· ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁϥ-
ⲡⲗⲩⲅⲏ ⲙ̅ ⲡϥ̅ⲥⲱⲙⲁ ⲧⲏⲣϥ̅· ⲛ̅ⲣⲱⲙⲉ ⲇⲉ ⲁⲩⲣ̅ ϩⲟⲧⲉ·
ⲁⲩⲣ̅ ϩⲟⲧⲉ (*sic*) ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ⲙⲟⲩⲓ̈ⲥ ϩⲓⲧⲛ̅ ϩⲉⲛⲛⲟϭ
ⲛ̅ϩⲓⲥⲉ· ⲁⲩⲛ̅ⲧϥ̅ ⲉ ϩⲣⲁⲓ̈ ϩⲛ̅ ⲧⲉⲧⲣⲓⲣ ⲉϥⲟ ⲙ̅ ⲡⲁϣ ⲙⲟⲩ·
ⲁⲩⲱ ⲧϥ̅ⲥϩⲓⲙⲉ | ⲙⲛ̅ ⲛⲉϥϣⲏⲣⲉ ⲁⲩⲡⲉϣ ⲛⲉⲩϩⲟⲓ̈ⲧⲉ· Fol. 4 a
Ⲗⲩⲁϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲁⲩⲣⲓⲙⲉ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲥⲓϣⲉ· ⲁⲩⲧⲁ- ⲛ̅ⲅ̅
ⲗⲟϥ ⲉϫⲛ̅ ⲟⲩⲙⲁ ⲛ̅ ⲛ̅ⲕⲟⲧⲕ̅· ⲁⲩϫⲓⲧϥ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲩⲡⲣⲟⲥⲇⲟⲕⲓ ϫⲉ ⲉϥ-
ⲛⲁⲙⲟⲩ ⲙ̅ⲡⲁⲧⲉ ⲡⲣⲏ ϩⲱⲧⲡ̅· ⲁⲩⲱ ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟϥ

тнроу · ⲛ тпїщє ⲁⲉ ⲛ тєтщн · єіс пархаггєлос
гаврінл · ацоуонⲕ̄ є вол · ⲙ прωмє ⲫⲛ̄ оуро-
рома · єфо ⲙ пєсмоу ⲛ оустратгλатнс ⲛ̄тє
пр̄ро єффорєі ⲛ оусхнма ⲛ оуоєш · пєхац нац
ⲭє акоуωшⲛ̄ ⲱ прωмє · λцоуωщⲃ̄ ⲛ̄ⲥι прωмє
пєхац ⲭє ⲙ̄паї п[а] ⲭⲥ̄ · пєⲭє пархаггєлос нац
ⲭє єщⲭє ⲙ̄пє · анок пє гаврінл пархаггєлос ·
пєт ⲕⲓⲛⲧ ⲙ̄ⲙⲓⲛⲛⲓⲙⲉ є ⲫоуи пⲧ̄топос · єксопсⲧ̄
ⲙ̄моц · є тр ⲧ̄наршєк є вол ⲫⲛ̄ нєкωλⲓ̈ⲩⲓс
тнроу · анок пєт ноуⲣⲙ̄ ⲙ̄моц ⲛ̄ⲥорⲥⲥ̄ ⲙ ⲡⲁⲓа-
воλос · ⲛ̄ⲣⲁⲣ ⲛ̄соп аλλа єпєі ⲁⲛ · акр̄ аμєλнс
ⲛ̄сац ⲙ̄пє кеї є птопос ⲛ̄ⲧ̄ⲡλнл · є тⲃє паї а
Fol. 4 b ⲡⲁⲓаβоλос єⲙⲡє є ⲭωк ⲛ тι ноⲥ | ⲙ пλαⲧⲥн ·
ⲛⲍ анок ⲁⲉ ⲙ̄ⲡ ⲓωвщⲧ̄ є рок є таλⲥок · ⲭє кас єре
оуоп ⲛⲓⲙ ⲱⲛⲕ̄ · ⲁⲧⲱ ⲛ̄ⲥєєⲓⲙⲉ · є тⲙ̄ⲡⲧⲥωв ⲙ
ⲡⲁⲓаβоλос · ⲁⲧⲱ ⲭє тⲃоноєїа ⲙ ⲡноⲩⲧⲉ ⲙ̄ⲡ нєц-
аггєλос єт скепаζє ⲛ̄ тⲙ̄ⲡрωмє тнр̄с̄ · Λⲧⲱ ⲛ
тер ⲧ̄ⲭє наї · ацсфраг̈ⲓζє ⲙ ⲡсωⲙа тнр̄ⲧ̄ ⲙ
прωмє ⲛ̄т ацроκⲕ̄ ⲫⲙ̄ ⲡкωⲣ̄т ⲫⲙ̄ ⲡⲙаєⲓн · ⲙ
пєстаυрос · Λⲧⲱ пєхац нац ⲭє єіс ⲫннте аιтал-
ⲥок · ⲙ̄пр̄ оуωⲕ є тоотⲕ̄ ер аμєλнс є тⲙ̄кλнсіа ·
ⲭє ⲙ̄пє пет ⲑоот є паι ⲱωпе ⲙ̄мок · ⲁⲧⲱ ⲛ тер
ⲧ̄ⲭє наι нац ацλо єⲭнаⲩ є роц · прωмє ⲁⲉ ац-
чоⲥⲧ̄ є ⲣраї єⲩⲥтωⲧ ⲣа ⲑоте · ацⲣе є роц єа нєпλα-
гн тнроу єт ⲫⲙ̄ ⲡⲧ̄сωⲙа λо · ацр̄ ⲫа ацащнак
є вол ⲫⲛ̄ оуноⲥ ⲛ сⲙⲏ ⲭє оуа пе ⲡноⲩⲧⲉ ⲙ пархⲁ-
ггєλос гаврінл · ⲛ̄прωмє ⲁⲉ тнроу єт сωоуⲕ
є фоуи є птопос ⲙ пархаггєлос гаврінл · ⲁⲩпωⲧ
Fol. 5 a є ⲣраі є ⲭωц · єчоуωщ є нαⲩ | є тноⲥ ⲛ̄ⲱⲡнре
ⲛⲏ ⲛ̄тасщωпе:—ⲁⲧⲱ ⲁⲩнαⲩ є пет оуⲙєєує є роц · ⲭє
єⲭнаμоⲩ ⲙ̄пате прн ⲭωтⲛ̄ · єчоуоⲭ єⲙⲡ оу-
пλαгн · ⲛ оуωт · ⲫⲙ̄ пєⲥсωⲙа · ⲁⲩр̄ ⲭоте єⲙⲁте ·
ⲁⲧⲱщ єⲧⲭω ⲙ̄моⲥ ⲭє тісμоу є рок ⲡноⲩⲧⲉ ⲙ
пархаггєлос єт оуааβ гаврінл · ⲙ̄ⲡⲥа наι

ⲁⲩϫⲛⲉ ⲡⲣⲱⲙⲉ ϫⲉ ⲱ̅ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ· ⲛ̅ⲥⲁϥ
ⲁⲕϩⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲉⲧⲣⲓⲣ ⲁⲕⲣⲱⲕϩ̅ ⲧⲏⲣⲕ̅ ⲁⲩⲱ ϫⲉ
ⲛ̅ⲧⲁⲕⲗⲟ· ⲛ̅ ⲁϣ ⲛ̅ ϩⲉ ϩⲛ̅ ϯ ⲛⲟϭ ⲙ̅ ⲡⲗⲩⲅⲏ· ⲛⲧⲟϥ
ⲇⲉ ⲁϥⲧⲁⲩⲟ ⲉ ⲣⲟⲟⲩ ⲛ̅ϩⲱⲃ ⲛⲓⲙ ⲛ̅ⲧⲁⲩϣⲱⲡⲉ ⲙ̅ⲙⲟϥ·
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲛ̅ ⲧⲉⲓ ϩⲉ· ϫⲉ ⲁⲥϣⲱⲡⲉ ⲙ̅ⲙⲟⲓ ⲛ̅ⲥⲁϥ·
ⲛ̅ ⲧⲉⲣⲉ ⲧⲱⲕ ⲉ ⲧⲉⲧⲣⲓⲣ· ϫⲉ ⲉⲓ̈ⲛⲁⲙⲟϩⲥ̅ ⲛⲟⲉⲓⲕ· ⲁⲓϭⲱϣⲧ̅
ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟϭ ⲛ̅ ⲉϭⲱϣ ⲉϥϣ̀ⲟⲓ̈ ⲉⲣⲉ ⲛⲉϥⲃⲁⲗ ⲛⲉϫ ϣⲁϩ
ⲛ̅ ⲕⲱϩⲧ̅ ⲉ ⲃⲟⲗ ⲉ ϩⲟⲩⲛ ϩⲙ̅ ⲡⲁϩⲟ· ⲁϥⲁϩⲉ ⲣⲁⲧϥ̅ ⲙ̅
ⲡⲁ ⲙⲧⲟ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ· ⲁⲓ̈ϩⲓⲥⲉ ⲉⲓϭⲟⲣϭ̅ ⲉ
ⲣⲟⲕ ⲱ̅ ⲡⲁⲧⲁⲕⲧⲟⲥ ⲉⲓⲥ ϣⲟⲙⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ· ⲉⲓϭⲟⲣϭ̅
ⲉ ⲣⲟⲕ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙⲛ̅ ⲧⲉⲩϣⲏ· ϣⲁ|ⲣⲉ ⲡⲉⲓ ϣⲟⲙⲛ̅ⲧ̅ Fol. 5 b
ⲛ̅ⲥⲟⲡ· ⲛ̅ϣⲗⲏⲗ ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ· ϩⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲛ̅ⲥ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲣ̅ ϣⲟⲙⲛ̅ⲧⲉ ⲛ̅ⲗⲁⲙⲡⲁⲥ
ⲛ̅ⲟⲩⲟⲉⲓⲛ· ⲛ̅ⲕⲱϩⲧ̅ ⲛ̅ⲥⲉⲧⲉⲓⲟⲕⲉ ⲙ̅ⲙⲟⲓ̈· ⲛ̅ⲥⲁ ⲃⲟⲗ ⲙ̅-
ⲙⲟⲕ· ⲛ̅ ⲧⲉⲣ ⲓ̈ϩⲉ ⲇⲉ ⲉ ⲧⲉⲩⲕⲉⲣⲓ̈ⲁ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ·
ⲁⲓ̈ⲉⲓ ⲛⲁⲕ ⲉ ⲧⲣⲁ ⲉⲓⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲉⲕⲙ̅ⲡϣⲁ· Ⲁⲩⲱ
ⲛ̅ ⲧⲉⲣ ϥ̅ϫⲉ ⲛⲁⲓ̈· ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̅ ⲧⲁ ⲟⲩⲣⲏⲏⲧⲉ ⲥⲉⲛⲧⲉ·
ⲁϥⲛⲟⲩϫⲉ ⲙ̅ⲙⲟⲓ̈· ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁⲓ̈ⲣⲱⲕϩ̅ ⲧⲏⲣⲧ̅·
ⲗⲟⲓⲡⲟⲛ· ⲁⲓ̈ⲉⲓⲙⲉ ϫⲉ ⲁⲩⲛ̅ⲧ̅ ⲉ ⲡⲓ ⲙⲁ· ⲛ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ
ϫⲉ ϣⲁⲓ̈ⲟⲩⲟⲛϩ̅ ⲏ ϫⲉ ϣⲁⲓ̈ⲙⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲓ̈ϩⲱⲛ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲱ ϩⲛ̅ ⲧⲓ̈ ⲟⲩϣⲏ· ⲁⲓ̈ⲛⲁⲩ ⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲁϥⲉⲓ ϣⲁ ⲣⲟⲓ̈
ⲁϥⲥⲫⲣⲁⲅⲓ̈ⲍⲉ ⲙ̅ⲙⲟⲓ̈· ⲁϥⲧⲁⲗϭⲟⲓ̈· ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈ ⲉ
ⲧⲡⲉ ϩⲛ̅ ⲟⲩⲥⲭⲏⲙⲁ ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲡⲗⲁⲟⲥ ⲇⲉ ⲧⲏⲣϥ̅ ⲛ̅
ⲧⲉⲣ ϥ̅ⲛⲁⲩ ⲉ ⲛⲁⲓ̈ ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ⲁⲩⲙⲟⲩϩ
ⲛ̅ ϩⲟⲧⲉ· ⲁⲧⲉⲧⲛ̅ⲛⲁⲩ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲉⲩϭⲙ̅ϭⲟⲙ ⲛ̅
ⲁϣ ⲛ̅ ϩⲉ ⲛ̅ϭⲓ ⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ | ⲉⲧ ⲃⲏⲕ ⲉ ⲧⲉⲕⲕⲗⲏ- Fol. 6 a
ⲥⲓⲁ ⲙ̅ⲙⲏⲏⲛⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ· ⲛ̅ ⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲉϣ ϩⲱⲛ ⲛ̅ⲍ̅
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ⲉ ⲡⲧⲏⲣϥ̅· ⲁⲗⲗⲁ ⲧⲃⲟⲏⲑⲉⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲛⲁϩⲙϥ̅ ⲛ̅ ϭⲟⲣϭⲥ̅ ⲙ̅ ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲡⲉϣⲗⲏⲗ ⲡⲉⲧⲉ
ϣⲁϥⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ ⲛ̅ⲛ̅ⲇⲁⲓ̈ⲙⲱⲛⲓⲟⲛ· ⲡⲉϣⲗⲏⲗ ⲡⲉⲧ
ⲛⲟϩⲙ̅ ⲛ̅ ⲛⲉⲧ ϩⲛ̅ ⲡⲕⲩⲛⲧⲓⲛⲟⲥ ⲙ̅ ⲛⲉⲭⲓ̈ⲙⲱⲛ· ⲙⲛ̅
ⲛ̅ⲡⲁⲑⲟⲥ· ⲡⲉϣⲗⲏⲗ ⲡⲉⲧ ⲥⲟⲗⲥⲗ̅ ⲛ̅ ⲛⲉⲧ ϩⲏϣ· ⲧⲉⲕ-

κλησία πε πμα ⲛ̄ coλcel· ⲁⲧⲱ ⲛ̄ cωογϩ ⲛ̄ⲁⲅⲅε-
λος· τεκκλησια πε πμα ⲛ̄ cωογϩ ⲛ̄ ⲛⲉⲓ χειρογ-
βειμ· ⲙⲛ̄ ⲛ̄ⲥεραφειμ· τεκκλησια πε πμα ⲛ̄
ⲧⲁⲓⲟⲛ ⲧⲙ̄ⲯⲩⲭⲏ ⲛⲓⲙ· ⲁⲛⲟⲛ ⲁⲉ ϫⲱⲛ ⲙⲁⲣⲛ̄ⲛⲉ
ⲧ̄ⲕ̄ⲗⲏⲥⲓⲁ· ⲛ̄ⲑⲉ ⲛ̄ ⲧ̄ⲙ̄ⲯⲩⲭⲏ ⲧⲏⲣⲥ̄· ⲡⲉⲧⲟ ⲛ̄ ⲁⲅⲅⲉⲗⲓⲥ
ⲉ ⲧ̄ⲕ̄ⲗⲏⲥⲓⲁ· ⲉϥⲛⲟⲩⲱⲕ ⲛ̄ ⲑⲟⲧⲉ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ
ⲙ̄ⲙⲟⲩ· ⲁⲧⲱ ⲡⲉⲧ ⲛⲁⲥⲧⲱⲣ· ⲙ̄ⲡⲁⲧ̄ϫⲱⲧⲙ̄ ⲉ ⲛⲁⲛⲁⲥ-
ⲧⲱⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲉϥⲥⲧⲁⲛⲁⲥⲉ ⲙ̄ ⲡⲓϣⲉ ⲙ̄ ⲡⲉϥⲥⲧⲁⲛⲁⲥⲉ ⲉⲧ
ϩⲛⲕ ⲉ ⲃⲟⲗ· ⲡⲉⲧ ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲙ̄ⲡⲛⲥⲁ
ⲧⲣ̄ϫⲱⲧⲙ̄ ⲉⲛⲁⲛⲁⲥⲱⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲛ̄ⲑⲣⲙⲟⲟⲩⲥ ⲫⲓⲣⲛ̄ ⲛ̄
Fol. 6 b ⲣⲟ ⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲡⲁⲓ ⲛ̄ ⲧⲓ ⲙⲙⲉ ⲟⲩ | ⲡⲓϣⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ
ⲙⲛ̄ ⲡⲉ· ⲡⲉⲧ ⲱⲁϩⲉ ⲉⲧⲱⲱⲩ ⲛ̄ ⲉⲧⲯⲁⲗⲗⲉⲓ ⲫⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ·
ⲡⲉ ⲡⲩⲗⲛⲗ· ⲙ̄ ⲡⲁⲓ ⲃⲛⲧ· ⲙ̄ ⲡⲁⲩⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲭ̄ⲥ̄·
ⲡⲉⲧ ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ· ⲫⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲁⲧ ⲫ̄ϫⲓ ⲛ̄
ⲧⲏⲣⲛⲓⲛ· ϣⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲣ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ
ⲙⲙⲁⲩ ⲉϥⲡⲟⲣϫ̄ ⲉ ⲣⲟϥ· ⲁⲧⲱ ⲙⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲃⲟⲏⲑⲉⲓⲁ
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛⲁϥ· ϫⲉ ⲙⲙⲡⲉ ⲫⲭⲏ ⲛ̄ ⲫⲣⲛⲓⲛ·
ⲙⲙⲡⲁⲧ ⲫⲃⲱⲕ ⲉ ⲡⲫⲏⲓ̈· ⲧⲉⲡⲟⲩ ϭⲉ· ⲱ ⲛⲁⲓⲉⲣⲁⲧⲉ·
ⲙⲁⲣⲛ̄ⲙⲉⲣⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ· ϫⲉ ⲕⲁⲥ ⲛ̄ⲛⲁⲓⲁⲧⲉ ⲙ̄ ⲡⲕⲱ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲙⲁⲣⲛ̄ ⲣ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲥⲁⲓϣⲙⲛⲟⲩϥⲉ· ⲛ̄ ⲛⲁⲓⲱⲛ ⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ· ⲫⲛ̄ ⲟⲩϣⲁ ⲙ̄ ⲡⲛⲉⲩⲙⲁϯⲕⲟⲛ· ϩⲱⲥ ⲛ̄ⲥⲟⲟⲩⲛ
ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲣⲁϣⲉ· ⲁⲧⲱ ⲡⲉⲧ ⲛⲟϩⲙ̄
ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲉⲧⲟⲩⲁⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ϭⲟⲛⲥ̄ ⲉ ⲃⲟⲗ ⲫⲓⲧⲛ̄
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲁⲣⲛ̄ⲥⲱⲧⲉ ⲛ̄ⲧⲟⲟⲧⲛ̄ ⲛ̄ⲛⲟⲣⲙⲉ· ⲡⲣⲟⲥ
ⲧⲛ̄ϭⲟⲓ· ⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲙ̄ⲙⲟⲛ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲁⲣϫ-
Fol. 7 a ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲛⲁⲟⲩⲱⲛ ⲛⲁⲛ ⲛ̄ⲛⲁϩⲱⲟⲣ ⲛ̄ | ⲛ̄
ⲛⲑ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲙⲛ̄ⲧⲉ· ⲙⲁⲣⲛ̄ ⲥⲁϩⲱⲛ ⲉ ⲃⲟⲗ ⲛ̄ⲕⲁⲕⲓⲁ
ⲙⲙⲁ ⲫⲓ ⲛⲁⲛⲟⲩⲣⲥⲓⲁ ⲫⲓ ⲡⲑⲟⲛⲟⲥ ⲙⲙⲁ· ϫⲉ ⲕⲁⲥ ⲛ̄ⲛⲁⲣ̄
ϣⲁ ⲙ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲫⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲙⲛ̄-
ⲧⲉ· ϫⲉ ⲛⲁⲓ ⲛⲁⲙⲉ ⲡⲉ ⲡⲣⲁϣⲉ ⲛ̄ ⲁⲧ ⲟⲩⲱ· ⲙⲁⲣⲛ̄ϥⲓ
ⲛ̄ ⲛⲓⲡⲟⲛⲏⲣⲓⲁ ⲛ̄ⲥⲁⲃⲟⲗ ⲙⲙⲁⲟⲛ· ⲙⲛ̄ ⲛⲓⲕⲁⲧⲁⲗⲁⲗⲓⲁ·
ⲛ̄ⲥⲟⲟⲩⲛ ϫⲉ ϫⲱⲃ ⲛⲓⲙ· ⲉⲧ ⲛ̄ⲉⲓ̈ⲣⲉ ⲙⲙⲟⲟⲩ ⲫⲓⲙⲁⲣ̄
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ· ⲥⲱⲧⲙ̄ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲛ·

ⲁⲩⲱ ϥ̅ⲛⲁⲩ ⲉ ⲣⲟⲛ· ϩⲛ̅ ⲛⲉⲛϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ· ϩⲁⲡⲥ̅ ⲅⲁⲣ
ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣ ⲛ̅ⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲓ̈ ⲙⲁ ⲛ ϭⲟⲓⲗⲉ·
ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲩ ⲛⲓⲙ· ⲛ̅ⲥⲉϫⲛⲟⲩⲛ ⲉ ⲛⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ
ⲉⲓⲧⲉ ⲁⲅⲁⲑⲟⲛ ⲉⲓⲧⲉ ⲡⲉⲧ ⲑⲟⲟⲩ· ⲛ ⲉⲓⲟⲩⲱϣ ⲙⲛ̅ ⲡⲉ ⲉⲧ
ⲁϣⲉ ⲡϣⲁϫⲉ ⲉ ⲡⲉϩⲟⲩⲟ· ⲉ ⲧⲃⲉ ⲛⲁⲓ̈· ⲁⲗⲗⲁ ϯⲥⲟⲟⲩⲛ·
ϫⲉ ⲛⲁⲛⲟⲩ ⲡϣⲓ ϩⲛ̅ ϩⲱⲃ ⲛⲓⲙ· ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲁ ⲡⲛⲁⲩ
ϣⲱⲡⲉ ⲛ̅ⲧⲉⲛⲉⲡⲓⲧⲉⲗⲓ̈ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲥⲱⲙⲁ ⲙⲛ̅ ⲡⲉⲥⲛⲟϥ· ⲓⲥ̅ ⲡⲉⲭⲥ̅· ⲙⲁⲣⲛ̅ϯ ⲛ ⲟⲩϫⲱⲕ
ⲙ̅ ⲡϣⲁϫⲉ ϣⲁ ⲡⲉⲓ ⲙⲁ· ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ·
ⲉϥⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲣ̅ⲣ̅ⲟ ⲙ̅ ⲙⲁⲓⲛⲟⲩⲧⲉ ⲡⲁⲓ ⲉⲧ ϩⲛ̅ ⲧⲛ̅-
ⲙⲏⲏⲧⲉ· | ⲙ̅ⲡⲟⲟⲩ· ⲁⲩⲱ ⲛϥ̅ⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲛ̅ⲑⲉ ⲛ̅ Fol. 7 b
ⲇⲁ̅ⲇ̅ ⲙⲛ̅ ⲥⲟⲗⲟⲙⲱⲛ· ⲙⲛ̅ ⲓⲉⲥⲉⲕⲓⲁⲥ· ⲙⲛ̅ ⲓⲱⲥⲓ̈ⲁⲥ ⲍ̅
ⲛ̅ⲣ̅ⲣⲱⲟⲩ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ ⲉϥⲉϩⲁⲣϩ̅· ⲉ ⲧⲥⲩⲛⲕⲗⲩⲧⲟⲥ·
ⲙⲛ̅ ⲧⲕⲩⲣⲟⲩⲥⲓⲁ ⲧⲏⲣⲥ̅ ⲛ̅ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ⲙⲛ̅ ⲡⲇⲩⲙⲟⲥ
ⲧⲏⲣϥ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ· ⲉⲓⲧⲉ ⲕⲟⲩⲓ
ⲉⲓⲧⲉ ⲛⲟϭ· ⲛϥ̅ⲣ̅ ⲟⲩⲛⲁ· ⲛ̅ ⲧⲛ̅ⲯⲩⲭⲏ ⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲉⲧ ⲛⲛⲁⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ ϩⲓⲧⲛ̅ ⲛ̅ ⲥⲟⲡⲥⲡ̅· ⲙⲛ̅ ⲡⲧⲱⲃϩ̅·
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲉⲧ ⲛ̅ⲣ̅
ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ ϩⲛ̅ ⲧⲡⲉ ⲁⲩⲱ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ϩⲓⲧⲛ̅ ⲧⲉ-
ⲭⲁⲣⲓⲥ ⲙⲛ̅ ⲧⲙⲛ̅ⲧ̅ⲙⲁⲓ̈ ⲣⲱⲙⲉ ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅
ⲡⲉⲛⲥⲱⲧⲏⲣ· ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ [ⲉⲣⲉ ⲟⲟⲩ ⲛⲓⲙ ϩⲓ
ⲧⲁⲓⲟ ⲛⲓⲙ ⲉⲧ ⲣ̅ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ] ⲙⲛ̅ ⲡϥ̅ⲉⲓⲱⲧ ⲛ̅ ⲁⲅⲁⲑⲱⲥ
ⲙⲛ̅ ⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̅ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϣⲁ
ⲉⲛⲉϩ ⲛ̅ⲉⲛⲉϩ· ϩⲁⲙⲏⲛ ϥ̅ⲑ̅·

TRANSLATION

. . . . . And he said unto him, 'Dost thou know me, O young Fol. 1 a
man?' And he answered, 'Nay, my lord.' And he said ⲙ̅ⲍ̅
unto him, 'I am the Archangel Gabriel into whose shrine thou wast entering. It was I who came unto thee, and I healed thee of thy sickness. Moreover, it was I who delivered thee from the mouth of the wild beast.' And having said these things Gabriel took hold of his hand, and lifted him up on

the back of the lion, and the lion did not cease to advance under him until he brought him into the shrine of the holy Archangel Gabriel. And all the people were looking on at him, and marvelling at him; and when he stood still the young man came down from the lion to the ground. And the lion slipped out from among the crowd, and departed [speedily] to his place, and every one followed him with his eyes, and marvelled. After these things all the multitude
Fol. 1 *b* asked the young man, saying, 'What | happened unto thee?
ⲙⲏ Whence didst thou come mounted upon this lion?' And when he had recovered from the shock of terror which had come upon him [he told them]. And when all the people and the nobles who were gathered together in the shrine of the holy Archangel Gabriel to partake of the Sacrament had heard these things, they cried out, saying, 'One is the God of the valiant Archangel Gabriel! Great is thy might, O holy Archangel Gabriel, and thou dost deliver every man who putteth his trust in thee.' And the young man gave the gifts which he had with him to the shrine of the holy Archangel Gabriel. Afterwards he did not return to his house, but remained in the shrine of the Archangel Gabriel praying and fasting. And when his parents had come unto him he told them everything that had happened to him, and they
Fol. 2 *a* rejoiced greatly, | and ascribed glory to God. And the young
ⲙⲑ man remained in the shrine, and ministered therein until the day of his death. And he performed great ascetic labours, and he became such a chosen [vessel] that he was deemed worthy to see many revelations in the shrine of the holy Archangel Gabriel; and he continued to make supplications [unto God], and very many prayers. Ye see, O my beloved, how efficacious (or, powerful) are the loving-kindness of God and the supplication of the holy [Archangel] Gabriel, whose festival we are celebrating this day. And let us not permit ourselves to be unbelieving in respect of the signs and miracles which have taken place in his holy shrine, lest we receive

great condemnation, for in very truth I have seen all the miracles with mine own eyes, and very many ye yourselves have seen also. Furthermore, let us believe in the mighty deeds and miracles of the Archangel Gabriel | with all our Fol. 2 b
hearts, in order that we may receive a great gift through ⲛ̅
God. Moreover, hearken unto me, O my beloved, and I will relate unto you the following great and incredible miracle. And I will make manifest unto you the loving-kindness of the Archangel Gabriel, and the impudence of the Devil and his demons, for they lie in wait to snare man by day and by night, wishing to do what is evil unto him. There was a certain workman who dwelt hard by the shrine of the Archangel Gabriel, and he was a baker by trade, and he was married and worked for his hire. Each day, as soon as he rose in the morning, he was wont, before he went to his place of work, to go into the shrine of the Archangel Gabriel, and to pray unto him, saying, 'O holy archangel, make thou straight (or, prosperous) my ways.' And he would recite this prayer thrice, | and make the Sign of the Cross over himself, Fol. 3 a
and [then] go into his place of work. In all his life he had ⲛⲁ̅
never performed any religious exercises whatsoever except this [prayer], and he neither fasted nor gave money in charity. And the Devil, who hateth everything that is good, took pains to lay a snare for him, wishing to inflict upon him a stroke of evil which he would not be able to withstand, because of his three-fold repetition of the prayer, and because of the help of God and the holy Archangel Gabriel which protected him. And it happened to him on a day that he overslept himself, and the sun had risen before he went to his work, and he said within himself, 'I am very late indeed to-day in going to my place of work.' Thereupon carelessness and anxiety about a vain matter drew him away, and he forgot altogether to go into the shrine of the holy Archangel Gabriel, according to his daily wont. He went into his workshop | and got up on the Fol. 3 b
oven and filled it with bread, and when he began to bake, ⲛⲃ̅

the Devil, the hater of everything that is good, seized him by his feet behind, and dropped him down into the fiery oven, and said unto him, 'O thou disorderly man, for the last three years I have striven to catch thee in a snare; but who could catch thee day by day? These three repetitions of thy prayer which thou didst pray daily in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I will do unto thee what thou deservest to have done unto thee.' And as the foul demon was saying these words he cast the man down into the fire, and all his body was covered with burns. And all the people were exceedingly afraid [to approach the oven], and it was only with the greatest difficulty and with very great efforts that they got the man up out of the oven, and he was
Fol. 4 *a* half dead. And his wife | and his children rent their garments,
ⲛⲉ and they cried and wept very bitterly. And they lifted the man upon a bed and carried him into the shrine of the Archangel Gabriel, and they expected that he would die before the sun set, and they all were [standing] round about him. And at midnight behold the Archangel Gabriel appeared unto the man in a dream—now he was in the form of an imperial general, and he was dressed in a robe of light—and he said unto the baker, 'Dost thou know who I am, O man?' And the man answered and said unto him, 'Nay, my lord.' And the archangel said unto him, 'If thou dost not know, now know that I am the Archangel Gabriel, into whose shrine thou didst come daily to beseech him to deliver thee from all thy tribulation. It was I who on very many occasions delivered thee from the snares of the Devil; but inasmuch as thou wast careless yesterday, and didst not come into the shrine to pray, the
Fol. 4 *b* Devil hath brought upon thee this great | wounding. I have
ⲛⲇ not forgotten thee and I will heal thee, so that to every one shall be manifest the impotence of the Devil and the help of God and of His archangel which protecteth all mankind, and

they shall know concerning the same.' And when he had said these things he made the Sign of the Cross over the man who had been burned in the fire, and he said unto him, 'Behold, I have healed thee. Never again shalt thou be careless about [thy attendance] in church, lest something worse than this befall thee.' And when the archangel had said these things the baker ceased to see him. And the man leaped up, trembling with fear, and he found that all the burns which were in his body had been made whole; and he was greatly moved, and he cried out with a loud voice, 'One is the God of the Archangel Gabriel!' And all the people who were gathered together in the shrine of the Archangel Gabriel ran to the baker, wishing to see | the great miracle Fol. 5 a
which had taken place. And they saw the man, concerning ⲛⲉ
whom it was thought that he would die before sunset, whole and without a single burn on his body. And they were greatly afraid, and they cried out, saying, 'We bless thee, O God of the holy Archangel Gabriel.' And after these things they said unto him, 'Tell us, O man, what hath happened unto thee, and how it is that thou, who didst fall down yesterday into a [red-hot] oven, and wast burned all over thy body, art now healed of such severe wounds.' And the man related unto them everything that had happened unto him, saying thus: 'It happened unto me yesterday that, when I had heated the oven, and was filling it with bread, I looked and saw a tall black man (or, Nubian), whose eyes shot out flames of fire into my face. And he stood up before me, saying, "I have taken the trouble to lay snares for thee, O thou disorderly man, and behold, I have during the past three | years laid Fol. 5 b
snares for thee day and night. These three repetitions of the ⲛⲥ
prayer which thou prayest in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I have come unto thee to do unto thee what thou deservest to have done unto thee."

And having said these things unto me he laid hold of my two feet, and threw me down into the oven, and the whole of me was burned. I was conscious that they were carrying me to this place, but I did not know whether I was going to live or die. And during this night I saw the holy Archangel Gabriel, and he came to me, and he made the Sign of the Cross over me, and healed me, and went up into heaven in garments of light.' And when all the people had seen these things they marvelled exceedingly, and they were filled with fear. Ye see, O my beloved, how mighty are the supplications of the holy Archangel Gabriel. And no demoniacal thing
Fol. 6 *a* whatsoever approacheth | any man who goeth into [his]
ז church daily; on the contrary, the help of God shall deliver him from the snares of Satan. It is prayer that casteth out the demons. It is prayer that shall deliver those who are in peril through storms and passions. It is prayer that is the comforter of those who are distressed. The church is the place of consolation and [the place] of assembly of the angels. The church is the place wherein the Cherubim and the Seraphim assemble. The church is the place of rest of every soul. As for us, let us love the church like our own souls, all of it. He who is indifferent towards the church casteth the fear of God away from him. He who partaketh of the Sacrament before he heareth all the Lessons read partaketh in part only, and his participation is not perfect. He who cometh out of the church after he hath heard all the Lessons read, and sitteth by the door of the church, such
Fol. 6 *b* a man is only | half a believer. The prayer of the man who
ח prayeth or who singeth too noisily is an abomination before God. He who cometh out of the church before receiving the 'Peace' (i.e. the Benediction), the angel of God shall mark the day on which he separated himself from him, and because he did not receive the Benediction before he departed to his house none of the help of God shall be his. Now therefore, O my beloved, let us love the church in order that

we may obtain the forgiveness of our sins. Let us celebrate the festival of the Archangel Gabriel, the bearer of glad tidings of the worlds of light, and make it a spiritual festival this day, for we know that he is the angel of joy, and the deliverer of every one who hath suffered the oppression of the Devil. Let us succour the poor, each one of us according to his power, in order that the Archangel Gabriel may open unto us the treasuries of the | kingdom which is in the heavens. Fol. 7 a
Let us cast away from us all wickedness, and knavery, and ⲛⲑ
malice, in order that we may keep the feast of the Archangel Gabriel in the kingdom which is in the heavens, for this indeed is the joy which is endless. Let us put away from us all lawlessness and slanderous gossip. We know that God and His angel are looking upon us in everything which we do on the earth, and that God seeth us in all our works. As it is certain that, after the various periods of life which are allotted to us, we have to go forth from this place of sojourn, so is it certain that we shall be questioned concerning all the things which we have done, whether they be good or whether they be evil. Now I do not wish to multiply words overmuch concerning these things—on the contrary, I know that 'moderation in everything is good'—especially as the time hath arrived when we must administer the Holy Offering, the Body and Blood of Jesus the Christ, and let us therefore bring our discourse to an end at this point. May God Almighty bless our God-loving king who is in our midst | this day! Fol. 7 b
And may He watch over him as He watched over David, ⲍ
and Solomon, and Hezekiah, and Josiah, the righteous kings. And may He protect all who are of senatorial rank, and all the Roman nobility, and all the people of the city, whether male or female, little or great! May He shew mercy upon our souls on the day whereon we shall meet Him through the prayers and supplications of the holy Archangel Gabriel, whose festival we celebrate this day both in heaven and upon earth, through the grace and love for man of our Lord Jesus

the Christ, our Saviour, to Whom [be, as is most meet, all honour and glory], and to His Good Father, and to the Holy Spirit, now and always, and for ever and ever. Amen.

III. Oriental MS., No. 6800, consists of 19 vellum leaves, many of which are very much stained and damaged, measuring 10 in. in height and 8½ in. in width. Each page is filled with two columns of writing, with 24 or 25 lines to the column. The pagination is as follows: ⲁ̅–ⲓ̅ⲉ̅, ⲓ̅ⲉ̅ (*sic*), ⲓ̅ⲍ̅–ⲓ̅ⲑ̅, one page without number, ⲕ̅ⲃ̅–ⲗ̅; the numbers on the last two folios are wanting. On Fol. 1 *b* are painted a large cross as frontispiece and the letters Ⲁ Ⲱ. The manuscript was copied by Shenoute (?)[1] in the seven hundred and forty-eighth year of the Era of the Martyrs ⲭⲣⲟⲛⲟⲩ ⲙ̅ⲫ̅ ⲯⲙ̅ⲏ̅, i. e. A.D. 1042, and contains a Discourse by Apa Pisenthius of Mount Tsinti ⲁⲡⲁ ⲡⲓⲥⲉⲛⲑⲓⲟⲥ ⲙ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲧⲥⲓ̅ⲛⲧⲓ on the holy man Apa Ouanofre ⲉ ⲧⲃⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟϥⲣⲉ. The name of the person who paid for the copying and binding of the manuscript is not mentioned, but he prays, 'O God, Who didst receive the sacrifice of Abel, and likewise the two *lepta* of the widow, Thou same God, do Thou bless the man who provided for the making of this book of remembrance of the holy man Apa Ouanofre so that he may receive favour with God, and that He may graciously forgive him his sins. Amen.' ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲧⲁϥϫⲓ ⲛ ⲧⲉⲑⲩⲥⲓⲁ ⲛ ⲁⲃⲉⲗ· ⲙⲛ̅ ⲡⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲛ ⲧⲏⲭⲏⲣⲁ ⲛϯϩⲉ ϩⲱⲱϥ (?) ⲡϫⲟⲉⲓⲥ· ⲉⲕⲉⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲧ ⲁϥϥⲓ ⲡⲣⲟⲟⲩϣ· ⲙ̅ ⲡⲉⲓ ϫⲱⲱⲙⲉ· ⲉⲩⲣ̅ ⲡⲙⲉⲉⲩ[ⲉ] ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟϥⲣⲉ· ϫⲉ ⲕⲁⲥ ⲉϥⲛⲁϫⲓ ϩⲙⲟⲧ ⲉ ϫⲱϥ· ⲛ̅ⲛⲁϩⲣ[ⲛ̅] ⲡⲛⲟⲩⲧⲉ· ⲛϥ̅ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ· ⲙ̅ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ ⲛⲉϥⲛⲟⲃⲉ· ⲁⲙⲏⲛ· The following extract illustrates the general character of the Discourse:

Ⲡⲁⲣⲉ ⲡⲟⲩⲁ ⲇⲉ ⲡⲟⲩⲁ ⲙⲙⲱⲧⲛ̅· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ

[1] ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲅⲁⲡⲉ ⲁⲛⲟⲕ ϣⲉⲛⲟⲩ[ⲧⲉ] ⲛⲧⲉⲧⲛ̅ⲧⲉⲃϩ̅ ⲡⲟ̅ⲥ̅ ⲉ ϫⲱⲛ· ⲛϥ̅ⲣ̅ ⲟⲩⲛⲁ ⲛⲙ̅ⲙⲁⲛ :—ϩⲁⲙⲏⲛ :—(Fol. 19 *a*).

ⲛϣⲏⲣⲉ· ϯϩⲧⲏϥ ⲉ ⲧⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲙ̅ ⲡⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲩⲱ ⲛⲁ[ⲅⲱⲛ]ⲟⲑⲉⲧⲏⲥ [ⲡⲉⲓ] ϣⲟⲉⲓϫ
ⲛⲁⲙⲉ ⲛ ⲣⲉϥⲙⲓϣⲉ ⲕⲁⲗⲱⲥ· ⲁⲡⲁ ⲟⲩⲁⲛⲟϥⲣⲉ ⲡⲁⲛⲁ-
ⲭⲱⲣⲓⲧⲏⲥ ⲡⲁⲓ ⲉⲧ ⲉⲛⲥⲟⲟⲩϩ ⲉⲙⲡⲟⲟⲩ· ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ [ⲛϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉϥⲣ ⲡⲙⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ·][1]
ϫⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛ̅ⲉⲟⲩⲱⲛϩ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲓ ϩⲉ· ϫⲉ ⲁⲧⲉⲧⲛ̅-
ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ⲧ̅ⲛ̅ⲧⲱⲛ· ⲉ ⲧⲉϥⲡⲓⲥⲧⲓ̈ⲥ· ⲙⲛ̅ ⲡⲉϥⲃⲓⲟⲥ ⲉⲧ
ⲥⲟⲩⲧⲱⲛ· ⲛ ⲟⲩⲧⲁⲓⲟ | ⲡⲉⲧⲉⲧⲛ̅ϯ ⲙⲙⲟϥ ⲙ ⲡⲇⲓ- Fol. 6 b
ⲕⲁⲓⲟⲥ· ϩⲛ ⲧⲉⲧⲛ̅ ϭⲓⲛⲥⲱⲟⲩϩ ⲉ ⲡⲉ[ϥⲧⲟⲡ]ⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲓ̅
Ⲉϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ϣⲁⲛⲉⲓⲣⲉ· ⲛ ⲛⲉⲧ ⲉϥⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ·
ⲡⲧⲁⲉⲓⲟ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲟⲩⲟⲧⲃ ⲉ ⲧⲁⲓⲟ ⲛⲓⲙ ⲉⲧ ϩⲓϫⲙ
ⲡⲕⲁϩ· ⲛⲥⲉⲙⲉ ⲅⲁⲣ ⲁⲛ ⲛϭⲓ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲣⲉϥϫⲏⲣ·
ϩⲓ ⲣⲉϥⲥⲱⲃⲉ· ϩⲓ ⲣⲉϥϯϩⲉ· ϩⲓ ⲣⲉϥϫⲁⲕ ⲛ ⲛⲉⲩϭⲓϫ· ⲛⲑⲉ
ⲛ ⲛⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲡⲟϣⲥ̅· ϩⲓ ⲣⲉϥⲟⲣⲭⲉⲓ· ⲙⲛ̅ ⲡⲕⲉⲉ (*sic*)
ⲥⲉⲉⲡⲉ ⲛ ϣⲗⲟϥ· ⲛ ⲣⲉϥⲁⲡⲁⲧⲁ· ⲁⲩⲱ ⲁⲩⲱ (*sic*) ⲉⲩⲙⲉ ⲛ
ϩⲟⲩⲟ ⲛ ⲛⲉⲛⲧ ⲁⲩⲕⲱⲱϩ ⲉ ⲡⲉⲩ[ϩⲏⲧ ?]· ⲁⲩⲱ ⲁⲩⲙ[ⲟⲟϣⲉ
ⲛ]ϩⲏⲧϥ [illegible]ϣⲉ· ⲁⲩⲱ[illegible] ⲛⲉⲛⲥⲁⲛ[illegible] ⲙ̀ⲙⲟⲟⲩ
ⲉ[illegible]ⲛⲉⲩ ⲛⲉⲩⲛⲟⲃⲉ ⲛⲥⲉⲙⲉⲧⲁⲛⲟⲓ· Ⲉⲩⲙⲉ ⲅⲁⲣ ⲛⲛⲉⲧ
ϩⲁⲣⲉϩ ⲉ ⲛⲉⲩⲛⲏⲥⲧⲓⲁ ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲁϫⲛ ⲧⲱⲗⲙ·
Ⲉⲩⲙⲉ ⲛⲛⲉⲧ ϣⲗⲏⲗ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲛ ⲟⲩϩⲏⲧ· ⲉϥⲧⲃⲃⲏⲩ·
Ⲉⲩⲙⲉ ⲛⲛⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲡⲉⲩⲅⲁⲙⲟⲥ ⲉϥⲟⲩⲁⲁⲃ· Ⲉⲩⲙⲉ
ⲛⲛⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ ⲉⲥⲟⲩⲁⲁⲃ· ϩⲛ ⲡⲏⲓ̈ | ⲛ Fol. 7 a
ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲛⲁⲓ ⲛⲁⲙⲉ ⲛⲉⲧ ⲉⲣⲉ [ⲛⲉⲧ ⲟ]ⲩⲁⲁⲃ ϣⲓⲛⲉ ⲓ̅ⲁ̅
[ⲙⲙⲟ]ⲟⲩ· [ⲁⲩⲱ ⲉⲩ]ⲟⲩⲱϣ ⲉⲩⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲩ-
ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛϥⲛⲁⲡⲉⲓⲑⲉ ⲛϭⲓ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲉ ⲧⲣⲉ
ⲕⲧⲁⲉⲓⲟϥ· ϩⲛ ⲧⲉⲕⲧⲣⲁⲡ (*sic*) ⲣⲟ ⲙⲙⲁⲧⲉ· Ⲉⲕϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲩⲱ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲛⲅ̅ ϭⲱ ⲇⲉ ϩⲱⲱϥ ⲉⲕϩⲙⲟⲟⲥ
ϩⲛ ⲛⲉϩⲃⲏⲩⲉ̅· ⲉⲧ ⲉϥⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ· ⲛⲑⲉ ⲉⲧⲉ ⲙⲡⲉ
ⲡϫⲟⲉⲓⲥ ⲁⲛⲉⲓⲭⲉ· ⲛⲛⲉⲧ ⲧⲁⲉⲓⲟ̅ ⲙⲙⲟϥ· ϩⲛ̅ ⲧⲉⲩⲧⲁ-
ⲡⲣⲟ ⲙⲙⲁⲧⲉ· ⲛⲑⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲩ ϩⲛ ⲟⲩϫⲡⲓⲟ̅· ϫⲉ
ⲁϩⲣⲱⲧⲛ̅ ⲧⲉⲧⲛ̅ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲡϫⲟⲉⲓⲥ· ⲛⲧⲉⲧⲛ̅ⲉⲓⲣⲉ

[1] The words in brackets, ⲛϫⲱⲕ . . . ⲟⲩⲁⲁⲃ, are repeated in the text.

ан ниє[т] †хω ммоот · Сшже єкотшщ де є таєіо
м паікаіос · таєіоу ρ̅ιβ̅ птвво м пєкєωма · ита
паікаіос сар апа отаноуре паі єтепер ща нау
ммоот · же пєфвіос є вол ρι отрко ми отєіве ·
Fol. 7 b ми ρєноущи п̅роєіс · Нток де ρωωк | ω прωме
ιβ̅ кан ещже · н̅ⲥ̅ нащнтєуе̅ ан инау ниа ща хп ψіте
ммате · Єіе кан маρек нистеуе ипєрме ноот
ет отааβ · м̅н̅ тинстіа сенте катасавватωн · Λτω
н̅ⲥ̅ ρω є рок єтκоті и нρ̅п̅ ρєн отщі · м̅н̅ отроще
ρι пєχріа напастаіон · нс̅ тм сету ρолн̅ⲧ̅ нак
є ροτи ρι отмнтатна · Сшопе де ⲱ̅ прωме и
амелнс · паі єт βнк є птопос и пет отааβ · нтк
отпорпос · и нтк от[ноєік ?] · и єкаіа▒▒ м пет
ρι[тотш]ωк ρι от[нрп] · є тре тр пєθоот нау · и
єкпоннреуе · єпєпка м пет ρітотωωк · є ⲭітоу и
тоотц · и єкмосте ммоц · и єккωр є роц ρ̅ι̅ отκωр
єущаще · и̅ н̅тк̅ отрєцсωωме м прап м пет
ρітотωωк є тβе ⲁωроп · и нтк̅ отрєцтре · и нтк̅
Fol. 8 a отрєцхі ρрак ρι нщаже наρсωп · | ρι ρєнхω
ιγ̅ єтсωωц · Сшопе σє нтетп̅ре и † мєпе▒▒ ·
єтпєіре ▒▒ · ω пет βнк нтопос нпет отааβ ·
и є пхінхн нитп̅ пе · єтетиβнк · Пєі ρβнте сар
и тєі мєпе · пєі пет ере пет отааβ мосте ммоот ·
псе напеіωе ан нитп̅ · нтетнотонрот є вол п̅ρнт
тнттп̅ · маλіста нте ота нρнт тнттп̅ р паі · ρι
птре тсωотц є пєттопос єт отааβ · екщанβωк
сар ρι̅ отпрасматіа · нте пеі космос · ω прωме ·
щакспотаазе пантωс ємате · ρι спотан ниа ·
От моноп є теλλ тре к†осе · аλλа є тре к кер-
даие · ρι текєі є пщωωт · Λτω екщанктоп нωє
нтакβωк ммос · єм ек† ρнт нλаат · щаре прωβ
ецρορщ и наρрак є пероτ̄ⲟ̄ · маλλоп де екщан†
Fol. 8 b осе · ρι нєнт акчітоу ммиак · паі єт екпрос-
ιγ̅ дока | є роот · є тре ткωβ пак · щаре отнοσ и

λαπη ⳟωπε нак н относ н отоеіщ · Єщхє ⲫнос
отн н спотаи ⳟооп нак ω прωме н аѳнт · ри
нет натако ⲙⲛⲏса откоτ · наι ете ⲙⲛⲧⳟоп
ⲙⲙоот · є ⲃоηѳєια є рок · отає є Ⳮιτοτ ⲛⲛⲁк
є пиа ет екнавωк є роч · н ещωє є рок н отнр ·
є тре кспотаαζе є ⲫ є пщωωт наме ⲙ пⲡкоⲛ ·
є тре кαпос нак · нещωωт ⳟар н тⲙнтрро н
ⲙπнτе · ие нет отаав · аτω прєҳιн[ѕонс] є нет
τωⲙⲛ[illegible]ⲙос · єтетнαι инеⲩⲯухн нѕонс ие ·
ри нερⲃнτе ет ⳟоєιт ⲙπει κοсμος · ⲫ пекρнт
ѕе отн ω прωме є пⲃιос ⲙ пει рωме наікаιос ·
аτω ⲙ пет отаав наѳλнтис наме · апа ота-
поⳟре · ⲛⲧ̄ ειⲙε ѯε нтаⳟрⲙⲙаⲩ н ащ ен ре · ри
тⲙнтр̄ро н ⲙπнτе · ет ⲙни є ⲃол ⳟа енеⲩ · ⲛⲧ̄
спотаαζе ⳟωωк · | ω прωме прⲙⲙао н тει ре ри Fol. 9a
тⲙнтеро н ⲙ[πнτ]е · ет ⲙни є [ⲃол] ⳟа енеⲩ · ιε
Ѯαреⲩ ѕе отн є рωтн̄ · ω наⲙⲙерате · ⲙⲛ на-
ⳟнре · рӣ тетⲛ̄ѕωⲙ сωотⲩ є ⳟоτн нтопос ⲙнет
отаав · ⳟи пеⳟоот ⲙ пеⳟр пⲙеете ет отаав ·
ѯе кас ⲙнетⲛ̄сωотⲩ є ⳟоτн · є ⲭι ноτсⲙоτ ·
нтетнⲭι ноτсаⳟот ē пиа н отсⲙоτ · Ѯαреⲩ ѕе є
рωтⲛ̄ ω наⳟнре ⲙⲙерıτ · нтетⲛ̄ⳟωπе · рӣ ⲙнτ-
саве ⲙⲙ · ете ⳟи тѕⲙѕωⳟτ н нетⲙваⲗ · ете ⳟи
тѕⲙⲙооⳟе · ете рӣ тетнѕⲙⲛⳟаѯе · пеⳟоⲙе ѯе
он · є тⲙ тре тⲙооⳟе · ⳟи отⲙнтасⲃаⲗ · ере
нетⲃаⲗ еⳟоρⲙ є ⳟоτн ⳟи про н ⲗααт н ⳟоοт ·
ⳟи отⲙнтатⳟⲙπе · отає ⲙπер тре тⲙооⳟе · ере
ⳟрат ѕоⲗп є ⲃол · ⳟи пει ⲙа ⲙⲙате ан · аⲗⲗа
ⳟи ⳟιρ он ⲙ петен†ⲙе · Тетнсооτн ⳟар ѯе єіс
ⳟαρ нсоп · ⲁⲓαπειⲗн є рωтⲛ̄ | ω пеⳟоⲙе є тⲃе пει Fol. 9b
ентоⲗн · аτω ⲙπе тенанеιχе · нтетнⳟⲙπе · нтетн- ιβ
ⲗοⳟ нтетⲙⲙаⲛια · Тенοτ ѯе он еісⳟаι · ειπαρα-
каⲗει ⲙⲙωτⲛ̄ · аτω ειρωⲙ ē̄τωτ тнτⲛ̄ ειⲙατε ·
ри относ ⲙ παρα†ⲥⲗеια · є тⲙ тре ⲗααт

ⲛⲥϩⲓⲙⲉ ⲉ ⲡⲧⲏⲣϥ ⲣ ⲡⲃⲟⲗ ⲙ ⲡⲣⲟ ⲙ ⲡⲉⲥⲏⲓ· ⲉⲣⲉ ϫⲱⲥ
ϭⲟⲗⲡ ⲉ ⲃⲟⲗ· ⲟⲩⲇⲉ ⲉ ⲧⲙ ⲧⲣⲉ ⲥϥⲉⲓ ⲛⲛⲉⲥⲃⲁⲗ ⲉ ϩⲣⲁⲓ
ϩⲁ ⲡϩⲟ ⲛ ⲗⲁⲁⲩ ⲛ ϩⲟⲟⲩⲧ ⲛϣⲙⲙⲟ ⲉ ⲡⲧⲏⲣϥ̅· ⲁⲗⲗⲁ
ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̅ⲙⲟⲟϣⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲱ ⲛⲉϩⲓⲟⲙⲉ ⲉⲣⲉ
ⲛⲉⲧⲛ̅[ⲃⲁⲗ] ⲡⲁϩⲧ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ ⲡⲕⲁϩ· ⲉⲣⲉ ⲡⲉⲧⲉⲛϩⲟⲃⲥ̅
ⲛ ⲥⲁ ⲥⲁ ⲛⲓⲙ ϩⲛ̅ ⲙⲛ̅ⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲛⲓⲙ· Ⲁⲩⲱ ⲧⲉⲧⲛ̅-
ⲕⲟⲥⲙⲉⲓ ⲇⲉ ⲟⲛ ⲛⲙⲙⲱⲧⲛ· ⲙⲁⲣⲉⲥϣⲱⲡⲉ· ϩⲛ ⲟⲩϣⲓ
ⲙⲙⲉ ⲙⲛ ⲟⲩⲙⲛⲧⲥⲉⲙⲛⲟⲥ· ⲉⲧⲉⲧⲛ̅ϯ ⲛϩⲧⲏⲧⲛ̅ ⲛ ⲟⲩⲟⲉⲓϣ
ⲛⲓⲙ· ⲉ ⲡϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ϩⲛ ⲟⲩⲛⲟϭ ⲛ ϯϩⲧⲏϥ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̅ⲟⲃⲉ ⲙⲙⲟϥ ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ϯⲥⲃⲱ ⲟⲛ ⲛⲛⲉⲧⲛ̅-
Fol. 10 a ⲓ̅ⲥ̅ (sic) ϣⲏⲣⲉ ⲕⲟⲩⲓ | ⲉ ⲧⲣⲉ ⲩⲙⲟⲟϣⲉ ϩⲱⲟⲩ ⲕⲁⲗⲱⲥ· Ⲛⲉⲧⲛ-
ϣⲏⲣⲉ ⲇⲉ ⲟⲛ ⲛⲥϩⲓⲙⲉ· ⲉ ⲧⲣⲉ ⲩⲣ̅ ⲙⲁⲓ ⲛⲉⲩⲏⲓ̈· ⲁⲩⲱ ⲉ
ⲣ̅ ⲙⲁⲓ ⲛⲉⲩϩⲁⲓ· Ⲕⲁⲓ ⲅⲁⲣ ⲧⲉⲥⲃⲱ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲧⲉⲧⲉϣⲁⲥ
ⲛ̅ϣⲏⲣⲉ ⲉ ϩⲣⲁⲓ ϩⲛ ⲟⲩⲙⲛ̅ⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ· Ⲁⲩⲱ ⲧⲉⲩϭⲓⲛ-
ϯⲥⲃⲟ ⲇⲉ ⲛⲁⲩ ϩⲛ ⲟⲩⲗⲱⲕϣ· ⲛⲑⲉ ⲛϩⲩⲗⲉⲓ· ⲛⲧⲟⲥ
ϣⲁⲥⲧⲣⲉ ⲧⲙⲛⲧⲁⲧⲛⲁϩⲧⲉ ϯⲟⲩⲱ ⲉ ⲣⲁⲓ· Ⲛⲧⲱⲧⲛ̅ ⲇⲉ ϩⲱⲧ
ⲧⲏⲩⲧⲛ̅ ⲛϩⲟⲟⲩⲧ ⲛⲣⲉϥⲥⲱⲧⲙ· ⲁⲩⲱ ⲙ ⲙⲁⲓ ⲡⲉⲭⲥ̅
ⲡⲁⲣⲁⲅⲅⲉⲗⲉⲓ· ⲛⲛⲉⲧⲛϣⲏⲣⲉ· ⲉ ⲙⲟⲟϣⲉ ϩⲛ ⲙⲛⲧⲥⲁⲃⲉ
ⲛⲓⲙ· Ⲧⲉⲧⲛ̅ⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲛ ϯⲗⲟ ⲁⲛ ⲉⲓϯ ⲥⲃⲱ ⲛⲏⲧⲛ̅·
ⲁⲩⲱ ⲉⲓϩⲱⲛ ⲉ ⲧⲟⲟⲧ ⲧⲏⲩⲧⲛ ⲉ ⲧⲃⲉ ⲡⲉⲓ ϩⲱⲃ· ⲙⲡⲉⲣ
ⲕⲁⲁⲩ ⲉ ϫⲓ ϩⲣⲁⲩ ϩⲛ ϩⲉⲛϫⲓ ϩⲣⲁϥ ⲉⲙⲛ̅ ϩⲏⲩ ⲛϩⲏⲧⲟⲩ·
ⲟⲩⲇⲉ ϩⲛ̅ ϩⲉⲛϫⲱ ⲛⲁⲣⲅⲱⲛ· ⲉⲧⲉ ⲙⲛ ϩⲏⲩ ⲛϩⲏⲧⲟⲩ·
ⲟⲩⲇⲉ ϩⲛ̅ ϩⲉⲛⲟⲩⲉⲗⲗⲉ· ⲉⲩⲟⲩⲉⲣⲃⲟⲟⲛⲉ· ⲏ ⲛⲉⲧ ϫⲁϩϫ̅
ϩⲛ ϩⲉⲛⲃⲁⲕⲗⲉ ⲛⲑⲉ ⲉϣⲁⲩⲁⲁⲥ ⲛ̅ϭⲓ ⲛ ⲁⲧ ⲥⲃⲱ· ⲏ ϩⲛ
Fol. 10 b ⲓ̅ⲍ̅ ⲛⲕⲓⲑⲁⲣⲱⲇⲟⲥ· ⲏ ⲗⲁⲁⲩ ⲛϩⲱⲃ ⲛ ⲧⲉⲓ ⲙⲉⲓⲛⲉ· | Ⲟⲩ-
ϣⲏⲣⲉ ⲉϥϫⲓ ϩⲣⲁϥ ⲛϩⲁϩ ⲛⲥⲟⲡ ⲉϥϫⲉⲣϭⲟⲣⲧⲉ ⲉ ⲣⲟϥ
ⲙⲁⲩⲁⲁϥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ϯⲣ ⲙⲛ̅ⲧⲣⲉ ⲛⲏⲧⲛ̅· ⲱ ⲛⲁϣⲏⲣⲉ·
ϫⲉ ⲡⲉⲧ ⲛⲁⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉϥϣⲏⲣⲉ· ⲉϥϩⲛ ⲟⲩⲡⲟⲣⲛⲓⲁ ⲉ
ⲧⲙ ϯ ⲥⲃⲱ ⲛⲁϥ· ⲛϥ̅ⲕⲧⲟϥ ⲛϥⲙⲉⲧⲁⲛⲟⲓ· ⲡⲉϥⲕⲣⲓⲙⲁ
ⲛⲏⲩ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ϩⲙ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ϩⲙ ⲡⲕⲉ ⲁⲓ̈ⲱⲛ
ⲧⲉⲯⲩⲭⲏ ⲉⲧ ⲉⲣ ⲛⲟⲃⲉ· ⲛⲧⲟⲥ ⲉⲧ ⲛⲁⲙⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲧ
ⲥⲏϩ ⲙⲡⲱⲣ ϭⲉ ⲧⲉⲛⲟⲩ· ⲱ ⲛⲁ ϣⲏⲣⲉ ⲙⲙⲉⲣⲓⲧ· ⲙ-
ⲡⲉⲣⲁⲛⲉⲓⲭⲉ ⲉⲣ ⲛⲉⲓ ϩⲃⲏⲩⲉ· ⲛ̅ ϣⲗⲟϥ ⲉⲧⲉ ⲙⲛ ϩⲏⲩ
ⲛϩⲏⲧⲟⲩ· ⲛϩⲟⲩⲟ ⲇⲉ ϩⲛ ⲛϣⲁϫⲉ ⲛⲁⲣⲅⲟⲥ· ϫⲉ ⲕⲁⲥ

ⲛⲛⲉⲛϯ ⲛⲟⲩϭⲥ ⲙ ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ ⲉⲑⲟⲟⲩ·
ⲁⲗⲗⲁ ⲥⲟⲩⲛ̄ ⲧϭⲓⲛⲣ ϣⲁ ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲱ ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲏⲡⲱⲧⲏ· ⲛⲧⲛ̄ⲥⲱⲧⲙ ϩⲱⲱⲛ ⲉ
ⲣⲟϥ ϩⲓⲧⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁⲛ· ϫⲉ ϯⲛⲁⲕⲧⲟ ⲛ ⲛⲉⲧⲛϣⲁ ⲉⲩϩⲃⲃⲉ· ⲁⲩⲱ
ⲟⲛ ϫⲉ ⲁⲓⲙⲉⲥⲧⲉ ⲛⲉⲧⲉⲛϣⲁ· ⲁⲓⲕⲧⲟⲓ ⲉ ⲃⲟⲗ ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ϫⲉ ϯⲛⲁϭⲱ|ϣⲧ̄ ⲁⲛ· ⲉ̄ϫⲛ̄ ⲛⲉⲧⲛ̄ ⲟⲩⲱⲛϩ̄ ⲉ Fol. 11 a
ⲃⲟⲗ ϩⲛ ⲛⲉⲧⲉⲛⲛⲟϭ ⲛϣⲁ· Ⲁⲩⲱ ⲟⲛ ϫⲉ ⲛⲉⲧⲉⲛϣⲁ· ⲓ̅ⲏ̅
ⲧⲁ ⲯⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ· ⲉⲧⲉⲧⲛ̄ⲥⲟⲟⲩϩ ϭⲉ ⲟⲩⲛ ⲉ
ϩⲟⲩⲛ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ ⲡⲉⲓ ⲙⲁⲕⲁ-
ⲣⲓⲟⲥ· ⲙ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲟⲩⲁ-
ⲛⲟϥⲣⲉ· ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲙⲡⲟⲟⲩ ⲱ
ⲛⲁϣⲏⲣⲉ ⲙⲙⲉⲣⲓⲧ· Ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲡⲉϩⲟⲩⲟ·
ⲁⲩⲱ ⲟⲩⲥⲟⲉⲓⲧ ⲅⲁⲣ ⲉ ⲛⲁⲛⲟⲩϥ ⲡⲉ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙ
ⲡⲇⲓⲕⲁⲓⲟⲥ· ϣⲟⲣⲡ ⲙⲛ̄ ⲙⲟⲟϣⲉ ϩⲛ̄ ⲙⲛⲧⲥⲉⲙⲛⲟⲥ ⲛⲓⲙ·
ⲙⲛ ⲙⲛⲧⲥⲁⲃⲉ ⲛⲓⲙ ⲉⲧ ϩⲙ ⲡⲉⲭ̄ⲥ̄ ⲓ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ· ⲛⲑⲉ
ⲛⲧⲁⲓϣⲣⲡ ϫⲟⲟⲥ· ⲉⲧⲉⲧⲛϯ ⲉ̄ⲟ̄ⲟ̄ⲩ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛϯ ⲉⲟⲟⲩ ⲛⲛⲁⲣⲏⲧⲉ ⲧⲏⲣⲟⲩ ⲙ ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛⲧⲁⲉⲓⲟ̄ ⲛⲉⲛⲟⲩⲏⲏⲃ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ ⲛϣⲙϣⲓⲧ ⲙ̄
ⲡⲉϥⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲛϣⲟⲣⲡ ⲙⲛ ⲉⲧⲉⲧⲛ-
ϣⲁⲛⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ ⲡⲉⲧⲛⲏⲓ· ⲉ ⲃⲱⲕ ⲉ ⲡϣⲁ·
ϣⲗⲏⲗ ⲛ ϣⲟⲣⲡ ⲉⲧⲉⲓ ⲉⲧⲉⲧⲉⲛ ϩⲙ̄ | ⲡⲉⲧⲛⲏⲓ̈· ⲛⲧⲉⲧⲛ- Fol. 11 b
ⲧⲉⲃϩ ⲡϫⲟⲉⲓⲥ ⲧⲁⲣⲉϥⲥⲟⲟⲩⲧⲛ ⲛ̄ⲧⲉⲧⲛ̄ϩⲓⲏ· ϭⲱ ⲟⲛ· ⲓ̅ⲑ̅
ⲉⲧⲉⲧⲛϣⲁϫⲉ· ϩⲛ ⲛϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ ⲛⲁⲅⲱⲛ ⲙⲛ
ⲙⲡⲟⲗⲩⲧⲉⲓⲁ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲉⲧⲛⲧⲙ ⲁⲛⲉⲓⲭⲉ ⲉ̄ ⲣ̄ ⲛⲉⲓ
ⲙⲛⲧⲁⲑⲏⲧ· ⲛⲁⲓ ⲉⲧ ⲁⲓϣⲉⲣⲡ̄ ϫⲟⲟⲩ ⲉ ⲣⲱⲧⲛ ⲛ ⲕⲉ ⲥⲟⲡ·
ⲉⲧⲉⲛϫⲱ ⲛⲉⲙⲛ̄ ⲛϫⲁⲕ· ϩⲛ ⲛⲉⲧⲛϭⲓϫ· ⲛⲁⲓ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ·
ⲙⲙⲟⲟⲩ· ⲛⲧⲱⲧⲛ ⲇⲉ ⲱ ⲛⲉϩⲓⲟⲙⲉ ⲉⲧ ⲃⲏⲗ ⲉ ⲃⲟⲗ· ⲙⲛ
ⲛϣⲁϫⲉ ⲛϣⲃⲱ· ⲛⲁⲓ ⲉⲧⲉⲧⲛ̄ϫⲱ ⲙⲙⲟⲟⲩ ϫⲉ ⲧⲟⲉⲓⲧ·
ⲁⲩⲱ ⲟⲛ ⲉⲧⲉⲧⲛ̄ϣⲁⲛⲡⲱϩ ⲉ ⲡⲙⲁⲣⲧⲏⲣⲓⲟⲛ· ⲛ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ· ϯ ⲙ ⲡⲉⲧⲛⲟⲩⲟⲓ· ⲛ ⲥⲟⲟⲩⲧⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲛⲧⲉⲧⲛ̄ϣⲗⲏⲗ· ⲁⲩⲱ ⲛⲧⲉⲧⲛⲥⲟⲡⲥ̄ ⲙ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉ ⲧⲣⲉ ϥϯ ⲑⲉ ⲛⲏⲧⲛ̄ ⲉ̄ ⲣ̄ ⲛⲉϩⲃⲏⲩⲉ· ⲉⲧⲉ
ⲣⲁⲛⲁ̄ϥ· ϩⲙ ⲡⲉⲧⲛⲱⲛϩ̄· Ⲙⲛⲛⲥⲟⲥ ⲇⲉ ⲟⲛ ⲛⲧⲉⲧⲛⲥⲟⲡⲥ̄

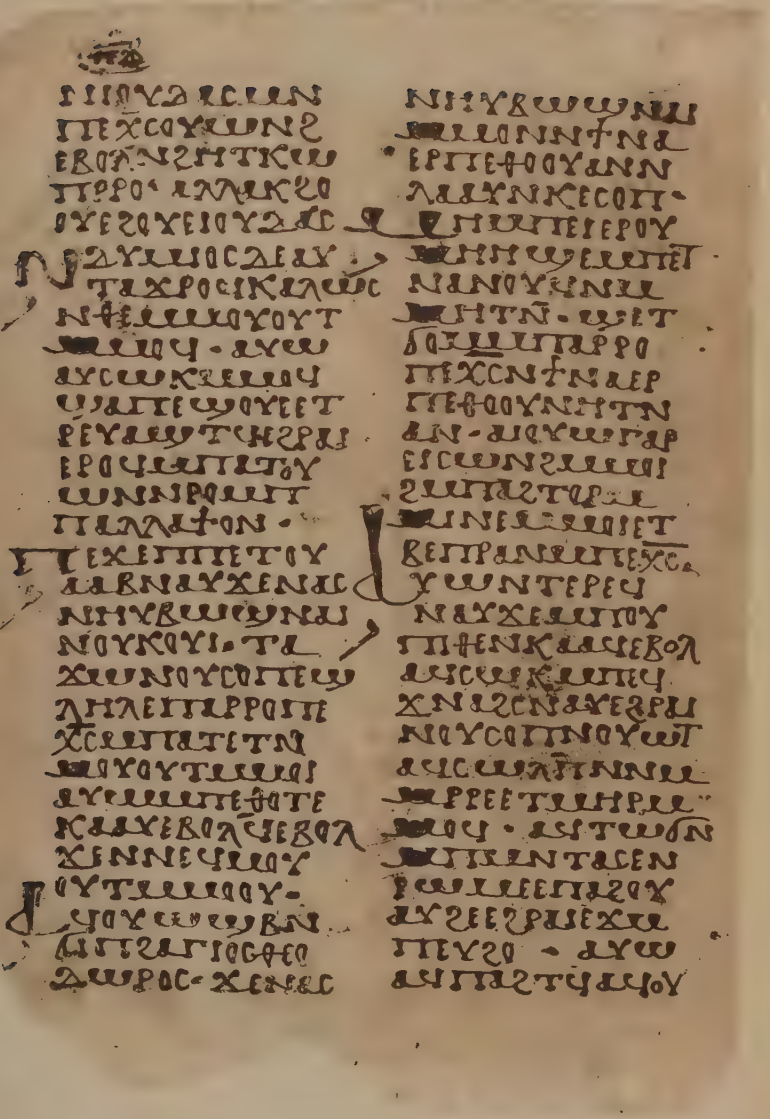
ⲙ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲟⲩⲁⲛⲟϥⲣⲉ· ⲉ ⲧⲣⲉ ϥϫⲓ
ϩⲙⲟⲧ ⲉ ϫⲱⲧⲛ̄ ⲛ ⲛⲁϩⲣⲙ ⲡϫⲟⲉⲓⲥ· ⲛϥⲣ ⲧⲏⲩⲧⲛ ⲛ
Fol. 12 a ⲙ̄ⲡϣⲁ | ⲛⲟⲩ ⲉ ⲕⲗⲩⲣⲟⲛⲟⲙⲉⲓ̄ ⲛⲙⲙⲁϥ ϩⲛ ⲙⲡⲏⲩⲉ·
[?] ⲁⲩⲱ ⲧⲉⲧⲛⲥⲡⲟⲩⲇⲁⲍⲉ· ⲉ ⲣ̄ ⲧⲉⲩϣⲏ ⲛ ⲣⲟⲉⲓⲥ ϩⲛ̄ ⲟⲩ-
ⲙⲛⲧⲙⲁⲓ ϩⲓⲥⲉ· ⲉⲧⲉⲧⲛϯ ⲟⲩⲃⲉ ⲉ ⲡϩⲓⲛⲏⲃ· ϩⲛ ⲛⲉⲯⲁⲗ-
ⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉⲧⲛ̄ⲟⲩⲱϣⲃ̄ ⲛⲥⲁ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ϩⲛ
ⲟⲩⲙⲛⲧⲣⲙ ⲛ ϩⲏⲧ· ⲉⲙⲛ̄ ⲗⲁⲁⲩ ϣⲁϫⲉ· ⲙⲛ̄ ⲡⲉⲧ
ϩⲓⲧⲟⲩⲱⲱϥ ϩⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲛ ⲗⲁⲁⲩ ⲛ ϣⲁϫⲉ ⲛⲁⲣⲅⲟⲛ·
Ⲁⲩⲱ ⲟⲛ ⲙⲡⲉⲣ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲧⲉⲧⲛ-
ϩⲙⲟⲟⲥ ϩⲓⲣⲙ ⲡⲣⲟ· ⲛⲧⲉⲧⲛ̄ϣⲁϫⲉ ϩⲛ ϩⲉⲛϣⲁϫⲉ ⲉⲩ-
ϣⲟⲩⲉⲓⲧ· ⲙⲛ ⲛⲉⲧⲛⲉⲣⲏⲩ· ⲙⲛ ϩⲉⲛⲥⲩⲛⲧⲉⲭⲓⲁ· Ϩⲙ
ⲡⲁⲓ ⲅⲁⲣ ⲉⲧⲉⲧⲛⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ ⲡϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲉⲧⲉⲧⲛⲧⲁⲉⲓⲟ ⲙ ⲡϫⲓ ϩⲣⲁϥ ⲉⲧ ϣⲟⲩⲉⲓⲧ· ⲛϩⲟⲩⲟ
ⲇⲉ ⲛϣⲁϫⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ ⲡⲛⲟⲩⲧⲉ· Ⲁⲗⲗⲁ ϣⲱⲡⲉ
ⲉⲧⲉⲧⲛϯ ϩⲧⲏⲧⲛ· ⲉ ⲛⲉⲧ ⲟⲩⲱϣ ⲙⲙⲟⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ϩⲛ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉⲧⲛⲕⲁⲁⲩ ϩⲛ ⲛⲉⲧⲛϩⲏⲧ· ϫⲉ ⲕⲁⲥ·
ⲉⲧⲉⲧⲛⲁϭⲱ ⲉⲧⲉⲧⲛ̄ϣⲁϫⲉ ⲛϩⲏⲧⲟⲩ· ϩⲛ ⲛⲉⲧⲉⲛⲏⲓ· ⲙⲛ̄ |
Fol. 12 b ⲛⲉⲧⲉⲛϣⲏⲣⲉ· ⲙⲛ̄ ⲛⲉⲧ ϩⲓⲧⲟⲩⲱⲧⲛ̄ ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ·
ⲕ̄ⲃ̄ (sic) Ⲉⲧⲉⲧⲛ̄ϣⲁⲛϫⲱⲕ ⲇⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲩϣⲏ ⲛ ⲣⲟⲉⲓⲥ· ⲛ ⲧⲉⲓ ϩⲉ
ϩⲛ ⲟⲩⲙⲛⲧⲣⲙ ⲛ ϩⲏⲧ· ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲥⲡⲟⲩⲇⲁⲍⲉ ⲇⲉ ⲟⲛ ⲉ ⲧⲙ ⲧⲱⲡ ⲗⲁⲁⲩ ⲛⲉⲛⲕⲁ ⲛⲟⲩⲱⲙ·
ⲏ̄ ⲉ ⲥⲱ· ⲏ ⲉ ϫⲓ ϯⲡⲉ ⲛⲗⲁⲁⲩ ⲉ ⲡⲧⲏⲣϥ· ϣⲁⲛⲧⲉ
ⲧⲛ̄ⲥⲩⲛⲁⲅⲉ· ⲛⲧⲉⲧⲛⲥⲱⲧⲙ ϩⲓⲧⲛ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ· ϫⲉ
ⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲉ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲓ ⲕⲉ ϩⲱⲃ ⲛ ⲁⲛⲁⲅ-
ⲕⲁⲓⲟⲛ· ⲛⲧⲉⲧⲛⲣⲟⲉⲓⲥ ⲉ ⲣⲱⲧⲛ ⲉ ⲣⲟϥ ⲉⲙⲁⲧⲉ· ⲉ ⲧⲣⲉ
ⲧⲉⲧⲛⲙⲟⲟϣⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲙ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ ⲉⲡⲓ̄ⲥⲧⲏⲙⲉⲓ· ⲉⲧⲉⲧⲛϣⲧⲉⲣⲧⲱⲣ ⲁⲛ ϩⲛ ⲧⲉⲧⲉⲛϭⲓⲛ-
ⲙⲟⲟϣⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲧⲥⲁⲛⲟ· ⲙⲛⲛⲥⲁ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲥⲁⲛⲁⲅⲉ (sic)· ⲛⲧⲉⲧⲛⲥⲱⲧⲙ· ϩⲓⲧⲙ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ·
ϫⲉ ⲙⲟⲟϣⲉ ϩⲛ ⲟⲩⲉⲓⲣⲏⲛⲉ· ⲙⲛ ⲛⲉⲧⲛϣⲉⲉⲣⲉ· Ⲉⲧⲉⲧⲛ-
ⲃⲏⲕ ⲇⲉ ⲉ ⲡⲉⲧⲉⲛⲏⲓ· ⲙⲡⲉⲣ ⲣ ϩⲟⲩⲟ ϩⲙ ⲡⲟⲩⲱⲙ· ⲙⲛ
Fol. 13 a ⲡⲥⲱ· ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛ̄ϯ ⲙ ⲡⲥⲱⲙⲁ ⲛⲛⲁ|ⲧⲉϥⲭⲣⲓ̈ⲁ
ⲕ̄ⲅ̄ ⲙⲙⲁⲧⲉ· ⲥⲡⲟⲩⲇⲁⲍⲉ ⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛϣⲏⲣⲉ· ⲉ ϯ
ⲟⲩⲙⲉⲣⲟⲥ ⲛⲛϩⲏⲕⲉ· ϩⲛ ⲛⲉⲧⲛⲉⲓⲟⲉⲓⲕ· ⲙⲛ ⲛⲉⲧⲉⲛϭⲓⲛ-

ⲟⲩⲱⲙ· ⲙⲛ̄ ⲛⲉⲧⲛⲏⲣⲡ̄· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉ ⲣⲱⲧⲛ̄ ⲙⲛ ⲛⲉⲧ ⲉⲧⲛⲁⲟⲩⲟⲙⲟⲩ· Ϩⲱⲥ ⲉ ⲁⲧⲉⲧⲛ̄ⲣ
ϣⲟⲣⲡ· ⲁⲧⲉⲧⲛϯ ⲙ ⲡⲛⲟⲩⲧⲉ ⲛϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲛⲧⲟϥ
ⲅⲁⲣ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲥ· ϫⲉ ⲡⲉⲧ ⲛⲁⲧⲥⲉ ⲟⲩⲁ ⲛ ⲛⲉⲓ ⲕⲟⲩⲓ·
ⲛ ⲟⲩϫⲱ ⲙⲙⲟⲩ ⲛ ⲱⲣϣ· ⲙⲙⲁⲧⲉ· ⲉ ⲡⲣⲁⲛ ⲛ ⲟⲩⲙⲁ-
ⲑⲩⲧⲏⲥ· ⲛϥⲛⲁⲥⲱⲣⲙ ⲁⲛ ⲙ ⲡⲉϥⲃⲉⲉⲕⲉ· Ⲉⲧⲉⲧⲛ̄ⲟⲩⲱⲙ
ⲇⲉ· ⲟⲩⲱⲙ ϩⲛ̄ ⲟⲩϩⲟⲧⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ϩⲛ ⲟⲩⲙⲛⲧⲁⲧ
ⲥⲉⲓ ⲁⲛ· ⲁⲗⲗⲁ ϩⲛ̄ ⲟⲩⲥⲙⲟⲩ ⲙⲛ̄ ⲟⲩⲥⲉⲓ· ⲟⲩⲇⲉ ϩⲛ ⲟⲩ-
ϯϩⲉ ⲁⲛ· ⲁⲗⲗⲁ ϩⲛ ⲟⲩⲉⲩⲫⲣⲟⲥⲩⲛⲏ· ⲙⲛ̄ ⲟⲩⲟⲩⲣⲟⲧ·
ⲉⲧⲉⲧⲛ̄ⲯⲁⲗⲗⲉⲓ ϩⲛ ⲛⲉⲧⲛϩⲏⲧ ⲁⲩⲱ ⲉⲧⲉⲧⲛⲥⲙⲟⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ· Ⲙⲁⲣⲉ ⲡϣⲁϫⲉ· ⲙ ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ϩⲛ ⲧⲉⲧⲛ̄-
ⲧⲁⲡⲣⲟ ϩⲛ ⲧⲉⲧⲛ̄ⲧⲣⲟⲫⲏ ϩⲓ ⲟⲩⲥⲟⲡ· ⲛⲑⲉ ⲉⲧⲉ ⲟⲩⲁⲛⲁⲅ-
ⲕⲁⲓⲟⲛ ⲉⲭⲣⲱ· ⲛ ⲧⲉ|ⲧⲣⲟⲫⲏ· ϩⲓ ⲟⲩⲥⲟⲡ ⲛⲥⲱⲙⲁⲧⲓⲕⲟⲛ· Fol. 13 b
Ⲟⲩϩⲟⲩⲟ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲟⲛ ⲡⲉ· ⲉ ⲭⲱⲣⲏⲅⲉⲓ ⲛ ⲧⲉⲯⲩⲭⲏ· ⲕ̅ⲇ̅
ⲛ ⲧⲉ ϩⲣⲉ ⲙ ⲡⲛ̄ⲓ̅ⲕ̅ⲟ̅ⲛ̅· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲙⲁⲣⲉⲕϭⲛ ⲡⲉⲕⲥⲱⲙⲁ ϭⲉ ⲟⲩⲛ ⲉϥⲟⲩⲱⲙ ϩⲛ ⲧⲉϩⲣⲉ· ⲙ
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲉⲣⲉ ⲧⲉⲯⲩⲭⲏ ⲇⲉ ϩⲱⲱⲥ ⲥⲁⲁⲛϣ̄ ϩⲛ
ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟⲫⲏ ⲅⲁⲣ ⲛ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡϣⲁϫⲉ
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟⲫⲏ ⲅⲁⲣ ⲙ ⲡⲥⲱⲙⲁ ϣⲁⲥⲣ̄ ⲭⲣⲓ̈ⲁ
ⲛ ϣⲟⲡⲥ̄ ϩⲁ ϩⲟⲙⲛ̄ⲧ̄· ⲁⲩⲱ ϣⲁⲥⲣ ⲭⲣⲓⲁ ⲟⲛ ⲛ̄ ϩⲉⲛⲡⲉⲓ-
ⲣⲁⲥⲙⲟⲥ ϣⲁⲛⲧ ⲉⲕⲥⲟⲟⲩϩⲥ̄ ϩⲟⲩⲛⲛⲁⲕ· Ⲧⲉⲧⲣⲟⲫⲏ ⲇⲉ
ϩⲱⲱⲥ ⲛ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ· ϣⲁⲕϩⲉ
ⲉ ⲣⲟⲥ ⲛ ϫⲓⲛϫⲏ ⲛⲟⲩⲉϣ ⲙ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ· Ⲉⲧⲉⲧⲛ-
ϣⲁⲛϫⲉⲕ ϩⲱⲃ ⲛⲓⲙ ⲉ ⲃⲟⲗ ⲉⲧ ⲡⲣⲉⲡⲉⲓ· ⲛⲛϣⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲛⲧⲉⲧⲛⲕⲧⲉ ⲧⲏⲩⲧⲛ· ⲉ ⲛⲉⲧⲛⲏⲓ ϩⲛ ⲟⲩⲉⲓⲣⲏⲛⲉ·
Ⲡⲡⲉⲣ ⲗⲟ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲙ ⲡⲙⲉⲉⲩⲉ ⲙ ⲡⲉⲭⲥ̄ ⲛⲛⲁⲩ ⲛⲓⲙ·
ⲡⲉⲛⲧ ⲁϥϯ ϭⲟⲙ ⲛⲛⲇⲓⲕⲁⲓⲟⲥ· ⲙⲛ̄ | ⲙⲙⲁⲣⲧⲏⲣⲟⲥ Fol. 14 a
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ϭⲱ ⲉⲧⲉⲧⲛ (sic) ⲙⲙⲟϥ· ⲙ ⲡⲉϩⲟⲟⲩ [ⲕ̅ⲉ̅]
ⲙⲛ ⲧⲉⲩϣⲏ· ⲧⲁⲣⲉϥ ⲧⲏⲩⲧⲛ̄ ⲛ ⲙⲡϣⲁ ⲛ ⲕⲗⲩⲣⲟⲛⲟⲙⲉⲓ·
ⲙⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁϥϩⲱⲛ ⲉ ⲧⲟⲟⲧⲛ ⲛϭⲓ
ⲡⲉⲥϩⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲙⲉⲉⲩⲉ· ⲉ ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲕⲛⲁⲣ
ⲛⲁⲟⲩⲱϣ ⲧⲏⲣⲟⲩ· Ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ ⲉⲣϣⲁⲛ ⲡⲉⲣ
ⲡⲙⲉⲉⲩⲉ ϭⲱ· ⲉϥⲙⲏⲛⲉ ⲉ ⲃⲟⲗ ϩⲛ ⲛⲉⲛⲯⲩⲭⲏ· ⲛ
ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲧⲛⲛⲁϫⲟⲟⲥ ϩⲱⲱⲛ ⲙⲛ̄ ⲡⲉⲯⲁⲗⲙⲟⲇⲟⲥ

ет отааь ѧатеіѧ· пота пота ммоп ѯе неіпат
е пхоеіс ѧ па ѧто е вол и отоеіщ ммн· ѯе ерро
отнаи ммоі ѯе кас инакім· етеі те та ке сарⲝ
наотшр ри отрелпіс· Тѯінкім сар е тецщаѯе
е рос те тѯінріке ѧ пноѵе· ершан прше сар
ка пноѵте ѧ пецѧто е вол и отоеіщ ммн· ецѯ-
σωщт е роч ри нвал и теψтхн· ерратнц·
Fol. 14 b кⲝпаріке ан пе· еп|епноѵе (*sic*) епер· Паі сар
кс пе пѧеете нта нет отааь тнрот· філософіа·
нрнтⲝ щант отпшр е пщі и тѧіⲝтелюс· Анок
ѯе рωωт несинт· атѡ нащнре ммеріт· маре
тенсінпашне е вол рм пеі ма и σοгле· щопе
есраеіаті нроот ммн· атѡ и теі ре тинапараітеі·
ѧ пноѵе· Каі сар нале ⲏтⲏсоотн ан· ѧ пе-
роот· отѵе тетнот· ет отнаⲭⲓⲧⲏ ернанан е вол
рм пеі ма и σοгле· нтⲏ р щѧѧо е роч ща епер·
Тѧелета сар ѧ пнот· отѯінпшт е вол ѧ
пноѵе пе· Є тѵе паі ϯпаракалеі ммшⲧⲏ саре
тнтн е вол ѧ пноѵе· Кан ещхе а наща ѯе
ωкм и роіне нрнт тнтн· Ⲗλλа ѧнѯом ммоі
е ка рωі е тм щаѯе· ммннті· е тѵе петнотѵаі·
Fol. 15 a отѵе отноті и ѧ|кар и рнт ан пет натшѧнт е
[кⲍ] рої· ещанпат· етрісе е ацтшѧт е рωтн· ецхе
нтетир роте ан· анок ϯщⲧⲣтωр ємате· е тѵе
тнтⲏ· е тѵе от пантшс тетⲏ он ат соотн ѯе ϯр
роте рарωтн· Ⲁтетинат сар е неі нос нщше
ет ощ нтацнтот е хωк нраӷ нсоп нсі пноѵте е
тѵе пенноѵе· Те сраφн мен сар ет отааь хѡ
ммос· ѯе нметенеіре ⲏθе нмеі ѯеѳнікос· Є тѵе
паі· еіотѡщ е тре тетн кет тнтн е вол нметен-
ноѵе· Пота ѯе пота ката тецмеіне· Ⲁрнт
пноѵте нащене ртнч е рраі ехм пенкто· нутре
тецрорсн ⲗо рі хωк· пецна сар сѳтωт нпет
ктоот е вол ри нетноѵе· нсееіре пренкарпос·

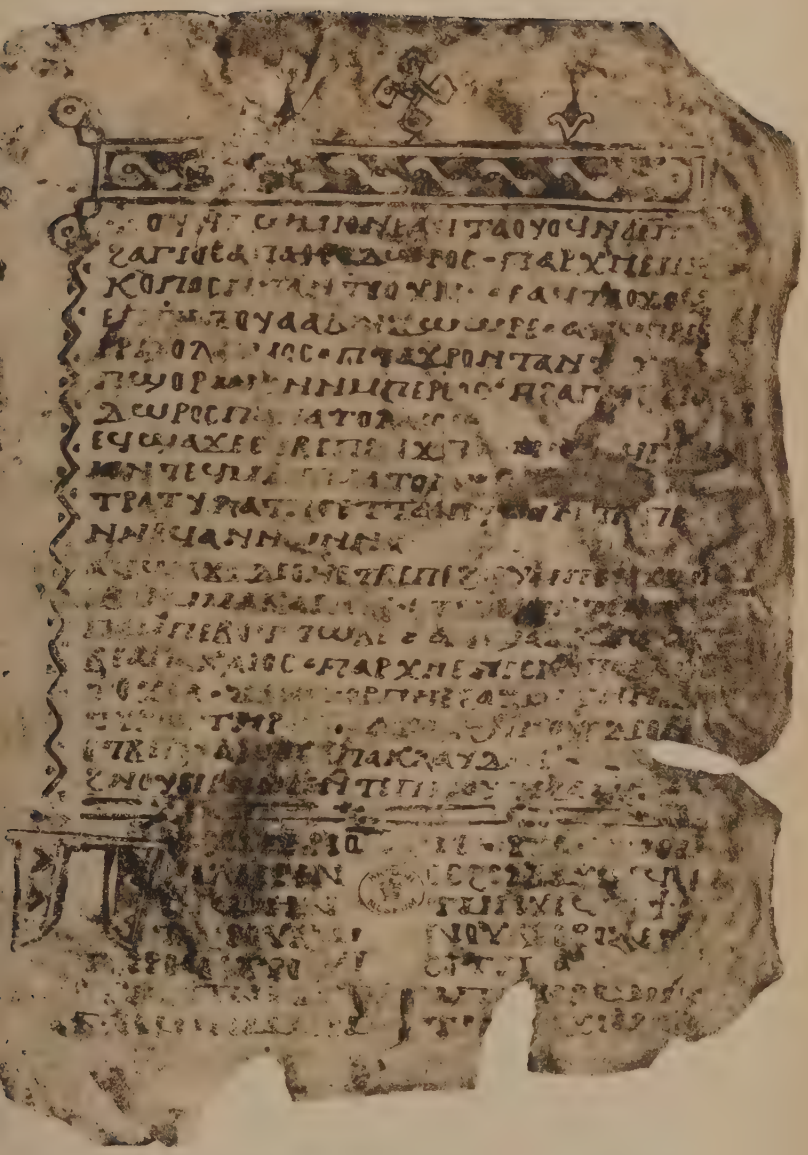
ⲉⲧⲙⲡⲱⲁ ⲛⲧⲙⲉⲧⲁⲛⲟⲓⲁ· Ⲛⲧⲟⲩ ⲥⲁⲣ ⲡⲉⲛⲧ ⲁⲩϫⲟⲟⲥ·
ϩⲓⲧⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲁⲉ | ⲧⲁⲛⲟⲓⲉⲓⲁ· ⲙ Fol. 15 b
ⲡⲁⲥⲉⲃⲏⲥ· ⲛⲁⲑⲙⲏⲕⲟⲩ· ϩⲙ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲉⲩⲛⲁⲕⲧⲟⲩ ⲉ ⲕⲏ
ⲃⲟⲗ ϩⲓ ⲧⲉϥⲁⲛⲟⲓⲉⲓⲁ· Ⲛϣⲁⲛⲧⲙ ⲧⲧⲟⲛ ⲁⲉ ⲡⲁⲛⲧⲱⲥ
ⲫⲛⲁϫⲱⲣ ⲛ ⲧⲉϥⲥⲛⲩ· ⲛⲱⲉ ⲛⲧⲁϥϫⲟⲣⲥ̄ ⲉ ϩⲉⲛⲕⲟⲟⲩⲥ·
Ⲍⲁϩ ⲁⲉ ⲟⲛ· ⲁⲩⲛⲉϫ ϩⲟⲟⲩⲛ· ⲥⲁϩⲟⲟⲩ ⲉⲧϩⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ·
ⲁ ⲧⲉⲩⲛⲟⲩ ⲉⲧ ϩⲁϩⲟⲧⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲉⲓ ⲉ̄ ϫⲱⲟⲩ ⲙⲡⲁⲧ
ⲟⲩⲉⲓⲙⲉ· Ⲉⲧⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲁⲧϣⲱⲡⲉ ⲛϩⲣⲉ ⲙ ⲡⲕⲱϩⲧ·
ⲙⲙⲟ ⲡⲃⲏⲧ̄ ⲛ ϣⲁ ⲉⲡⲉϩ· ⲟⲩⲟⲓ ⲁⲉ ⲁⲉ (sic) ⲙⲡⲉⲧⲛⲁϩ
ⲁⲙⲉⲗⲏⲥ· ⲉ ⲡⲉⲧⲟⲩⲁⲁⲓ ⲙⲁⲩⲁⲁⲩ· ⲛⲥⲉⲥⲱ ⲉⲧⲙⲛⲛⲏⲉ
ⲉ ⲃⲟⲗ ϩⲓ ⲛⲉⲧⲛⲟⲃⲉ ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ· Ⲛⲧⲁ ⲙⲙⲁ ⲕⲱⲗⲧ
ⲙⲙⲟⲕ ⲉ ⲝⲓ ⲥϩⲓⲙⲉ ⲱ ⲡⲣⲱⲙⲉ ϣⲁⲛⲧ ⲉⲕⲕⲱ ⲉⲕⲡⲟⲣⲛⲉⲩⲉ·
ⲛ ⲙⲙⲁ ⲡⲉⲛⲧ ⲁϥⲕⲱⲗⲧ ⲙⲙⲟ ⲱ ⲧⲉ ⲥϩⲓⲙⲉ ⲉ ⲝⲓ ϩⲁⲓ·
ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲁⲉ ⲙⲛⲉ ⲣ ϩⲉ ⲉⲧⲗⲟⲓⲍⲉ· ⲙ ⲡⲟⲣⲛⲓⲁ·
ⲉϣϫⲉ ⲙ ⲙⲛϣⲉⲟⲙ ⲙⲙⲱⲧⲛ· ⲉⲑⲣⲁⲧⲉⲩⲉ ⲙⲙⲱⲧⲛ·
Ⲥⲓⲥ ⲡⲥⲁⲗⲙⲟⲥ ⲉⲧ ⲧⲃⲃⲏⲧ ⲕⲛ ⲉ ϩⲣⲁⲓ ⲙ ⲡⲣⲱⲙⲉ· ⲝⲓ |
ϥⲓⲙⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲁⲧⲱ ⲙⲁⲣⲉ ⲥⲝⲓ ϩⲁⲓ ϩⲱⲟⲥ Fol. 16 a
ⲛⲥⲓ ⲧⲉ ϥⲓⲙⲉ· ⲉⲙⲛ ⲛⲟⲃⲉ ⲝⲓ ⲉ ⲣⲱⲧⲛ̄· Ⲓⲟⲛⲟⲛ ⲙⲡⲉⲣ ⲕⲑ
ⲡⲟⲣⲛⲉⲩⲉ· ⲁⲉ ⲛⲧⲉⲧⲛⲣⲉ ⲛⲉⲃⲓⲛⲓ ⲥⲁⲣ· ⲛⲧⲉⲧⲛ̄ⲛⲁϣⲩⲉⲓ
ⲁⲛ ϩⲁ ⲛⲕⲟⲗⲁⲥⲓⲥ· Ⲱ ⲛⲉⲧ ⲥⲟⲟϥ ⲙ ⲡⲉⲩⲥⲱⲙⲁ· ϩⲓ
ⲟⲩⲡⲟⲣⲛⲓⲁ· ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ· ⲉⲓⲧⲉ ϥⲓⲙⲉ· ⲉⲕϣⲁⲛⲛⲁϥ
ⲥⲁⲣ ⲉⲧⲕⲉⲗⲉⲃⲓⲙ· ⲛ ⲟⲩⲥⲛⲩⲉ ⲉⲥⲥⲃⲧⲱⲧ ⲉ ⲡⲟⲧⲡⲉⲧ ⲉ
ⲡⲉⲥⲛⲧ· ⲙ ⲡⲉⲧⲛⲥⲱⲙⲁ ⲙⲛ ⲛⲉⲧⲛ̄ⲥⲁⲣⲝ̄· ⲃⲟⲧⲉ ⲙⲛ
ⲡⲉⲥⲧⲱⲧ ⲛⲁⲧⲣⲉ ⲕⲱⲥⲣ ⲥϧⲉⲧⲱⲛ· ⲛⲱⲉ ⲛ̄ⲛⲉⲓ ⲱⲙⲉ·
Ⲗⲧⲱ ⲕⲛⲁⲥⲟⲡⲉ ⲉ̄ⲙⲁⲧⲉ ϩⲓ ϩⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ· ⲉⲕ☩ ⲛⲣⲉⲛ-
ϩⲟⲗⲟⲗⲟⲩⲓⲁ· ⲉⲕⲉⲣⲛⲧ ⲉ ⲧⲙ ⲣ ⲛⲟⲃⲉ· ⲙⲙ ⲙ ⲡⲉⲓ
ⲛⲁⲩ· ⲛⲉⲡⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲕ· Ⲉⲩϫⲉ ⲧⲉⲛⲟⲩⲱ̄
ⲡⲣⲱⲙⲉ· ⲁⲕⲣ̄ ϩⲟⲧⲉ ϩⲛⲧ ⲟⲩⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ
ⲙⲙⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲧⲁⲕⲟ· ⲙ ⲡⲉⲕⲥⲱⲙⲁ· ⲱ ⲡⲣⲱⲙⲉ ⲛ
ⲉⲃⲓⲛⲓ· ⲛ ⲉⲕⲙ|ⲡⲩⲁ ⲛ ⲟⲩⲏⲣ ⲛⲉⲣ ϩⲟⲧⲉ ϩⲛⲧⲩ ⲙ Fol. 16 b
ⲡⲛⲟⲩⲧⲉ· ⲡⲉⲧⲉ ⲟⲩⲛϩⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲁⲕⲟ ⲛ ⲧⲉⲕⲯⲩⲭⲏ ⲗ
ⲙⲛ ⲡⲉⲕⲥⲱⲙⲁ· ϩⲣⲁⲓ ϩⲓ ⲧⲫⲉⲣⲉⲛⲛⲁ· ⲁⲉ ⲁⲡⲉ ⲕⲥⲁ-
ϩⲱⲕ ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲃⲉ· Ⲕⲥⲱⲧⲙ ⲥⲁⲣ ⲉ ⲧⲉⲕⲁⲡⲟⲫⲁⲥⲓⲥ ⲛ
ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· ⲱ ⲡⲉⲧ ⲡⲟⲣⲛⲉⲩⲉ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲛⲁⲕ· ⲁⲉ

ⲡⲉⲧ ⲥⲱⲱϥ ⲙ ⲡⲉⲣⲡⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲁ-
ⲕⲟϥ· Ⲁⲩⲱ ⲟⲛ ⲉⲕⲥⲱⲧⲙ ⲉ ⲧⲃⲉ ⲛⲉ ⲛⲧⲁⲩⲣ ⲛⲟⲃⲉ· ϫⲉ
ⲛⲉⲩⲥⲁⲣⲝ̄ ⲛⲁⲡⲟⲧⲡⲉⲧ ⲉ ⲡⲉⲥⲏⲧ· ⲉⲩⲁϩⲉ ⲉⲣⲁⲧⲟⲩ ⲉϫⲛ̄
ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ· ⲁⲩⲱ ⲛⲉⲩⲃⲁⲗ ⲛⲁϣⲟⲩⲟ ⲙⲙⲟⲟⲩ· ⲉ
ⲃⲟⲗ ϩⲛ ⲛⲉⲩⲕⲱⲗⲙ· Ⲁⲩⲱ ⲡⲉⲩⲗⲁⲥ ⲛⲁⲟⲩⲟⲧⲟⲩⲉⲧ ϩⲛ
ⲧⲉⲩⲧⲁⲡⲣⲟ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲙⲡⲉ ⲛ̄ⲃⲏⲧ ⲛⲁⲙⲟⲩ ⲁⲛ·
ⲁⲩⲱ ⲡⲉⲩⲕⲱϩⲧ̄ ⲛⲁϫⲉⲛⲁ· ⲛⲥⲉϣⲱⲡⲉ ⲉⲣⲉ ⲥⲁⲣⲝ̄ ⲛⲓⲙ
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· Ⲛⲁⲥⲛⲏⲩ ⲙⲁⲣⲉⲛⲣ ⲃⲟⲗ ⲉ ⲧⲟⲣⲅⲏ· ⲁⲩⲱ
ⲙⲁⲣⲉⲛⲣ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣⲉⲛⲣ ϩⲟⲧⲉ ϭⲉ
ⲧⲉⲛⲟⲩ ⲉ ⲃⲟⲗ· ⲛⲛⲉⲛⲥⲩⲛⲏⲑⲓⲁ ⲉⲑⲟⲟⲩ· ⲙⲛ̄ ⲛⲉⲓ ⲡⲁⲑⲟⲥ |
Fol. 17 *a* ⲉⲧ ⲥⲟⲟϥ· ⲛⲧⲁⲩⲣ̄ ⲟⲩⲁ ⲛ ⲟⲩⲱⲧ ⲛⲙⲙⲁⲛ· ϫⲉ ⲕⲁⲥ
[ⲗⲁ] ⲛⲛⲁϫⲟⲟⲥ ϩⲱⲱⲛ ϩⲛ ⲟⲩ ⲡⲁⲣⲣⲏⲥⲓⲁ· ϯⲛⲁⲟⲩⲱⲧⲃ
ⲛ ⲟⲩⲥⲟⲃⲧ̄· ⲉⲓϣⲁϫⲉ ⲉ ⲡⲥⲟⲃⲧ̄ ⲛ ⲙⲡⲁⲑⲟⲥ· ⲉⲧ ⲕⲱⲧⲉ
ⲉ ⲣⲟⲛ· ⲉⲧⲉ ⲛⲧⲟⲟⲩ ⲛⲉ ⲛⲉⲛⲛⲟⲃⲉ ⲙ ⲙⲉⲓⲛⲉ ⲙⲙⲟⲛ·

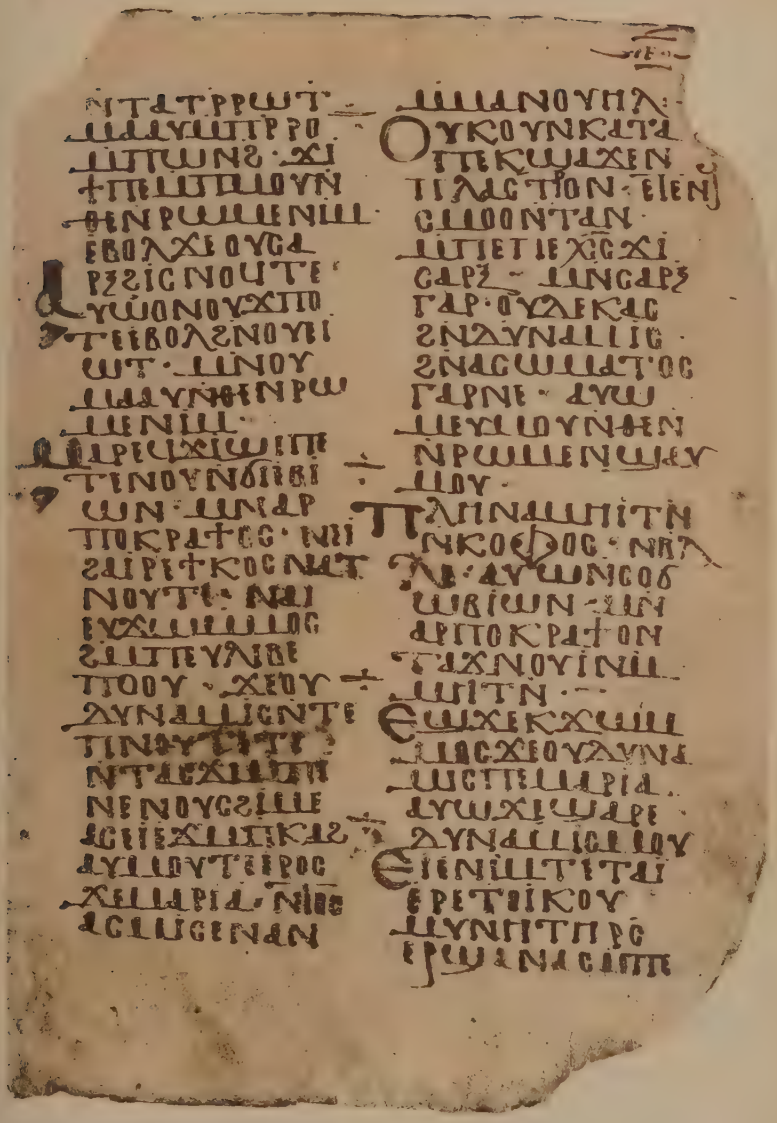


THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.

(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 41 *b*.)

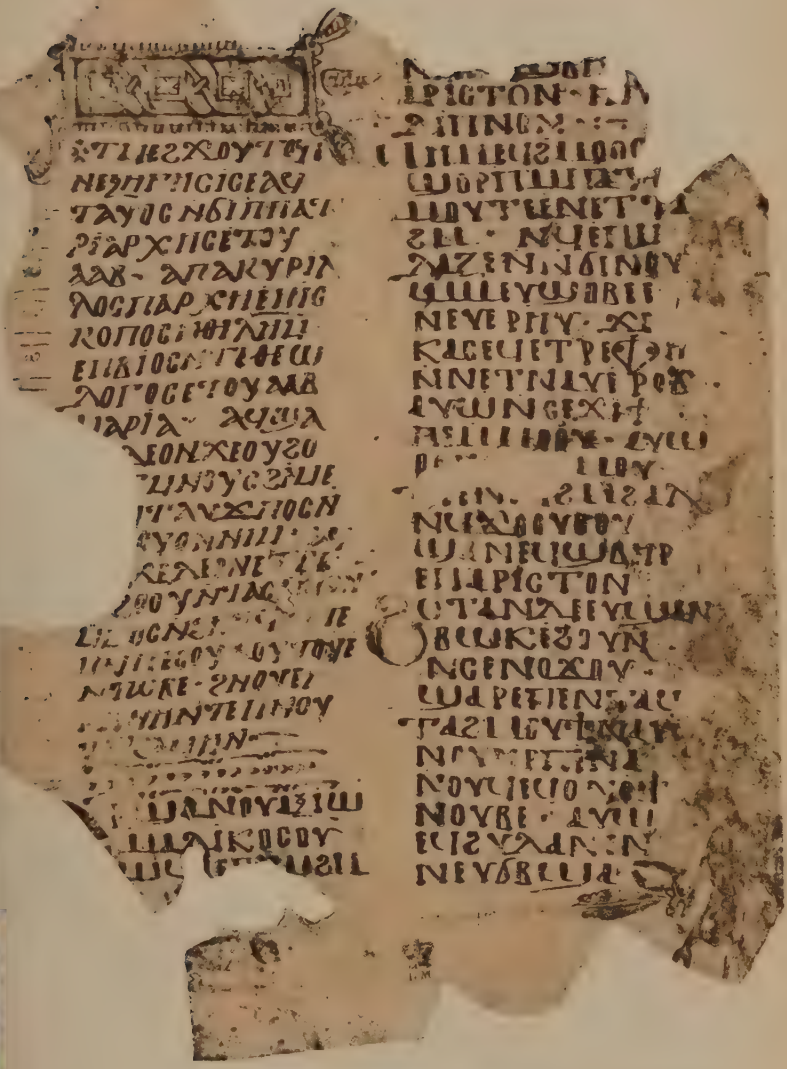


THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.
(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 1 *a*.)



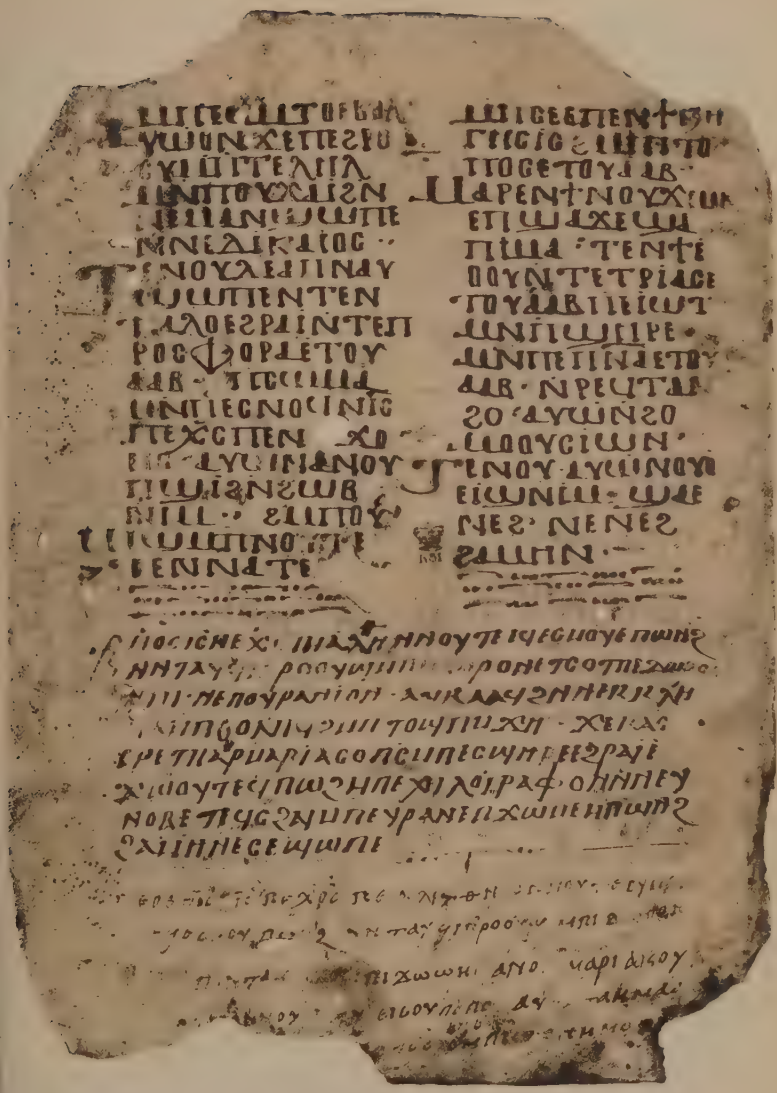
THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 3 *a*.)



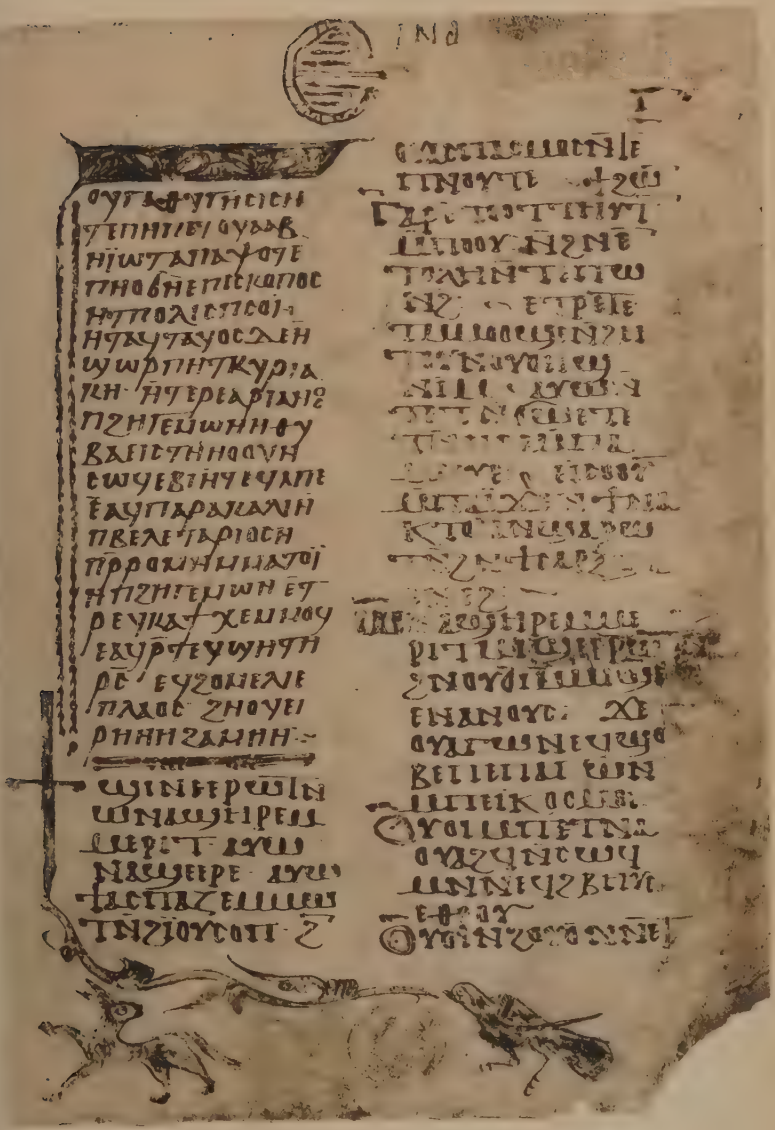
THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 1 *a*.)

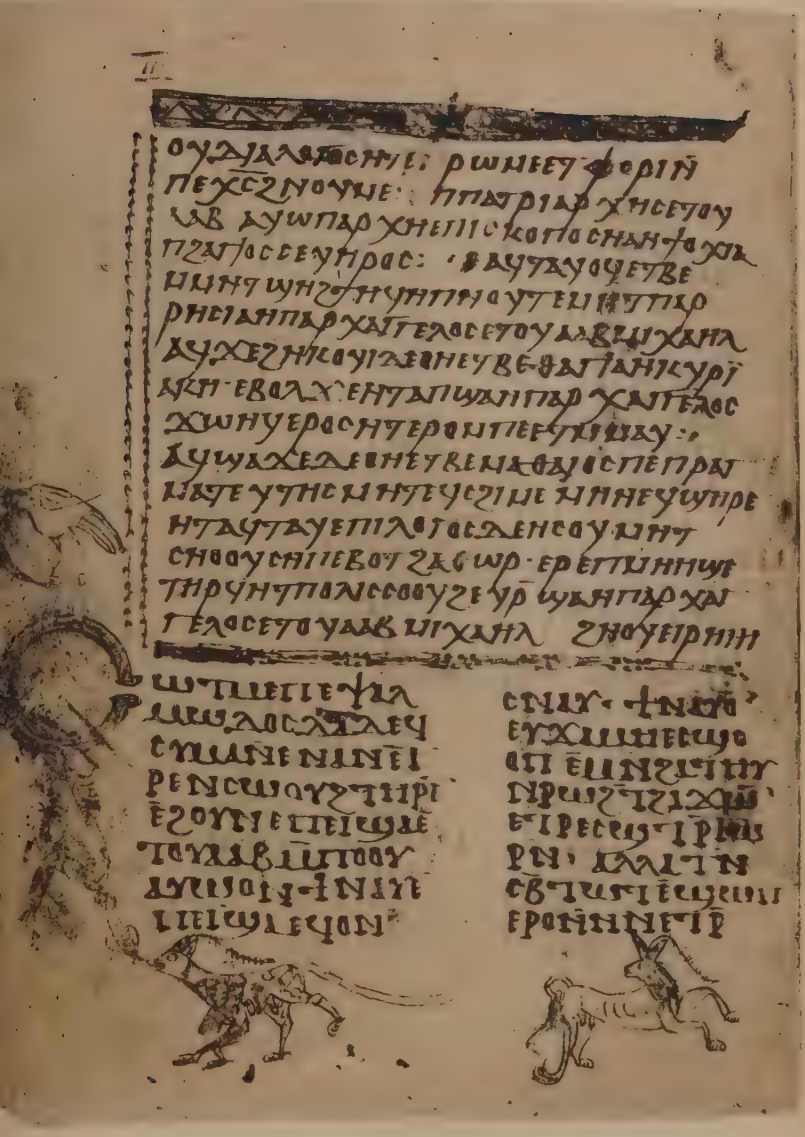


THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 23 *b*.)

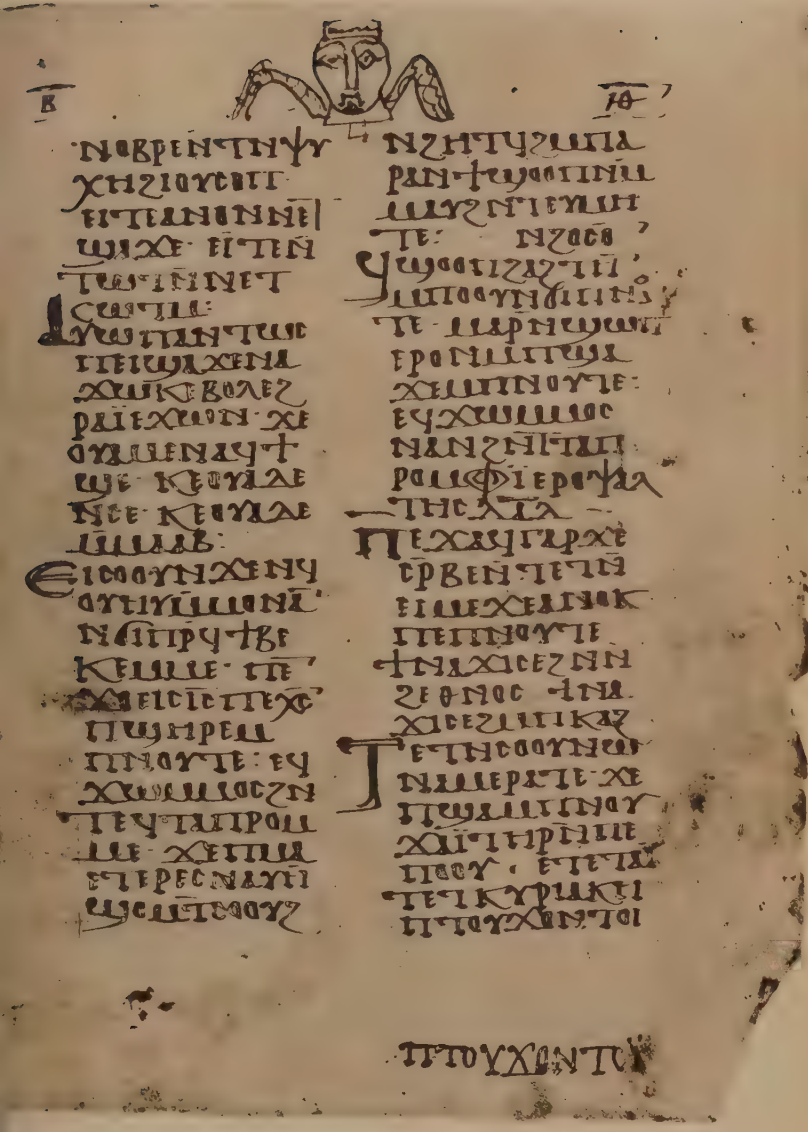


THE TEACHING OF APA PSOTE, BISHOP OF PSOÏ.
(BRIT. MUS. MS. ORIENTAL No. 7597, FOL. 2 *a*.)



THE DISCOURSE ON THE COMPASSION OF GOD BY SEVERUS, ARCHBISHOP OF ANTIOCH.

(BRIT. MUS. MS. ORIENTAL No. 7597, Fol. 10 *b*.)

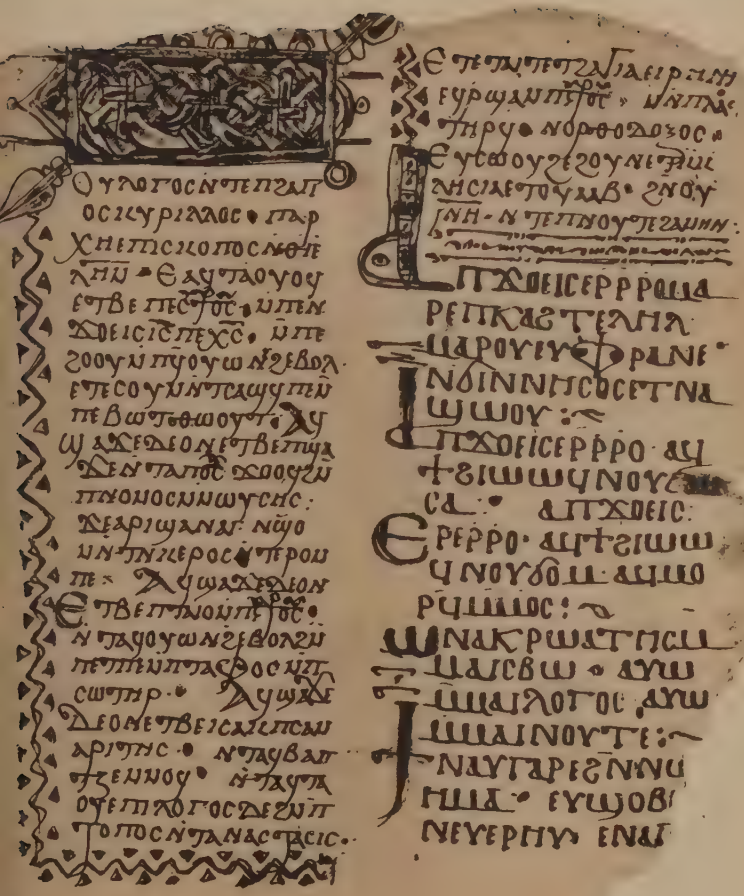


THE DISCOURSE ON THE COMPASSION OF GOD BY SEVERUS, ARCHBISHOP OF ANTIOCH.

(BRIT. MUS. MS. ORIENTAL No. 7597, Fol. 11 *a*.)

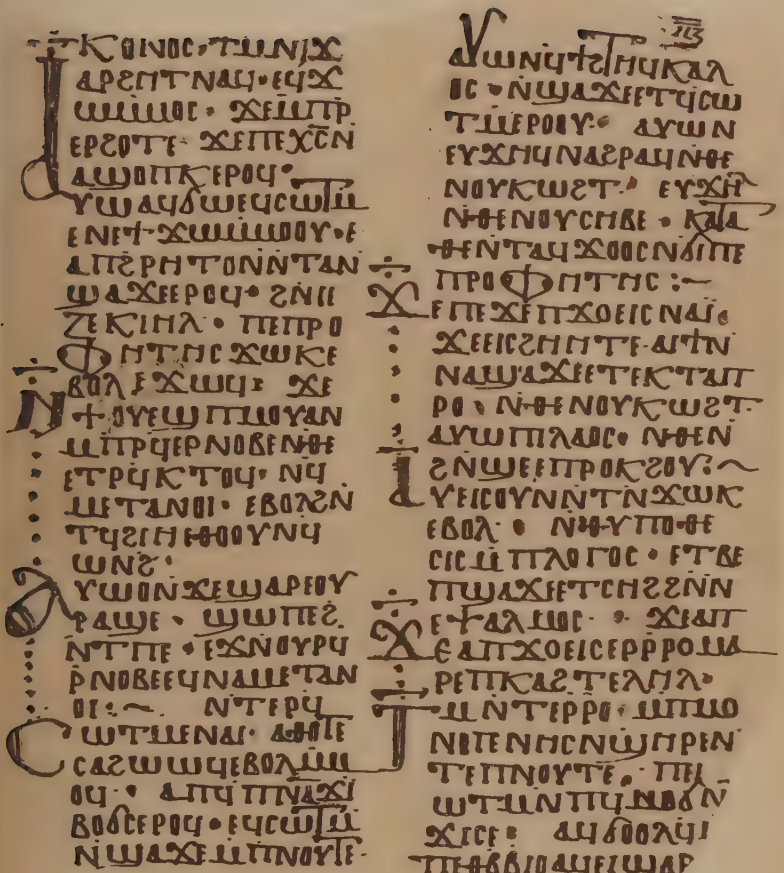
FRONTISPIECE FROM THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 1 *b*.)



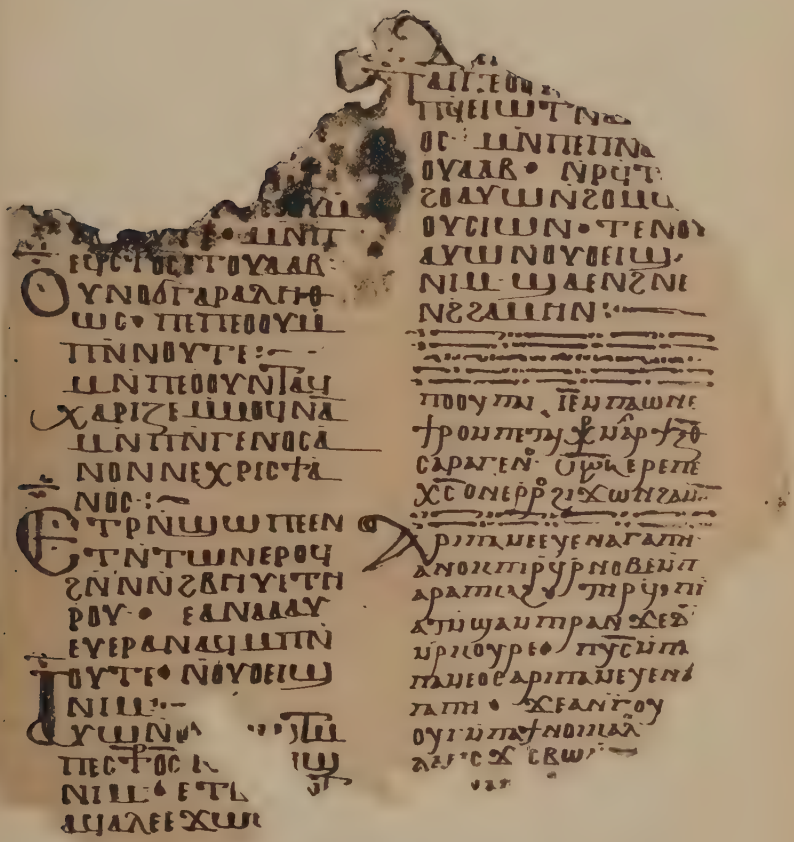
THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 2 *a*.)



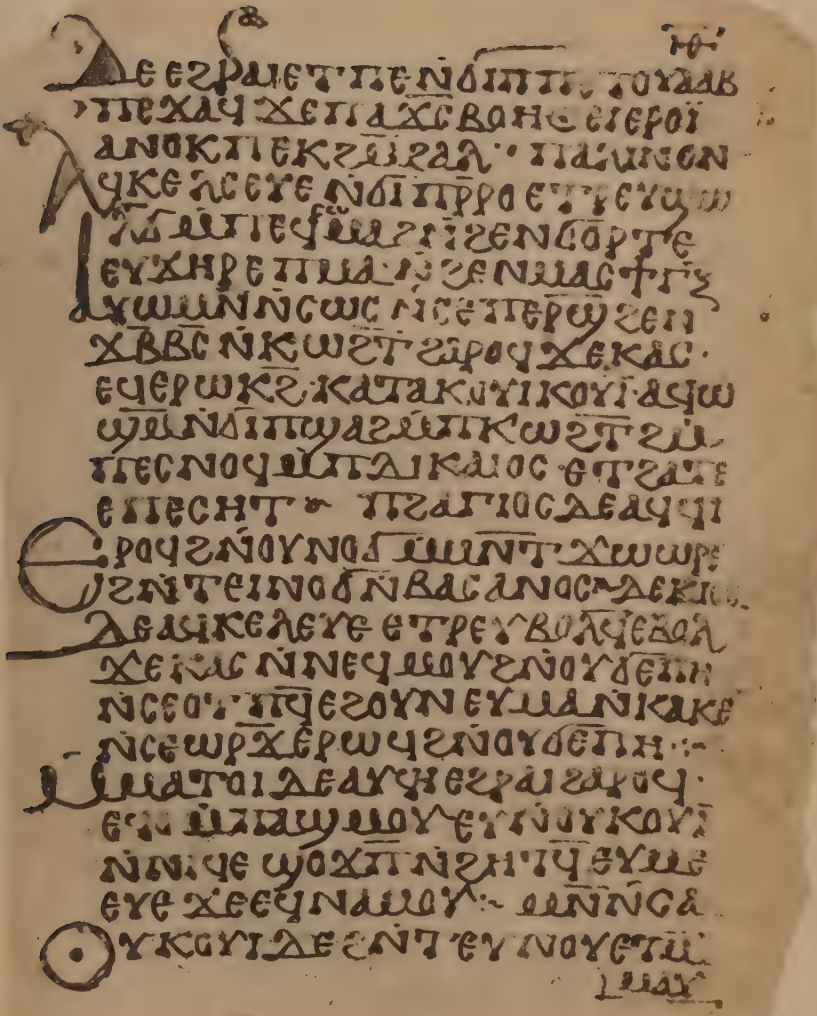
THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 15 *a*.)



THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

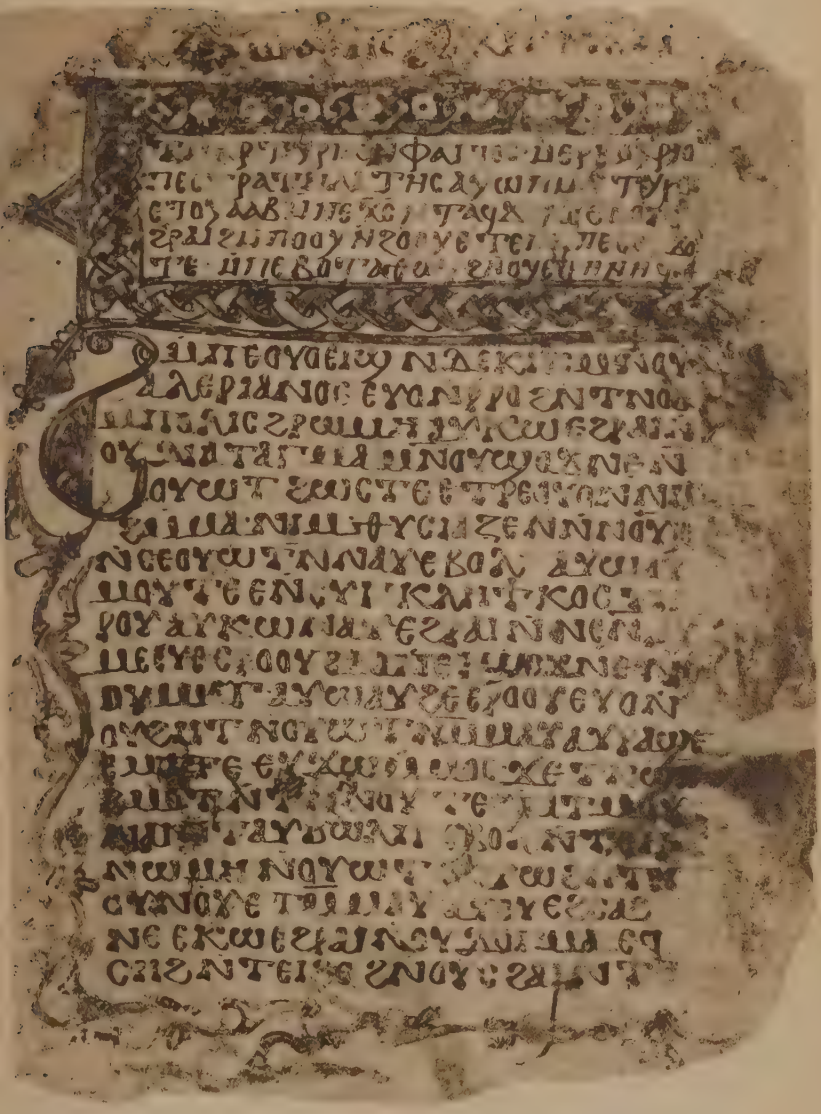
(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 40 *a*.)



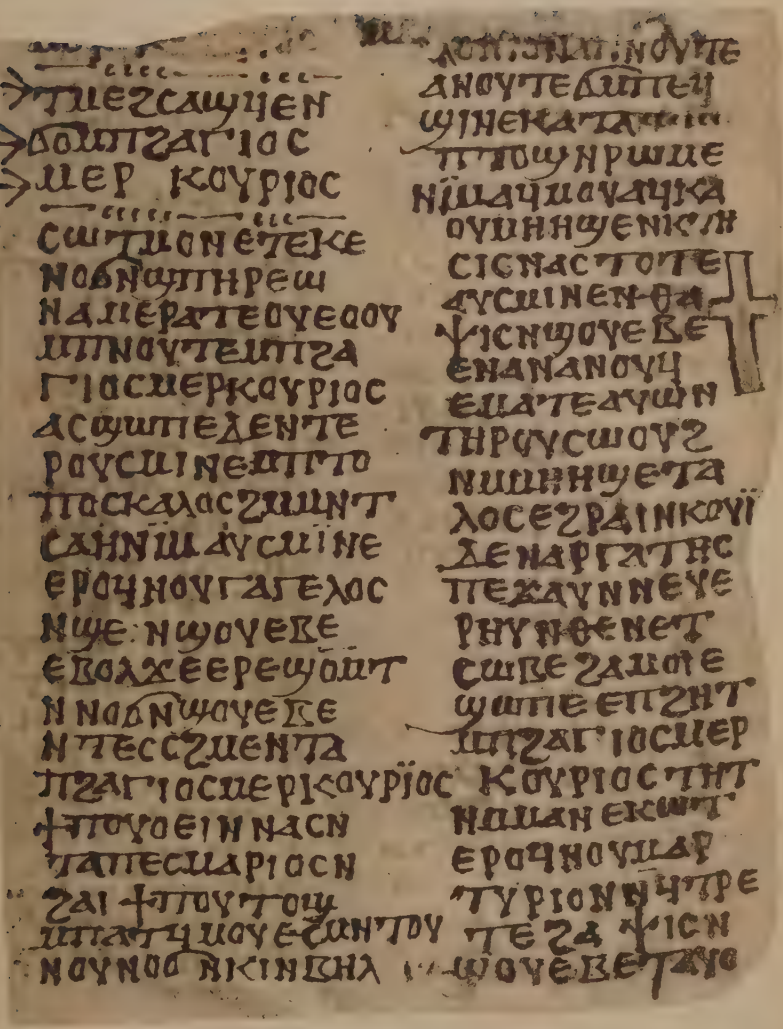
THE MARTYRDOM OF MERCURIUS THE GENERAL.

(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 11*a*.)

MERCURIUS THE GENERAL SPEARING GAIPIOS THE JEW.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 1 *a*.)

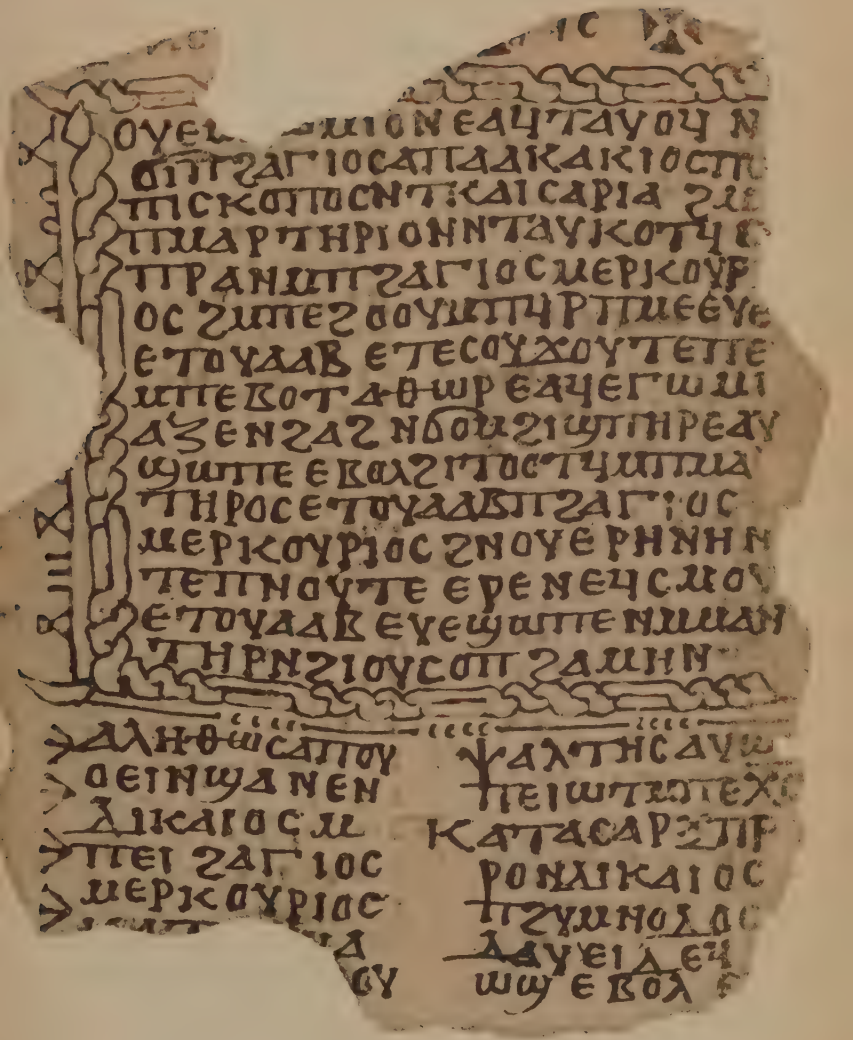


THE MARTYRDOM OF MERCURIUS THE GENERAL.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 2*a*.)



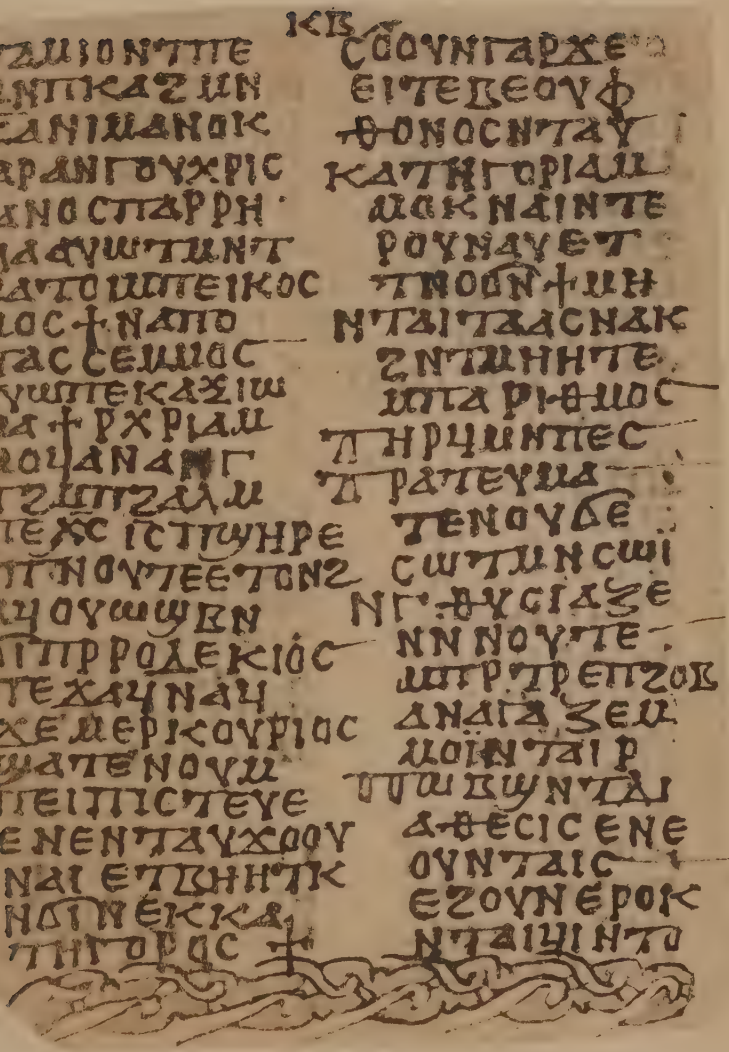
THE MIRACLES OF SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 12 *a*.)



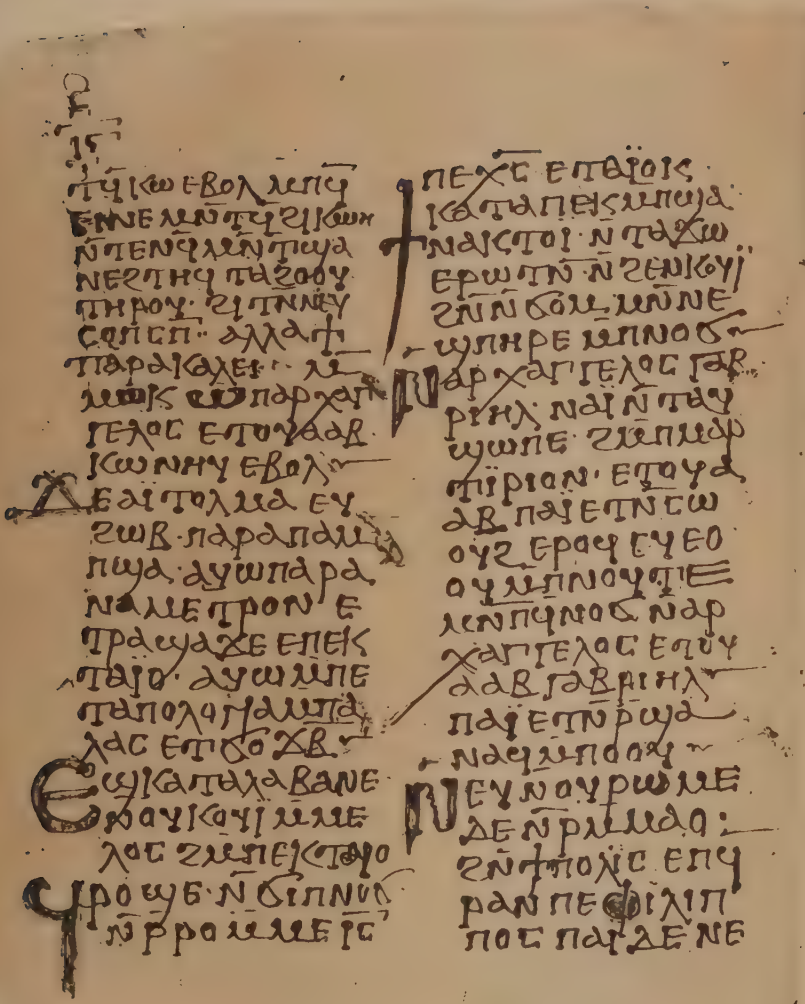
THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 20 *a*.)



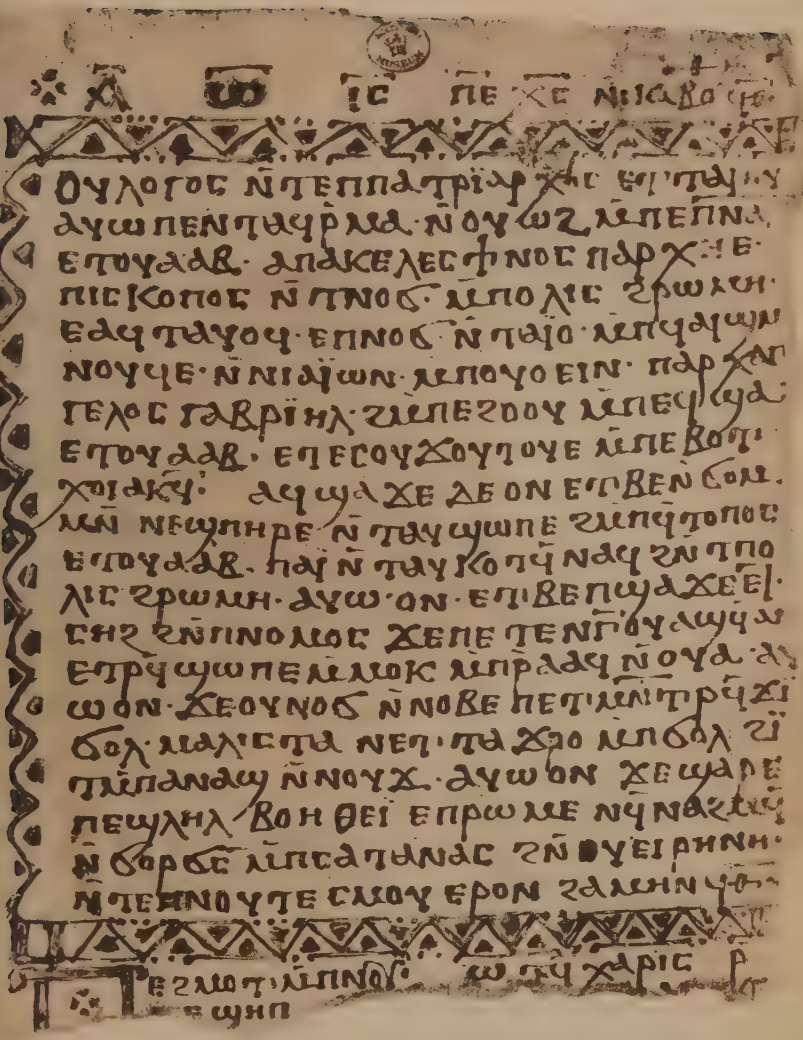
THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 35 *b*.)



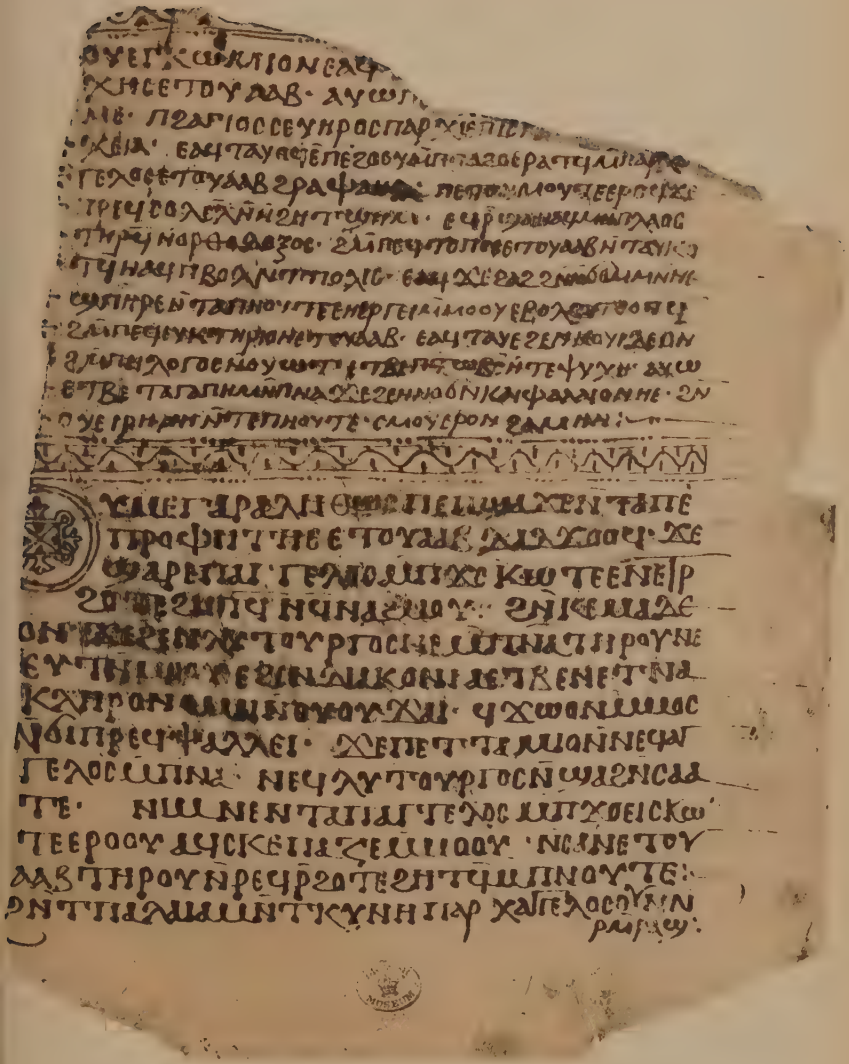
THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 9 *b*.)



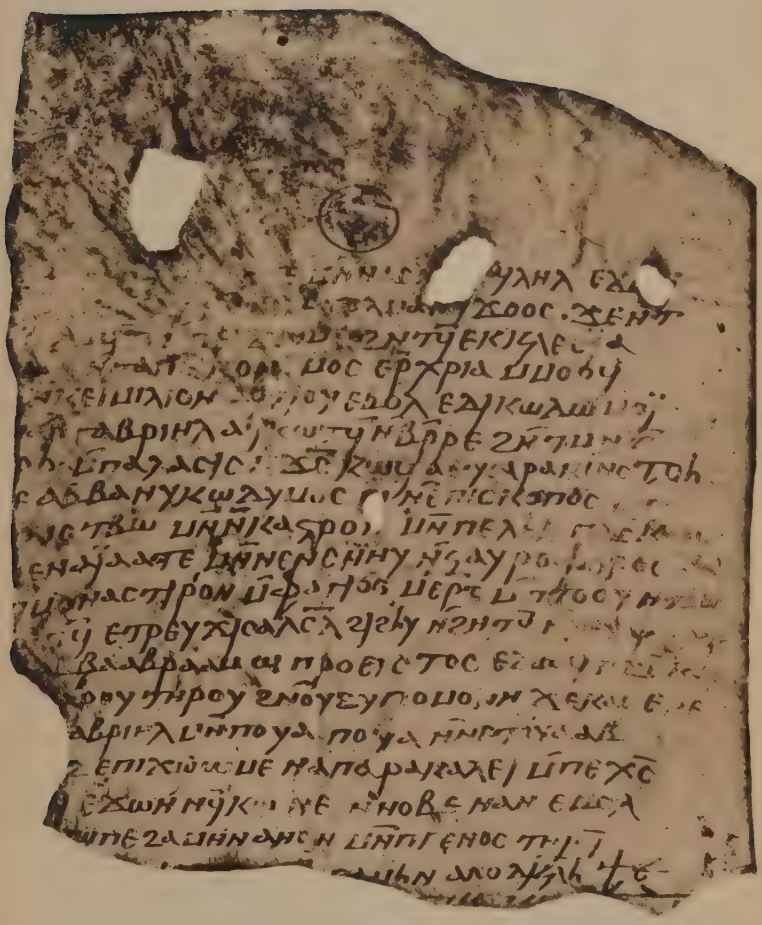
THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME.

(BRIT. MUS. MS. ORIENTAL No. 7028, FOL. 2 *a*.)



The Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch.

(Brit. Mus. MS. Oriental No. 7028, Fol. 25 *a*.)

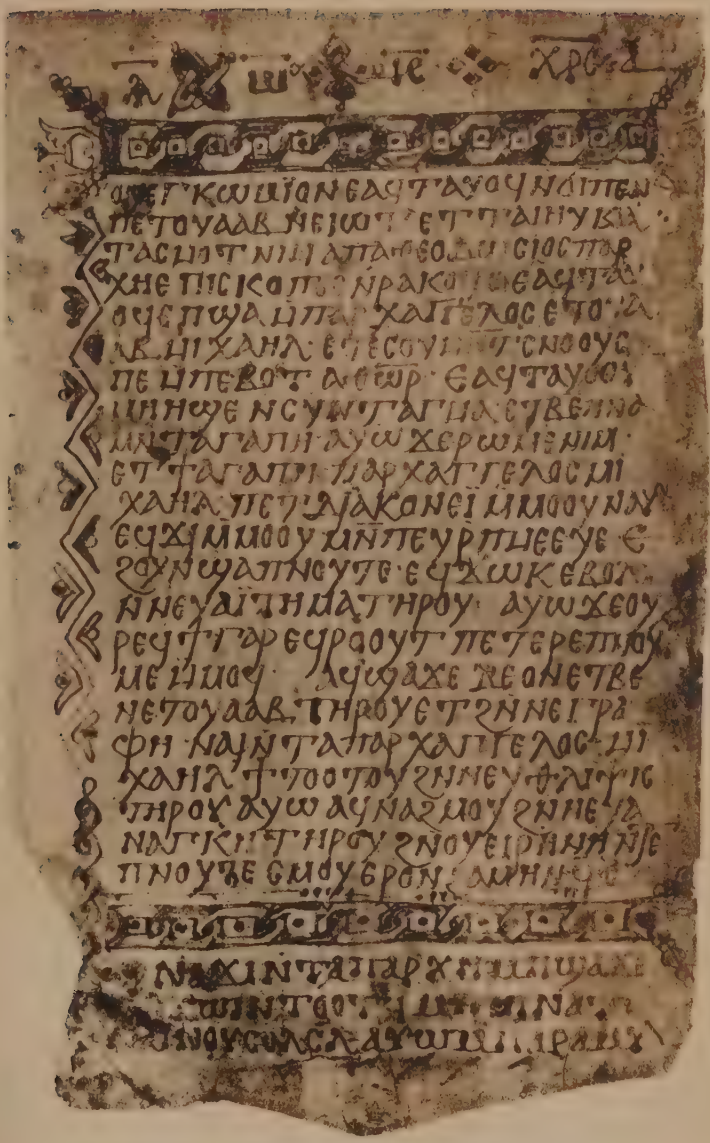


THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 1 *b*.)

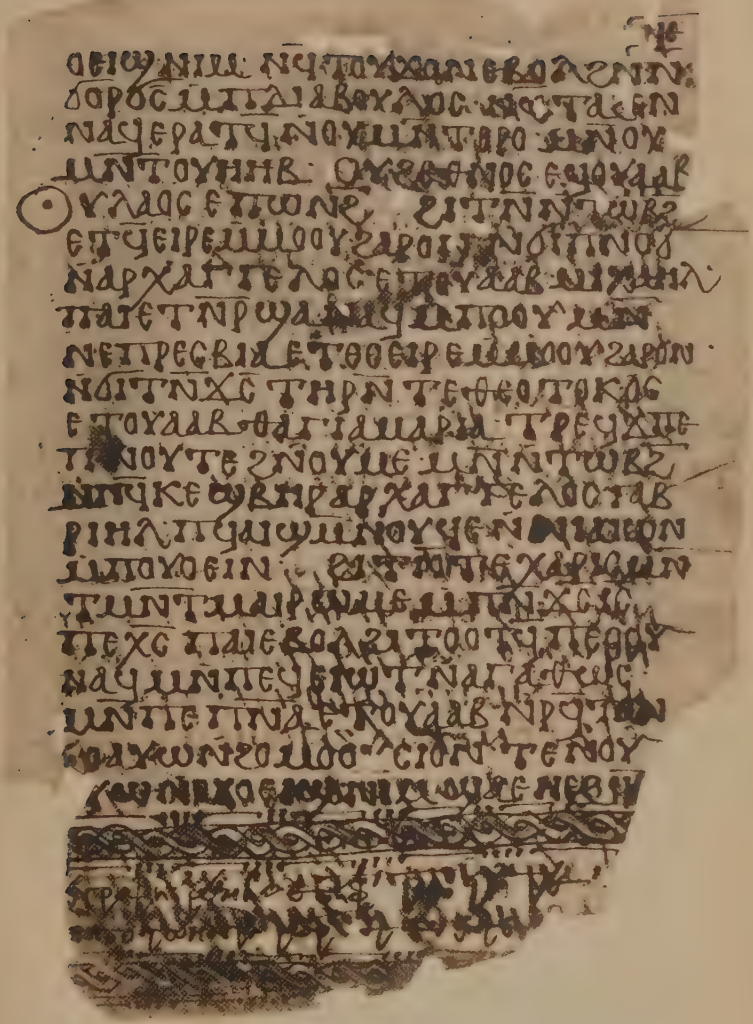
SAINT MICHAEL THE ARCHANGEL.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 1 *a*.)



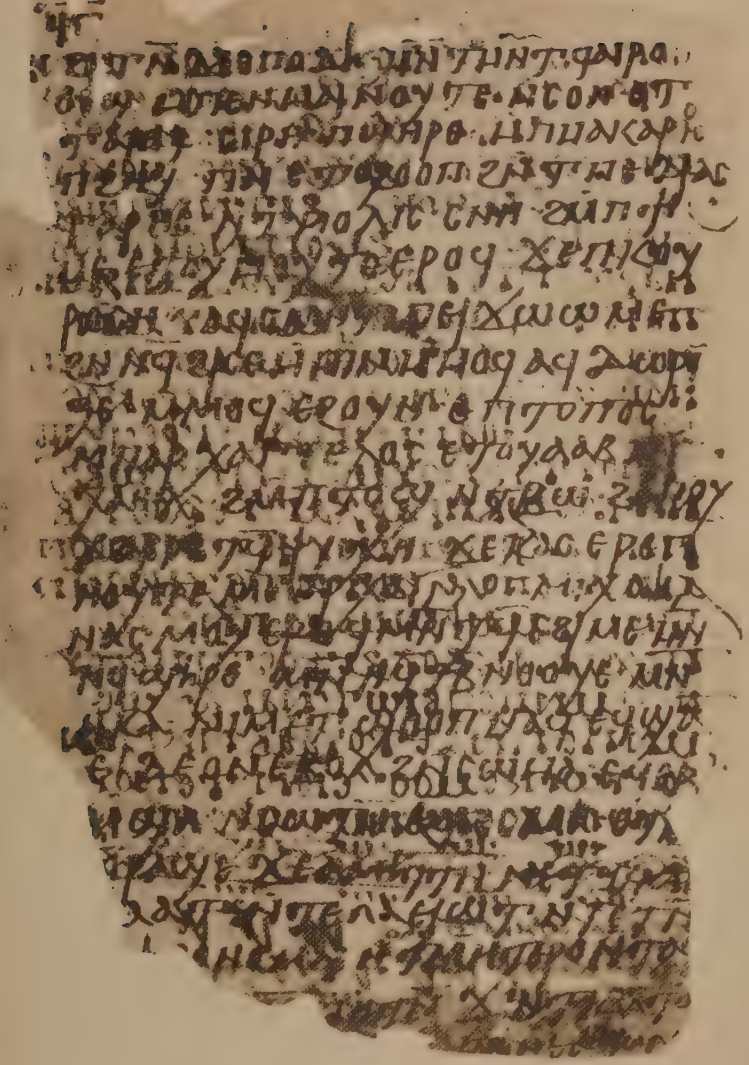
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 2 *a*.)



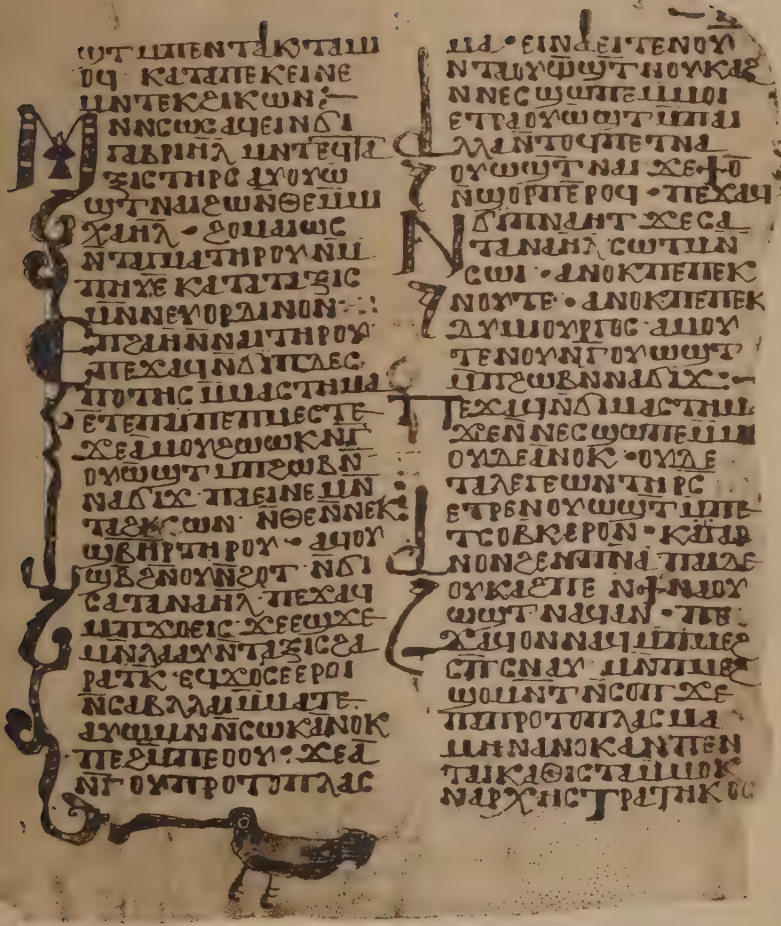
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—DATE.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *a*.)



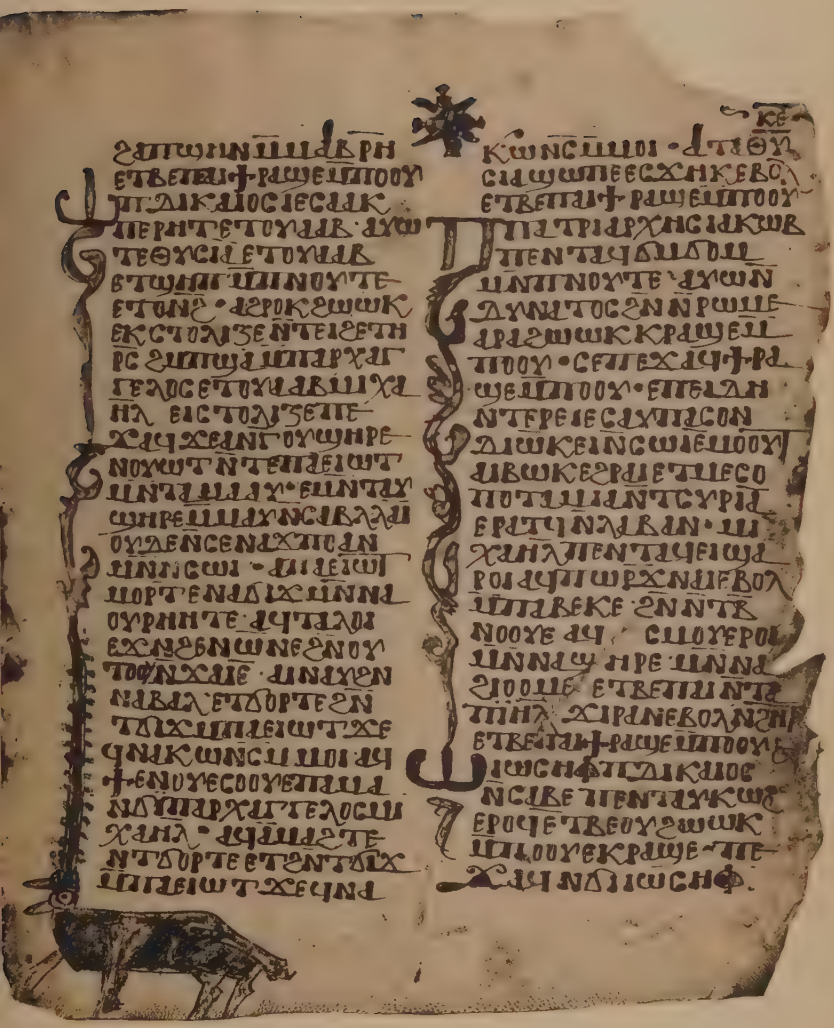
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *b*.)



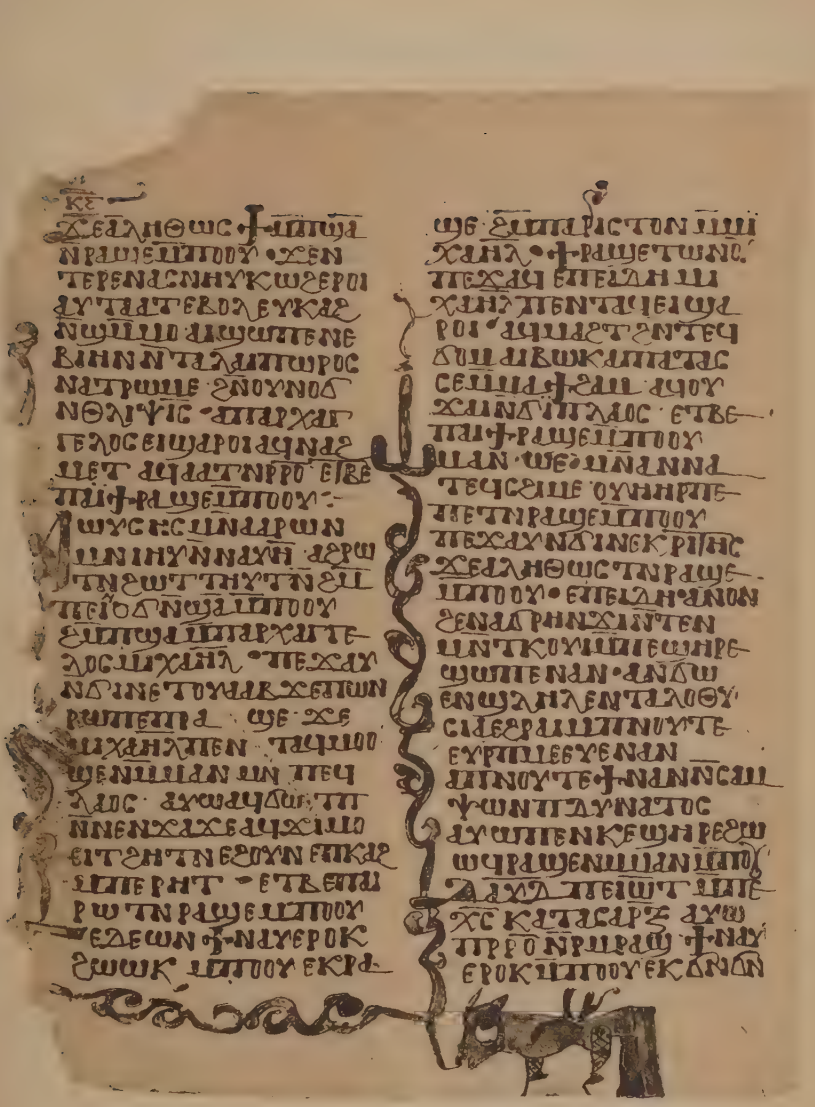
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 3 *a*.)



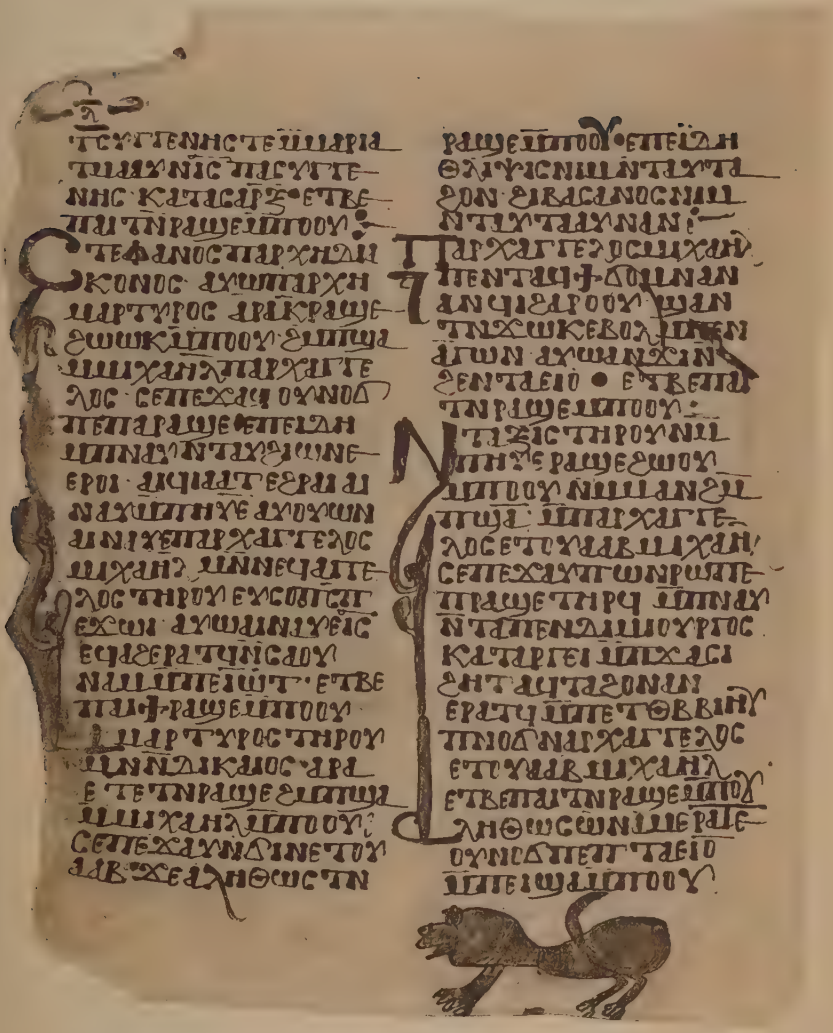
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 7 *a*.)



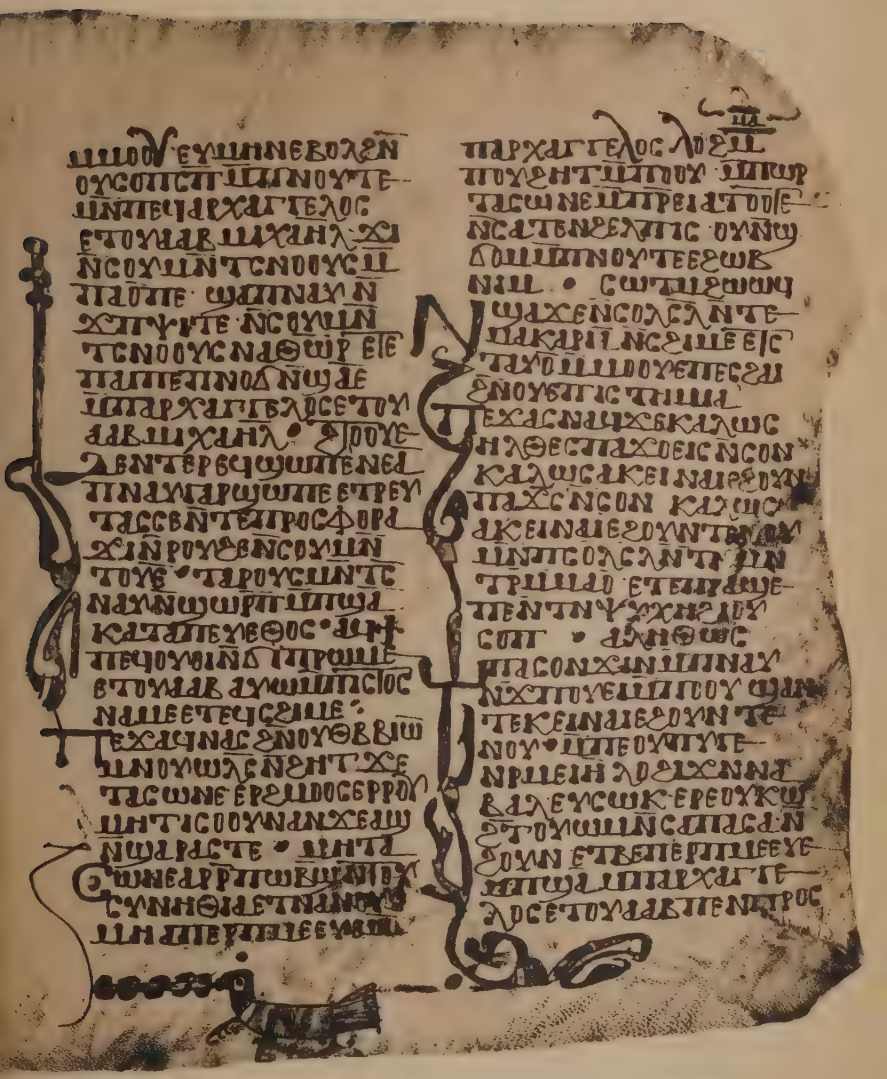
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 7*b*.)



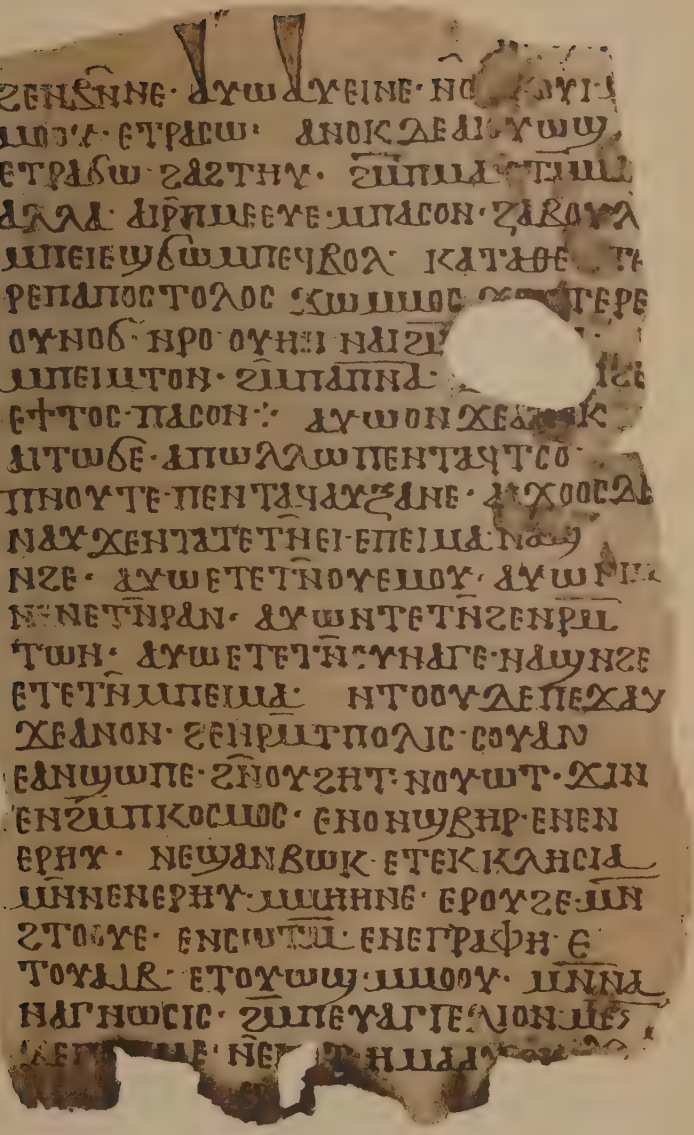
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 9*b*.)



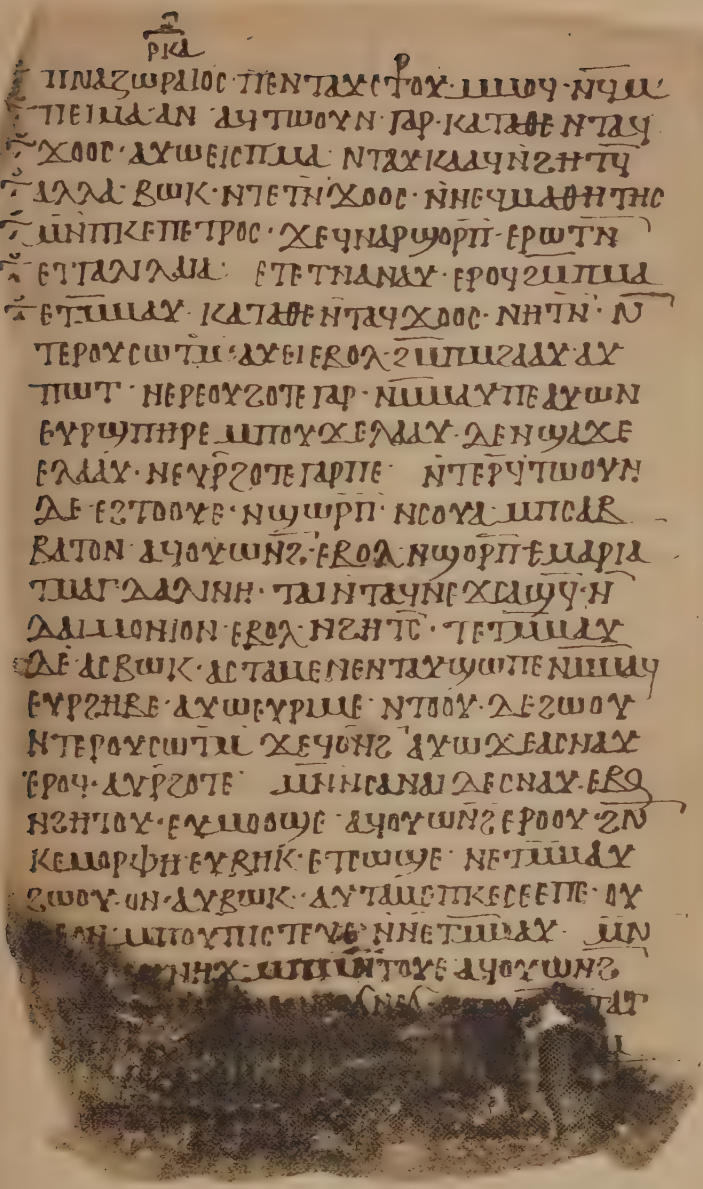
The Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

(Brit. Mus. MS. Oriental No. 6781, Fol. 15 *a*.)



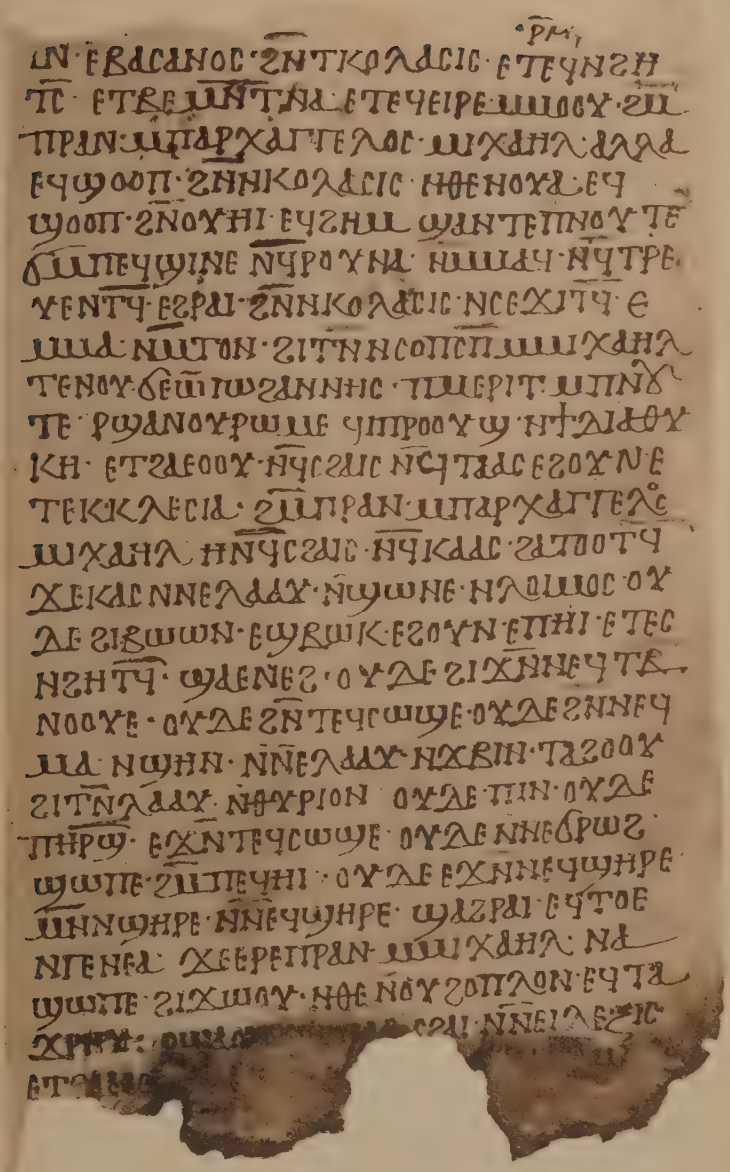
HISTORIES OF THE MONKS.

(BRIT. MUS. MS. ORIENTAL No. 7029, Fol. 6 *a*.)



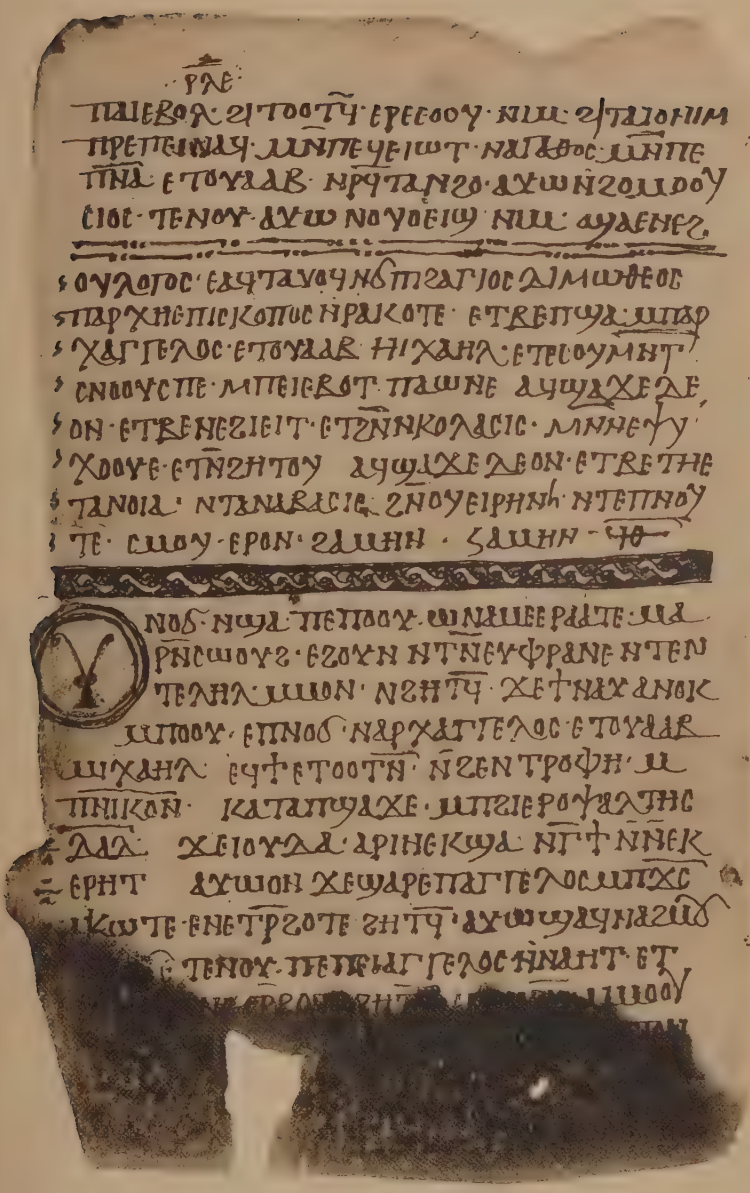
Festival Service of Apa Aaron.

(Brit. Mus. MS. Oriental No. 7029, Fol. 60 *b*.)



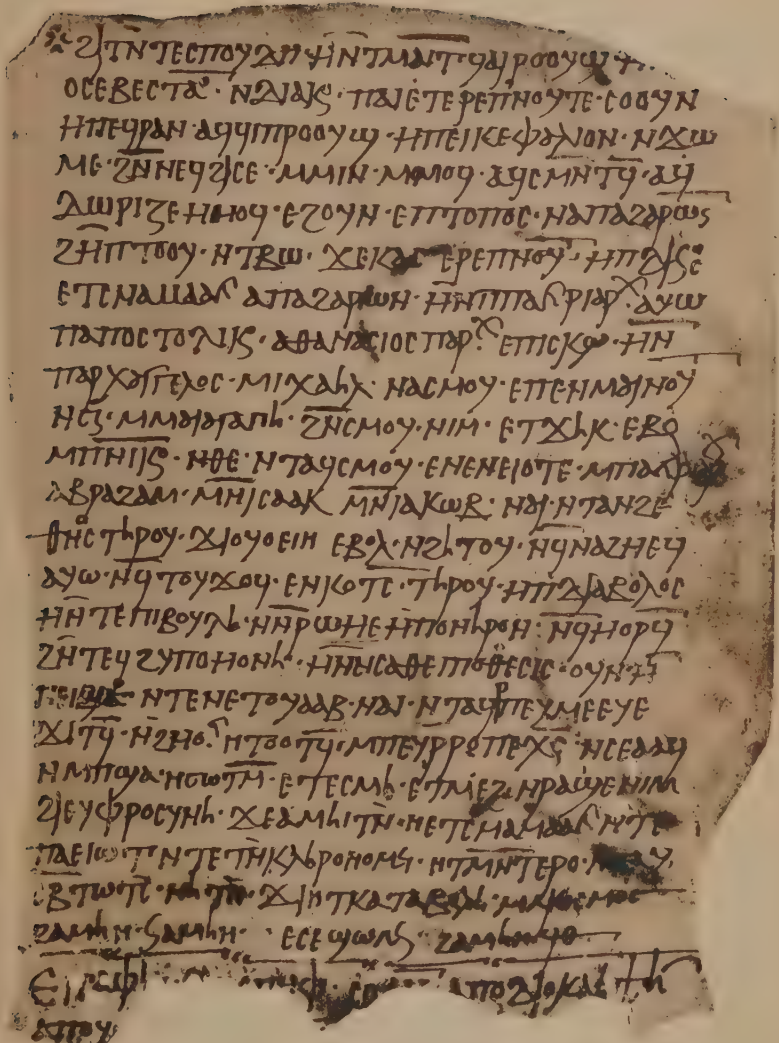
Histories of the Monks.

(Brit. Mus. MS. Oriental No. 7029, Fol. 73 *a*.)



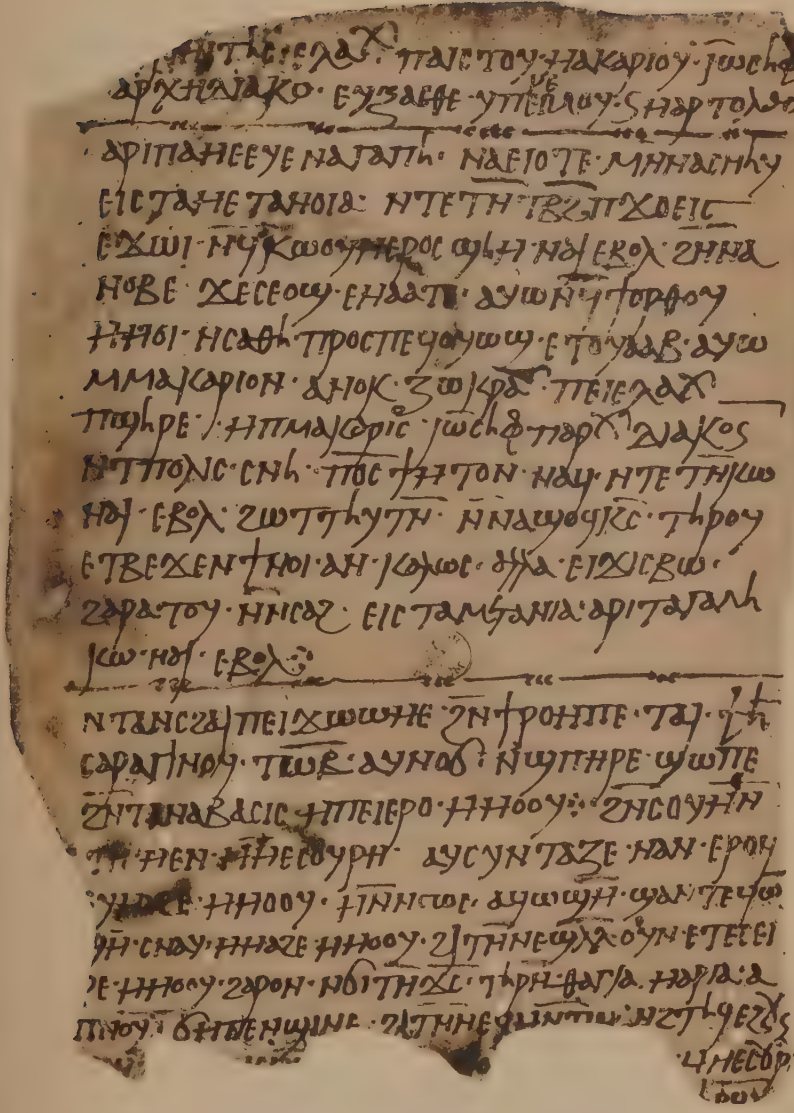
THE DISCOURSE ON SAINT MICHAEL BY TIMOTHY, ARCHBISHOP OF RAKOTE.

(BRIT. MUS. MS. ORIENTAL No. 7029, Fol. 67 *b*.)



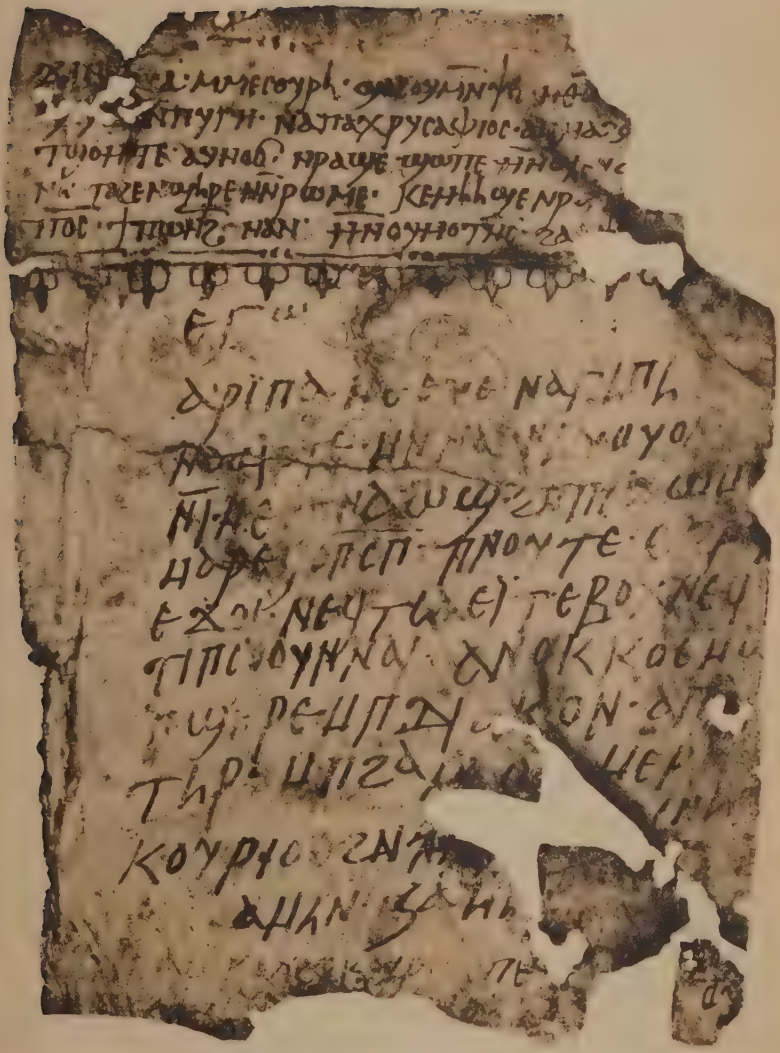
Histories of the Monks—Colophon.

(Brit. Mus. MS. Oriental No. 7029, Fol. 76 *a*.)



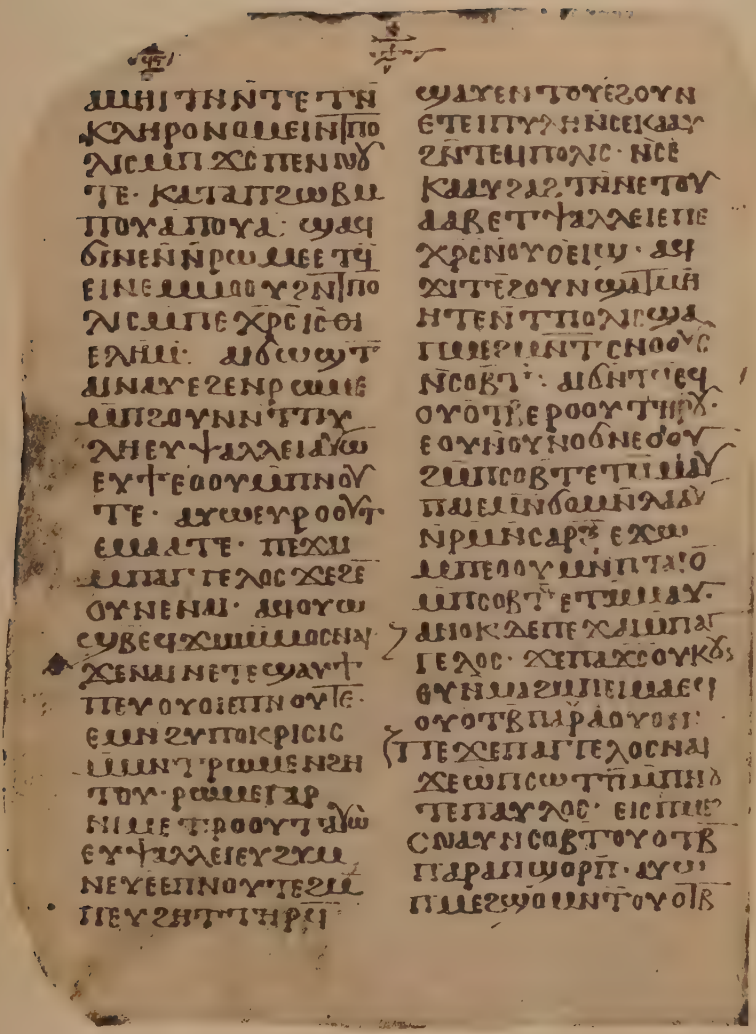
Histories of the Monks—Colophon.

(Brit. Mus. MS. Oriental No. 7029, Fol. 76 *b*.)



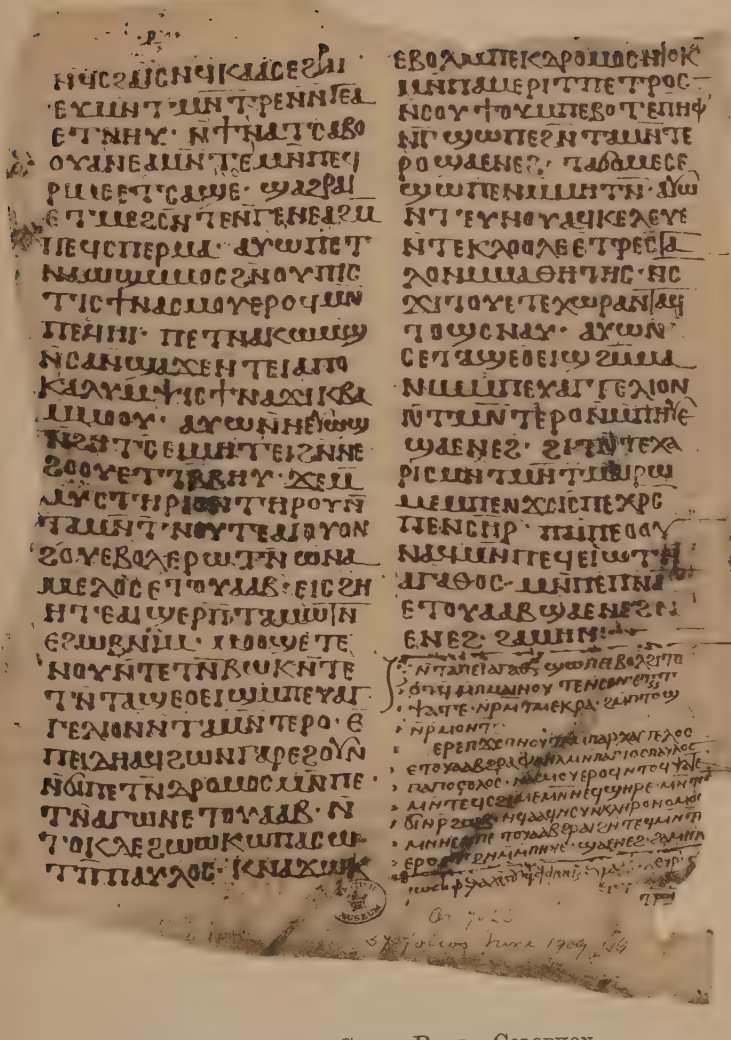
HISTORIES OF THE MONKS—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7029, Fol. 77 *a*.)



The Apocalypse of Saint Paul.

(Brit. Mus. MS. Oriental No. 7023, Fol. 8*b*.)



THE APOCALYPSE OF SAINT PAUL—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7023, Fol. 37 *b*.)